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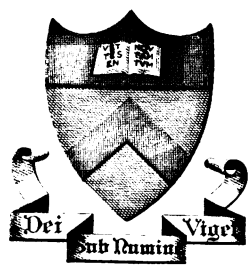


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THE

RUIN and RECOVERY

OF

MANKIND:

OR,

An ATTEMPT to vindicate the *Scriptural* Account of these great Events upon the Plain Principles of REASON.

With an Answer to

VARIOUS DIFFICULTIES

Relating to ORIGINAL SIN,
The Universal DEPRAVATION of NATURE,
And the Overspreading CURSE of DEATH;
General OFFERS of GRACE to all Men,
And the CERTAIN SALVATION of some;
The CASE of the *Heathen* NATIONS,
And the State of DYING INFANTS.

Whereto are subjoin'd

THREE SHORT ESSAYS, *viz.*

The Proof of MAN's *Fall* by his *Misery*;
The Imputation of *Sin* and *Righteousness*; and,
The *Guilt* and *Defilement* of *Sin*.

L O N D O N :

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THE P R E F A C E.



MIDST the Darkness of our degenerate State, God has been pleased to furnish us with two Springs of Light, to lead us into the Knowledge of our own Misery, and to direct us in the way to his Favour and our Happiness. These are well known by the Names of Reason and Revelation, i. e. the Reason of Man and the Revelation of God.

Right Reason is ever uniform and consistent with itself, and is the same in all Ages. 'Twas given to Man at first to teach him all that we call natural Religion; and even now, in its diminish'd Glory, it gives sufficient Evidence of our Ruin, and assures us feelingly of our universal Degeneracy, our lost Innocency and Peace: It affords us also many Hints of the favourable Condescensions of Divine Mercy, the Necessity of our Repentance of Sin and our Trust in Divine Grace, in order to our Recovery.

It is granted that the Dictates of Reason amongst the various Tribes and Generations of fallen Mankind, have been mingled with a thousand Prejudices, Weaknesses and Wanderings,

with Henry S. Rivington, Ch. 7, 1814.

derings, with the Mistakes of Fancy, and the Follies of Superstition; and at best it has not been found of itself practically sufficient to instruct us in all things that relate to our Salvation: Yet still Reason is a Light given us by God himself, and it has very much to do in our Direction towards our present Duty and our final Felicity.

But since our Reason is so defective both in its Discovery of our Ruin and our Restoration, God has been pleased to teach us in a more immediate manner by the Light of Revelation, and has given to Mankind early Discoveries of his Mind and Will before Scripture was written, and then by Moses and other holy Writers he has furnished them with Knowledge of their original Apostacy from God, their Guilt and Wretchedness; and he has been ever since leading them onwards by different Steps or Degrees towards the full Discovery of his Will and their Salvation by Jesus Christ the Mediator.

And since the Revelations of God to Men have been so very early and various, and have been delivered to us by different Persons and in different Ages, there may be some Difficulties arising from this Variety: there may be some seeming Inconsistencies between the several Parts of it, and some supposed Oppositions to the Light of Reason: Yet it is certain that the two only Lights which God has favour'd us with in order to learn his Will and our Duty, can never contradict themselves nor each other. There is
not

not any one Part of Divine Revelation which is really inconsistent with Reason, or with any other Parts of Revelation itself. There is certainly a glorious Connexion and divine Harmony between them all, and all join together to make up one compleat Scheme, gradually advancing to Perfection, and terminating and centering at last in our full Recovery to the Favour and Image of God by the promised Messiah or Saviour.

Now as the Revelation of God in an illustrious manner supplies the Deficiencies of our Reason, and enlightens our natural Darknes in the Knowledge of Divine Things, so the Exercise of our Reasoning Powers is very necessary to assist us not only in the understanding of the several Parts of Revelation, but in reconciling them to each other, as well as to the Dictates of right Reason. 'Tis our Reason which shews us this blessed Harmony.

If it should be found that in my Sentiments on this Subject I have followed no human Scheme, no establish'd System, no Hypothesis of any contending Party, let it be known that my Studies have been more engaged in Meditation than in reading Controversies; Reason and the Bible were the only Springs whence I derived my Sentiments, and the only Tests by which I tried them, and not the Authority of any great Name or any Sect or Party among Men. Therefore if any Reader is determin'd already to believe nothing but what is perfectly conformable

to some favourite System or the Opinions of the Party which he has chosen for his Test of Truth and Error, I shall not court his Favour, nor be greatly moved by his Censure.

But if I have been so happy as to set these Truths, which Scripture has revealed concerning our Misery and Divine Mercy, in so favourable a light, as to make it evident to well disposed and impartial Readers, how far they are supported by Reason itself, and to discover and maintain this Agreement between these two different Manifestations of God to Men, I have attained my End: If I have been inabled in any Measure to render these sacred Truths more intelligible and more credible to the sincere Enquirers after Truth, and to relieve the Divine Revelations of Scripture against the Cavils of an Age which greatly pretends to Reason, I shall account my Labour well employ'd.

The Deist will have no longer Cause to triumph in the Assurance of his Attacks against Scripture, nor shall the Christian want matter for his Satisfaction and Joy, when he sees his divine Religion vindicated by the Powers of Reason.

My chief Design, and that which has regulated all my Meditations and Reasonings, is to establish and confirm what appears to me to be plain Matter of Faët in the sinful and miserable Circumstances of all the Children of Adam by Nature, and their Hopes of Recovery by divine Grace, so far as either the Light of Nature

Nature or Scripture would assist me; and to vindicate the moral Perfections of God, his Holiness, Justice, and Goodness in his Works of Providence and Grace, or in his whole Government of the World.

The Ground-work of my Scheme is laid in the original Rectitude of Man, and his early Degeneracy into Sin and Misery; and I have drawn from the meer Light of Nature, sufficient Proof and Evidence of both these.

If what has been said in answer to the first Question does not sufficiently prove the Doctrine of Original Sin from the universal Sinfulness and Misery of Mankind, I hope the First Essay in the Appendix will do it; the first Part whereof represents that Subject more largely as it relates to the Misery of Man, and the latter end of it briefly inforces the Argument from his universal Sinfulness, both by Reason and Scripture. The Reader is desired to forgive the Repetition of a few Sentiments which are set in various Lights, especially considering that this Essay was first design'd only for a Philosophical Enquiry or Amusement, and not to take its place in this Book.

It would have been needless Labour to enter into any Examination of the learned Dr. Whitby's Scheme publish'd in his Writings, and to answer all his Objections about Original Sin, imputed or inherent: for if the Facts which I recite concerning the sinful Nature and wretched Circumstances of Mankind, even from their

Infancy, are found by constant Experience and Observation to be true, then a great part of his Scheme vanishes and dies as a matter of meer Mistake in Fact: And if my Scheme or Hypothesis for the Solution of the Difficulties which attend this Doctrine, is supported by Reason and Scripture, then his Objections against it must fall of course. No Objection against a certain Truth can ever be valid or strong, tho' at first View it may appear never so plausible. And I thought this to be the plainest and shortest way of Writing and Reasoning, and not to embarrass my Readers more than was necessary, with the Perplexities of controversial Writings on so difficult a Subject.

Besides all this I add, that tho' a considerable Part of that Writer's Objections against Original Sin may lie heavy on some Defenders of it, yet those Difficulties are utterly precluded by the Hypothesis which I have proposed.

What that very Learned Author has drawn out of the Fathers with much Labour and Criticism, let it fall on either side of the Controversy, will have but small Force to move any Man who considers these two things.

1. *How little we can suppose to learn of the certain Doctrines of Christ and his Apostles with any Exactness and Accuracy from the meer Tradition of Persons who lived for the most part 150, 200, 300 Years after them? for we have the original Sacred Writings as well as they; the rest is all but Tradition and Uncertainty.*

2. *When*

2. *When he considers that the early Fathers, who wrote before these Controversies arose and were debated in the Church, represented their Sentiments on these Subjects in very loose and indeterminate Language, as Dr. Whitby himself will easily allow, and they were indeed hardly consistent with themselves or with one another, in this as well as in many other Points of Opinion or Doctrine. This Uncertainty of their Sense is the Spring of many Debates between Dr. Whitby and G. Vossius.*

*I know some Opinions will be found here which are supposed to be borrowed from the common Schemes of Orthodox Writers, but let them not be at once renounced with Contempt and Disdain *, by an Age which is fond of Novelty and Reasoning. Perhaps there may be some Reasonings here brought to support them which have not been set in a clear and full Light by former Writers; and notwithstanding their old-fashioned Appearances, these may be found to be Divine Truths.*

If

* 'Tis too frequent a Custom of many Readers to applaud or censure a Book very highly, according to the *Opinion* it favours, not according to the *Reason* or *Argument* it produces. If the Opinion be agreeable to the Sentiments and Language of any particular Party which the Reader has chosen, the Arguments, tho' never so common or trifling, are pronounced strong and cogent. On the other hand, if the Opinion happen to be near akin to those of a contrary Sect, "then the Arguments brought to support it are all trifling: The Author is a Heretic, and therefore his Reasonings must needs be all weak and insufficient, if not dangerous and destructive." May divine Providence deliver all that I write on deep and difficult Subjects from the hand of such Readers, till they are become more sincere and impartial in the Search of Truth!

If the Reader shall meet with any new Thoughts here, let not the Book be at once rejected on that account: This Preface intreats the Author may be forgiven, who has enter'd into an untrodden Path sometimes, not willingly, but he has been constrained to it, in order to solve such Difficulties as we have never yet seen relieved to the general Satisfaction of Men, by all the usual and common Tracks of Argument. Every Scribe who is instructed unto the Kingdom of Heaven, should bring forth out of his Treasure things new and old. Mat. xiii.

If every Person who is pleased to peruse these Leaves, pays but the same high Veneration to what Scripture has revealed, has the same just Regards to the plain Dictates of right Reason, the same deep Sense of the Difficulties which attend these Enquiries, and such a constant Zeal to abolish the Controversies of Christianity, and to reconcile contending Christians, as the Writer desires to have, I persuade myself there will not be many rash and sudden or severe Censures pronounced upon the Arguments here used, tho' they may not happen to convince the Reader: nor will there be many angry Adversaries or many disdainful Opposers of the reconciling Sentiments of this Book, whether they may carry in them the Appearance of being old or new.

*Neither Novelty nor Antiquity of Opinion can make any certain Pretences to Truth, nor can they be esteemed just Prejudices against it: As there are many divine Truths which have
been*

been known and acknowledged from all Antiquity, so I am persuaded there are some others which have never been seen in their full Force and Perspicuity since the Days of our Saviour and the Apostles; there are some sacred Verities which have had much Darkness diffused around them by early Corruptions of the Faith, and by the Controversies of succeeding Ages; and these stand in need of some further Light to dissipate that Darkness, and restore them to their Primitive Perspicuity. Whether any of my Attempts or Labours here shall be successful for this end, must be entrusted with the Judgment of the Reader, and the Providence of God.

And now I have proposed these Thoughts to the World in hope to clear up some Difficulties in our holy Religion, and to shew how far our own Reason may support what Scripture reveals; I leave all with the Publick, and shall not be solicitous to support these Sentiments, or to vindicate these Proposals. If any Person can derive any Degree of Light toward his Satisfaction from these Papers, I shall rejoice with him. Let every one chuse what he likes, and neglect the rest. I will not persuade any Man to be of my Opinions till he sees Reason for it; and whensoever I see Reason, I shall change them myself. Our best concerted Schemes have their Imperfections, and therefore I dare not assume Certainty in Matters of doubtful Disputation: Nor do I positively assert or affirm several things which I have here written; for I know myself a weak fallible Creature, and it is no wonder if I should fall into Mistakes. I

I should be glad to see a safer and more consistent Scheme on these Subjects proposed to the World, which may rectify all the Errors of this Book with convincing Evidence, and scatter our Darknesses like a rising Sun. To cavil at particular Thoughts or Phrases is much easier than to form a perfect Hypothesis. But 'tis the Prerogative of the Great God only to pierce thro' all his own infinite Schemes with an unerring Eye, to surround them with an all-comprehensive View, to grasp them all in one single Survey, and to spread a reconciling Light over all their immense Varieties. Man must yet grapple with Difficulties in this dusky Twilight; but God in his Time will irradiate the Earth more plentifully with his Light and Truth; then Darknes and Contentions shall fly away for ever. Hasten, O Lord, the happy Day. Amen.

To be Corrected.

*P*Age 19. line 27. would their. p. 62. l. 6. for Effect r. Consequent. p. 64. l. 28. of all. p. 69. l. 18. Creation. p. 198. l. 3. even a God of Goodness. l. 14. for be r. mean the. p. 233. Marg. lin. ult. r. fifth. p. 353. l. 6. for reply'd r. objected still. p. 337. l. 15. for Nor r. And.

To prevent Mistakes, the Author entreats these Additions to be made, viz.

*P*Age 14. lin. penult. mortal Devastations. p. 65. l. 10. any original Demerit. p. 71. l. 5. Immortality in some other World. p. 74. l. 18. original Demerit. p. 75. l. 16. Structure in Ruins. p. 82. l. 17. personal Criminals.

Page

Page 113. *at the end.* And indeed I think such parallel Instances never would have been found among Mankind, were it not for the first and general Condemnation which came on all Men by the Sin of some first Parent, and the general Depravation of all in that one Head of our Race; on which the next *Question* proceeds. *p. 128. l. last,* restraining or recovering.

Page 133. *l. 11. 3.* If *Adam* had maintain'd his Innocency, the universal and original Law of Propagation would have been just the same as now it is, and the Soul had been brought into Existence and Union in the same manner, but it would have been established in its original and native Bias and Inclination to Holiness; for the animal Body would have *then* promoted it, rather than led it astray, as *now* it does; and the Soul of the Child according to the first Covenant, might have also hoped, or perhaps by Prayer and Dependance might have humbly claimed sanctifying Influences to preserve it from Temptation, and to keep it innocent.

4. But since the Soul, &c.

Page 129. *l. 11. f.* therefore *r.* almost. *p. 140. l. 3,* his spiritual Nature, his immortal State, and his. *p. 182. l. 9.* and brought them to repent.

Marg. p. 198. l. 3. It is granted, that God considered as a *Sovereign* and as *just*, might resume all from his Creature, tho' he be without Sin; but we can hardly think a *God of Goodness* would do it till Sin had made a Forfeiture.

Marg. p. 200. l. 2. It is granted that the first Man's standing under such a Law and Covenant as is before explain'd, hath by Sin forfeited all that he had, both Life and Being, with all the Blessings of it, for himself and his Posterity, into the hands of his Maker, so far as the rectoral Wisdom or Justice of God please to resume them; yet it is justly doubted whether the Great God would inflict any Penalties beyond Death, or any Punishment in a future World on those who have no *personal Sin*, but lie only under the Sentence of *Adam's imputed Sin*. This will be debated in the 16th *Question*.

Marg. p. 375. l. 5. If *St. Paul* had not used such strong Expressions here as plainly include *every Individual* of Mankind, yet his Argument requires this Sense, for otherwise there would be some Persons who would not want the Salvation of *Christ*.

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It is earnestly defired by the Author, that whofoever would form the trueft Judgment of each fingle Part or Queftion in this Book, and of the Answers which are given to it, would please to read the whole Book over, without Prejudice, and not pronounce a hafty Judgment upon any fingle Queftion, becaufe the feveral Parts ftand in Connexion with each other, and fome things are faid under the foregoing or following Queftions, which may folve or relieve any appearing Difficulty, and illuftrate the Argument.





T H E
R U I N *and* R E C O V E R Y
o f M A N K I N D, &c.

I N T R O D U C T I O N .

God made Man upright.

MAN is a Creature made up of two distinct Ingredients, an animal Body and a rational Mind, so united as to act in a mutual Correspondence according to certain Laws and Conditions appointed by his Creator. Now suppose the great and blessed God, who is perfect in Wisdom and Power, in Justice and Goodness, were to form such a new Creature as Man is, and any of us should sit down and consider, according to the best exercise of our Reason, what Qualifications would be due to this new-made Creature, as proceeding from a Being of such Wisdom, Justice and Goodness, we should probably trace out these several Particulars.

B

I. We

I. We reasonably suppose he must have a *Perfection of natural Powers, both of Body and Spirit*, consider'd as in a State of Union, and suited to his present Circumstances.

Not that we have any Reason to suppose *Man* should be made so perfect a Being as God could make him; for the Wisdom of God plainly design'd to display its unbounded Varieties of Contrivance in different Ranks and Orders of his Creation: And besides, we cannot reasonably imagine this Creature *Man* should be made with such sublime Perfections at first, as he himself might afterwards arrive at by a wise Improvement of his Powers; For God would not preclude either the Diligence or the Pleasure of his intelligent Creature, from advancing it self to superior Excellencies. But still that Creature which was design'd to bear his Maker's nearest Likeness and Authority in this lower World, must have Powers perfectly sufficient for his present well-being and acting in that Station wherein God his Creator placed him.

It has been indeed the vain Fancy of some Writers, that the *Eye of Man* in his first Creation was so acute and penetrating, that it could discover those distant Stars and Planets of Heaven, or those minute Atoms in the Contexture of earthly Bodies round about us, which are now only to be seen by the help of Optick Glasses: And they have been so weak

as

God made Man upright. 3

as to imagine that his *Ear* could take in the most distant and the feeblest Sounds, and was equal in its own original Powers, to the Advantages which we now receive from speaking and hearing Trumpets: And that his *Feeling* and his *Smelling* had such proportionable Superiorities in his State of Innocence beyond all that we now experience. But it has been sufficiently made evident, that animal Powers exalted to this degree would have been a Burden, and a perpetual Inconvenience to us in the present State; they would have been Calamities instead of Comforts, and as an ingenious Author says, a Man endued with such exquisite Senses

*Would be so tremblingly alive all o'er,
To smart and agonize at every Pore:
Or (quick Effluvia darting thro' his Brain)
Die of a Rose in aromatick Pain.
Nature would thunder in his opening Ears,
And stun him with the Music of the Spheres.*
P O P E.

But all the Senses of this Creature, though not so exquisitely fine, yet they must be clear and strong, his Limbs vigorous and active, his Body healthy in all the inward and outward Parts of it, and every natural Power in its proper Order.

Surely God would form such a Creature in a State of perfect Ease, without any original Ma-
B 2 lady

4 INTRODUCTION.

lady of Nature to give him Pain or Sorrow. I cannot think there would be any natural Tendency in his animal Body to Pains, Diseases, or Death, while he remain'd innocent and without Sin or Blame. And if there was any such Thing as *Pain* admitted into his first Constitution, his *Pleasures* must at least be equal to his Pains, and his Advantages also equal to his Dangers: the very *Justice* of God the Creator seems to require this.

I add further, that if we consider the *Goodness* of God, surely we must say the Pleasure of his innocent Creature should be superior to a State of mere Ease or Balance to his Pains, and his Advantages should be superior to his Dangers: Divine *Goodness* seems to require this, as antecedent in Nature to any State of Trial.

And as the *Powers of his Body* must be perfect in these Respects, so the *Faculties of his Soul* must have their Perfection too. Not that we suppose God should give his Creature *Man*, when he first formed him, all manner of Knowledge in Arts and Sciences, in Philosophy and Divinity; but he must know what was necessary for his present Peace and Welfare; his Reason must be clear, his Judgment uncorrupted, his Conscience upright and sensible, his Will must have an inward Bias and Propensity to Holiness and Virtue; he must have an inward Inclination to please and honor that God who made him, supreme Love to his Creator, and a Zeal and
Desire

God made Man upright. 5

Desire to serve him, a holy Fear of offending him, with a Readiness to do all his Will. Otherwise how could a God of Holiness love the Work of his own Hands?

There must also in this Creature be found a regular Subjection of the inferior Powers to the superior; Sense and Appetite and Passion must be subject to Reason, *i. e.* the Mind and Conscience must have a Power to govern these lower Faculties, and keep them in due Obedience, that he might not offend against the Law of his Creation.

He must also have his Heart inlaid with Love and Good-will to the Creatures, and especially those of his own Species if he should be placed among them; and he must be endued with a Principle of Honesty and Truth in dealing with them. And if many of these Creatures were made at once, there should be no domineering Pride, no Malice, no Envy, no Falshood, no Brawls or Contentions among them; but all Harmony and Love, each seeking the Welfare and Happiness of his Fellow-Creatures as well as his own.

This Principle of universal *Righteousness* and *Holiness* I take to be the noblest Part of that Image of God, *i. e.* his *Moral Image*, in which *Moses* the *Jewish* Historian represents Man to be at first created, and which I think was due to his Nature from a God of Equity and Goodness. And the same Writer assures us, when God survey'd all his Works at the

6 INTRODUCTION.

end of his Creation he *pronounced them all very good*. And *Solomon*, the wisest of Men, in his Book of *Ecclesiastes*, assures us, that *God made Man upright*.

'Tis granted, that the *natural Image* of God in which Man was created, consisted partly in his spiritual and immortal Nature, and the various Faculties thereof; and his *political Image* (if I may so express it) consisted in his being made Lord and Governor over all the lower Creation: but when we speak of this part of the Divine Image which is *Moral*, we are assured by *Paul*, that it was the Rectitude of his Nature, or his Conformity to the Will and Law of God. *Paul* was once a *Jewish Pharisee*, and well understood the Sense of *Moses*, and in his Epistle to the *Ephesians*, iv. 24. he says, That the Image of God, into which Man is to be renewed, and consequently in which he was at first made, consists in *Righteousness and true Holiness*.

II. From the *Justice and Goodness* of God we may also reasonably infer, that tho' Man might be made with a *perfect Freedom of Will*, and with a Power to chuse Evil as well as Good, that he might be put into a State of Probation; yet it seems necessary that he should not only have a superior Propensity to what was Good wrought at first into his Nature, but he must also have a *full Sufficiency of Power to preserve himself in this State of Obedience*

bedience and Love to his Creator, and to guard himself from every Temptation and Sin, if his Faculties were rightly employ'd.

He must therefore have a *sufficient Knowledge* of God and himself and his Duty, so far as was necessary to practise it: he must have his Maker's Law written in his Heart, *i. e.* he must have *such Light of Reason and Conscience* as, if carefully employ'd, *would always lead him to judge aright* concerning his Duty; and he must have a *ready and proximate Ability* to practise and fulfil it. Surely he must be furnished with Powers of Self-preservation in his State of Innocency, and sufficient to guard him from offending his Creator, and losing his Happiness. This the *Justice* and the *Goodness* of God seem to require. His Natural Powers in themselves must have a full Sufficiency for his own Security from Sin, if he used those Natural Powers in the best manner he was capable of; otherwise he would be exposed to unavoidable Sin and Misery, and certainly fall into it, if he were not able to preserve his Innocence and Virtue: He would as it were be made for his Maker's Anger, if he were not able to preserve himself in his Love.

III. It is highly probable from the *Goodness* of God that such a Creature would be *endowed with Powers to arrive at higher degrees of Excellency and Happiness*, than those in

which he was at first formed : and hereby there was great Encouragement given both to his Watchfulness against every Danger of sinning against God, and hurting himself, as well as to his Zeal and Diligence both in improving his Natural Powers, and in performing eminent Services for his Maker and Converse with him. This would be the way for him to improve in the Likeness, and in the Love of that Almighty Being who made him.

IV. I think we may be able to add also, that *the Habitation*, in which a God of infinite Goodness would place such a holy and innocent Creature, *should be a very beautiful and magnificent Building, furnished with all manner of Necessaries and Conveniencies of Life, and prepared not only for his Safety and Support, but also for his Delight.* Our Reason seems to say this : And *Moses* writing concerning the first created Pair of Mankind, tells us, that when they were brought into this World they were placed in *Eden*, or a Garden of Pleasure, and had a Right given them to all the excellent Fruits and Delights of such a Garden, and were made Lords of all the Creatures round about them, both in the vegetative and animal World.

And as the Dwelling of such an innocent and holy Creature should be delightful and convenient, so neither should there be any thing noxious or destructive found in this
 Habitation,

Habitation, but what this excellent Creature Man should have sufficient Notice of, and should be endow'd with sufficient Power to oppose it or to avoid it.

Or if we should suppose that this Creature was placed in such a State of Trial by his Maker, as that he should be capable of receiving some unavoidable Injuries from any noxious thing that was near him, it seems reasonable that he should have a proximate and immediate Ability, by the right Use of his Understanding and his Will, and his other Powers, to turn every such Injury to his own superior Advantage, and to balance every Pain by equal or superior Pleasure.

V. And if this Creature had Power to propagate its own Kind, the Child should be innocent and holy, and capable of maintaining its Duty and Happiness as well as the Parent.

Now if these are the Qualifications with which such a new-made Creature should be endued, and these the Circumstances in which our Reason would judge from the Wisdom, Justice, and Goodness of God that he ought to be situated; then by a careful Survey of what Mankind now is, and a Comparison thereof with what Reason would tell us he ought to be, we may be able to arrive at some Determination, whether Mankind is at present such a Creature as the great and blessed God made him at first: which is the Subject of the ensuing Enquiry.

QUESTION



QUESTION I.

Is Man in his present Circumstances such a Creature as he came out of the hands of God his Creator? Or, is he depraved and ruined by some universal Degeneracy of his Nature?

I Hope we may derive some evident and compleat Answer to this Enquiry from the following Considerations.

I. This Earth, which was design'd for the Habitation of Man, carries with it some evident Tokens of Ruin and Desolation, and does not seem to be ordain'd, in its present Form and Circumstances, for the Habitation of innocent Beings; but is more apparently fitted for the Dwelling-place of Creatures who are degenerate and fallen from God.

It is granted that the Beauty and Order of this lower World, even in its present Constitution, and the wonderful Texture, Composition and Harmony of the several Parts of it, both in Air, Earth and Sea, are most happily suited to the various Purposes of that
 Almighty

Almighty Being who made it: they give a constant and illustrious Display of the Power, Wisdom and Goodness of their Creator. Yet it must be confess'd also, there are some glaring and uncontested Proofs of the Terrors of his Justice, and the Executions of his Vengeance both past and future.

Is not the Form or Shape of our Earth in the present Divisions and Boundaries of Seas and Shores, Continents and Islands, very rude and irregular, abrupt and horrid? Does it look like the regular and beautiful Product of a God of Wisdom and Order? Survey a Map of the World, and say, Does the Form of it strike our Eyes with any natural Beauty or Harmony? Has it the Appearance of a lovely and well-adjusted Piece of Workmanship? Or rather, Does it not bear strongly on our Sight the Ideas of Ruin and Confusion? Travel over the Countries of this Globe, or visit some of the wilder Parts of our own *British* Islands, and make just Remarks on them all. What various Appearances of a ruin'd World? What vast broken Mountains hang frightfully over the heads of Travellers? What stupendous Cliffs and Promontories rise high and hideous to behold? What dreadful Precipices, which make our Nature giddy to look down, and are ready to betray our Feet into Downfalls and Destructions? What immense Extents of waste and barren Ground in some Countries? What hideous
and

and unpassable Desarts? What broad and faithless Morasses, which are made at once both Deaths and Graves to Travellers who venture upon them? What huge ruinous Caverns of frightful aspect, deep and wide, big enough to bury whole Cities?

What resistless Deluges of Water in a Season of great Rains come rolling down the Hills, bear down all Things in their Course, and threaten spacious Desolation? What roaring and tremendous Water-falls in some Parts of the Globe? What burning Mountains in whose Caverns are Lakes of glowing Metal, or of liquid Fire, ready to overflow and burst upon the lower Lands; or their Bowels are consumed within, and they are turned into a meer Shell of Earth, covering prodigious Cavities of Smoke, and Furnaces of Flame? and they seem to wait only for a Divine Command to break inward, and bury Towns and Provinces in fiery Ruin.

What unknown and active Treasures of Air or Wind are pent up in the Bowels of the Earth by the Rarefactions produced from subterraneous Ferments and Fires, all prepared to break out into wide and surprizing Mischiefs? What huge Torrents of Water rush and roar thro' the Hollows of the Globe we tread? What dreadful Sounds and threatening Appearances from the Region of Meteors in the Air? What Clouds charged with Flame and Thunder, which are ready to burst
on

on the Earth, and discompose and terrify all Nature for many Miles round, and to make dreadful havock of Mankind?

When I seriously take a Survey of some such Scenes as these, I am very ready to say within myself, “ Surely this Earth of ours, “ in these rude and broken Appearances, “ this unsettled and dangerous State of it, “ was design’d as a dwelling for some unhappy Inhabitants who did or would “ transgress the Laws of their Maker, and “ deeply merit Desolation from his hand, “ and he has here stored up his Magazines “ of Divine Artillery and Death against the “ Day of Punishment.”

And to take one Step further, How often have the terrible Occurrences of Nature in the Air, Earth and Sea, and the calamitous Incidents in Divine Providence in several Countries, how often have they given an actual Confirmation to this Sentiment? What sweeping and destructive Storms have we and our Fathers seen by Land and Sea, even in this temperate Island of *Great Britain*? What particular Floods of Water and violent Explosions of Fire do we read of in the Histories of the World? What shocking Convulsions of the Globe stretching far and wide under the affrighted Nations for three or four thousand Miles, and spreading Terror thro’ every Heart? What sudden and huge Diruptions of the Caverns of the Earth with
tremendous

14 Quest. I. *Is Mankind*

tremendous Bellowings, which have filled its Inhabitants with Horror and Astonishment, which have deform'd its blooming Surface, and have made wide Devastations? What Storms and Thunders have spread abroad fatal Mischiefs? Do not these seem to be evident Tokens of the actual Displeasure of a God against the Inhabitants of this Globe? Can we ever suppose that an infinitely good and gracious Being would have originally so formed and governed the inanimate Parts of this lower World, as to produce such deadly Concussions and such desolating Appearances, if he had not design'd it to be the Habitation of such Creatures, as he foresaw would become Rebels against their Creator, and deserve these Strokes of his Indignation?

Known unto God are all our Hearts and our Works, and *all his own Ways from the beginning*, and those Ways of his are managed and conducted towards us, as becomes a wise and righteous Governor; sometimes for our Trial and Warning, and sometimes for our Correction and Punishment. Can we ever suppose that the blessed God, who loves all the innocent Creatures that he has made, would place them in such a dangerous Habitation, where many of them must necessarily be exposed to so many horrible Accidents and Devastations, even while they continued in their own Innocence and in his Favour?

mortal

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If we consult the Writings of *Moses* the *Jewish* Prophet and *Peter* the *Christian* Apostle, we shall find that they supposed the great Creator to have laid up Stores and Magazines of Ruin and Destruction within the Bowels of this Earth, which he foresaw would be inhabited by a criminal Race of Beings: and he fore-ordained to break open his dreadful Treasures of Flood and Fire at proper Seasons, to drown and to burn the World together with the Inhabitants thereof. When *all Flesh had corrupted its Way before God*, he appointed to *destroy Man whom he had created*: he opened the *Windows* or Flood-gates of *Heaven*, pour'd down *Rain* incessantly upon the *Earth* for *forty Days and forty Nights*; and the *same Day* were all the *Fountains of the great Deep* broken up, and all in whose *Nostrils* was the *Breath of Life* upon the *dry Land* died, except eight Persons, *Gen. vii.* And the *Christian* Writer tells us, that the *World* which at that time was overflowed with *Water* perished, but that the *Heavens* and the *Earth* which are now, by the same divine Word and Providence are kept in store, reserved unto *Fire* against the *Day of Judgment* and *Perdition of ungodly Men*. Then the *Elements* shall melt with *fervent Heat*, the *Heavens* shall be dissolved with a *great Noise*, and the *Earth* and the *Works that are therein* shall be burnt up. *2 Pet. iii.*

Now

Now the great God, who appointed such prodigious quantities both of Water and Fire to be reserved in the Bowels of the Earth, and among the Clouds of Heaven, for such a foreseen Day of general Destruction, when the Sins of the Inhabitants should come to their full Measure, did also doubtless prepare his Materials, and appoint the Days when all the lesser Storms and Hurricanes, Earthquakes and Floods, Lightenings and Thunders, and Convulsions of Nature, should break out and answer those particular Seasons, when he intended to manifest his Terrors to Mankind, and to shew his Wrath in their Wretchedness and Destruction : and he treasured up his Magazines of Wind, and Flood, and Fire in the Air and Earth for these Purposes. Is this an Habitation which God has made for the Residence of pure and holy Beings? Is this such a peaceful Place as a kind Creator would have form'd and built for innocent Creatures? Or does he manage these several Scenes of our Globe, as tho' those who dwell upon it maintained their primitive Purity and his original Favor? 'Tis absurd to imagine such a Conduct of a God so wise, so righteous and so merciful.

II. Let us take a Survey of the Herbs and Plants and Trees, and all the Vegetable Beings which grow out of this Earth, together with the brute Animals which are found on the

the Surface of it, and we shall find more Reasons to conclude that MAN the chief Inhabitant is by no means such a Creature, so innocent, and so much a Favourite of Heaven, as he must needs be when he came first out of his Maker's hand.

It must be granted here again, that the Wisdom and Goodness of the Creator have display'd themselves in a divine and astonishing manner in the Animal and the Vegetable World, beyond the utmost reach of our Thoughts or our Praises: but still we may have leave to enquire, whether among the numerous Herbs and Flowers, which are fitted for the Support and Delight of Man, there would have been any noxious Plants or Fruits of mortal and malignant Juice, appointed to grow out of the Earth, without some plain signal Mark or Caution set upon them, if Man had continued in his innocent State? Can we suppose that amongst the Roots, the Herbs, and the Trees which are good for Food, the great God would have suffered Mischief, Malady and deadly Poison to spring up here and there, without any sufficient Distinction that Man might know how to avoid them? This is the case in our present World; and Disease, Anguish and Death have entered into the Bowels and Veins of Multitudes by an innocent and fatal Mistake of these pernicious Things for proper Food.

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'Tis granted indeed, that when *Moses* had dressed and furnished his Garden in Paradise with all manner of *vegetable* Fruits and Pleasures for the new and holy Creature MAN, he tells us of a Tree in that Garden which was called the *Tree of Knowledge*, and it was certain Death to taste it. But then Man had express Warning given him to avoid the Danger: DEATH was, as it were, inscribed upon that Tree in plain Characters, and 'twas wilful Iniquity for him to make so dangerous an Experiment. Nor would there have been any poisonous or hurtful Plant suffered to grow upon this Earth, if the Inhabitants of it had continued in their primitive Holiness, without some natural Mark set upon it, or some divine Caution to avoid it. God loves the pure and innocent Works of his Hands better than to expose them to such unavoidable Perils and Miseries, and such mortal Dangers and Deaths, if they continue in their original Innocence.

Again, let me enquire whether this Earth in almost every Soil would have produced such a Quantity of Briars, Thorns, and Thistles, and various Weeds, which are so destructive to Corn the Food of Man, and create so much Vexation to the painful Tillers of the Field, if Man had been innocent, and the Earth his Habitation had never been accursed for any Crime of the Inhabitant? *Moses* the famous *Jewish* Writer mentions
this

this very Thing as a Divine Curse for the Sin of Man.

Let us arise to the *Animal* or *Brutal* World. There are many Creatures indeed made for the Service and Pleasure of Mankind, and they are easily governed to answer his Purposes in human Life. But are there not many other sorts of Animals also that weak Man can neither govern nor resist, and by which all his Race are exposed to miserable Wounds and Anguish, and Death, whensoever they meet them?

Would there have been any such Creatures in our World as Bears and Tygers, Wolves and Lions, animated with such Fierceness and Rage, and armed with such destructive and bloody Teeth and Talons? Or would they ever have been let into a Paradise made for the Habitation of innocent Beings; and that without Power given to those Innocents to govern and restrain them, or without sufficient Art or Speed to escape them? Would the Children of Men, innocent and holy, have ever been formed to be the living Prey of these Devourers? Were the Life and Limbs of such holy Creatures made to become Heaps of agonizing Carnage? ~~Or~~ their would Flesh and Bones have been given up to be crush'd and churn'd between the Jaws of Panthers and Leopards, Sharks and Crocodiles, by Land and Sea? Are sensible, rational and innocent Beings fit Morfels for Savages

of the Brutal Kind, and were they first made for this Purpose by a God of Wisdom and Goodness? Let Brutes be contented to prey upon their Fellow-brutes, but let Man be their Lord and Ruler, and free from their Assaults: And so he was (says the *Jewish* Lawgiver) in his first and innocent Estate.

Give me leave to proceed in these Enquiries. If Man were not a fallen sinful Creature fit for Punishment, would there have been so many Tribes of the Serpent and Viper-kind armed with deadly Venom to bite and kill Man? Would such subtle and active Mischiefs have been made and sent to dwell in a World which was all holy and happy? And would the Race of all these murtherous and destructive Brutes of every Kind have been propagated for six thousand Years in any Province of God's Dominion, unless he had foreseen at first that his intellectual Creatures there would have rebelled against him, and deserved to be given up to their Power and Rage?

What are the immense Flights of Locusts, which darken the Sky, and lay the Fields desolate? What are the winged Armies of Hornets and Muscatoes, that make a pleasant Land almost intolerable by the incessant and restless Attacks they make on Mankind with their painful Stings? If they are found in the scorching Climates of *Africa*, and in the sultry Parts of the *East and West Indies*, yet

yet one would think such noisome and venomous Flies should not swarm upon the Hills of *Russia*, and infest the *Polar* Regions, if the Creator had not designed them for the Vexation of the Nations on all sides of the Globe.

What are the innumerable Hosts of Caterpillars which in a Night or two turn a Garden into a Desert, but so many Messengers of the Anger of God against a sinful Race of Beings that dwell upon this Earth? And since we are neither able to resist or subdue their Power, nor avoid their Plunder, we may certainly infer, that we are not such Favourites of Heaven as God at first had made us, while we are exposed to the endless Attacks, Insults and Triumphs of such little despicable Insects, and yet deadly and destructive Enemies. The troublesome and pernicious Tribes of Animal Nature both of larger and lesser Size, which are Fellow-Commoners with us upon this great Globe, together with our Impotence to prevent or escape their Mischiefs, is a sufficient Proof that we are not sinless Creatures, nor in the full Favour and Love of the God that made us, and that he has quarter'd his Armies, his Legions among us as Princes do in a rebellious Province.

Perhaps it will be replied here, that these Mischiefs of the animal and vegetable World, these poisonous Plants and Vipers, and sa-

vage Beasts of Prey may be permitted to dwell in our Earth, for the Trial of its Inhabitants in a State of Probation, even tho' they were innocent; especially since 'tis certain that their fatal Effects do sometimes now fall upon good and pious Men, during their Situation here, which is a State of Trial: but God can reward the Sufferers in a future State, and thus absolve or vindicate his Justice, Wisdom and Goodness in permitting them to be thus exposed in the present Life.

To this I *answer* two ways.

(1.) There is a great difference to be made between innocent Creatures in a State of Probation and sinful degenerate Creatures in the same State. These mischievous and painful Events which now fall upon sinful Mankind, would have been all righteous whether they had been in a State of Trial or no: but most of them plainly declare the punishing Hand of God as well as the Probation of Creatures, and therefore it supposes them not to be innocent. Whereas if these Plagues had abounded in a World of Innocence, many of the wise and holy Inhabitants who had suffered these Mischiefs, even if they were sent for their Trial, would scarcely have found sufficient Reason to rejoice in their Situation, and to give Thanks to their Maker, as every innocent Being would surely have occasion and reason to do. Serpents and Bears, Stings and Poisons are terrible Trials for pure Innocents.

(2.) The

(2.) The State of Probation for innocent Creatures would not have included *Death* in it, a violent and bloody, or a lingering and painful *Death*, such as flows from some of these *Plagues* and *Mischiefs* upon the *Earth*. The *Destruction* of our *Nature*, our *dying* and *returning* to *Dust*, is supposed by the ancient *Hebrew* Historian to be a *Curse* of *God* for the *Sin* of *Man*: and when once *Life* is forfeited among the whole *Race* of *Mankind*, and they are all subject and devoted to *Death* by some universal *Degeneracy*, then a painful *Death* may properly become a part of the further *Trial* of such *Creatures* who are to rise again: and any who are pious *Sufferers* among them, and who behave well in *dying*, may be rewarded by a happy *Resurrection*. This may be appointed with much more *Propriety*, than that a painful *Death* should be made a *Part* of the *Trial* of innocent *Creatures*, who had never forfeited *Life*, nor were ever legally subjected to *Death*. In the *Case* of *dying* *Infants* this appears with greater *Evidence*, as I shall shew afterward.

Upon the whole therefore, such sort of noxious and destructive *Plants* and *Animals* do not seem to be made for a *World* of innocent, sensible and intellectual *Beings*, to vex, and disturb, to poison and destroy them.

III. The Manner of the Introduction of the Race of Man into Life and Being in this World, is another Proof that we are not the innocent Favourites of Heaven. Can we ever imagine the great and good God would have appointed intellectual Animals to be propagated in such a Way as should necessarily give such exquisite Pain and Anguish to the Mothers who produce them, if we had been all accounted in his eyes a Race of holy and sinless Beings? And if the Contagion or Crime had not been universal, why should such acute Pangs attend almost every Female Parent in bringing their Offspring into the Light of Life? Are not the multiply'd Sorrows with which the Daughters of *Eve* continually bring forth their young, a pretty evident Token that they are not in their original State of Favour with that God who created them, and pronounced a Blessing upon them in their Propagation?

The *Jewish* Lawgiver in the beginning of his History tells us, that *God blessed the first Man and Woman that he made, and bid them be fruitful, and multiply, and replenish the Earth, and subdue it*; and the same ancient Writer within a Page or two tells us, that these *multiply'd Sorrows* in the Bearing and Birth of Children are pronounced as a Curse from an offended God. Surely the Curse is not as old as the Blessing: But Sin
and

and Sorrow came in together, and spread a wide Curse over the Birth of Man, which before stood under a Divine Benediction.

IV. Let us consider in the next place how the Generality of Mankind are preserved in Life. Some few there are indeed whom Divine Providence has raised to Riches and Plenty, and their Food is daily provided for them without Care or Toil; but the Millions of human Creatures in all the Nations of the Earth are forced to support a wretched Life by hard Labour of the Body, and intense and grievous Fatigue of their Joints and Limbs, and all their natural Powers. What dreadful Risques both of Life and Limbs do Multitudes run thro' in order to purchase their own necessary Food, and to support their young helpless Families at home? What waste of the Hours of sweet Repose at Midnight, as well as long and slavish and painful Toils of the Day, do Multitudes sustain, in order to procure daily Nourishment? 'Tis *by the Sweat of their Brows they obtain their Bread*; 'tis by a continual exhausting their vital Spirits, that many of them are forced to relieve their own Hunger, and to keep off Death, as well as to feed their young Offspring that otherwise would be born meerly to perish.

If we survey the lower Tribes of Mankind, even in *Great Britain*, in a Land of Freedom
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and Plenty, a Climate temperate and fruitful, a Country which abounds with Corn and Fruits, and is stored with Beasts and Fowl, and Fish, in rich Variety for Food, what a hard Shift do ten thousand Families make to keep out Famine and support Life? Their whole Time is devoured with the Labours of the Flesh, and their Souls ever beset and almost eaten up with gnawing Cares and Anxieties to answer this important Question, *What shall I eat, and what shall I drink* even in the poorest and the coarsest manner. But if we send our Thoughts to the sultry Regions of *Africa*, or the Frost and Snows of *Norway*, the Rocks and Deserts of *Lapland* and *Northern Tartary*, what a hideous and frightful Thing is human Life in those Climates? How is the rational Nature of Man almost lost between their Slavery, their Brutality, and their incessant Toils and Hardships? They are treated like Brutes by their Lords, and they live like Dogs and Asses among Labours, and Wants, Hunger and Weariness, Blows and Burdens without end. Did God appoint this for Innocents?

Perhaps you will say, There is a Pleasure in eating and drinking, which answers to the Pain of procuring our Food: But alas! can this short Pleasure of a few Minutes, in trolling a few Morfels down our Throats, or washing the Gullet with Plenty of Liquids, be supposed to give a full recompense for the

the incessant Labours of Life? Does it bear any Proportion to the length of Toil, Pain and Hazard, and the tiresome Fatigues of our Spirits and our Limbs, wherewith the Provisions of Life are procured? *Moses* acquaints us indeed, that Man even in his innocent and blessed State was *placed* in a noble and lovely *Garden*, and was appointed to *dress it*: This was no Curse, but a wise Appointment of the God of Nature by intermingled Labour and Exercise to preserve our Health and Vigour. But when the same Writer comes to introduce the Toil and Fatigues we are forced to sustain, in order to secure us from starving, when he *speaks of eating our Bread in the Sweat of our Brows*, he acknowledges this to be another of the Curses of God for the Sin of Man, and 'tis scattered all round the Globe.

V. Consider the Character, Temper and Quality of Mankind in general with regard to Religion and Vertue, and then 'twill be hard to persuade ourselves that these are Creatures who enjoy the Favour of their Maker as his Children, or bear the Image of their common Father in Knowledge and Goodness, as his original and native Offspring ought to do.

I grant there are here and there some few Persons who are restored to some Degrees of Conformity to him that made them; they are

are become his Children by Repentance and Return to God, by a divine Change passed upon their Natures, and they enjoy a share of his special Love: but the Bulk of the World are of another Stamp and Character, and sufficiently shew there is some sinful and fatal Contagion spread thro' the Inhabitants of this Province of God's Dominion. *John* the Apostle in one of his Letters, tells us, that there are few who *are born of God*, as new Creatures, but *the whole World lies in Wickedness.*
 1 John v. 19.

Would the blessed God make a World of intelligent Creatures so ignorant and thoughtless of himself, and so insolent and rebellious against him as Man now is? Can we think of that gross and stupid Ignorance of the true God which reigns thro' vast Tracts of Land in *Asia, Africa, and America*, and the thick Darkness as well as Toil and Slavery which buries all the *Heathen* Countries, and reduces them yet further almost to Brutes and Savages; can we think of the abominable Idolatries, the lewd and the cruel Rites of Worship, which have been spread thro' some whole Nations; the impious, the wicked and ridiculous Superstitions which are practised amongst the greatest part of the World, and yet believe the blessed God would put such wretched and polluted Workmanship out of his pure Hands?

Can we survey the bold and desperate Impiety and Prophaneness, the Swearing and Cur-
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sing, and wild Blasphemy that is practis'd and pronounced daily and nightly among vast Multitudes in those Countries which know and profess the true God; can we behold that almost universal Neglect of God, his Fear, and his Worship, and of the Obedience due to him, which is found even among those Inhabitants of this our World, who say they believe in God, and yet imagine that those Wretches love their Maker, that they wear his Image, and are conformable to his Will, as his original Creatures must and ought to be?

Nor are Mankind only negligent of their Duty to God, but they seem to have abandon'd their Duties to their Fellow-Creatures also. Can we think of the perpetual Practices of Fraud and Villany in the Commerce of Mankind, the innumerable Instances of Oppression and Cruelty which run thro' the World; the Pride and Humour of the Great, the Wrath and Ambition of most Princes, their wild and mad Extravagances of Crime and Folly, as well as their boundless Insolence and Tyranny over their Subjects, and the endless Iniquities and Mischiefs that arise from Envy, Malice and Revenge practis'd among lower People; and yet suppose that Man was ever made with these Vices in him, and these Disorders around him, by that Wisdom and Goodness that created him? If we take a Survey of the impure Scenes of Lust and Intemperance and drunken Madness which defy the
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Day-light, and pollute the Darknes; if we think of the monstrous Barbarities which are continually committed by Men in the *Christian* Inquisitions of *Spain, Portugal* and *Italy*, and among all the brutal and wicked Tribes of *Heathenism*, the *African* Savages, and the *American* Cannibals, who kill and roast their Fellow-Creatures, and eat up Men as they eat Bread; can we still imagine that Mankind is a Race of Beings, who abide in their own native and original State, such as they came from the Hands of their Maker?

Shall it be *said in Opposition* to this View of Things, That 'tis not the greatest part of Mankind that are so shamefully ignorant and so abominably vile? *I answer*, That in Matters of Religion the greatest part of the World are gross Idolaters; they adore the Souls of the Dead for Gods, or they worship the Sun and Moon, or Beasts, Birds, Images, Names, fabled Gods, Stocks and Stones, or any Thing but the true God: They neither know their Maker, nor love, nor worship him. There are many whole Nations that practise abominable Vices by general Custom and Consent, by the Approbation of their wise Men, and by long Tradition, if not by the Authority of their Laws. This has been abundantly demonstrated by learned Writers of the present Age, both from the modern Travels of the Inquisitive and from ancient Histories, when they

they would shew in what need Mankind stood of a Divine Revelation.

And in Matters of Morality, tho' the Bulk of Mankind are not guilty of the very vilest Crimes with regard to their Fellow-Creatures, yet if we consider the numerous corrupt Inclinations and sinful Passions that sway all the World, the lesser Vices and Irregularities that work and run thro' the Hearts and Lives even of the best and most civilized Parts of the Universe; if we observe the strange Blindness of the Understandings of Men in divine Things, the Unfaithfulness of Conscience, the Unwillingness to know any mortifying and self-denying Truths and Duties, the general Prevalence of Appetite and sinful Desires over the Powers and the Rules of Reason, and that not only among the unthinking Multitude, but even where Reason is consulted and makes its feeble Remonstrances; if we consider the universal Disorder among the Faculties of Mankind; and the Violation of that Harmony and Order wherein consist Innocence, Virtue and Peace; If we add to all this Heap of Confusion, their general Thoughtlessness and Disregard of God, and their gross Defects in benevolence to their Neighbours, it will appear plain enough that *there is not one upon Earth that is truly righteous and without Sin*; and it is more abundantly evident, that Mankind are far from a State of Innocence and perfect Virtue: They are fallen from God, and have lost that Like-
ness

a Degenerate Creature? 33

Rari quippe boni : Numero vix sunt totidem quot

Thebarum portæ, vel divitis ostia Nili.

Quæ tam festa dies ut cesset prodere furem?

———— *Ad mores Natura recurrit*

Damnatos, fixa & mutari nescia. —

Quisnam hominum est quem tu contentum videris uno

Flagitio? ————— Dociles imitandis

Turpibus & pravis omnes sumus. JUV.

They own indeed there was once a golden Age, or a State of Innocence at first. Their Reason told them, that the great God must and did make Man upright and good ; but they imagined that Mankind did degenerate by degrees in successive Ages, and at last grew universally wicked. This is asserted not only by satyrical Writers, but by those of a gentler Disposition and a softer Pen. *Ovid* and *Manilius* were no Satyrists, yet they speak the very same Language.

Protinus erupit venæ peioris in ævum

Omne nefas : fugere Pudor, Verumque Fidesque,

In quorum subiere locum Fraudesque Dolique

Insidiæque, & Vis, & Amor sceleratus habendi :

Victa jacet Pietas, terras Astræa reliquit.

OVID.

Perque tot ætates hominum, tot tempora & annos,

Tot bella, & varios etiam sub pace labores,

D

Cum

Cum fortuna fidem quærat, vix invenit usquam.

*At quanta est scelerum moles per sæcula cuncta?
In populo scelus est: & abundant cuncta furore,*

Et fas atque nefas mistum, legesque per ipsas

Sævit nequities.

MANIL.

The Sense of all which is thus represented in *English* :

There are very few who die that go to Heaven, or a State of Happiness. We are always desiring and pursuing forbidden Things. Mankind is bold to rush into forbidden Wickedness. Young Men most readily hearken to evil Counsels. Good Men are very few, scarce as many as the Gates of the City Thebes, or the Mouths of the Nile. What day is there that does not shew us some new Malefactors? Nature recurs to its own wicked Manners, is fixt in it, and knows not how to change. How few Persons will you find contented with one sort of Wickedness? We are all very forward to learn and imitate whatever is base or wicked. After the Golden Age, and some few following Seasons, all manner of Iniquity broke out: Modesty, Truth, and Faithfulness are quite fled away, in whose place, came Deceit, Mischief, Violence, and wicked Covetousness. Piety lay subdued, and Justice left the Earth. And through so many Ages of Men, so many murtherous Wars, and
La-

Labours and Toils in time of Peace, there is scarce such a Thing as Honesty to be found: but through all Ages there is an abundant Load of Crimes: Wickedness runs through the People: Madnes's rages, fills and over-whelms all Things. Right and Wrong are all mingled, and Iniquity reigns even through the very Laws of Men.

This was the common Complaint of the most observing *Heathens* in their Age, as it is ours in the present Day.

VI. Not only those who are grown up to mature Age, but even Mankind in its younger Years, before it is capable of proper moral Actions, discovers the Principles of Iniquity and the Seeds of Sin. What young Ferments of Spite and Envy, what native Malice and Rage are found in the little Hearts of Infants, and sufficiently discover'd by their little Hands, and their Eyes, and their watchful Countenances, even before they have learned to speak, or to know Good and Evil? What additional Crimes of Lying and Deceit, what Obstinacy and Perverseness proceed to blemish their younger Years?

How little Knowledge or Thought of God, their Creator and Governor, is found among them, even when they begin to distinguish between Good and Evil, Right and Wrong? What an utter Disregard of him that made them, and of the Duties they owe to him?

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How hard it is to teach them to know their Maker, and to obey him? And no wonder it is so in Children, since Men and Women are just the same.

Yet, farther, how little prevailing Sense or Practice of what is morally *right* and *good* is seen amongst them when they begin to act agreeably to their own childish and youthful Age? How contrary is their Conduct to the Laws of Reason, which are the Laws of their Maker? How do the evil Passions of Nature, and irregular Appetites and Vices of the Will prevail in them and over them betimes? Even from their first Capacity of acting as moral Creatures in the World; how are they led astray to practise Falsehood and Injury to their Play-Fellows, and that sometimes with Insolence, Cruelty, and Revenge? How often are they engaged in bold Instances of Disobedience to Parents or Teachers, and in Acts of shameful Intemperance? They do Evil with greediness both to themselves and to their Fellow-Creatures: Nor do I think there is one Youth in the World who has not, on particular Occasions, manifested some early Inclinations to one Vice or another. Would this have been the Case if Mankind had been just such Creatures as they came from their Maker's hand?

Nor can these vicious Propensities be imputed to any ill Influences of Custom or Education or Example, for many of these Things

Things appear in Children before they can take any notice of any such Examples set before them, or are capable of such Imitation. And it might be added, that even in the best of Families, where good Examples, stand round them, where Children from their youngest Years are instructed in their Duty, and encouraged and excited to practise Vertue and Religion, and persuaded to it by all the Motives of Authority and Love, and led by many Examples as well as by Precepts, yet their Hearts naturally run astray from God. The greatest part of them in their Childhood visibly follow the corrupt Influences of Sense, Appetite and Passion, and in very early Years they manifest the inward evil Principles of Pride, Obstinacy and Disobedience: And Multitudes even in such Families grow up to practise many Vices, and to publish the Iniquity and Shame of their Nature, in opposition to all the Influences of Instruction and Advice, Example and Authority. And if all Children were utterly untaught and unrestrained, even in the Years of Childhood, these Iniquities would break out and discover themselves with much more Evidence and Shame: This appears in particular Families, even in such Countries and such Towns which are civilized by Learning and Politeness. There are a thousand Instances wherein this is evident in Fact; that where the Education of Children is neglected, the whole

Generation becomes vicious: So among the *Heathens* there are whole Nations wicked without an Exception.

VII. To give yet a fuller Confirmation of this Truth, that Mankind have a sinful and corrupt Nature in them, let it be observed, that where Persons have not only been educated from their youngest Years in all the Practices of Piety, Virtue and Goodness, as far as Parents could influence them, but where young Persons themselves have taken something of a Religious Turn betimes, and have sought after true Wisdom and Piety, what wretched and perpetual Hindrances do they find within themselves? What inward Oppositions are working in the Heart, and too often interrupt this holy Course of Life? What Vanity of Mind, what sinful Appetites, what Sensuality and Forgetfulness of God, what evil Affections, what vicious Thoughts and Wishes, and Tendencies of Heart rise up in contradiction to their honest and profest Purposes of Virtue and Holiness, and lead them astray too often from their Duty both to God and Man?

Even some of the best of Men who have observed their own Hearts, are forced to cry out, *Oh wretched Creature that I am!* What vicious Principles do I find in my Members warring against Reason and the Law of my Mind, and bringing me too often into Captivity to Sin? Whether St. Paul complain'd thus concerning

concerning himself or no in his Letter to the *Romans*, or whether he spoke it in the Name of meer Pretenders to Religion, yet *as there is not a just Man upon Earth, that doth good, and never sins*; so I'm perswaded, there is not a Man who cannot in some measure take up this Complaint, that he is sometimes led astray by Sense, Appetite or Passion, in greater or lesser Instances, against the better Dictates of his Mind and Conscience: There is not a Man who may not mourn over himself in this Language, *O wretched Creature indeed! who shall deliver me from this native Disorder, this inward Plague, these evil Propensities of my Nature? There is none perfectly righteous; no, not one.*

VIII. It may be further argued, that Man is a Creature fallen from his original State, because he is so far infeeble or corrupted, that he has not a *ready and practical Power* to perform the Law of his Maker, which yet continues to be written in his Heart by Nature. Does not this Law of Reason, and Nature, and Conscience, require us to love God with all our Heart and Soul, to deal with our Neighbour as we think it proper he should deal with us, and to govern our own Appetites and Passions by Rules of Reason? Does it not require also, that these things must be done in perfection, and without defect, whether they regard God, our Neighbour, or

our selves? Doth it not demand that we should adore and honour, fear and trust in the Great God that made us, and obey all that we know to be his Will, in a perfect manner? Does it not prescribe constant Justice, Truth and Goodness toward our Neighbour, without one evil Thought, one covetous Wish, one envious or malicious Act of the Will, or the Tongue, or the Hand, towards him? Does it not demand that our Self-Government, or our Temperance should not indulge one irregular Passion or Appetite? And does it not require, that every one of these lower Powers should be perfectly subject to Reason and Conscience? Now is there any Man on Earth can say, that he has a *ready and practical Power* to perform all these Laws which his Maker has written in his Heart, without any sinful Irregularity in Thought, Word or Deed?

Perhaps *you will say*, that Man has still within him those Faculties of Understanding, and Will, and Affection, which have a *natural Power* to perform these Duties; and perhaps you will prove it too, because whenever, according to any Scheme of Religion, a Man is made holy, he has no new Faculties given him, and therefore these natural Faculties which he has, are sufficient.

I answer, If any Man be made holy, tho' he has no new Faculties given him, yet their vicious Propensities are so far subdued or taken away, and the sinful Tendencies of all his
Powers

Powers are so far changed into that which is virtuous and holy : but 'tis evident in our present State in this World, that the Propensities of the Will and Affections to that which is evil, are so much superior and prevalent, that there is no Man lives one Day without breaking this perfect Law of his Maker, in Thought, Word, or Deed : and therefore, tho' by reason of his natural Faculties he may have *a remote and speculative Sufficiency* of natural Power to obey his Maker's Law, yet he has no *proximate and practical, or moral Sufficiency* to perform it, by reason of the perverse and sinful Biases of his Will and Affections, and the weak Influences of Understanding, Reason and Conscience, which are so easily and continually overcome by sinful Appetites and Inclinations.

It should be consider'd further, that the outward *Temptations* to which Mankind are exposed all around them in the present State, especially in the Vigour and Perfection of animal Life, are abundantly too strong to be effectually and constantly resisted and overcome by these enfeebled Faculties of Reason and Conscience, while at the same time his Will and Affections, as well as his Appetites and Passions, have a powerful Biases and Propensity to yield to the Temptation, and commit Sin.

So that if we take a full Survey of all these Circumstances in which Mankind are now situated,

situated, if we consider their strong Propensities to Evil, within their own Nature, the powerful Temptations to Evil that surround them without, and the feeble Efforts of their Guardian Powers, Reason and Conscience, to resist all these Oppositions, and to break thro' all these Impediments; and if we add here to the constant and daily Evidence of all this, by the constant and daily Sins of Mankind, we must be forced to acknowledge, that his *moral* and *practical* Powers in the present State, are by no means proportionate to the Law of God, and to his Duties, but vastly inferior to them.

Now would a wise, a just and a merciful God, who is abundant in Goodness, have formed such sensible and intellectual Creatures originally by his own Hand, in such a wretched Estate, that their Powers and Capacities should be so much below their Duties, that they break his Law daily and continually, and it may be said, that whatsoever *natural* Faculties they have, yet they have not a *ready and practical Sufficiency of Power* to perform it?

Shall it be *objected* further, that God cannot require more of Man than he has given him Power to perform, and therefore his Law cannot require Perfection, if he has not power perfectly to obey it; for the Demands of a Law must be limited by the Powers of the Subject, and cannot exceed it.

To

To this I might *answer*, that the Demands of a Law must not exceed the Powers of an innocent and new-made Creature, just as he comes from the Hand of God; but when he has some way or other ruin'd and infeeble, perverted or broken his original Powers, or brought an evil Bias into them, may not the Law of God still continue to demand such Obedience, which he has not a present Sufficiency of Power to yield or perform?

Or I might perhaps better *answer* thus, that the Law of our Maker in its Demands must be limited by the original, *absolute and natural Power* of the Creature to perform it, which is also *morally and practically* sufficient for the purpose; but when a Race of Beings, by their own Folly, have so perverted and discomposed these natural Faculties, that they have not an *immediate, proximate and practical Power* to perform the Law of God, this does not destroy nor abate the Commands of the Law of our Maker: but they stand in full Perfection of Authority and Demand, since the natural Powers are still continued, tho' our perverse Inclinations are continually carrying us to disobey these Commands.

Shall it be *said* again, though we break the Laws of our Maker so frequently, yet he knows the Weakness of our Frame, and he pities and *pardons* infirm and feeble Creatures, where there is any Desire to please him,

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him, though their Disobedience be very frequent.

But in *answer* to this, I would enquire, Did God make such Creatures so infirm and feeble in their original State, as that they should so frequently and continually offend their Maker? Did he give them such a Law to govern their Actions, as should never, never be fulfill'd by any one of them, but should be daily and constantly broken by them; and that the new-made Creature should want daily and continual Pardon? Would a God, who adjusts the Proportions of all Things in infinite Wisdom, give a Law to his Creatures which is so disproportionate to their original Powers, that even in the State of their Creation they are almost under a Necessity of breaking it, and stand in need of daily and repeated Forgiveness? Does not all this View of Things give us abundant Conviction that Mankind is now a degenerate Being, and not such as it was first created by that wise, that righteous, and that merciful God who made it?

IX. Another Proof of the Degeneracy and Fall of Mankind is this, that they have not only lost their Innocence and the Image of their Maker, and their original Sufficiency of Power to fulfill the Demands of his Law, but they also lie evidently under his actual Displeasure, which could not be their pri-

primæval State. As we have taken a short View of the *Sins of Men*, let us also briefly survey the *Miseries of Mankind*, and see whether they look like a Race of Beings such as their Creator made them, or are Partakers of his original Favour.

Think of the Thousands of rational Creatures descending hourly to Death and the Grave. Among these a few are destroy'd by some sudden Stroke; but far the greater Part go thither by painful and slow Approaches: Death and the Grave, a sore Punishment! a dark and shameful Prison! which would never have been made for a Race of intellectual Creatures, persisting in the Beauty and Honour of their Innocence and Virtue, and abiding in the original Favour of him that gave them Life and Being. *Death is the Wages of Sin*; and from this Punishment of Sin there is none of the Race of Men can plead a Freedom, or claim a Discharge.

If Mankind had stood in their original sinless State, can we ever suppose that any of them should have been made Sacrifices to Death? Much less that every one of them should be bound to certain Destruction? and especially that half their Race should have been doom'd to die before seven Years old, *i. e.* before they reach a tenth Part of the Age of Man, or have done any thing in Life worth living for? Did God make rational Creatures to destroy them by Millions?

Were

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Were Men at first made for Death? Methinks every Hillock of Mortality in a Church-yard, and every Grave-stone there assures us that Mankind have lost their Innocence.

But let us proceed to other Miseries that attend us in Life-time, many of which end in Death and Dissolution, and all hasten us down to the Grave.

Think next of the Multitudes that are rack'd Day and Night on their Couches, with extreme Torture, by the Gout and Stone, the Cholick and Rheumatism, and all manner of acute and painful Diseases; and then say, Are these the Torments which a merciful God could ever contrive for a sinless Creature? Think of the dismal and destructive Scenes of Warfare and Bloodshed, that have one time or another over-spread all Nations. Does not Nature furnish this World with Woes enough, or does not Mankind die fast enough, but they must wound and slaughter each other? Cast your Thoughts over a Field of Battle, where thousands of such noble Creatures as Man are destroy'd like Brutes, are slain by mutual Hatred, and perish by sharp and bloody Strokes, and the fatal Engines of Death; and many thousands more lie on the cold Ground, with their Flesh and Limbs battered and torn, wounded and panting in extreme Anguish, and die by degrees: Are these

these such Scenes of Innocence and Peace as Mankind were made for? Are these the Signals of their Maker's Love, or of their own original Virtue?

Think of the vast Numbers that are swallowed up in the mighty Waters by the Rage of stormy Winds and Seas, which are roused to destroy Mortals, and pronounce aloud the Wrath of Heaven. Review a little what immense Multitudes have been swept away by the Pestilence, or have had their Nature and Life worn out by the long and tedious Agonies of Famine? Would Famine and Pestilence, with all the dismal Train of lingering Horrors which attend them, have been ever made for innocent Creatures, to have thus swept away whole Nations of them, of every Age and Sex, Men, Women, and Children, without distinction?

Think yet again, what Numbers of Mankind have been crush'd into Misery and Death, in their own Dwellings, and buried there by Earthquakes, or have had all their Bones bruised, their Limbs disjoined and broken, and their Flesh painfully batter'd by the Fall of Houses, and been buried alive in the Ruins of whole Towns and Villages, while their Neighbours have been burnt or drown'd in multitudes, by the dismal Eruptions of Fire and Water, or destroyed terribly by Deluges of liquid Fire, breaking out of the Earth? Survey these Scenes of Horror, and then
say,

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say, Would a God of Goodness and Justice treat innocent Creatures at this rate, or expose them to these formidable Mischiefs?

Carry your Thoughts over the Seas to the Country of *Cannibals* and other Savages, where by the Custom of Nations, thousands of their conquered Enemies, or Prisoners of War, are sometimes cruelly put to death, to pave the Road to their own Palaces with their Sculls, or they are offered in Sacrifice to their Idols; sometimes they are roasted in slow Fires, as I before hinted, and tortur'd and eaten by their barbarous Conquerors: add this to all the former Miseries, and then say, whether this World does not look like a Province half-forsaken of its gracious Governor, or almost given up to Mischief and Misery.

Some perhaps will say here, It is easy to account for a multitude of these Miseries, without any universal Degeneracy or Corruption of human Nature. It is but a small part of Mankind who are overwhelm'd by Earthquakes, who are drown'd in the Seas, who are destroy'd by War or Famine, who are rack'd with long and terrible Distempers, who are eaten by Savages, or put to death by the hands of Violence and Cruelty; and perhaps these who suffer peculiar Afflictions are punished for their own personal Iniquities.

Answ. Take a just Survey of all the Persons who have fallen under these Miseries,
and

and there is not the least Reason to conclude they have all been Sinners above others. Do not the Calamities of War, and Famine, and Pestilence, and Earthquakes, and Inundations, &c. spread promiscuously without Distinction thro' a whole Country at once, and involve the best and the worst of Men in the same Misery and Ruin? And is there any Ground to imagine, that those spreading Devastations make any Distinction between greater and lesser Sinners? No, by no means. It is sufficiently evident that all Persons are liable to them, and whole Nations at once suffer by them. Such is the universal Degeneracy of human Nature, that wheresoever these Calamities come, they find none innocent; and it is the general Situation of degenerate Mankind under just Displeasure of the God that made them which exposes them all to these Destructions.

But to proceed in a Survey of the Miseries of Mankind. Think of the innumerable common Misfortunes which attend human Life; look into the Bills of Mortality, observe what Multitudes perish by these Accidents in one City every Week, and infer what a much larger Number of these Accidents injure the Health, the Ease, the Limbs of Mankind, and fill their Lives with Pain, tho' they are not brought immediately to the Grave. Think of the Mischiefs which are continually plotting and contriving in all the
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Towns and Villages of the World, whereby perhaps one half of the Race of Men try to defraud, circumvent, and do injury and mischief to their Neighbours; and the Bad and the Good suffer promiscuously in this World in their Possessions and Properties, in their Comforts of Life, in their Peace, in their Health, and in all that is dear to them. Take a View of these extensive and reigning Vices and Miseries, and then say, whether this World be not a part of the Creation of God, which bears plain and signal Tokens of the Frowns and Displeasure of its Maker.

It would add much to the heap of human Misery, if we should consider the cutting Sorrows which arise from the daily Loss of our dearest Comforts. What Groans and Heart-aches and Wailings of the Living surround the Pillows of dying Friends and dearer Children? What Symptoms of piercing and painful Distress attend their Remains when they are conveyed to the Grave? And by such Losses all the Comforts of future Life become disrelishing, and every new Scene of Sorrow is imbittered with double Gall.

Let it be observed, that in the Sorrows, Miseries and Deaths of Mankind round the World, especially in the more civilized Parts of it, there is scarce one Person sick, or in pain, miserable, or dying, but several others sustain a considerable share of Misery by the strong Tyes of Nature, or of Interest,
the

the dear Bonds of Friendship, and the tender and sympathizing Powers which are mingled in our Composition. This diffuses a personal Calamity thro' whole Families, this multiplies human Sorrows and Miseries into a new and endless Number, and makes us justly enquire, can all this be contrived to torment Innocence and Holiness, or to punish Creatures who continue such as God made them at first?

It would still swell the Load, if we bring in the many teizing Vexations and cutting Disappointments which arise from the Falshood of pretended Friends, and from the Cruelty of Kindred, from whom we expected nothing but Benevolence and Love, together with the everlasting Disquietudes that are rising in some Families hourly from little crossing Occurrences of Life. Can this be a State of Happiness, where we meet with perpetual Contradiction to our Opinions and to our Wills, which awaken the Soul too often into Rage and Impatience, and ruffle the Spirits of most Men?

Add to all this the inward Anguish that springs from all our own uneasy and unruly Passions of every kind: And where is the Breast that has not some of these uneasy Passions born with it, and reigning in it, or at least frequently making their Assaults upon our Peace? Bring in here all the Wrath and Resentment kindled in the Hearts of Men,

all the Envy and Malice that burns within, all the imaginary Fears and the real Terrors of future Distress coming upon us, all the Rage and Despair of lost Blessings that were put within our Hopes, and all the vicious and ungovernable Ferments of Animal Nature which torment the Spirit all the Day, and forbid our nightly Repose. Would these things ever have happened if Man had continued in favour with his Maker, and had not been almost abandoned to his own Folly, and in a great measure given up to Misery?

Suppose it should be *objected* here against all this Reasoning, in some such manner as this: It is granted that Men may make Sorrows for themselves, and may be punished by their Follies, if they chuse to create their own Miseries: But let us compare together all the real necessary Sorrows which any Man suffers, and the Comforts which he enjoys, and when we have put them into the Balance, let us remember, that so far as these Comforts reach, they will answer for an equal share of Sorrows and Calamities, and absolve the Justice of God from treating his innocent Creatures amiss. Then all the over-balancing Sorrows may be esteemed but necessary even for an innocent Race of Beings to sustain, in a State of Trial, in order to future Rewards or Punishments: And the Great God well knows how to reward all that Over-balance of Sufferings hereafter, which every Man sustains

stains here beyond the Proportion of his Comforts.

In *answer* to this, I would survey the sinful and wretched Inhabitants of this World round the Globe, and then humbly inquire, Doth one quarter of Mankind behave so well in this World in their State of Trial, as to give any observing Person reason to expect, that they shall ever partake of Rewards hereafter? Is there found among Mankind such a dutiful and obedient Conduct towards God, or such a Life of strict Vertue and Goodness towards their Neighbour, as to entitle one fourth part of Men to the Rewards of Futurity, and consequently to any equal Recompence hereafter for the former Over-balance of their Sorrows here? And if not, how then shall this same Over-balance of Calamities and Miseries be accounted for? It is confessed that it was inflicted on them as innocent Creatures in a State of Trial, and therefore Justice requires that they should have a Recompence for these over-balancing Sorrows, which yet they are never likely to receive.

Upon the whole therefore we cannot well impute the superior Sorrows of Mankind merely to such a State of Probation; but they are rather to be accounted for as the Effects of some universal Degeneracy, and the just Displeasure of the righteous Creator and Governor of this World.

But to make this appear yet plainer, I proceed to the next Consideration.

X. Not only those who are grown up in the practice of Iniquity, who may be supposed to be punished for their own Sins and Follies, but even all Mankind in their earliest Infancy are under some Tokens of the Displeasure of their Maker, before they become actual and personal Transgressors, before they know any thing of moral Good or Evil, or can come into a State of Trial.

In the very youngest Hours of Life, before Children can be said to perform rational Actions, or to commit actual Sins, they are subject to a thousand Miseries; which shews them to be a Race of Beings out of Favour with their Maker, and under his Displeasure even from their Birth: For can we think a God of perfect Goodness, Wisdom and Equity, would bring such Infant-Beings into Existence to feel such Calamities in the complete Innocence of spotless Nature?

What Anguish and Pain are Infants sometimes exposed to, even as they are coming into the World, and as soon as they are entered into it? What Agonies await their Birth? What numerous and acute Maladies, what deplorable Diseases are ready to attack them? What Gripes, what Convulsions of Nature, what cutting Anguish, what Pangs and inward Torments, which bring some of them

them down to Death, as soon as they have seen the Light of this World a few Hours or Days? And if they survive the first three or four Months of Danger, what unknown Torture do they find in the breeding of their Teeth, and other Maladies of Infancy, which can be told only by Shrieks and Tears? What additional Pains and Sorrows do they sustain by the Negligence or Poverty of their Mothers, and by the Cruelty of Nurses? What sore Bruises and unhappy Injuries, whereby many of them are brought down to the Grave, either on a sudden, or by slow and painful Degrees?

Do we not shudder with a sort of Sympathy and Compassion, when we read of Children falling into the Fire, and lying there in helpless Screams till their Limbs are burnt off, or their Lives expire in the Flames? Or when they drop into scalding Vessels of some boiling Liquid, whereby they resign their Souls in extreme Anguish? Are not all our tenderest Powers shock'd and pained when we hear of Infants left on their Couches, or in their Cradles, by poor Parents for an Hour or two, while Dogs or Hogs have gnawed off their Flesh from their Bones, and they have been found in dying Agonies and Blood? And what shall we say of whole Nations in elder Times, or the *Hottentots* in our Age, who expose their Children in the Woods when they cannot or will not maintain them,

to be torn and devoured by any Savage Beast that passes by? Are these little young Creatures counted perfectly innocent and guiltless in the Eyes of that God, who by his Providence leaves them to be exposed to so dismal a Fate?

Add to all this the common Calamities in which these Infants are involved, when Fires, or Earthquakes, or Pestilences rage thro' a whole Town or City, and Multitudes of them being helpless perish with extreme Pain. And there are a thousand other Accidents that attend these little Creatures, whereby their Members or their natural Powers receive dismal Injuries, and perhaps they drag on Life with Blindness, Deafness, Lameness, or Distortion of Body or Limbs; sometimes they languish on to Manhood, and sometimes old Age, under Miseries and sore Calamities, which began almost as soon as their Being, and which are only ended by Death.

Now as these Sorrows and Death cannot be sent upon them in a way of Correction for their personal and actual Sins (for they have none) so neither are they sent for the Trial of their Vertue, or as any part of a moral State of Probation; for they have no Reason in Exercise, no Knowledge of Good and Evil, and are incapable of Vertue as well as Vice, or any moral Probation in their early Infancy and State of Ignorance; yet we see Multitudes of these little miserable Beings; and

and are they treated as the innocent harmless Creatures of a God of Love and Compassion? Amidst all these surrounding Scenes of Danger and Distress do they look like young Favourites of Heaven? Or rather do they not seem to be a little sort of Criminals under some general Curse and Punishment?

If Mankind had stood in their original Innocence, surely their Infant Offspring would have entered into the World under some general Word of Blessing. The God who made the first Parents of Mankind must certainly have *blessed them, and said, Be fruitful, and multiply, and replenish the Earth:* And their Infants would have been born like little young Angels, ever easy and smiling in a Perfection of Innocence, and in Circumstances of Pleasure; and they would have grown up by many little Efforts of Goodness to the fuller Knowledge and Love of their Maker, and the Practice of every Vertue, surrounded with the Comforts and Satisfaction of an Infant State, and guarded from every Mischief by a kind and watchful Providence.

But alas, the Case of Children is quite the Reverse of this Purity and Peace. Survey the Dangers and Miseries just mentioned, and say, Are these provided to receive young Angels just entering into Being? Were these Maladies and Grievances and Groans prepared to seize a Race of little Angels coming into our World?

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World? If Seraphs and Cherubs had been made to propagate in our Manner, would the great and good God have provided such Scenes of Pain and Peril, Disease and Death, to have met their young blooming Offspring at the very Gates of Life, and to have attended them all their way, or would he have sent them so soon, and in such vast Multitudes, to Death and Darknes? Would God have ever appointed a Race of Infant-Angels to have entered into Being in the midst of such Infelicities, and have sent more than half of them to Destruction again, before they arrived at the Exercise of their intellectual Powers, or had seen or done, or enjoyed any thing worth living for? Yet this is the wretched Case of the Offspring of Mankind in every Generation.

I know some have pretended to account for all these Calamities of the Infant Race of Mankind by saying roundly, that God rewards them sufficiently in another World for a few Years Pain here, when he takes them to Heaven.

But I *answer*, Are all Children which die secured of Heaven either by Reason or Scripture? If the Infant Seed of *Abraham* and his pious Followers are taken to dwell with God *as their God*, are the Children of wicked Parents as happy too? Are you sure they are not subject to any Pains hereafter? or that their Souls are not annihilated at Death? And upon

upon either of these Suppositions there is no Recompence for the Pains they suffer.

Besides, a Multitude of these grow up to mature Years, and if they should prove wicked at last and be sent to Hell, what Recompence have they for their Infant-Sufferings? Or will you say, that God actually punished them before they had sinned, and while they were innocent, because he knew before-hand they would sin? Is this God's way of dealing with his Creatures? Doth Reason, or doth Scripture give us any Hint of this kind? And yet further, how can any Creature know what they are punished for? And what wise or good Design can this their Punishment obtain, when no Creature can know what they are punished for in their Infancy, if it be not for some universal Degeneracy of all the Race?

But because I would answer *all the Objections* I can think of which have the Appearance of Reason, I would proceed in this Work.

Against all these Representations of human Infelicity and Misery, in elder or younger Years, perhaps some Persons may make this *Remonstrance*. Is not the Great God infinite in Goodness? Do not his tender Mercies spread over all his Works? Does not that *Moses*, the *Jewish* Lawgiver, who has been cited and called to attest the Miseries of Man, does he not represent God as *merciful and gracious,*

gracious, abundant in Goodness? How is this consistent with such Miseries reigning among his Creatures?

I answer, If we consider Mankind as a sinful degenerate Part of God's Creation, 'tis most abundant Goodness that they have any Comforts left, and that their Miseries are not doubled: Now *Moses* and the *Jewish* Writers do consider Mankind as fallen from God, and so his Goodness is evident in a thousand Instances; tho' it must be confessed there are also thousands of Instances of his just Hatred of Sin, and his righteous Punishments scattered all round this World among all Nations and all Ages of Men.

XI. If we collect and put together all these Scenes of Iniquity, Folly, and Wretchedness, even among the better sort of Men as well as the worst, and that even in younger Years, as well as in more advanced Age, and take a Survey of them in their total Sum, it is sufficiently evident that Creatures lying in such sinful and miserable Circumstances, disobedient to God and under his Displeasure, are not such as they came out of the Hands of their Creator, who is wise and righteous, holy and good. His *Wisdom*, which is all Harmony and Order, would never suffer him to frame such a vast Multitude, such a whole Species of Beings under such wild and innumerable Disorders both natural and moral:

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His *Holiness* would never permit him to create Beings with such innate and powerful Principles of Iniquity; nor would his infinite *Goodness* allow him to produce a whole Rank and Order of Creatures in such Circumstances of Pain, Agony, Torment and Death, if they were to be esteem'd his pure, innocent and holy Workmanship, just come out of his sacred Hands.

Can we ever reasonably suppose, that the holy and blessed God would originally design and frame a whole World of intelligent and rational Creatures in such Circumstances, as that every one of them coming into Being, according to the Laws of Nature, in long successive Ages, in different Climates, of different Tempers and Constitutions, under different Influences, having greater or lesser Advantages for Wisdom, Virtue, and Happiness; and in ten thousand thousand different Stations and Conditions of Life: I say, can we suppose that they should all break the Laws of their Reason, and defile themselves with Sin in greater or less Degrees, should all feel their Appetites and Passions so often contrary to Reason, and yet prevailing over it, that they should *all* so far offend against their Maker, *all* become guilty in his sight, and be *all* exposed more or less to his Displeasure, to Pain and Misery, and Mortality, without one single Instance or Exception that we know of the contrary? If Mankind were such
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Creatures as God at first made them, can we suppose that not one Man among so many Millions should make so right and proper a Use of his Reason and Conscience as to avoid Sin and Death? Can we think, that this should be the universal ~~Effect~~ of their original State and Constitution, as they are fram'd by the Hand of a wise, and holy, and merciful God? This, I say, is such an absurd Thing as no reasonable Man can suppose. Surely God made Man upright and happy, and all these Mischiefs could never come directly from our Creator's hand.

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Perhaps here it may be *objected* again, That this universal Condemnation of Mankind as it were by wholesale, and laying them all under such a Charge of Guilt and Wretchedness without Exception, is more than our Experience or Observation will allow. 'Tis acknowledged that many are now guilty and many are miserable though they were born innocent, and not degenerate; but still a far greater part of Men have more moral Good than Evil in them, and have more Pleasure than they have Pain; and therefore upon the whole, Mankind must not be pronounced *a sinful and a miserable Being*: And if God has appointed such a Constitution as is best in the whole View of Things, and is favourable to the Majority of the Human Race, or the Bulk of the World; this is sufficient to vindicate the Justice of God; and then the few Sufferers

ferers have no Reason to complain. Do we not find it thus under the best of human Laws and Constitutions, that some Persons who were once innocent will grow wicked? And that even some innocent Persons may be laid under unavoidable Hardships or Sufferings? Yet all Law-givers account those to be just Constitutions, which provide for the Welfare of the Bulk of the Subjects, though here and there will be an unhappy Instance of Guilt and Misery.

To this *Objection* I would offer these three *Answers*.

Ans. 1. In order to pronounce a Man *miserable*, it is granted he must have more Pain than Pleasure; but in order to pronounce a Man a *Sinner*, there is no Necessity that his moral Evil should exceed his Good, or his Vices transcend his Virtues. If a Man had a hundred Virtues, one Vice in the sight of God would pronounce him a Criminal; one evil Action would break the Law of his Maker, and lay him under his Maker's just Displeasure. He that keeps almost all the Law of God, and offends in one Point, affronts that Authority which requires all Obedience: So that all the Race of Man are certainly under this Condemnation, That they are Sinners every one of them; and, consequently, exposed to the Anger of him that made them:

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them. And thus with regard to their *Sinfulness* my Argument stands in full force.

As for *Misery*, let it be allowed for the present (though it is by no means granted,) That there are many Persons whose Pleasures exceed their Uneasinesses; yet 'tis certain that there are great Numbers also of Mankind whose Pains or Uneasinesses, wisely and justly compared with their Pleasures, will appear far to exceed them; and it is hard to say how this should come to pass, if Mankind were all innocent and happy by Nature, as they are now born into the World. Their universal Sinfulness therefore, and the Misery of Multitudes, must conclude them all under some spreading Degeneracy.

Ans. 2. What though the Makers of human Laws are not able to frame such Constitutions in every Case, which shall certainly secure Happiness to all the Innocent? This is because their narrow Views of Things and their short Foresight of future Events, will not enable them in making Laws to provide against all future Inconveniences, nor to secure the Innocent always from Injury: But we must not think nor speak thus of the Divine Law-giver, the Creator and the Governor of all Things: He grasps at once all Possibles as well as all Futures in his present View, and therefore he can guard against any Injury that might befall innocent Beings; nor will
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divine Justice suffer any Mischief to light upon any individual Innocent without equal Recompence, for *the Judge of all the Earth will do right.*

Ans. 3. Tho' the Bulk of Mankind in the present Constitution of Things could be prov'd to be happy, by their Pleasures exceeding their Pains, yet this gives no manner of Satisfaction to any one Individual, who suffers Misery under the same Constitution without Demerit. Every intelligent and innocent Individual has the same Right to his Maker's Regard in point of Justice, as if there were no other Creature but He: And the Advantage or Happiness of the Majority is no Reason at all why any one innocent Individual should suffer any Injury or Injustice by the Constitution which God has made. If any one therefore among the Race of Mortals, and especially if a considerable Number of them, have more Pain than Pleasure, they must be supposed to be involved in some Guilt, or some fatal Degeneracy, which may give just Occasion to their Misery. *any original*

XII. To give a little further Force to this Argument, after the Survey of all these Pains, Sorrows, and Miseries, let us consider what poor, low, sorry Pleasures the Bulk of Mankind are in pursuit of, to relieve them under this Train of Wretchedness, and then ask,

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Whether these are suited to a Race of intelligent and innocent Creatures? Let us stoop down a Moment and cast a Glance at the Sports of *Children*, from five to fifteen Years of Age; what have all these little Toys and Fooleries in them that would be fit for young Angels drest in Flesh and Blood? Would so many Years of early Life have been wasted in such mean and trifling Diversions by a Race of holy and rational Beings? And how much early Iniquity and Mischief in Thought, Word and Action, is mingled with these Sportings among the younger Tribes of Mankind, God only knows.

As for the *manly Years* of Life, what are the greatest Parts of the Delights of Men, but either foolish and irrational Satisfactions, or down-right sinful? What are the Pleasures of the *Rich* and the *Great*, to relieve them under the common Sorrows of Life? If it be not profuse Luxury and Intemperance, which is often the case, yet is it not Grandeur and Magnificence, Furniture and Equipage, Finery of Dress and gay Appearances, whereby they take a pride to shew themselves superior to the rest of their Species? And when they shine in Silks of various Dye, and blaze amidst the Splendor of Gold and Jewels; this is the vain Satisfaction of most of them, to look down upon their Fellow-Creatures with Airs of Vanity and Contempt, and build up a swelling Idea of themselves, as though their
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outward Clothing and Appearance added real Excellency to their Character. Would innocent and rational Creatures have made this a Matter of their Boast and Pleasure, *My Coat is gayer than yours, and I have more shining Things round about me than you have?*

Others, again, in the midst of the common Calamities of Life, divert themselves with Gaming and with *Childish Sports*. Whether Cards and Dice be the Utensils of their Childish Play, to divert their Troubles and pass away Time, or whether these Implements be the Engines of Covetousness, to deprive their Neighbour of what he possesses; yet under both these Aspects they are but a sorry Relief for a Race of holy and innocent Beings, should they fall under some unhappy Accidents. How trifling are these Sports where mere Delight and Diversion are sought? But if the Design be Lucre, how is the Game mingled with covetous Hopes and Wishes, with uneasy Fears, with the working of wretched inward Passions, which sometimes break out into Wrath and Fury, and Vexations under Losses and Disappointments?

Again, What Multitudes are there that drench themselves in gross Sensualities as their chief Delight? They make a God of their Belly, they indulge their Appetite in every nicer Dish, till they have over-loaded Nature, and make haste to Disease and Death. They drink and swill till they have lost their Rea-

son, and lay themselves lower than the Brutes that perish. They drown their Cares in Wine or in coarser Liquors, or they bury them in all manner of sensual Impurities. Are these the Delights that would have been chosen and sought by Mankind, had they continued a Race of holy and innocent Beings, as their God at first made them?

Others there are that release themselves from the Toils and Sorrows of Life, by gadding abroad and mixing with trifling and impertinent Company. Some delight in low or wanton Jest, and their Satisfaction lies in foolish Merriment, in mean and trifling Conversation, a little above the Chattering of Monkeys in a Wood, or the Chirping of Crickets upon a Hearth, but not always so innocent.

And there is another Set of the Sons and Daughters of *Adam*, who are never so well satisfy'd as when they are railing at their Neighbours, and tossing Scandal abroad: they take every one's Character to pieces, and set it in a hateful Light. From Principles of mingled Pride and Envy they are hurried on with pleasure to murder the Reputation of their Fellows: they cast abroad Firebrands and Arrows tipped with Slander and Poison; and say, Am I not in Sport? They delight to tear their Neighbour's good Name without mercy. This is their Mirth and Recreation, this their Satisfaction and Joy; these are their Reliefs against the common Miseries of human

human Nature, and their chosen Methods to pass away the tiresome Hours of Life.

But would a Race of innocent Beings, if they ever happen'd to meet with any Accident of Pain or Sorrow, fly to such sort of mean and foolish, or criminal, Refuges as these are? Would they pursue such gluttonous and drunken Pleasures, such vain or vile Delights? Would they become Rivals for Happiness with the four-footed Beasts of the Earth, and aim at no higher Felicities? Or would they sport themselves as Devils do, in accusing their Fellow-Creatures? Surely, if we take a due Survey of the very *Pleasures* of the Bulk of Mankind, as well as of their *Sorrows*, we may learn from thence, that we are by no means such Creatures as our primitive Creator made us, but there is some great and universal Degeneracy spread over all the Generations of Men.

XIII. If I were to add one more Proof of the general Ruin and Degenerate State of human Nature, I would observe, how we are all posting to Death and the Grave, and every one of us are succeeding our Neighbours in our proper turns into some unknown State, some invisible and future World, and we profess to believe this too; and yet how exceeding few are there amongst Mankind who are solicitous about this great and awful Futurity? Tho' we are expos'd to

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So many Miseries, Sins and Follies in the present Life, and are hastening visibly and hourly to the End of it, yet how few are there that make any careful Preparation for a better State than this, or that seek to acquire a Temper fit for the superior Pleasures of a World of Spirits, even tho' they believe this better World? What Multitudes are running down daily and directly to Death and Darkness, and speeding to an endless Duration in some unknown Country, without any earnest Enquiries and Solicitudes of Soul about their manner of Existence there, and their final Fate and Doom when this Life is at an end? They walk over the busy Stage of Life, their Souls are filled with the Concerns of Mortality, they toil and labour, or they play and trifle a while here, so far as the Burdens and Calamities of Life will permit them, and then they plunge with Reluctance into an unseen and strange World, where they will meet with a just and a holy God, whose Wisdom will assign them a Place and Portion suited to their own Character: But we have reason to fear by their sinful Behaviour among Men, that that Portion and that Place to which the Bulk of Mankind are hastening, is far distant from the Favour of the God that made them, and from other holy and happy Creatures whom he has framed for the Inhabitants of those

those Regions. Thus far our Fears of their future Misery are but too justly awakened.

Now is it possible, if we were a Race of pure and innocent Beings made for Immortality, that God should suffer the Bulk of Mankind to remain so ignorant and thoughtless of that future State into which we are all hastening? Would a good and gracious God leave a Race of such Creatures as he made them, in such a stupid Insensibility of their eternal Interests, so unsuited to the Felicities of an immortal Spirit, and so negligent of all Preparation for them? *in some other*

Should some blessed Angel of Heaven who had never known any thing of our Earth, come down amongst us, or some Inhabitant of an innocent Globe, some Stranger to our World, descend from one of God's holy Dominions on high, and spend a Month or two in a Survey of all the Iniquities and Miseries of the Tribes of Mankind, can we imagine he would pronounce us holy or happy? Could he ever believe the holy and wise, the righteous and the gracious God ever put such Workmanship as we are out of his hands for new-made Creatures? Would he not immediately conclude, there are so many Signs of Guilt and Wretchedness among us, as constrain him to confess some universal Degeneracy and Desolation fallen upon us, which is utterly unknown to the holy and

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happy Provinces of the Empire of the blef-
fed God?

Upon this whole Survey I think our own Reason must needs join in the same mournful Confession, that some universal Apostacy from the Laws of our Creation, some criminal Disorder and Wretchedness has some way or other come upon the whole Race of Mankind, since they first came out of the Hands of their Maker: There must be some spreading Poison which has tainted our Nature, which renders us so prone to Sin, and so lamentably guilty, so miserable in the present State, so thoughtless of the Future, and so unprepared for it. There must be some general Revolt of the Race of Man from their Creator, whereby they have disturbed, disordered, and broken their original Natures and Powers, whereby they have ruined their Innocence and their Peace, and raised a most unhappy Empire of tyrannical and vexing Passions upon the Ruin of them; whereby they have provoked the Anger of their kind, wise and holy Maker, and their righteous Governor, and whereby they become exposed to such wretched Circumstances, even in their Infancy and Childhood, as well as when they grow to Years of greater Understanding: I think it is evident that a *righteous* and *wise* Governor (even tho' we should not consider his infinite *Goodness*) would not suffer Creatures to come into such deplorable Circumstances,

cumstances, if they were not regarded by him in some sort as Criminals: He would not inflict so much *natural Evil*, *i. e.* Pain and Misery, and spread it thro' such a vast Province of his Dominion, so universally without exception, nor suffer it to be inflicted in the Course of his Providence, if it were not with a Regard to some *general moral Evil*, *i. e.* Sin,

Will some Persons again complain, that in representing the Sorrows and Miseries of Mankind, I have here acted the part of a Satyrist rather than of a Philosopher, and have summed together all the Pains, Mischiefs and Distresses of human Life without giving a due Place to the Pleasures and Delights of it, or bringing them into the Account?

I confess that the Great God hath furnished this World, which is the Habitation of Man, with Multitudes of grateful and pleasing Objects, to regale his Senses, to feast his Appetites, and to excite his most agreeable Passions, which might have been part of his Happiness in a State of Innocence. But now the unreasonable Strength and violent Efforts of these Appetites, the sinful Bent and Bias of his Will, together with the weak Resistance against vicious Excesses which is made by his Reason and Conscience, turn every one of these Pleasures into real Dangers and Snares. There are but few who indulge these Delights without dishonouring their
Nature,

Nature, defiling their Souls with Sin, and breaking the Laws of God ; and in the midst of so degenerate a State their most tempting Satisfactions and Delights do in a great measure lose the Nature of Good or Benefit, because of their constant Danger of plunging Men into Guilt and Misery.

Shall I be told again, that there are Multitudes of Men, whose easy and peaceful Circumstances are much superior to their Troubles and Sorrows, and these would upon the whole be pronounced happy, even if there were no future State ?

original Tho' I have *answer'd* this already, by shewing that the Happiness of the major part does not vindicate that Constitution which leaves any Individuals under Misery without some Demerit, yet I will answer here more directly, that if the greatest Part of Men could see Things in their true Light, as God and Angels regard them, surely the Bulk of the World would be found on the miserable Side, whatever particular Exceptions might be found among Individuals : and this in general would teach us that the Inhabitants of this World are not a Race of happy Beings, such as they would have been, if they had been innocent, or such as they were when they came first out of the hands of their Maker.

But the Inference of our Wretchedness or Ruin may be pronounced with much more
Strength

Strength and Universality concerning this World, if we join the *Sins* and the *Miseries* of Mankind together. If we unite in one View all the *Criminal* as well as the *Painful* Circumstances which I have represented in these foregoing Propositions, I think it must be granted, that there is some universal Ruin and Degeneracy spread all over human Nature, and every Individual helps to complete this mournful Sentence and confirm the Truth of it, that *Man is a sinful and unhappy Being*.

And methinks when I take my justest Survey of this lower World, with all the Inhabitants of it, I can look upon it no otherwise than as a huge and magnificent Structure *in Ruins,* turn'd into a Prison and a Lazar-house or Hospital, wherein lie Millions of Criminals and Rebels against their Creator, under Condemnation to Misery and Death; who are at the same time sick of a mortal Distemper, and disorder'd in their Minds, even to Distraction: Hence proceed those infinite Follies and Vices which are continually practis'd here, and the righteous Anger of an offended God is visible in ten thousand Instances. Yet there are Proclamations of divine Grace, Health, and Life founding amongst them, either with a louder Voice or in gentler Whispers, though very few of them take any Notice thereof. But out of this great Prison, this Infirmary, there is here and there one who is call'd powerfully
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by Divine Grace, and attends to the Offers of Reconciliation, and complies with the Proposals of Peace: his Sins are pardoned, he is healed of his worst Distemper; and tho' his Body is appointed to go down to the Dust for a Season, yet his Soul is taken upwards to a Region of Blessedness, while the Bulk of these miserable and guilty Inhabitants perish in their own wilful Madness and by the just Executions of Divine Anger.

Before I finish this general Head I would ask leave to make one *Remark*, and that is, What an unreasonable Thing is it to deny this Doctrine of the universal Depravity and Corruption of Mankind, and renounce it in every degree, when it appears so evident to our Eyes, and to our Ears, and to our daily and constant Observation and Experience in so many thousand Instances? Is it not like winking against the Light, since the Premises are so strong and glaring, and the Inference so powerfully demands our Assent?

And what is the chief Temptation that leads some Men to deny this Doctrine? Is it not because they cannot give a satisfactory Account how to solve some of the Difficulties that attend it? Many of the *Heathen* Philosophers believed it from their own Experience, and their daily Survey of Mankind, though they were utterly at a loss how to account for it: And what if we could never assign any sufficient and satisfactory Reason
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and Cause for it, or shew how this spreading Degeneracy begun, or how it came to take place so universally amongst Men? What if we are perplexed and still at a loss to satisfy our own Enquiries, how all this Guilt and Mischief came upon us; must we therefore deny what we see, and hear, and feel daily?

Can we account for all the secret Things in the Creation of God, in the World of Meteors and Minerals, the Vegetables of the Field, or the Brutes of the Earth, or the Animal Body of Man? Does any Man refuse to believe that the infinite Variety of Plants and Flowers in all their beauteous Colours and Forms grow up out of the same dark and dirty Soil, because he doth not know all the secret Springs of their Vegetation? Do Men doubt of the Truth of a Loadstone's drawing Iron to itself, and making a Needle point to the North, because they cannot find out the Way of its Operation? Are we not sure that our Food nourishes our Bodies, and Medicines relieve our Pains, tho' we are utterly at a loss to tell all the Ferments and Motions of those Atoms by which our Nourishment is performed, or our Diseases healed? Can we account for all the Darkneses, and appearing Difficulties and Confusions among the Events of Providence? Can we discover all the Reasons of the wise Conduct of God among his Creatures? No surely, we cannot pretend to it: And yet since these Matters of Fact, and these

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Events are obvious to all our Senses, do we deny and refuse to believe these Things which are evident in Creation and Providence, and which are communicated to us by so many Springs and Mediums of Knowledge, merely because we can't account for the original and secret Causes or Reasons of them? or because we cannot reconcile some crossing Appearances, and some jarring Apprehensions that attend them? Why then should this universal Degeneracy and Ruin of human Nature be deny'd, tho' we cannot remove every Objection that attends it?

And yet if we will search faithfully into the Causes and Springs of this Matter, so far as our natural Reason, assisted by the Light of Revelation, will enable us, we may hope to find some Solution of those hard Questions, which may give a degree of Satisfaction to humble and modest Minds, tho' perhaps not sufficient to silence every curious and unreasonable Cavil.



QUESTION



QUESTION II.

How came this general Degeneracy, Vice, and Misery, to overspread Mankind in all Nations and in all Ages?

TO find a satisfactory Answer to this Enquiry is not a very easy Thing. 'Twas a vexing Question among the ancient Schools of the *Heathen* Philosophers, *Whence Evil came first among Mankind?* And tho' they had many *Ghesses* and loose Conjectures, yet none of them could give an account of this Matter to satisfy the Minds of studious Men. And if we should not hit upon such a Solution of this Difficulty now, as may on every side make all Things lie quite strait and easy, yet if we can but propose a way to solve it, which may maintain the Honour of God, and justify his Conduct in a good degree, we may expect the Reader should be candid in his Censures, where the Matter of Fact is so evident, and yet the Manner of accounting for it is so difficult that it has employed the Wisdom of great and learned Men in all Ages with so doubtful a Success.

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To find an answer to this Question we shall not immediately run into Revelation and Scripture; tho' doubtless we have the most certain and satisfactory Account of it given us there: yet since what the Scripture says of this Matter is so short, and is to be derived chiefly from the third Chapter of the Book of *Genesis*, and the fifth Chapter to the *Romans*, and from some few other general Hints that are scattered up and down in the Bible, let us try whether we cannot by a Train of Reasonings with a little Help from Scripture find out some Clew that will lead us into the Spring and Original of this sinful and miserable State: and afterward we will inquire whether or no this very Clew of Reasoning, this Track of Guilt and Misery, be not the same which Scripture more directly points out to us, and strongly confirms by all its Sacred and Divine Discoveries on this Subject.

In order to trace out this Matter by Reasoning, let us begin according to the following Propositions.

Prop. I. This general Degeneracy of Mankind (so far as I can judge) can come upon them but by one of these three ways: Either, (1.) That the Souls of all Men existed in a former State, and sinned against their Maker there, and are sent to dwell in Bodies in this World, attended with such unhappy
Circumstances

Circumstances of Sin and Misery, either as a natural Consequent of, or as a Punishment for their former Sins in some other World. Or, (2.) That one original Parent of them all sinned against his Maker, and sustained the Miseries consequent upon it in his own Person first, and when he became a Father, he spread a sinful and miserable Nature thro' all his Race and Offspring by meer natural Propagation. Or, (3.) Some original Person stood before God as a common Federal Head and Representative of Mankind, upon Condition of bringing Happiness or Misery on all the Race according as he behaved, well or ill; and thro' his Disobedience, Sin and Misery came upon all whose Head he was, or whom he represented. If the two first will not solve the Difficulty, we shall be constrained to take in the last. Let us see how far each will go.

Prop. II. This present wretched State of Things could not arise from the particular personal Sin of all single Souls in a former State before they came into this World: This present universal Misery and Wretchedness could never be appointed as a Punishment to us for our former personal Offences against our Maker, for we know nothing of any such former State or former Offences; we have not the least Idea or Remembrance of

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it: Now personal Guilt cannot be properly punished by the All-knowing and Just God, where the Sinner has no Consciousness nor Remembrance of the Crime. There must be the same Mind, the same Spirit, the same Intelligent Self or Person, conscious both of the past personal Sin and of the present Punishment, to make it appear to be a proper Instance of the Anger of God for their Sin; otherwise the Ends of personal Punishment cannot be answered, sinning Creatures will not be made to see the Justice of their Punisher, nor can they condemn themselves as justly deserving such Misery. Without this Consciousness and Remembrance, all our Miseries would be nothing but afflictive Evils brought on us by our Creator, not as *personal* Criminals, but as meer Creatures, and consequently not agreeable to the Goodness and Equity of a God.

Prop. III. If this sinful and miserable Condition of Men cannot be supposed to arise from their own personal Sins in a pre-existent State, we may enquire then in the next place whether it may not be derived from some original Parent of our Race, who sinning against God lost his own Innocence, and therewith lost his Habit or Principles of Virtue and Goodness; he was exposed to the
Displeasure

Displeasure of his Maker, and fell under just and grievous Miseries.

Such a primitive Sinner, if he proceeded to propagate his Offspring according to the common Rules or Laws of Nature, must communicate to them such a sinful Nature as he had himself, and they will stand exposed to the natural Effects of his Sin, as well as to all following penal Miseries for their own Sins. The same irregular Ferments of Flesh and Blood, and such corrupt Appetites and vicious Passions, will be found in them also; which still grew stronger before the young Creatures grew up, so far as to exercise their Reason. And when by degrees they came to know Good and Evil, and to be capable of actual Sin, these vicious Propensities did generally, if not always, overcome their rational Faculties, did prevail upon their Wills to a frequent actual Compliance, and led them away effectually to sin against their Maker, and so to expose themselves more and more to his Displeasure, and to confirm their own Habits of Sin.

And thus every one of the Race of Man, in their successive Seasons of Life, might become personally vicious, or deprived of the holy Image of God, by their descending from vicious Parents, and were deprived of the Favour of God by their own actual Compliances with these vicious Propensities of

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Nature; *i. e.* by actual Iniquities. I think it may be granted, that this Supposition will solve the Difficulty in some measure, and will go a great way toward an Answer to the present Enquiry.

Prop. IV. But still this in my Opinion seems hardly sufficient to account for the Miseries which come upon Children from their very Birth, for the Pains and Agonies, and dying Groans, and Death itself in their Infant State, before they are capable of knowing or doing Good and Evil, or of committing actual Sins: And the Reason I give for my Opinion is this; These first Tendencies or Propensities towards Evil in the Infant State, even tho' the Soul or Will complies with them, while there is no possible Knowledge of a Law or Duty, can hardly be called *actual Sins*: Nor can Children, while incapable of proper Vertue or Vice, merit such Pains and Agonies of themselves as they often suffer. And I can scarce suppose they would be thus punished or tormented by a righteous or wise Governor in the Infant Age, (when they cannot possibly commit actual Sin, nor have any Knowledge of Good and Evil) meerly upon the account of the necessary Propagation of a sinful Nature to them from their Parents, since they come into this State by that original Law of
Creation

Creation and Propagation, which a kind and wise Creator appointed to his innocent Creatures. I cannot account for their being treated as Sinners, unless they were some way involved in Guilt or Sin as soon as they are born : And I do not see how this can be, unless they have * *Sin some way imputed* to them by their Interest in, and Communion with some common Federal Head, Surety or Representative, who hath actually sinned.

Prop. V. I might add also, that this natural Propagation of sinful Inclinations from a *common Parent* by a Law of Creation seems difficult to be reconciled with the Justice and Goodness of God, unless we suppose that some such Legal or Federal Guilt and Condemnation came upon the Race of Man by the Misbehaviour of a *common Surety* or
G 3 *Head.*

* By *Sin or Guilt imputed*, I do not mean that any thing really faulty is charged by way of Accusation on the Persons of Infants, as tho' they hereby became personally faulty or blameable, or that the very Acts of Sin are transferred so as to make them proper Sinners or Criminals ; but I mean that the Children of some first Man may be by a righteous Covenant so far esteemed one with their Parent when he sinned, as to be in some Sense involved with him in his State of Condemnation, and liable to the Miseries that proceed from it. This I have made to appear at large in the plainest Light, in a short Appendix or Dissertation on *Imputed Sin and Righteousness* ; and I desire all my Expressions in this Book may be construed in a Consistency with this Remark, and with that *Dissertation* at the End of the Book.

Head. It seems exceeding hard to suppose that such a righteous and holy God the Creator, who is also a Being of such infinite Goodness, should by a powerful Law and Order of Creation, which is now called *Nature*, appoint young intelligent Creatures to come into Being in such unhappy and degenerate Circumstances, liable to such intense Pains and Miseries, and under such powerful Tendencies and Propensities to Evil by the meer Law of Propagation, as should almost unavoidably expose them to ten thousand actual Sins as they grow up, if they were not born under some judicial Sentence of God as a Governor on the account of moral Evil or Sin; which moral Evil must be before committed either by themselves or by some Representative.

'Tis hard to suppose that the creating Power and Decree of God, or his Law of Nature for Propagation, should place Mankind in such a Situation as to render them unavoidably sinful and miserable in a degree, before they have any *personal* Sin or Guilt to deserve it, unless you suppose them to be some way interested or involved in something of Guilt or Sin which was derived from a *common Head, Surety* or *Representative*, who might be appointed by some
 wise

wife and righteous Constitution to act for them *.

Prop. VI. Upon the whole View of Things therefore, I know not how to resolve this Difficulty, but by supposing this universal Sefulness and Misery of our whole Species to arise from the Sin and Guilt of some Person who was both a *primitive Parent* or *natural Fountain* of our Race, and who was also set up as a *common Head* or *legal Representative* of all Mankind: And that he by sinning against his Maker lost his own Principles of Vertue and Goodness, exposed himself and his Posterity (whom he naturally produced, and whom he legally represented) to the Displeasure of his Maker, and so brought Sin and Misery into the very Nature of Man, and spread or convey'd this Sin or Misery thro' all his Offspring.

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* If it could be well made out, that the whole Race of Mankind are Partakers of sinful Inclinations and evil Passions and Byasses to Vice, and also are exposed to many sharp actual Sufferings, and to Death, meerly by the original Divine Law of their Propagation from their Parents who had sinned; and if the Justice and Goodness of God could be vindicated in making and maintaining such a dreadful Law or Order of Propagation thro' 6000 Years; we have no need of further Enquiries, but might here be at rest. But if such a Scheme be so injurious to the Goodness and Equity of God, as it seems to be, then we are constrained to seek a little further for a satisfactory Account of this universal Degeneracy and Misery of Mankind.

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I must confess I am not fond of such a Scheme or *Hypothesis* of deriving some sort of Guilt from a Surety or Representative, tho' I know it has been embraced by a considerable Party of Christians ancient and modern. No; I would gladly renounce it, because of some great Difficulties attending it, if I could find any other way to relieve the much greater Difficulties and harder Imputations upon the Conduct of Divine Providence, which will attend this Enquiry, if we follow any other Track of Sentiments. Nor do I see any way how to avoid or escape these Perplexities, if we abandon this Supposition of a common Head or Representative of Mankind, who may be supposed according to a just Constitution to involve his Posterity together with himself in a State of Guilt and Misery.

Is it not much easier to suppose that God looks upon these young Creatures not as innocent or guiltless, but as some way involved or interested in Sin or Guilt, when in the very original Course of Nature which he appointed, he brings them into Being in such miserable Circumstances, and so exposed to Sin as well as Pain? I say, is it not much easier to suppose, that they are looked on as some way under Guilt and Condemnation, than that the Appointment and Providence of a good and holy God should bring them
hourly

hourly into Being in the midst of such sinful and miserable Circumstances, and punish them with such early Pains and Sorrows, while he looks upon them as perfectly innocent and guiltless?

The Fact is evident. The Great God who is both Just and Good, has appointed and continues such a Law of Propagation, whereby Millions of Infants without any personal Sin or Fault of their own are brought into Being under these wretched Circumstances, inclined to Sin, and liable to a thousand Sorrows and Pains, and Death. This is plain and certain Fact beyond all reasonable Doubt or Contest: Now will not the Equity or Justice, and the Goodness of God be much better vindicated by supposing some original and righteous Constitution, whereby these young Creatures are some way involved in the Guilt or Sin of their original Parent and Representative, and so made liable to Misery, than by supposing them to be intirely innocent without any Charge of imputed Sin, and yet brought into Being daily by the God of Nature in a Condition of such Proneness to Sin, and exposed to such Miseries.

And as the glorious and holy Nature and Actions of God are best vindicated by such a Supposition, so without it I cannot well explain the Scriptural Account of this matter in that one short Sentence, *Rom. v. 12. By one Man*

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Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned; i. e. Sin is imputed, or, which is much one in St. Paul's Language, Death the Penalty of Sin has passed on all, or has reigned over all, and therefore all are esteemed in some sort as guilty and condemned in the sight of God, tho' they did not sin after the Similitude of Adam's Transgression, i. e. they did not commit actual personal Sin against a known Law as Adam did. But I give but a single Hint in this place, because I have reserved the Scriptural Account for another part of the Discourse.



QUESTION



QUESTION III.

How could a holy, a wise, and righteous God, who is also a Being of infinite Goodness, establish such a Constitution, that all Mankind should derive their Being from such a natural Parent and legal Representative, whereby such universal Sinfulness and Misery should in the Event be spread thro' all human Nature in all following Ages?

Answ. **I**F this Constitution was not only in itself a *wise and righteous Thing* in the universal Creator and Governor of the World, but if it was also the Effect of *Goodness* in God as a universal Father of his intelligent Creatures, then surely we shall silence all our Censures of it at once. If it was a more probable way, so far as we can see, to secure the Continuance of Man and his whole Race in the Image and Favour of his Maker, (tho' it happened to have a contrary Event by the Negligence and faulty Conduct of the first Man) yet I say, if it was a more proper and probable Means to secure Man in his
Happiness,

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Happiness, then all must confess that this original Constitution doth not impeach the Holiness, Justice or Goodness of God. Now let us enter into particulars, and inquire whether this Constitution be not only just and holy, but also good and kind, and most proper and likely to secure innocent Man: Perhaps this will appear in the following Propositions.

Prop. I. God created Man an intelligent and holy Creature, but capable of Mistake and Sin; a compound Being made up of Flesh and Spirit, or an Animal and a Mind, with Power also to propagate his kind in long successive Generations. Now that this could not be unjust, will appear by Particulars.

I. There is no Injustice in God in creating such a Being as Man, a Creature capable of mistaking and capable of sinning. What if Man was formed with intellectual Powers inferior to those of an Angel? Let him remember that even an Angel is capable of Mistake and Sin also: Nor has Man any Reason to complain that he was not made an Angel; for by the same Reason an Angel might complain that he was not made an Archangel: And this sort of unreasonable Complaint might upon the same Foot have run thro' all lower Orders of Being, and would have laid a Restraint upon God the
Creator

admit of such a Constitution? 93

Creator from making any lower Ranks of intelligent Creatures whatsoever. According to this way of arguing, God would never have manifested the rich Variety of his Wisdom in the various Ranks and Degrees of Creatures; for no Rank of Beings but the uppermost could ever have been formed. Nay, it may be doubted, according to this way of arguing, whether any Creature at all could have been formed: For perhaps the highest Creature considered meerly in his own natural Powers might be capable of Mistake and Defect in Duty.

But if it be not an unfit or improper thing for an Almighty God to make any Creature, it is not unfit for him to make a fallible Creature, and capable of some Defect, tho' he was originally perfect. And since he is a God of infinite Wisdom, he thought it very becoming his Character to manifest this infinitely various Wisdom in the Formation of a vast Variety of Ranks of Beings, some of which should have higher and nobler intellectual Powers, and should be further out of the reach of Temptation and Mistake, and others of them of lower or meaner intellectual Powers, and more within the Danger of Mistake and Temptation. Now this carries no Injustice with it, provided that every Rank of Beings has a sufficient Power to guard against its Dangers of mistaking,

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taking, and against the Assaults of the Temptations to which it might be exposed.

2. Nor was it unjust in God to unite an Animal Body to this Rational Mind ; for by this Union there is a rich Variety of new Powers arising in that Creature, such as Sense, Appetite, Passion, together with all the sensible Qualities of Colours, Sounds, Tastes, Smells, &c. and the Government of Animal Engines by a Mind, all which manifest the various and astonishing Riches of divine Wisdom in the contriving of such a wondrous Creature as Man.

And if it should be objected, that the Mind or Spirit is exposed to some Temptations by reason of this Union with animal Nature, let it be remembered, that the innocent Spirit or rational Principle was formed in a State of Power and Dominion over all the Appetites and Passions that arise from Flesh and Blood ; and had abundant Capacity to resist all these Temptations, while Reason maintained its superior Post in which it was created, and it did govern Sense, Appetite and Passion.

And besides, if there are some supposed Inconveniencies attending a Spirit united to an Animal Body, so there are many certain Advantages arising from it in the innocent State. The Spirit is hereby made capable of tasting all the Pleasures of Sense, and of the more boundless Power of Imagination, and making use of the additional Powers or Organs
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of the Animal (*viz.*) Eyes, Ears, Tongue, Hands, &c. and all the vigorous Efforts of the better Passions for the Discharge of its Duty, for the Honour of its God, for the Benefit of its Fellow-Creatures, and for the Happiness of its self.

3. There could be no Injustice in appointing such a Creature to propagate its own Kind by Marriage, and to furnish it with all proper Powers for that purpose: For if Man continued in Innocence, he would then enjoy all the innocent Pleasures of numerous Society, and some of those too springing from himself in every Age, together with all the tender and endeared Sentiments and Delights of Sons and Daughters, and as *Milton* expresses it,

*Relations dear, and all the Charities
Of Father, Son and Brother,*

which would greatly add to the Happiness of his earthly State.

Prop. II. Tho' Man was created with Powers inferior to some other intellectual Beings, yet he was formed in the Image of his Maker, and in his Maker's favour; in a State of perfect Innocence, Holiness and Peace, with sufficient Knowledge to defend and secure him from fatal Mistakes, and with sufficient Power to resist Temptation and to maintain

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maintain himself in this holy and happy State: But at the same time he was furnished with a *Liberty of Will*, *i. e.* with a Power to chuse Good or Evil, to disobey his Maker, as well as obey him, to use his Understanding well in governing his Sense, Appetite and Passion, or to abuse his Understanding, and darken and weaken it by giving the Reins to Sensuality and his meaner Powers: He had a Liberty or Free-will to watch against Temptation or to be negligent, to resist it or to comply with it, to abide in the Favour and Image of his Maker, or to fall from his Maker's Image and Favour, according as he should use his Liberty well or ill.

Now here is no Injustice, nor any want of Goodness in making Man a free Creature: For 'tis by this Freedom that he becomes capable of moral Government: 'Tis this that renders him a proper Subject of Rewards, if he maintains his Vertue and obeys his Maker; and it gives him a Power of advancing himself by his Obedience in his Maker's Love: And 'tis this Liberty also that renders him a proper Subject of Punishment if he neglect his Watch, and turn aside to the Paths of Vice and Disobedience.

Prop. III. Innocent Man had probably some Privileges given him by Divine Favour above what were necessary and due to the meer State of his Creation, (*viz.*) He might
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be indulged to converse with his Maker, perhaps in a visible manner, and to receive special and peculiar Communications from him: He might be situated in a Place of very great Pleasure, with all Varieties of tasteful Food and other Instruments and Objects for his Refreshment and Delight, and with Encouragements to hope and Assurances to expect that if he continued always humbly dependant upon God, and ever watchful against Temptation and attentive to his Duty, he should have strong divine Aids in case of Danger upon his Application to his Maker for them. This is a very reasonable Supposition derived from the Weakness of Man, the Fallibility of his Nature, and from the abounding Goodness of his Maker.

Prop. IV. Man was not only by the Constitution of his Nature put under a Law of Obedience to God his Maker in whatsoever he should require of him, but also he might have that Law set before him in some more express Manner, together with the Penalty or Threat'ning annexed to it, (*viz.*) *If thou obeyest not thy God in the Duty which Reason requires, thou shalt surely lose thy present Privileges and Life it self.* Now this ought to have been a constant and powerful Guard to him against all Temptations, if he had the Command and the Threat'ning so expressly set before him.

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Prop. V. There is also abundant Reason to believe that he had not only a Law given him with a Penalty threat'ned for the Breach of it, but also a Covenant made with him, and a Promise given to him, not only of continuing in his present Happiness, but of being immutably confirm'd and establish'd in Immortality; and, perhaps, of enjoying some greater Happiness if he continued to obey God and abstain from Sin.

This Covenant indeed seems to be a Matter of pure divine Favour, above and beyond what was due to him as a Creature: for after he had fulfill'd his Obedience to the Law for many Years, and continued in the possession of his present Comforts, God considered as an absolute Sovereign might have annihilated him, and have done him no wrong, so far as I can judge. The Great God is absolute Lord of all, and if we consider only his Sovereignty and his Justice, he might (I think) have taken away from a Creature what he had given him without any Injustice at all? So that this Covenant of Life or Promise of Immortality, and especially of superior Happiness as a Reward of his Obedience, was the meer Effect of Divine Goodness.

And yet we cannot but suppose there was such a Covenant made with innocent Man, and such a Promise of Life, and even of superior Happiness given him upon condition
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of Obedience during his State of Trial, if we consider the following Things.

i. I might in the first place argue thus: The great Goodness of God, so far as it has been manifested in his Conduct toward his Creatures, seems to plead for it, that Man should have some Reward of his Obedience, some additional Gratifications and Blessings above the meer Continuance of his present Life and Peace: for it hath not been the way of God in any of his Dispensations with the Children of Men (so far as we can learn from Observation or Scripture) to set his Creatures at work for nothing. *1 Cor. ix. 9, 10.* God will have the *Ox rewarded that treads out the Corn* by forbidding to muzzle him, and permitting him to eat; and so he will have his Ministers rewarded with a Maintenance. *Ezek. xxix. 19, 20.* God bestows *all the Riches and the Spoil of Egypt to reward Nebuchadnezzar and his Army for the Service which they served against Tyrus, for they wrought for me, saith the Lord.* 'Tis described as the known Character of God, and what every Man is called to believe, *that he is a Rewarder of them that diligently seek him, Heb. xi. 6.* And it has been his constant Course of Transaction with his Creatures, to encourage them to Duty by the Promise of some Reward above their present State and Circumstances: and if 'tis thus in

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our fallen State, why should it not be so much rather in the State of Innocence?

2. I argue thus: God made the Soul of Man in its own Nature immortal: Now if Man had continued innocent, and honoured the Law of God with Obedience during all his State of Trial, Man would have acquired some Advances in the Knowledge of God, some Improvement of his Nature, and greater Resemblance to God, by a more intimate Acquaintance and Converse with God in his various Perfections and Works, and some stronger Byass to the Love of God and to all Holiness, which in itself would have been a *natural* Increase of his Happiness. Nor is it to be supposed, that the blessed God would have presently contradicted the Nature of Things, and that Connexion of Causes and Effects which his own Wisdom had just established, *i. e.* the Connexion of Holiness and Happiness: nor can we imagine that he would have forbid the Soul of Man to be immortal, contrary to its very Nature, in order to have put an end to the Life and Happiness of so holy and so obedient a Creature; God always loves Holiness so much, that he will reward it where he finds it. And if Man with this Improvement of his Nature had continued Immortal, his Happiness had been still greater, and that without End.

3. God hath wrought into the Nature of Man an earnest Desire after Life or Immortality,

tality, and also a Desire of a perpetual Change or Novelty of Pleasures, and that without the Diminution of them. The Nature of Man would be tired with one everlasting Round of the meer Repetition of sensible Delights, of eating, drinking, sleeping, working, &c. or even of the more refined Delights of the Mind, if there were no Novelty, no fresh Scenes of Pleasure to open upon him; and yet Man could never desire his new Pleasures should be less than those he enjoy'd before. Now since God hath wrought this Appetite or Desire of Immortality and of fresh Delights into the very Nature of Man, it is highly probable that God who makes nothing in vain, would have raised or translated him to some Scenes of higher Felicity, and thus gratified this Desire which himself had wrought in his innocent Creature, after Man had paid him so much actual Honour and Obedience in his State of Trial.

4. I might borrow another Argument from Scripture and the Tree of Life, which in the New Testament is made a Figure of the advanced Happiness of Heaven, and the Joys which the Saints shall possess there. Now tho' it be not expressly revealed at large in so very short a History as the third of *Genesis*, that a blessed Immortality should be the Reward of *Adam's* Obedience, yet there is much Reason to suppose that the Tree of Life could not properly have been any Emblem

blem or Figure of eternal Life under the Covenant of Grace, if it had not been an Emblem, Sign, Seal, or Pledge of this Covenant of Works, and of this Promise which should have made *Adam* immortal, and unchangeably happy; and that probably in the same way as the Tree of Knowledge of Good and Evil was made a Sign and Pledge of the Evil that should come upon him, if he disobey'd his Maker.

Upon the whole therefore 'tis highly rational to conclude, that if Man had continued innocent, his Pleasures would have been increased and his Life immortal.

Prop. VI. This Covenant is justly supposed to reach to his Posterity, and include his Offspring as well as himself in this manner, (*viz.*) If Man continued in his State of Obedience, and thereby confirmed or advanced himself in the Image and Favour of his Maker, and secured immortal Life to himself by his Obedience during the appointed Time of his Trial, he should also propagate his Offspring perhaps in that established or advanced Degree of the Divine Image and Favour, or at least in the Security of immortal Life and Happiness to them: but if Man should bring a sinful Taint and vicious Disorder upon his Nature, and Diseases and Death upon his Animal Body, by tasting some forbidden Pleasure, and sinning against
 God,

God, that he should not only lose this Image and Favour of God himself with all his Privileges, but that he should beget his Offspring in his own sinful Likeness, and in his own unhappy Circumstances, despoiled of the Image and Favour of God, and of the Privileges which their Father enjoy'd during his Innocency.

Now there is no Injustice in this Appointment: because Life as well as Death was contained in the Covenant; and the Advantages which were to be enjoy'd by the Obedience of the first Man, and his Posterity, were as great or greater than the Disadvantages which should attend his Disobedience.

And as there was no Injustice in it, so it may be proved that it was an Instance of Divine Goodness to Mankind: for when one Man was set up as a common Head of Multitudes, he must be supposed to have so much the stronger Obligations upon his Mind to Obedience, in order to preserve and secure the Happiness of those Multitudes which should spring from him as well as his own, and which would be involved in his Misery, in case he disobey'd. No single Person standing the Test of Obedience to obtain his own single Happiness can be supposed to have an equal Motive to Diligence and Watchfulness, and Duty, with that Man who was intrusted both with his own Welfare and with the Welfare of Millions.

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And besides, it was a further Instance of Divine Goodness as well as Wisdom, to intrust that very Man with the Fate of Mankind, who was to be the Father and Fountain of all their Race : for all the kind and endearing Thoughts that arise from the Relation of a Father, must add abundant Weight to the Obligations and the Sollicitude which lay upon him to continue in his State of Innocence and Obedience. If he had merely been appointed to be the Representative of Millions who were no way a-kin to him, it must have lain with much Concern upon the Heart of a good and innocent Man, as the first Man was, to oblige him to Watchfulness in his Duty ; but when every one of these Millions is his own Offspring, the Obligation is inanced by all the Tenderness of a Father, and all the Sollicitude that an innocent and benevolent Father must be supposed to have for the Welfare of those who should spring from him.

Prop. VII. Man being furnished with all these Principles and Powers to enable him to stand his ground against Temptation, with all these strong and tender Obligations to secure his own Happiness and the Happiness of his Offspring, was put into a State of Trial, that he might acquire the Rewards promised to Obedience, and do honour to the governing Justice and Authority of God, while he
was

was procuring Happiness to himself and his Offspring.

Prop. VIII. Unhappy Man, tho' placed in these advantageous Circumstances, yet gave way to the Allurements of Sense or Appetite or Passion by neglecting his Watch, he grew unattentive to the Command, the Promise, and the threatened Penalty, he hearkened perhaps to the Temptations of some evil Spirit, he rashly determined on the side of Sense and Appetite, he ventured to break his Maker's Law, lost his Innocence and Happiness, his Maker's Image and his Favour.

'Tis no wonder that he lost his Maker's Favour, for that depended upon the Condition of obeying his Maker's Command: When Man had failed of his Duty in the Day of Trial, God the Governor and the Judge does not and will not treat him with the Favour which he shewed him in the Days of his Innocence and Obedience. And we may reasonably suppose, that God who made himself and his Goodness known to his innocent Creature, and conversed with him in a friendly manner, forsook his disobedient Creature and departed from him, and gave him none of those kind Visits or Comforts which perhaps he might enjoy before, nor had he Encouragement to hope for any Assurances in case of any future Dangers or Temptations.

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Nor is it strange that he should lose his Maker's Image by indulging one Sin; for his Nature itself became vitiated by this one sinful Action, which may be accounted for several ways.

1. By acting contrary to the Principle or Habit of Holiness which was in his Soul, he violated and weakened this Habit or Principle of Holiness: 'Twas a bold venture for him to allow so much as a Debate within himself, whether he should disobey his Maker or no: But by actually cheating or contradicting his Conscience, and by sinning against the Light of his innocent State, and his own Mind, and Reason, he broke the inward Spring of Conscience and Vertue (if I may so express it) which gave him before a constant Bent and Propensity to Holiness and Obedience: as we find at this day, when Persons of a religious Education once violate the Restraints of their own Mind, and break the Bars of Conscience, they render its force much weaker for time to come, and go on to act contrary to it with still greater Ease and Freedom.

2. When Man had once sinned against his Maker his Heart must necessarily misgive him, and his guilty Fears continually arise: His Reason and Conscience must tell him, that he was an Offender, a Rebel-Creature, and that his Maker had a right to resent his Crime; and how terrible that Resentment might

might be, he knew not. Thenceforward he looked upon God with an Eye of Fear and Dread rather than with an Eye of Love: He might probably despair of Mercy when he came soberly to bethink himself, how great was his Crime against a God of such Majesty and such Goodness, who was the Spring of his Being and Comforts, as well as his righteous Governor and his Judge: And then he could no longer love that God of whose Mercy he despaired. And thus by losing the Sense of the Love of God to him, and by impairing or destroying the Principle of Love to God in his own Soul, he lost, impaired or destroy'd the truest and the best Principles of all Holiness and Obedience. He could look upon God no longer as a Friend whom he was wont to approach with Comfort and Delight, but he rather avoided his Company, and feared or hated all converse with him, as an almighty Enemy; and the further he departed from God, the more did the Power of Sin increase in him, and the Love of God died.

3. By Indulgence of some sinful Appetite or Passion contrary to the Dictates of Reason and Judgment, he weakened his reasoning Powers, and gave such a loose to Passion and Sense after this Victory, that it more easily prevailed over him in all following Instances, as is common in his Posterity even to this Day: Reason opposed and beclouded by
strong

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strong Passion loses its Clearness of Judgment; and when 'tis abused and disobey'd, and counteracted by sensual Powers, it grows weaker in all its Exercises about Truth and Duty, and its natural and original Influence to govern our Actions is greatly diminished. The more frequently we indulge an Act of Sin, the more are we blinded in our true Judgment concerning the Rule of Duty and our Violation of it, and the more sensible Power does Sin gain over us: Then every new Temptation works with greater Efficacy and repeats its Assaults with more Success: and these Victories of Sin over the fallen Creature must be still more easy and frequent, when he hath lost all just Ground to expect any manner of divine Aids or Influences.

Thus it is easy to conceive how Man by committing one Sin against his Conscience, and by cheating or violating his own Reason, by indulging his Appetites or Passions to prevail over his Understanding, and losing his Sense of his Maker's Favour, was quickly deprived both of his Holiness and his Peace, his Vertue and his Happiness. His Judgment and Reason being weakened by his Abuse of them, are more easily imposed upon for ever after, and more liable to be deceived in Matters of Sin and Duty, and the Restraints of Reason and Conscience being enfeebled,

feebled, Temptation prevails upon him continually.

Prop. IX. Then sinful and miserable Man going on to propagate his Kind, according to the Law of Creation in his own Image, and according to the Constitution and Covenant between God and Man, produced all his Race in the same degenerate, sinful and miserable State, and Circumstances, whereinto he had plunged himself.

Thus Mankind are born with evil Inclinations, and in the Ruin and Dishonour of their Nature without the Divine Favour, and without the Divine Image, cast out of his Covenant of Love, thoughtless of God, or averse to him, vain and sensual in their Desires, exposed to Temptations from within and from without, and without any Claim or just Pretence to Divine Aid or Protection. They are led away by the Principles of Flesh and Sense from early Years in opposition to the Principles of Reason, and to the Law of Holiness: Their Judgment is blinded and byas'd on the side of Appetite and Passion, they are often deceived, and they take delight in their Delusions: Truth and Duty become less natural to them, and less inviting: They wander in quest of Happiness among sensible Things, and immerse themselves in Vice and Folly; they grow up in Sin, they rebel against their Maker, they
throw

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throw themselves still more, and further out of the Favour of God, by fresh Disobedience, and thence arise the Iniquities and the Miseries of the Inhabitants of this World, even from their youngest Years, to Death and the Grave.

Prop. X. To make it yet farther appear, that Mankind from their Infancy and early Years are under Tokens of the Displeasure of God, on the account of Sin, let it be consider'd here, that the first Man who sinned might be justly deprived of some of his former Blessings by God himself, as a direct Punishment of his own Sin, as well as by natural Consequence he lost others of them: This is evident from what is said before. Now except the meer Consciousness of Sin, the Shame and Pain of Self-reflection, or Anguish of Conscience (which is the natural Effect of personal Guilt, and belongs only to the personal Transgressor) what is there of all the Blessings which the first Man is supposed to lose either by natural Consequence, or to be deprived of, as forfeited to his Maker's Justice, which his Children do not also lose? They seem plainly to be deprived of them by reason of this Sin of their Parent, because they are Blessings which they would have been possess'd of, if their Parent had stood innocent.

Let us enquire into Particulars: Are they not weaken'd in their Understanding as well

as

admit of such a Constitution? III

as he? Hath not their Appetite and Passion too often a superior and prevailing Power over their Reason as well as his? Are not their Thoughts and Inclinations early immoral, carnal and sensual, and averse from God and things spiritual? Are not their Wills perverse and corrupt? Are not the evil Principles of Pride, Malice, Revenge, Envy, working in them by Nature? Are they not subject to powerful Temptations on all sides, which are generally too strong for them? Are they not liable to Diseases, to Injuries from other Creatures, to Wounds, Pains and Poverty, to Hunger, Thirst and Nakedness, to Miseries of every kind, and to Death itself, as well as their first Parent? If therefore all the natural Evils, which fall upon, or are inflicted on the first Sinner, on account of his moral Evil, fall also on his Posterity, (always excepting Anguish of Conscience and Self-Reflection) is it not evident that they are join'd with him in his Fall, and that they are fallen from their Maker's Image and Favour together with him? For we can never suppose they all would have been naturally, or from their Nativity, so vicious, and subject to so many Miseries, and so destitute of Blessings, had they been propagated by a Parent who had continued in the perfect Favour and Image of his Maker.

Prop.

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Prop. XI. Nor is it strange to suppose, nor is it hard to conceive, that this universal Taint or Infection, this *general Degeneracy and Desolation* of human Nature, both with regard to Sin and Misery, should be convey'd according to an original, wise and holy Constitution of God, by the means of natural Generation from one Man to all his Posterity; for we see the very same thing actually done continually, in God's wise and holy Providence. Do we not find the same sort of Vice and Iniquity, of Disease and Death, transmitted from Parents to Children, and that sometimes for many successive Generations? As for instance:

(1st.) *In Sins.* How often do we find a proud, a passionate, a false, a malicious Temper, a lewd or a sottish Inclination, transmitted from Parents to Children; so, that the Features of their Faces are scarcely so much copy'd out in the Offspring as the Vices of their Nature? And in some Houses from Age to Age, there is a Race of Drunkards or Adulterers, of Cheats or Thieves, of cruel, proud and malicious Wretches continued in the World.

(2^{dly}.) *In Miseries.* How common a thing is it also to have the Gout, the Scurvy, the Stone, convey'd down from one Generation to another? How does the King's-Evil descend to distant Posterity? How often does Frenzy or Madness run in the Blood, and taint whole Families?

Families? How frequently do the Diseases of an infamous Name, derived from the Lewdness of Predecessors, make the Lives of their Offspring short and miserable? And how many Instances are there of a great part of a Household that from one Generation to another die of the Small-Pox, or a Consumption of the Lungs, in their Youth, or in the midst of their Days?

Now these are evident and unquestionable Matters of Fact with regard to *particular* Sins and Miseries, Diseases and Death; these Things are certain beyond all Contest, and why may we not easily suppose the same Matter of Fact to be true with regard to the *general* Depravation, Misery and Mortality of human Nature? Tho' the Evidences of this general Contagion may not appear quite so plain and so obvious, and within the Grasp of our Survey, yet perhaps Reason may have as forcible Arguments for it, and by this parallel Instance may more easily solve the Conduct of Providence in this universal Depravation of Nature, which is the Theme of the next Enquiry. — See here *Adenda*.



I

QUES-



QUESTION IV.

But has it not an Appearance of Injustice in the Creator and Governor of the World, to make so many Millions suffer for the Sin of one?

Ans. **T**HIS Appearance of Injustice is in some measure relieved, if you consider this one Man to be the natural Head and Fountain of all the rest; even as a sickly and weakly Animal among the Brute Creatures propagates a Race of feeble and sickly Animals, according to the common Law of Creation and Propagation, (*viz.*) that every Creature should produce its own Likeness in Nature and Quality: and the Offspring are exposed to the miserable Consequences of those Diseases or sickly Qualities which the Parent Animal communicates to them together with their Natures.

And if it should be thought hard or unjust that a Race of intelligent Beings should be naturally subject to these Laws of Animal Propagation, together with all the sinful and miserable Consequences of it, yet the Supposition of the first Man being set up as a
Representative,

Representative, a Surety, or Federal Head of his Posterity, as well as he was their *natural* Father, will do much toward the Removal of all remaining Appearances of Injustice in this part of the Providence and Government of God.

And indeed I must confess, it is my present Opinion that the meer Doctrine of the Animal Propagation of Man, according to the *natural* Law of Creation, is not a sufficient Relief to this Difficulty, without supposing the first Father of Mankind to be a common *Federal Head* and *Representative* of his Posterity, as well as the *natural* Spring and Fountain of them. But these two Suppositions put together (I think) absolve and clear the Conduct of Providence and the Divine Government from all Imputations of Injustice; especially if we consider and remember the following Things.

1. Happiness might have been secured to all Mankind by this Constitution, as well as forfeited and lost. If there was on one side so great a Risk as the Innocence, Welfare and Happiness of Mankind entrusted with one Person, so that Sin and Misery would be brought upon Millions if he sinned and lost the Image of God and his Favour, there was as great an Advantage allowed on the other side to all Mankind, even the everlasting Security of their Innocence, Welfare and Happiness, if this one Person continued in

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his Obedience, and preserved himself in the Image and Favour of his Maker: and there appears (so far as we can judge) to be so much Equity in this Constitution, that if we had no Intimation of this account of things from Scripture, yet the Reason of the thing inclines us to believe, that this might probably be the original Appointment of God, the righteous Governor of the World.

To inforce this Sentiment let us consider, that if the first Man who stood the Surety of his Posterity, had fulfilled the Obedience required during all his Time of Trial, it would have appeared as a Hardship upon all his Posterity to have had each of them a single State of dangerous Trial imposed upon them too, which might have exposed them to Temptation, Guilt and Misery: For since it is plain upon such a Constitution, they were to be involved in the Guilt and Misery of the first Man if he did not go thro' his Trial well, and maintain his Innocence and Obedience; it seems reasonable also, that if he did finish his State of Trial well, the Advantage of it should have redounded to all those who stood represented in and by him, and confirmed their Happiness.

2. Remember what was before hinted, that this was the most probable and the safest way to secure Happiness to Mankind by one Man's having this vast and important Trust committed to him, (*viz.*) The Innocence and Happiness of all his Posterity; for he

was

was thereby laid under much stronger Obligations to watch and guard against every Temptation, and to use more vigorous Endeavours to maintain his Maker's Image and Favour, than any single Person could be, who had only his own Happiness to take care of. By this means all the Springs of *Benevolence* and *Compassion* to Fellow-Creatures, and all the Tenderness of *Paternal Love* and *Pity* to a numerous Offspring (both which Principles doubtless were very strong in innocent Man) were awaken'd and set at work to guard against Sin, as well as the Powers and Motives of *Self-Love*, and all the Principles of *Self-Preservation*: So that this Constitution of God had riot only Justice and Equity in it, but Goodness and Kindness.

3. Let it be consider'd also that this is a common thing among Men for one Person to be a natural Representative, and as it were, to become a Trustee or a Surety for his Posterity thereby; by which means they enjoy or sustain the Honours or the Dishonours, the Riches or the Poverty, which the Merit or Crime of their Forefather hath procured. If a Subject receive from his Prince the Honour of Nobility, and be made an *Earl* upon the account of his Merit, together with the Royal Endowment of a large Estate to support the Honour, this Estate and this Honour will descend together to the

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latest Posterity, and the eldest Male of his Family in all Ages is an *Earl*, and enjoys the Estate which is annexed to the Title. But on the other hand, if a Nobleman rebel against his King, and is attainted of High Treason, or proved guilty and condemned, he loses his Estate and his Honour together, he loses the *Favour* of his Prince at Court, and that Nobility which is the *Image* of his Prince; and together with him all his Posterity are cut off from their Pretensions to the Honour and the Estate: nor is this ever counted unrighteous dealing among the Governors of the World, why then should it be imputed as unrighteous to the Great God who is the Supreme Governor of all Worlds?

4. I might add also in the last place, that even where a Person is not the *natural* Head or Fountain of Life to others, yet he may be made their common *legal* or *federal* Head, their *Representative* or *Surety* to act for them, so that they shall enjoy the Benefits of his Loyalty and Prudence, if he behave and act well, or shall suffer many Miseries if he be guilty of Rebellion or Folly. Is not a Member of Parliament made the Representative of the whole County or Town, and intrusted with the Liberties of those whom he represents? If he assist in making good Laws, the Town or County enjoys the Benefit of them; but if he join with others to give up his own and their Liberties to the hand of a Tyrant,

Tyrant, they also become Slaves together with himself. So a Plenipotentiary is sent from a Republick, suppose from *Holland* or *Venice*, to transact Affairs of War or Peace, and the whole Community which made him their Representative, either obtain great Advantages, or are exposed to many Miseries, according as this Plenipotentiary manages his own and their Affairs with Prudence and Faithfulness, or suffers himself to be governed by rash and foolish Principles, by Negligence or Falshood? Now if any Person who is not *naturally* the Head and Fountain of others may be made their *Federal* Head or Representative, much more may a *natural* Head be appointed to represent them.

And if these Things are so far from being charged with Injustice in the common Affairs of Men, that they seem as it were necessary in some Cases from the Nature of Things, why should it be reckoned unjust with God to deal with Man in the same manner?





QUESTION V.

Tho' the Justice of these Transactions may be granted in some measure where the Representative is chosen by the actual and free Consent of all those whom he represents, yet since this was not the Case between the first Man and all his Posterity, since they never consented that he should act for them, nor ever intrusted him to pass the Trial in their stead, therefore why should they fall under the Penalty and Misery due to his Folly and Guilt?

TO which I answer these several ways.
 1. In one of the Cases amongst Men which was described before, (*viz.*) Where a Nobleman by his Treason exposes his latest Posterity to Disgrace and Poverty, he was not chosen the Representative of his Offspring, and yet the Disadvantages that come upon them thro' his Treason are not reckoned unjustly inflicted, tho' the Crime was committed some Years or Ages before they were born: And indeed, as I have intimated before, how can any Person be supposed

posed to be a more proper Surety and Representative of a large Multitude than the common Father of them all, who has the Obligation of Paternal Love to take care of his Offspring, and who may justly be supposed to be most worthy of that Post of Trust and Honour.

2. There are a great many Instances in Scripture, in the common Transactions of Providence, and the Government of God among Men, where the Children have been so far esteemed as Parts of their Parents, or as one with them, that they have been rewarded with considerable Blessings, and that thro' several Generations upon the account of their Fathers Piety or Virtue; and they have been also deprived of very great Privileges, afflicted with sore Diseases and Calamities, and even punished with Death itself, on the account of some Criminal Head of their Family. So much has it been the way of God's dealing with Men in many Cases, that there seems to be something of a Law of Nature in it, that a Parent should be a Surety for his Offspring, especially while Children are not capable of acting for themselves.

And doubtless there is a Justice in this manner of proceeding which is well known to God, tho' not always so visible to us, for *the Judge of all the Earth must do what is right*, he cannot, he will not do any wrong.
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The Seed of *Abraham* were rewarded for the Obedience of their Father. *Gen.* xxii. 16, &c. The *Rechabites* in their successive Generations have a Promise of a long Entail of Blessings, because of the Honour and Obedience which they paid to their Father *Jonadab*. *Jer.* xxxv. 2, &c. The Throne of *Judab* was continued in *David's* House for many Generations, because of *David's* Piety and Zeal. *2 Sam.* vii. 16. *Phineas* had the Promise of a long Priesthood in his Family, because of his Zeal for God. *Numb.* xxv. 12.

And as Blessings were thus convey'd, so were Punishments. The Seed of *Ham* were cursed with Slavery for their Father's Crime. *Gen.* ix. 25. All the Children were swallowed up by an Earthquake for the Rebellion of *Corah*, *Dathan* and *Abiram* their Fathers. *Numb.* xvi. 31. *Achan's* Family were stoned and perish'd with him for his Theft and Sacrilege. *Josh.* vii. 24. The Children of the *Canaanites* were destroy'd together with their Parents for their abounding Iniquities. *Deut.* xx. 16, 18. The Leprosy was transmitted to the Seed of *Gebazi* for his Sin of Covetousness and Lying. *2 Kings* v. 26, 27. Fathers in this case are made as it were the Sureties and Representatives or Trustees for their Children, tho' the Children do not actually and formally agree to it; yet surely *God is righteous in all his Ways, and holy in all his Works.*

And

And we see these Events frequently in Providence now-a-days. Some Families have as it were a manifest Entail of Blessings upon them, and some an Entail of Diseases and Miseries, Poverty and Disgrace, on the account of their Parents Conduct. And I think this is not to be attributed meerly to their natural Descent from such Parents, but in the Government of God Parents are made and esteemed a sort of Trustees for their Children in the Good or Evil Things of this Life, which renders a Succession of Blessings or Curses in their Families more just and equitable.

3. Tho' all Mankind were not actually present to consent that their Father should be their Representative, yet the Appointment is so just and so equitable in the Governor of the World, and also there is so much Goodness in it, considering that they were to have enjoy'd Immortality and Happiness if he had kept his Innocence, that none of the Race of *Adam* could reasonably have refused this Proposal. For this Father of Mankind, as I have shown, is supposed to have as much Wisdom and Holiness, and Love to himself and Resolution to maintain his own Innocence and Happiness, as any single Person among them could have; and he would have the stronger Motives of Benevolence and fatherly Pity to make him watch over his Conduct, and to guard him
from

from Sin, having the whole Concern of the Happiness or Misery of his Offspring devolved upon him. The Care of Thousands, dear to him as his Children, and whose Peace or Pain, whose Life or Death depend on his Conduct, would naturally awaken all his Watchfulness beyond the meer Care of his single self.

And if we suppose all his Posterity to have been endowed with the clear Reason and Wisdom, the Sagacity and solid Judgment, of innocent Man, and to have had this Question proposed to them, *Whether they would each act for themselves in a dangerous State of Trial, or have their common Father appointed as a Representative to act for them*; surely they must have chosen their common Father to have been their Representative: for their Reason and Wisdom would have assured them that their Innocence and Happiness were safer in his hands than in their own, in as much as the Obligations that lay on him to secure it both for himself and for them were much stronger than could lie on every single Person acting only for himself.



QUESTION



QUESTION VI.

*Man is a Creature made up of two distinct Parts, Soul and Body: Now if both these were derived from the Parents by a natural Propagation, then all Mankind may be said to derive their vicious Appetites and Passions, and sinful Inclinations from their first Parent, which had corrupted and spoiled his own Nature by Sin: But since it is generally agreed, that the Body only is propagated from the Parents, but the Soul of every Infant is immediately form'd by God himself, and united to the Infant-Body, how is it possible that the Soul should be defiled with sinful Principles, and partake of vicious Inclinations, when 'tis only the Body that properly comes into the World by Generation? **

Ans. I. **A**S the Soul of the first Man, by sinning against God, injured and violated the Habits or Principles of Virtue

* Let it be observed here, that not the *Calvinists* only, who suppose the first Man to be the legal Representative of his Posterity, are obliged to answer this Question, and to solve this Difficulty; but almost every Sect and Party of Christians, who allow any thing of Original Sin or Degeneracy, are under equal Obligations to remove it.

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tue and Holiness that were in his Nature, by boldly venturing to act contrary to them; so the vicious Motions, or irregular Appetites of the Flesh, grew stronger in him daily, and prevailed more and more against his Reason and his better Powers; and these sinful Ferments of animal Nature, these irregular Passions and Appetites to unlawful Objects, or excessive Appetites or Inclinations to things that were lawful, grew so strong in this first Man, that the Soul frequently complied with them, and committed new Sins against the Laws of his Maker.

2. These sinful Ferments of the Flesh, these irregular Appetites, these Motions of corrupt Passion, so far as they are seated in the Flesh and Blood, are convey'd down from the original Sinner, in greater or less degrees *, to all his Offspring in continual Succession ;

* Tho' *Original Sin*, so far as 'tis *imputed*, is equal in all the Race of *Adam*, for it is the Imputation of *Adam's Sin*, or Condemnation by it to suffer Sorrow and Death; yet *Original Sin inherent*, or the Corruption of Nature, which is *propagated* from the first Man to all his Offspring, has various Degrees in different Persons. The very animal Juices and Ferments, in the Formation of particular human Bodies, may have more or less of the vicious Tincture in them. And this may be partly owing to the Virtues or Vices of immediate Parents, or other Ancestors, or the particular Tempers, Humours and Constitutions of the Father or Mother. Hence we say of some Persons, they have more natural Virtues than others; *i. e.* Good-Temper, Compassion, Moderation, Temperance, &c. And others have more natural Vices, such as, Cruelty, Envy, Pride, Drunkenness, Wantonness, &c. The general Reason of this seems to be founded in the Nature of things, tho' we may not always descry the immediate and particular Causes.

cession; and the Soul, in its Infant-State, is perpetually impress'd and allured by these vicious Motions, Appetites and Passions of the Flesh; and it as readily complies with those that are accounted criminal, as with those that are innocent.

It is true indeed, in the mere Infant-State, the Soul has no knowledge of God, or his Law, of Virtue or Vice, of its own Duty or Sin; and therefore, in its mere Infant-State, the Actions are not properly *humane* or *moral*; nor can they be actually criminal in the sight of God, so as to contract actual Guilt, till Years of Knowledge and Understanding, and till the Mind and Will are capable of knowing, chusing and refusing moral Good and Evil; and at what time this is to be determin'd, the Great God only knows: But when it is capable of exerting any Actions of the Will with Understanding, and such as are properly *humane* and *moral*, it contracts actual and personal Guilt, by these sinful Compliances with the Flesh or animal Nature. Thus *Original Sin*, especially that Part of it which consists in the Corruption of our Nature, is evidently conveyed and communicated by the Flesh; and thence it comes to pass, that the Principles of Sin in Mankind, and the evil Habits both in the Soul and in the Body, are so often called *the Flesh* in Scripture, because the Flesh is the Means of the Propagation of Sin, and because the vicious Motions and Ferments
which

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which are in the Flesh, lead the Soul astray to forbidden Actions.

It is granted, the Soul has reasoning and reflecting Powers, and is furnish'd with Judgment and Conscience; yet these are very young and feeble in Childhood, and the Soul seldom calls them into Counsel to enquire or advise; for it finds it much easier to comply with every animal Appetite and Passion. Thus it practises Vice, tho' in less degrees, as it passes from Infancy to Childhood; thus it grows up to taste, to indulge, and to delight in forbidden Enjoyments. Then as its Knowledge increases, it sins against the plainer Dictates of Conscience, and with a more criminal Consent of the Will; thus it increases its Guilt, and strengthens the Habits of Sin, both in the Body and in the Mind, and grows up towards Perfection in Iniquity, unless recovering Grace prevent.



QUESTION



QUESTION VII.

But if we allow that it is possible the new-created Soul should be thus corrupted, yet is it agreeable to the Justice or Wisdom, or Goodness of God, to create so many Millions of Souls, pure, innocent and holy, as they must be in their own Natures, coming from the hands of God, and to unite them immediately to such Bodies, derived from sinful Parents, and infected with vicious Ferments and Appetites, whereby they are so early, and ~~there-~~ almost ~~fore~~ unavoidably led into sinful Practices and defiled thereby?

And, to make this Question still more difficult, it might be added,

Is it not contrary to the Justice and Goodness of God, to create innocent Souls, and unite them to such Bodies derived from sinful Parents, whereby they are subject to many painful Sensations, such Anguish and Agonies, and early Misery, before they can know any thing of Good or Evil, or have committed any actual Transgression?

Ans. **P**ERHAPS this is the greatest Difficulty in the whole Doctrine of
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Original

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*Original Sin**, and therefore I shall offer at a humble Endeavour to answer it in a more particular and distinct manner, by the following Steps or Degrees of Reasoning.

1. Tho' the Soul of Man be created by God himself, without depraved or sinful Qualities in it, yet it never exists or comes into Being, but as a Part of human Nature; and that not as a Piece of new Workmanship from God's hand, but as a Part of Mankind who are propagated from the first Parent, by the continued Power of God's first creating Word, *Be fruitful and multiply*: And thus, tho' the Soul really comes from God rather than from the Parent, yet Man is to be considered as propagating his Kind, much in the same manner as Brute-Creatures and all Animals propagate their Kind: and their Descendants or Offspring are tainted with any Poison, Disease or painful Infirmary, which is mingled with the Blood or animal Juices of their Sires or their Dams. And this is according to the Law of Creation, and it can hardly be otherwise in the nature of things.

You will *say*, Man does not propagate his Kind by the mere Mechanism of Flesh and Blood, and animal Ferments; for it is the original and constant creative Decree of God that produces a new Substance, a human Soul,

* As abstruse and difficult as this Question is, yet almost all Parties of Christians, who acknowledge any thing of Original Degeneracy, are obliged to answer it, as well as those who are called *Calvinists*.

Soul, and joins it to this Body; whereas the Offspring of Brutes are propagated, and come into Existence, by the mere mechanical Agency of Flesh and Blood, without any other particular Act of the Divine Will or Power, or any Creation of a new Substance.

To this *I answer*, That perhaps few or none of the common Appearances of Nature; or the constant daily Events in the corporeal World, come to pass by mere * Mechanism, or the Impulse and necessary Effects of the Motions of the Particles of Matter, without the Influence of some superadded Laws of Nature, beside and beyond the necessary Properties of Matter; which Laws proceed from God's constant uniform Agency upon Matter, such as the Law of *Gravitation*, or the mutual Tendency of all the Parts of Matter towards each other, which is a Law of Nature, or Decree of Creation, and is in reality the constant uniform Agency of God on the inanimate World: and some suppose *Elasticity, Electricity, Magnetism, &c.* to be of the same kind, as well as all *Vitality* in the vegetable and animal Creatures.

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* By the Words *Mechanism* and *Mechanical*, in this place, I mean only the mere Effects arising from the natural and essential Properties of *Motion* and *Matter*, considered only as a Piece of *solid Extension* moved: Sometimes the Word *Mechanism* is taken in a larger Sense, so as to include all the superadded Laws of Nature or Motion, which are impress'd and maintain'd, thro' all the material Creation, by the Divine Will; such as *Gravitation*, mutual Attraction and Repulse, &c.

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And in this sense Brutes propagate their kind, not merely by the mechanical Motions of Flesh and Blood, but by some original creative Decree of God, or constant Law of Nature, whereby Matter is impelled into such particular vital Motions and Forms, and kindled into Life in a Succession of Generations, by a constant uniform Act or Agency of the Divine Will.

Let me add also, that 'tis by this universal Divine Agency, all Animals borrow their Breath of Life from the Air, which is an extraneous Substance, which yet is then counted a Part of themselves, and is called *their Breath*, and *their Life*.

In like manner, when the Infant-Body of Man is so far formed as to become fit for Union with a rational Soul, the Soul then comes into Existence, in Union with the Body, by an original creative Decree of God, or a settled Law of Nature; and thus the Man and the Brute, in their long Successions, are both formed by the Power of this ancient Law of Creation, this Almighty Creative Word, *Be fruitful, and multiply*.

I add also, that the Soul, tho' it be a distinct Substance coming from God, yet coming into Existence in this manner by a Law of Nature, becomes a Part of the Man as much as the Breath of Life, which is an extraneous Substance borrow'd from the Air,

or

or as the Blood of the Child, which is hourly made out of the Food of the Mother.

2. In this view of things, the Soul of the Infant is not to be consider'd or judged of as a single separate Being, but as always in union with the Infant's Flesh and Blood, and as making up a compound Creature of the human Species, propagated from the Parents as effectually to all intents and purposes, as tho' the Soul it self proceeded directly from Generation as well as the Body. — *see Addenda*

3. Since the Soul, in the first moment of its Being, belongs to a human Body derived from the first Man, according to the Rules or Laws of Creation and Providence, it becomes hereby a Son or a Daughter of fall'n Man; and according to the Law of Creation it is naturally involved in the same Circumstances of Ruin with its Parent: as the Buds and Branches that grow out of a rotten Tree fallen to the ground, partake of the Corruption and Ruin, and speedy Death of the Stock; or as a feeble and diseased young brute Animal partakes of the Infirmities and Diseases of its Sire or Dam; or as the Child of a Traitor is born a Beggar, tho' his Father were once a Lord; or as the Son of a lewd and diseased Person derives perhaps both a lewd and a diseased Constitution from his Parent.

4. Then being one of the Race of sinful Man, the young Creature comes into the World under the common Estrangement of

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the whole Race from God by Sin, according to the original Law of Creation, and the Covenant made with its Forefather, whereby the Descendants or Offspring come under the same Circumstances with the Parent, whether good or bad: and thus the Child has no just Claim to preserving or securing Grace, and amidst all the Temptations of the Flesh, has no Right to any good Influences or divine Aids, but is left merely to the Faculties of its intelligent Nature. It is esteemed in the sight of God, as a Part of the Race that is fallen from their Allegiance and from his Protection, have lost his Image and his Favour, and have no hope but in and by the Methods of recovering Grace reveal'd in the Gospel.

And by the same Supposition of the Formation and Union of the human Soul, by some constant original Law of Creation or Nature, and acting as uniformly as *Gravitation* on Matter, we answer the Difficulty of the Soul's becoming subject to the Sensations of Pain and Anguish: At its Creation and Union to the Body, it becomes a Child of *Adam*, and is expos'd to the Pains of Nature, as a Part of the Curse coming on the first Sinner, and on all his natural Posterity, whose Representative he both stood and fell. But there is Hope of Deliverance in the Gospel from the Pains as well as the Sins which came into human Nature from our first Parents; Blessed be God for this Relief.

To

To conclude; As I have acknowledged this to be the very chief Point of Difficulty in all the Controversies about Original Sin, so I am doubtful whether this Solution sets the Matter in such a sufficient Light as to take away all remaining Scruples from a curious and inquisitive Mind. I confess 'tis the most probable *Hypothesis* I can think of, and shall be glad to see this perplexing Enquiry more happily answer'd. But if the Case it self be matter of fact, that Souls are defiled and exposed to Pain, by being united to human Bodies so vitiated, we are sure it must be just and equitable, because God has thus ordered it, tho' we should not find out a happier Solution of the Difficulties that attend it in this dark and imperfect State.





QUESTION VIII.

Suppose it were granted, that this Representation of things, if it were true, would in a great measure account for that universal Deluge of Sin and Misery which has overspread Mankind, yet what Reason have we to believe it to be true? Does the Word of God, which is our truest and safest Guide, give us the same Representation of things, or support this Scheme?

Ans. I. **T**HE Difficulties and Dark-
nesses, which attend this im-
portant Question, *How came Sin and Misery
into the World?* are so many and great, that
if, by reasoning on these Subjects, we can but
find any *Hypothesis*, or supposed Scheme of
Transactions between God and Man, which
will give a tolerable Solution of these Difficul-
ties, and lead us thro' this dark Scene of Pro-
vidence, without any just Imputation or Re-
flection upon the Wisdom, Justice and Good-
ness of our Creator, it ought to have confi-
derable weight with every reasoning and in-
quiring Mind, if it be not contrary to Scrip-
ture, tho' it should not be asserted, and ex-
pressly

presly maintained in Scripture. It was this same perplexing Enquiry that led several of the *Heathens* and *Greek* Philosophers into many vain Imaginations, and betrayed some of those Professors of Wisdom into various wild Fooleries and atheistical Impieties.

Some of them thought that all Things were produced by meer Chance, others ascribed it to a necessary Fatality and irresistible Connection of Causes and Effects; some of these allowed a first Cause or some Divine Being to set things in motion at first, but without any subsequent Interposure or Government of a wise, a righteous, or a merciful Being. The best of them, that is the *Platonicks*, fell into the Doctrine of the Pre-existence of all human Souls, and thought that all of them had sinned in a former State, and were thrust down into these Bodies, subject to such perverse Appetites, unruly Passions, and huge Miseries, as a Punishment for those former Sins. Others indulged a Fancy that there were two Supreme Beings, one the Spring of all Good, and the other the Spring of all Evil: The *Persians* also took up with this Opinion, and even a Sect of *Christians* was deluded with this Doctrine, who were called *Manichees*. So great were the Darkneses that surrounded this Enquiry, *How came Sin and Misery, i. e. Evil both natural and moral, to be so universal among Men?*

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'Tis evident that this general Corruption and Calamity which has overspread all the Race of Man carries in it at first sight such a hard or doubtful Idea of the Conduct of God their Maker, and has raised in many a thoughtful Person such Reflections upon the Goodness and Justice of God, and such hard Thoughts of the Almighty Being who formed them, that it ought to be esteemed a great Happiness if we can but by way of Conjecture and humble Reasoning find a probable Method whereby these Difficulties may be relieved, and the Objection against the Goodness and Justice of our Maker refuted or silenced.

Ans. 2. Tho' God hath not thought fit to reveal at large in his Word all these particular Transactions between himself and the first Man whom he created, yet if we collect together all that is revealed concerning this Subject, we shall find that the Word of God leads us into many of the same Solutions of these Difficulties which our Reasoning Powers have proposed. Scripture gives us much the same Representation of the Entrance of Sin and Misery into the World, as we have already heard, if we will attend with diligence to the Revelation which God has made, and this appears in the following Particulars.

Prop. I.

Prop. I. It is plainly taught us in Scripture that God introduced Mankind into the World by the Formation of one single Pair, one Man and Woman, whom he called *Adam* and *Eve*. Gen. ii. 7. *The Lord God formed Man out of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a living Soul.* Ver. 18. *And the Lord God said, It is not good that Man should be alone: I will make him an help meet for him.* Ver. 22. *The Lord made a Woman out of the Rib which he had taken from the Man, and brought her unto the Man.* Gen. i. 27, 28. *So God created Man, Male and Female created he them; and God blessed them, and said to them, Be fruitful and multiply, and replenish the Earth.* Gen. iii. 20. *And Adam called his Wife's Name, Eve, because she was the Mother of all living.* Acts xvii. 26. *He hath made of one Blood all Nations of Men to dwell on all the Face of the Earth.*

Prop. II. God created Man at first in a holy and a happy State, in his own Likeness and in his own Favour. Gen. i. 26. *And God said, Let us make Man in our Image, after our Likeness;* and that none of the Brute Creatures might molest or injure him, but all of them might be for his Service, he said, *Let them have Dominion over the*
Fish,

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Fish, and the Fowls, and the Cattle, &c. so God created Man in his own Image: And what this Image consisted in, besides in his Dominion over other Creatures, we are told by St. Paul, Ephes. iv. 24. where the Apostle speaks of the New Man, or the Restoration of Fallen Man to his primitive Temper, which, says he, after God, i. e. after the Likeness of God, is created in Righteousness and true Holiness. Eccles. vii. 29. Solomon assures us, God hath made Man upright. And Moses says, when God had finished all his Creation, he survey'd it, and found it all agreeable to his Mind. Gen. i. 31. God saw every thing that he had made, and behold it was very good: it was all according to his Idea and his Will, and well-pleasing in his sight. Man the last of his Creatures, as well as all the rest, was very good, was holy and happy.

Prop. III. God originally appointed, that Adam when innocent should produce an Offspring in his own holy Image, or in the same Circumstances of Holiness and Happiness in which he himself was created: and appointed also on the other hand, that if he sinned and fell from this innocent State, he should propagate his kind in his own sinful Image, which may probably be implied in those Words, Gen. i. 26. God said, Let us make Man in our Image, and let them have dominion

give this Account of Things? 141

dominion over Fish and Fowl, &c. And God created Man Male and Female, and blessed them, and said, Be fruitful and multiply, and have dominion over the Fish and the Fowl, &c. i. e. when you are multiply'd, let your Seed maintain this Sovereignty, this Dominion, which is a part of my Image, in your several succeeding Generations.

And *Gen. v. 1, 2, 3. In the Day that God created Man, in the Likeness of God he made him; Male and Female created he them, and blessed them, and called their Name Adam or Man. And Adam lived 130 Years, i. e. after his Sin and his Loss of the holy Image of God, and begat a Son in his own Likeness, after his Image, ver. 5. i. e. his own sinful and mortal Image, and called his Name Seth. And Adam died. ver. 6, 7, 8. And Seth also lived, and begat Sons and Daughters in this mortal and sinful State, and he died also as Adam his Father did before him, and his Children after him. It is not to be supposed that Moses in this brief History of the first Generations of Men should make such a particular Repetition of the Image or Likeness of God in which Adam was created, in this place, unless he had designed to set the Comparison in a fair Light between Adam's begetting his Son in his own sinful and mortal Image or Likeness, whereas he himself was created in God's holy and immortal Image: And more especially when the Design of the*

Chapter

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Chapter is to shew how every Generation of the Sons of *Adam* died, it is obvious that *Moses* designed also to shew how this Course and Custom of dying came into the World, *i. e.* by *Adam's* bringing his Posterity into the World *in his own Image*, as fallen from God and liable to Death.

Prop. IV. God was pleased to put the Man whom he had made upon a Trial of his Obedience for a Season, he placed him in a Garden of *Eden* or Pleasure, he gave him a free Use of the Creatures for his Comfort, but forbid him to eat of the Fruit of one Tree, even the Tree of the *Knowledge of Good and Evil*; for said he, *In the Day that thou eatest of it, thou shalt surely die*, Gen. ii. 17. *i. e.* thou shalt from that time be liable to Death: in which Threatning were doubtless included all the Infirmities, Pains and Miseries of this Life which tend toward Death and Destruction, together with Death and Destruction at the end of them.

Prop. V. As *Adam* was under a Law; whose Sanction threatened Mortality and Death upon Disobedience, and there was a Symbol or Seal of it, (*viz.*) the *Tree of Knowledge of Good and Evil*; so it is most highly probable, or rather certain, that God favoured him with a Covenant of Life, and a Promise of Life and Immortality upon his Obedience;

Obedience, because there was another Tree appointed to be a Symbol or Seal of this Covenant and Promise, *i. e. the Tree of Life*: So that if he had not sinned against God, he should have eat of that Tree, and been establish'd in Immortality. *Gen. ii. 9. Out of the Ground the Lord God made to grow every Tree, &c. the Tree of Life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil*; the one to be a Seal of the Promise of Life upon his Obedience, the other a Seal of the Threatening of Death on his Disobedience: And therefore after his Sin God would not suffer him to taste of the Tree of Life. *Gen. iii. 22, 24. Now lest he put forth his Hand and take of the Tree of Life, and live for ever, God drove out the Man from the Garden.*

And we may suppose this Tree of Life did not merely signify the Confirmation of *Adam* in Life and Immortality if he had continued obedient, but that it also included some Advance of Happiness, since the Fruits of this very Tree are made use of in the New Testament, particularly *Rev. xxii.* to signify the advanced Delights and Satisfaction which true *Christians* shall enjoy in Heaven by the Grace and Salvation of *Jesus Christ*.

It may also be observed here, that some ingenious and rational Divines have supposed, that each of these two Trees, (*viz.*) that of
Knowledge

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Knowledge and that of *Life*, bore Fruits naturally suited to their federal or sacramental Design: That the Fruit of the *Tree of Knowledge* being poisonous, would convey into the Blood of the Eater such Juices as should irritate irregular Appetites and Passions, should raise them to an immoderate Degree, and should also vitiate the vital Powers of Man with Diseases, and by degrees bring him down to Death. And that the Fruit of the *Tree of Life* being suited to maintain the vital Principles of Animal Nature, should keep the Flesh and Blood in a temperate State of Health, and preserve the Appetites and Passions in that Moderation, as to be always subject to Reason and within the Rules of Innocence: And that it had also some latent Vertue to heal any manner of Disorders which could possibly come upon human Nature (if any could come) in a State of Innocence and Vertue. It is described as a Plant both of *Healing* and of *Immortality*. *Rev. xxii. 2.* And God would not suffer *Adam*, who was guilty of Death, to taste of it after his Fall, lest he should raise some false Hope thereby to have healed himself of all the poisonous Effects of the forbidden Tree of Knowledge, and should neglect the Salvation of the promised *Messiah*.

But the chief Reason for which I mention these two *Trees* here, is to shew, that as there was an appointed Figure, Seal or Symbol

Symbol of immortal Life and Happiness, as well as of Evil and Death, both growing in this Garden of Paradise; so there was a real Covenant or Promise of Life made to persevering Obedience, as well as a Law that threat'ned Misery and Death to Man if he were disobedient to his Maker.

Perhaps also we might further prove, that there was a Covenant of Life and Promise of Immortality and advanced Happiness upon Condition of perfect Obedience, from many Texts of Scripture.

The first is *Rom. ii. 7.* Where the Apostle is rather representing the Terms of the Covenant of Works, than the Terms of the Covenant of Grace; and says, *God will render Indignation and Wrath, Tribulation and Anguish upon every Soul of Man that doth Evil; but eternal Life, with Glory and Honour to them who by patient Continuance in well-doing seek for Glory and Honour, and Immortality.* And ver. 10. *Glory, Honour, and Peace to every Man that worketh Good.* Here let it be observed, that the Apostle, from the 18th Verse of the first Chapter to the 21st Verse of the third, is evidently laying all Mankind under Condemnation by the Law, and not describing the Salvation which comes by the Covenant of Grace; and therefore he uses the Words *Glory, Honour, Peace, Immortality, eternal Life*, which are the Promises of a Covenant of Works, but not a Word of *Pardon, Grace, or Salvation,*
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which are the Blessings of a better Covenant: and he represents the Means of attaining these Blessings to be *working of Good*, and *patient Continuance in well-doing*, ὑπομονὴ ἐν ἔργῳ ἀγαθῶ, i. e. *Continuance in one good Work* without interruption or imperfection; but not a word of *Repentance* and *Faith*, as the Means of obtaining these Blessings. These are therefore the proper Terms of the Law of Innocency and Covenant of Works, and this is the Promise made to perfect Obedience, by which no Man now since the Fall can be justify'd, as is expressly asserted, *Rom. iii. 20.* though *innocent Adam* might have attain'd *eternal Life, Honour, and Glory* by it.

(2.) 'Tis the Covenant of Works with the Terms of it, as express'd in the Books of *Moses*, which is cited by *St. Paul*, *Gal. iii. 12.* *The Man that doeth the Commands shall live in or by them*: and *Rom. x. 5.* This is call'd *the Righteousness of the Law*, i. e. that which entitles a Man to the Promise of Life. And *Rom. vii. 10.* *The Commandment of the Law which was ordained to Life*, shews that Life and Immortality would have been the Reward of Obedience to it.

(3.) 'Twill add perhaps some Force to this Argument, in order to prove a Promise of Glory and Immortality made to *Adam*, if we consider, that when the Apostle expresses the fallen State of Man, he says, *Rom. iii. 23.* *All have sinned, and come short of the Glory of God,*

God, *i. e.* have lost all Hope of that *Glory of God*, that glorious State in Immortality which God promised, and to which Man would have been entitled by his Obedience, as *chap. ii. ver. 7.* before cited.

(4.) There is another Text also which has been used to prove, that *Adam* was not merely under a Law with a Threat'ning, but also under a Covenant with a Promise; and that is *Hosea vi. 7.* *They like Men have transgressed the Covenant: but in the Original it is, they have transgressed the Covenant like Adam; which imports that Adam was under a Covenant of Life, as well as a Law that threat'ned Death: For there must be a Promise of Life as well as Threat'ning of Death to make a Law become a Covenant. But I proceed to the next Proposition.*

Prop. VI. Adam broke the Law of his Maker, lost his Image and his Favour, forfeited the Hopes of Immortality, and exposed himself to the Threat'ning of God, to many Sorrows in Life, and at last to Death, Gen. iii. 17. And God said to Adam, because thou hast eaten of the Tree which I commanded thee, saying, Thou shalt not eat of it; Cursed is the Ground for thy sake; in Sorrow shalt thou eat of it all the Days of thy Life: in the Sweat of thy Face shalt thou eat thy Bread, till thou return unto the Ground; for Dust thou art, and unto Dust shalt thou return.

Now that *Adam* lost the Image of God, *i. e.* broke his Habit of Holiness, or de-

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stroy'd the inward Principle of Virtue and Piety, is evident from the Nature of Things, as I have shewn under the III^d *Quest. Prop. 8.* By making such an Inroad upon Conscience, by sinning against so much Light, by giving such a Loose to sinful Appetite, by losing both his own delightful Sense of the Favour and Love of God, and thereby losing his own Love to God; his Reason and Conscience grew weak to subdue or restrain his Inclinations to evil Things, his corrupt Appetites still prevail'd further upon him, for he was forsaken of God, and had not any peculiar Aids from Heaven to resist Temptation.

And that he lost also the Favour of God and some peculiar Privileges of the State of Innocence, is plain; for he who used to converse with God with pleasure, and was well acquainted *with the Voice of the Lord God in the Garden*, by former delightful Converse with him, *Gen. iii. 8.* now *heard the Voice of the Lord in the Garden, and Adam and his Wife hid themselves from the Presence of the Lord:* and when God call'd after him, *Ver. 9.* *Adam said, I heard thy Voice in the Garden, and I was afraid, because I was naked, and hid my self.*

Here it may be noted, that 'tis very probable tho' *Adam* and *Eve* had no Garments in their State of Innocency, yet they were not intirely naked, but were cover'd with a bright shining *Light or Glory*, as a Token of their own Innocence, and the divine Favour
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and Presence; such *Glory* as Angels sometimes appear'd in, and such as *Christ* wore on the holy Mount, such as array'd him like a bright Cloud at his Ascent to Heaven, and such as Saints shall put on at the Resurrection, when they shall be raised in Power and *Glory*. But God may be justly supposed to take away his Clothing of *Glory* from them upon their Sin, as a Token of his withdrawing his Favour and Presence: for without this Supposition how could they be said to be more naked after their Sin than they were before? And how cou'd our first Parents be painfully sensible of any Nakedness, if they had not lost something which clothed them?

God also further manifested his Displeasure by *curfing the Ground* for their sakes, and pronouncing upon *Adam* and *Eve* many Sorrows and Labours in this Life, and their *returning to Dust* in Death. *Ver.* 16, 17, 18, 19.

Prop. VII. *Adam* after his Sin propagated his Kind, or produced his Offspring according to the Law of Nature; not in the Likeness or Image of God, but in his own sinful Likeness, as one fallen from God, with irregular Passions, Appetites to Evil, corrupt Inclinations, and a sinful Nature. See *Gen.* v. 1, 2, 3. cited under *Prop. III.* Those Expressions in *Job* seem also to refer to the same Degeneracy. *What is Man that he should be clean, or the Son of Man that he should be righteous? Who can bring a clean Thing out*

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of an unclean? Not one. Job xv. 14. and Job xiv. 4. David also says the same thing, Pſal. li. 5. Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me.

Some Perſons would perſuade us, that theſe Words are only an hyperbolical Aggravation of *David's* early Sins, and Propenſity to Evil from his Childhood: But the Text is ſtrong and plain in aſſerting Sin ſome way to belong to his very Conception, and to be convey'd from his natural Parents, which is a different Idea from his actual Sins, or even from his early Propenſity to Sin in his Infancy: it aſſerts and ſhews the Cauſe or Spring both of this evil Propenſity and of his actual finning which operated before he was born: ſo that it cannot be an *Hyperbole*, or figurative Exaggeration of *what is*, but a downright Fiction of *what is not*, if original Pravity be not thus convey'd and derived.

If we look into the Beginning of the Bible, we ſhall find *Moſes* deſcribing the univerſal Corruption of Mankind. *Gen. vi. 5. Every Imagination of the Thoughts of the Heart of Man was only Evil continually. And Ver. 12. All Fleſh had corrupted its Way on the Earth. And viii. 21. The Imagination of Man's Heart is evil from his Youth.* So univerſal and ſo early a Corruption muſt be ſuppoſed to ſpring from a univerſal and early Cauſe, *i. e.* their Propagation from a ſinful Original.

That the ancient *Jews* were acquainted with this Doctrin, and that this was the Sen-

Sentiment which they had derived from their Reading the Old Testament, will sufficiently appear to any one from the *Apocryphal Writings*, which were the Product of some wise and knowing Men among them. See 2 *Esdras* iii. 21. *For the first Adam bearing a wicked Heart, transgressed and was overcome, and so be all they that be born of him. Thus Infirmary was made permanent, and the Law also in the Heart of the People, with the Malignity of the Root **, so that the Good departed away and the Evil abode still. 2 *Esdr.* iv. 30. *For the Grain of evil Seed hath been sown in the Heart of Adam from the beginning, (i. e. by the Devil;) and how much Ungodliness hath it brought up unto this time? and how much shall it yet bring forth till the time of Threshing shall come? 2 Esdr.* vii. 11. *When Adam transgressed my Statutes, then was decreed what is now done: then were the Entrances of this World made narrow, i. e. full of Pain as the Hebrew imports, (in which Language probably this was first written:) they are but few, and evil, full of peril and very painful: for the Entrances of the elder World were wide and sure, and brought immortal Fruit; i. e. in the World of Innocency Men would have been born without Pain and lived to Immortality. Ver. 46. It had been better not to have given*

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* The Meaning seems to be this, Tho' the Law be still written in the Hearts of Men, yet there is such a Malignity, or sinful Tendency derived from *Adam* our Root, that the Principle of Obedience is departed and the Principle of Transgression abides.

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the Earth to Adam, or else when it was given him, to have restrain'd him from sinning: for what profit is it for Men now in this present time to live in Heaviness, and after Death to look for Punishment? O thou, Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee. Eccclus. xl. 1. Great Travail is created for every Man, and a heavy Yoke is upon the Sons of Adam, from the day that they go out of their Mothers Womb till the day that they return to the Mother of all things, i. e. to Earth.

St. Paul mentions his Sentiments on this Subject in his Epistles to Rome and Corinth, which shall be cited immediately; for he had well learnt this Doctrine. Nor do I think that Text, *Ephes. ii. 1, 2, 3, 4.* can be well dismiss'd from the Service of this Argument, where the Apostle tells the *Ephesians*, *you Gentiles were dead in Trespasses and Sins, wherein ye walked according to the Course of this World, and the Spirit that worketh in the Children of Disobedience: among whom also we, i. e. Jews, who were the peculiar People of God, or we Christians who are now sanctify'd, even we also had our Conversation in time past, in the Lusts of our Flesh, fulfilling the Desires of the Flesh and of the Mind; and were by Nature the Children of Wrath even as others, i. e. as Heathens. Even we were dead in Sin, Ver. 5.* This is the plain Description of all Mankind, both *Jews* and *Gentiles*. Surely they were not

not born alive *by Nature* in a State of Righteousness, and afterwards made themselves *dead in Sin*; but they were dead-born, *i. e.* born in Sin *by Nature*, or thro' a corrupted Nature derived from their Parents, and *were Children of Wrath by Nature*, or exposed to the Anger of God. But this belongs rather to the next Proposition.

Prop. VIII. As *Adam* produced his Offspring like himself, destitute of the Image of God, or defiled with sinful Inclinations, so he also produced them destitute of the Favour of God, or in a State of Disfavour with their Maker, because under the same Sentence of Condemnation, Misery and Death together with himself. As I have proved this before, by shewing that Pains and Agonies, and often Death it self, which is the appointed Punishment of Sin, seizes upon Children immediately from their Birth, before they are capable of committing actual Sin, so there are some Scriptures which lead us into the same Sentiment, as *Job xiv. 1. Man that is born of a Woman is of few Days and full of Trouble. i. e.* his short Life, and his Troubles or Miseries proceed from his very Birth, or his Propagation from his sinful and mortal Parents: Otherwise God would not have appointed his noblest Creature in this World to have been born to Trouble. Yet this is the Case: *Man is born to Trouble as the Sparks fly upward, Job v. 7. i. e.* naturally, for it
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is owing to his Birth and his natural Derivation from a sinful Stock: We are a miserable Race of Beings, springing from a corrupted and dying Root, prone to Sin and liable to Sorrows and Sufferings.

Yet let it be observed here concerning one Man, even *Jesus Christ*, that tho' he be the Son of *Adam* in a large Sense, yet by this Propagation he falls not under that Guilt and Condemnation, nor that Degeneracy of Nature and those sinful Propensities which are convey'd to the rest of *Adam's* Posterity: And the Reason is plain, (*viz.*) because he was not the Son of *Adam* by natural Generation or Propagation, but by a miraculous Operation of God and his Spirit, taking part of the Body, or Flesh, and Blood of the Virgin *Mary*, and making a Man-child of it: as *Luke* i. 34, 35. Now this part of the Body of the Virgin which was assumed by *Christ*, being not a human Person, but mere animal Matter, came not under the general condemning Sentence of *Adam*, and of all those which are naturally derived from him; and it was also purify'd from any inherent vicious Ferments, which might reside in the Animal Nature of the Virgin: and thus *Christ* had no original Sin inherent; nor even imputed by the same Constitution, and on the same account as other Children have; but was perfectly innocent; and consequently he had not been exposed to suffer Sickness and Death which

which other Children are exposed to, nor subject to any of our Sorrows, if he had not been a voluntary Undertaker to rescue and redeem fallen Man, by having all our Sins imputed to him and suffering in our stead. But this is only a Thought by the way.

Let us proceed further in the Proof of this Sentence of Condemnation and Death, coming upon all Mankind for the Sin of *Adam*, and let St. *Paul* in the fifth Chapter of the Epistle to the *Romans* be brought as a considerable Witness. I think this Chapter cannot be fairly construed to any other Sense. See Ver. 12, 13, 14. On these and the following Verses I desire to make these plain and easy Remarks.

(1.) Here *Adam* and *Christ* are set up as two distinct Heads or Representatives of their several Families: *Adam* was the Head of all Mankind who became sinful and mortal by the Corruption of our Nature, and *Christ* was the Head of the New Creation, or of the Saints who obtain Righteousness and Life by divine Grace. Ver. 12, &c. the Apostle says, *as by one Man Sin enter'd into the World, and Death by Sin, so Death pass upon all Men, for that all have sinned*; or as some render it, *in whom all have sinned*: and that with full as much Justice as *Levi* was said to *pay Tithes* in *Abraham*, his great Grandfather. *Heb. vii. 9.* And then the Apostle gives this Reason to prove this Headship of *Adam*: for, saith he, *until*
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the Law, i. e. from the Creation of Man till the Law of Moses, Sin was in the World; but Sin is not imputed where there is no Law: This cannot mean, where there is no explicate and positive Law, for the Heathens have Sin imputed to them who had no such explicate positive plain Law given them; but his Meaning is, that Sin is never imputed where there is no Law or Constitution of Duty and Penalty at all. Yet, saith he, Death reigned from Adam to Moses, i. e. yet Sin was imputed and punished by Death, even upon all Mankind both great and small, before Moses's Law: and the Inference is, therefore there was some Law or Constitution during all the time from Adam to Moses, by and according to which Sin was imputed to Mankind; and Death was executed upon them according to this Law. Now what Law could that be besides the Law or Constitution, which said to Adam as a Representative, and Surety for all his Posterity, In the Day thou sinnest thou shalt die?

(2.) Observe that the Apostle carries his Argument yet further. *Sin was imputed, and Death reigned or was executed even upon those that had not sinned after the Similitude of Adam's Transgression; i. e. who had not sinned personally against an express and positive Command given to themselves as Adam had done. Now this must include Children or Infants, if it does not chiefly refer to them; for*

for *Death* reigned over them, Death was executed upon them ; and this must be by some Law or Constitution by which Sin was in some respect imputed to them who had not committed actual Sin ; for without some such Law or Constitution Sin would never have been imputed, nor Death executed on Children.

Yet further, (3.) let us consider that Death does not come upon those who had not sinned actually and personally as a meer Affliction, or as a necessary and *natural* Effect or meer Consequent of their Father *Adam's* Sin and Death ; but 'twas at first the Threat'ning of the Law, and now 'tis a proper and *legal* Punishment of Sin : for 'tis said, that this Sin brought *Condemnation upon all Men*. Ver. 18. Now this is a *legal* Term, and shews us that Death is not only a *natural* but a *penal* Evil, and comes upon Infants consider'd as accounted guilty and condemn'd ; not for their own Sins, for they had none ; but for the Sin of *Adam* their legal Head, or Representative, and Surety, according to this Constitution, or Law, or Covenant.

In this 18th Verse the Expression is very strong: *By the Offence of one Judgment came upon all Men to Condemnation*. 'Tis true, the Words *Judgment came* are not in the Original ; but if these Words be not supply'd you must necessarily supply some other Word of equal Importance to make Sense, or you must
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repeat the Word *Offence*, or *Sin*, or *Guilt*; and say, *By the Offence or Sin of one Man Sin came upon all Men* (who are the Seed of *Adam*.) or it was imputed to them *to Condemnation*. And 'tis possible this may be the most proper Way of supplying that Elliptical Way of speaking, (*viz.*) by repeating the Word *Sin*, or *Offence*. And so in the following Part of the Verse, *By the Righteousness of one* (not *the free Gift*, but perhaps it should be) *Righteousness came upon all those* (who are the Seed of *Christ*) *to Justification of Life*.

And it may be yet further remarked, (4thly) that in the original *Greek* it is not said, *By the Offence of one*, but *By one Offence*, *i. e.* by the single Offence of *Adam* when he stood as the Head or Surety of all his Offspring, and brought Sin and Death upon them by his Disobedience, as Ver. 19. *By one Man's Disobedience many were made or constituted Sinners*, $\kappa\alpha\tau\epsilon\lambda\epsilon\gamma\sigma\alpha\mu\epsilon\sigma\alpha\upsilon$, *i. e.* became subject to Guilt and Death by a righteous Constitution: and the 16th Verse seems to have the same Meaning, where *one* single *Offence* is represented as condemning us thro' *Adam*, and stands in a way of Antithesis or Opposition to the *many Offences* which are pardon'd thro' *Jesus Christ*.

(5.) There is yet a farther Reason imply'd in this Chapter to prove that *Adam* convey'd Sin and Death to his Posterity, not merely as the natural Spring or Parent of their Race
by

by Propagation, but as a federal Head and Representative of all his Offspring, and involved them in his own Guilt, or Liableness to Misery and Death by his own Act of Disobedience. Take it thus. As *Adam* and *Christ* are here represented by the Apostle as the two Springs of Sin and Righteousness, of Death and Life to Mankind, (which is agreed by all in their Expositions of the last half of *Rom. v.* and *1 Cor. xv.*) so the one is represented as a Type and Figure of the other. *Adam* was a Figure or Type of *Christ* in this very respect, *Ver. 14.* And *Christ* is call'd the *second Man*, and the *last Adam*, for this very Reason. *1 Cor. xiv. 45, 47, 49.* As one was the Spring of Life, so the other was the Spring of Death to all their particular Seed or Offspring. *1 Cor. xv. 22, 23.* Now *Christ* is not only a Spring of Life, as he conveys a new Nature and a Principle of Holiness to his Seed, but he is represented as the Spring of justifying Righteousness, or of Justification, and of eternal Life and Happiness; as procuring it for them by his own personal Actions, by his own Obedience and Sufferings: So *Adam* is not only a Spring of Sin and Death to all Mankind who are his Seed, as he conveys a sinful Nature to them, but as he brings Sin or Guilt, Condemnation and Death upon them by his own personal Disobedience. And indeed this is what the Apostle, *Rom. v.* from the 15th Verse to the end, chiefly insists upon, (*viz.*)
it

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it is by *one Man's Righteousness* the free Gift (or rather Righteousness) *came upon all Men, i. e.* all his Seed unto *Justification of Life*; and 'tis by the *Offence of one Man* all Men, who are the Seed of *Adam*, are laid under *Condemnation*, Ver. 18. *As 'tis by the Obedience of one Man many were made righteous, or justify'd; so by one Man's Disobedience many were made Sinners, or stood as guilty and condemn'd before God.*

It is true indeed, that *Christ* trains up and prepares his Children for eternal Life, by making them his Children, by renewing them after the Image of God his Father, or after his own Likeness, or by giving them a holy Nature, a Principle of Divine Life, without which it is impossible they should be made actual Partakers of Happiness; and so he is typify'd by *Adam*, who convey'd a sinful Nature or his own sinful Image to his Children: But the chief Thing which the Apostle seems to have in his eye, in this Chapter, is the Conveyance of Condemnation and Death to the Seed of *Adam*, and a justifying Righteousness and eternal Life to the Seed of *Christ*, by their being the common Heads or Representatives, as well as the Fathers or Fountains, of their distinct House-holds or Offsprings; the one involving his Offspring whom he represented in his own Sin and Death, and the other acquiring for his Offspring whom he represented

represented, Righteousness, *i. e.* a Right to Life and eternal Happiness.

Thus in a few Pages I think I have made it appear, that the holy Scripture both in the Old and New Testament, and the *Jewish* Church in the intermediate Time, seem to give us the same Sentiments of the Conveyance of Sin, Misery, and Death from the first Man *Adam* to all his Offspring, and encourage us to receive, as Divine Truth, that same Doctrine of *Original Sin*, which human Reason approves as most probable.



QUESTION IX.

What can the Light of Nature discover concerning the proper Penalty due to the Sin of Man, or the proper Punishment inflicted on Man for Sin?

First, **L**ET it be observed here, that we must distinguish between the *natural Consequences* of Sin, and the *legal Penalty* appointed for it by God as a Governor. The Question therefore is not, *What can the Light of Nature discover of the dreadful Con-*
M *sequences*

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*sequences of Sin among Mankind? But what can it discover to be the proper Penalty of Sin appointed or inflicted by the Maker and Governor of the World**. After this Distinction we may proceed to answer these Enquiries according to the following Propositions.

I. The Remorse or Anguish of Conscience is not so properly a *Punishment* inflicted of God upon Man for Sin; but 'tis rather a *natural Consequent* or Effect of Guilt. 'Tis an inward Vexation of Mind that arises when the Sinner seriously considers and reflects on the Provocation he has given to his Almighty Maker by his own Folly and Rebellion, and a painful Fear and Expectation of the Vengeance due to such personal Crimes. This can neither be transferr'd nor convey'd to any other Person whatsoever, but is confin'd to the Heart or Conscience of the Criminal: it flows from his own Consciousness of his own personal Offence, which Consciousness can be-

* I know it has been said upon some Occasions, that God as the wise Creator and Governor of the World has appointed such a Connexion between Sin and Sorrow, that the *natural Effects* or *Consequents of Sin* may be reckon'd the *appointed* or *legal Penalties* of it. And no doubt there is so far a Truth in it, as that on some Occasions it may be proper to set things in this Light, to shew the Wisdom of Providence. But still it must be acknowledged there is a real Difference between the natural Connexion of things by God as Creator, and the establish'd or appointed Laws and Rules of Government, made by the same God as a Ruler of the World; and this will plainly appear in what follows.

belong only to himself, and can raise those sharp inward Self-Reproaches in none but himself.

II. Man's Continuance in Sin after his first Crime, and the sinful Inclinations and growing Depravity of his Heart, whether they be consider'd as in himself, or as communicated to his Offspring, cannot properly be inflicted by the hand of God as a penal Evil, or as a legal Punishment for his first Sin: for tho' Man be a Sinner, God remains eternally Holy, and he cannot infuse any Degree of Unholiness into the Nature of his Creatures, nor constrain them by any positive Influence to continue in their Disobedience, tho' they have begun to disobey him.

It follows therefore, that the Continuance of Man in a Course of Sin, his vicious Inclinations and the Depravity of his Nature, whether abiding and encreasing in himself, or transmitted to his Offspring, must be conceived rather as the natural Effect and Consequence of his first Disobedience to God, contrary to the Laws of his Reason and Conscience, as I have shewn under *Quest. III. Prop. 8, 9.* These are not to be esteem'd as a proper Penalty or Punishment inflicted by the hand of God, his Maker or his Governor.

Yet it must be acknowledged too, that had there not been such a federal Representation of all the Race of Men in or by their first Pa-

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rent as their Surety, whereby the Children were fallen under the general Sentence of Condemnation together with their Parents, surely I think a just and gracious God would never have suffer'd the innocent Children of a criminal Parent to be infected and tainted with the vitious Ferments of Flesh and Blood, and these corrupt Appetites and Passions which are now transfitted to Children from that first Parent; but he would have found a Way to prevent that sinful Contagion. See *Quest. II. Prop. 4, 5, 6.*

But now it may be fairly allowed, since Children are involv'd in this general and original Condemnation by the Sin of their Parent, the Great God, as an offended Governor, lets the Course of Nature take its Way, and communicate the natural Effects of one Man's Sin to his Offspring in the Depravation of their Temper, and vitious Inclinations.

And it may be further allow'd, that Man having provoked his Maker by Sin, and he with his Offspring lying under Condemnation, they may be all left under the Assaults of numerous Temptations, and they have forfeited all manner of Assistances that they might otherwise have hoped for from their Maker against new Temptations and new Dangers of sinning; so that God may leave Man to his own evil Appetites, and the Inclinations of his corrupt Heart; and then he has only the natural Powers of his Understanding and Conscience left

left him to resist Temptations from within and without, which Powers are naturally darkened and weaken'd by his Fall.

III. Man having once broke the Law of his Maker and violated his Allegiance to the universal Governor of the World, hath for ever deprived himself of all hope of obtaining or recovering any special Favours from his Maker by perfect Obedience; for he can never undo the Evil that he hath done: He who hath sinned but once, can never more plead Innocence, or acquire a Right to any Blessing which he might hope for if he had continued innocent and obedient. Whether this may be esteem'd only as a *natural Consequent* of Sin, I will not now dispute; but it rather seems a *penal Forfeiture* of all his Hopes, and of his Maker's further Favours.

And this Hope of Favour from his Maker and his God, to be obtain'd by perfect Obedience, is still put further out of the Reach of Man, when 'tis evident he continues to practise Disobedience, and multiplies his Offences against God, his Maker, in the Course of Life.

IV. Man having sinned against a Being so greatly superior to himself in Worth and Excellency, as well as in Authority, he could never do or suffer any thing by way of Recompence or Penalty that would make full

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Atonement or Satisfaction to God for his Offence.

(1.) All that he could do, in a way of Obedience or Service for time to come, would be no more than his Duty which he owes to his Maker by the Law of Nature; and if he had not sinned, God has a Right to all his Duty; and therefore future Obedience could never atone for a past Sin.

(2.) All that Man could suffer would make no Satisfaction for the Offence: For if Offences amongst our Fellow-Creatures of different Characters, such as a Neighbour, a Brother, a Father, a King, are aggravated according to the Character and Dignity of the Person offended, then the Offence against God is as highly aggravated above all Offences of Fellow-Creatures, as the Nature of God is superior to the Nature of Creatures: And if this be so, then every Offence against an infinite God, carries a sort of Infinity in the Nature of it: And divine Wisdom only can fix the proper Punishment for such Offences, tho' divine Goodness may join with Wisdom, to set the actual Limits of it.

V. But thus much we may infer by our own Reason, with more Evidence and Certainty, that Man, by his Sin against his Maker, has forfeited all his Maker's Benefits. The Great God having given Man all that he has (*viz.*) his Nature and Existence, the
Life

Life of his Body and his Soul, all his Powers, his Comforts and his Hopes, and this God being offended and provoked by the Sin of his Creature Man, who has by wilful Rebellion renounced his Allegiance, this God, I say, has a just Right to resume all that he has given him, he may take away all his own Favours from a Rebel, he may annihilate and destroy him utterly, both Soul and Body: And by this utter Destruction, Man is punished with the everlasting Loss of his Being and Consciousness, his Soul and Body, and all their Comforts; which Destruction, as it is due to every Sin against a God, so perhaps it is a Punishment not improper to be inflicted for the least Sin; and yet it is in some sort commensurate to the infinite Evil contain'd in Sin, as it is a Loss of all Blessings for an infinite Duration, *i. e.* for ever and ever.

But since, in actual Transgressions, there are different Degrees of Aggravation, God in his Wisdom and Justice may suit the Degree of Punishment exactly to the Degree of every Man's Offences; and yet, by making any part of it eternal, may answer the infinite Demerit of Sin. According to the different Aggravations of Sin, God may deprive the Sinner of some of his Powers, and of all his Comforts, and leave him only an Existence in Misery for a thousand Years, or for ever: He may take away his bodily Life, and leave

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his Spirit according to its own immortal Nature, to exist for ever in Sorrow and Anguish of Mind, as a *natural Consequence* of Sin: He may deal with him as he pleases, and re-assume as many of his Gifts and Blessings as he will, limiting the Exercises of his own Goodness, or his punishing Justice, as his Wisdom sees fit; and he may also punish him with a most painful Sense of new-inflicted Evil, as well as with the Loss of all Good. This seems to me to be the most natural Notion that Man could arrive at by the mere Light of Reason, (*viz.*) that Sin against God forfeits all that Man has received from God, and gives God, as a righteous Governor, a Right to resume it all, or as much of it as he pleases. And this I shall treat of more largely and particularly.

VI. But first, I would take notice of that Remark which Mr. *Locke* makes on the last Verse of the First Chapter of the Epistle to the *Romans*, where the Apostle expresseth himself thus concerning the wicked *Heathens*, in our common Reading, (*viz.*) *Who knowing the Judgment of God, that they which commit such things are worthy of Death.* But Mr. *Locke* endeavours to correct this Reading by a direct Contradiction of it, and that borrowed from one Manuscript only; (*viz.*) *Who knowing not the Judgment of God, that they which commit such things are worthy of Death:*

Death: i. e. as he explains it, they knew not that God had pronounced *Death* to be the Wages of *Sin*.

I grant indeed the *Heathens* knew it not to be a Divine Revelation; but their own Reason could and might tell them, that if they had offended God the Original and Sovereign Giver of Life, they had forfeited this Life, and that God might deprive them of it, that is, put them to *Death*; and as he had given them Health as well as Life, so he might lead them down to the Grave by many and long Sickneses and Sorrows, depriving them of Health and Ease*.

Here then is a very natural and evident Account whence all the Maladies, Sufferings, Miseries and *Death* that attend Mankind may arise. Reason teaches us that they are all the *natural* or *penal* Effects of *Sin* and of the Anger of our Maker for *Sin*: For Man being a rational and intelligent Creature, must

* Here note that as human *Life* often includes not only Existence, but all the Blessings that attend it, and all possible Enjoyments whatsoever, more especially such as are visible and sensible; so the Word *Death* in the general notion of it, and in the most obvious and common Sense of Mankind, may reasonably include a Loss of every Thing which Man possessed, i. e. Existence itself together with all the Blessings of it: and consequently when *Death* was threatened for *Sin*, it more obviously appeared to signify, that by *Sin* Man forfeited every Thing that he received from his Maker. This, I say, might be the first and most obvious Signification of the Word *Death*, when it was considered as reaching only to Things visible, tho' afterward its Sense might be enlarged or limited on particular Occasions, as the invisible World came further into the notice of Men.

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must come out of the Hands of a God perfectly holy and perfectly good in a State of Innocence, Vertue, Health and Peace; this the Goodness of God seems to require: And whatever Pains or Miseries attend him, cannot be the necessary Consequences of his Nature as a Creature, because as such he must be made innocent and undeserving of Pain; but it must be therefore the Fruit of some voluntary Choice of Evil, or some early and universal Offence against his Maker. How can we suppose that a just and merciful God would inflict on every Man so much *natural Evil*, or Pain and Death, where there was no *moral Evil* to deserve it, no Sin to procure it?

VII. Reason or the Light of Nature would further inform us, that since all Mankind are Sinners, and since God the righteous Governor of the World sees fit to punish them for their Sins, and not to deal with them as tho' they were innocent, the same righteous God (as I hinted before) would think it proper to punish greater Iniquities with greater Miseries, and to deal more gently with those whose Sins were of a lesser kind; or that such who have some degrees of Vertue found among them, or less degrees of Guilt, should feel a lesser and easier Punishment.

VIII. Now

VIII. Now the common Observation that every Man makes of the Affairs of this World may sufficiently inform him, that there is almost an infinite Difference in the moral Characters and Practices of Men, and in their Deserts of Punishment. 'Tis plain as the Sun-beams that all Men in the World may be divided into these three Sorts of Persons.

(1.) There are some Persons of an abandoned and profligate Character, whose whole Life is a continued Affront to their Maker ; they have no Regard to God as their Lord and Ruler, they are perpetually guilty not only of wilful Neglects of God, but of vile Impieties and Blasphemies against him, as well as false or malicious, cruel or bloody Practices against their Fellow-Creatures.

(2.) There are many others that have much less degrees of Vice or Impiety than the first Sort, and seem to be led into Sin, not from such impious Principles as the former, and practise it no farther than the common Gratifications of Sense and Appetite, Ease and Indulgence strongly allure them : They have several natural Vertues, as Temperance and Good-humour, and Compassion, they do some good and but little Mischief in the World, so that if Man were to be their Judge, he would not know whether to pronounce them good or bad, or perhaps rather would justify them.

(3.) There

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(3.) There are a few whose Lives for the most part are filled up with outward Practices of Vertue with regard to themselves and their Neighbours, as well as Religion towards God, and there seems to be sincere Love in their Hearts towards God their Maker as far as Man can see; there are all the Signs of true Piety in them, tho' it is granted there is no Man innocent, *not one* of all Mankind perfectly *Righteous, who doth good and sinneth not.* These three distinct Characters plainly appear to every Observer, (*viz.*) the *very Good, the very Bad, and the Indifferent*, which we cannot certainly determine whether they be good or bad.

IX. The same common Observation will also inform us, that there are no such actual Distinctions in the Providence and Conduct of God as a Governor, made amongst Mankind, by the Comforts or Sorrows which are allotted to them here in this World, as do in any measure answer to or correspond with these three distinct moral Characters of Men according to their visible Vertues or their Vices *. Sometimes it falls out in the Course of

* Tho' I mention three Characters of Men here, I do not suppose there are three different States of Men now, or will be hereafter; for all the *Indifferent* are really good or bad, they do really love God, or they do not love him. But this Life is a State of such *Disguise and Darkneis*, that we Mortals cannot judge who are inwardly good, and who are inwardly bad, among those who obtain the middle or mixed Character; and therefore I call them *Indifferent*.

of Providence, that the best Men, and those that have least of Sin in them, are made very unhappy even till Death, by many Calamities or Oppressions: And the worst of Men abound in the Comforts and Pleasures of the present State, with very few Uneasinesses: And we find among the middle sort of Men, some a thousand times more unhappy than others. We sometimes see, that Men are render'd more miserable in this Life, even by their Virtue, which will not suffer them to practise Iniquity, in order to procure their Pleasure or Peace. The Strictness of their Piety exposes them to many Persecutions from the wicked World. In short, in this World, *all things come so much alike to all, that the Love or Hatred of God is not to be known by the Course of his daily Providences, as Solomon and David his Father have both observed and complained, Eccles. ix. and Psalm lxxiii. if David wrote that Psalm.*

X. From this View of things, every considering Person must infer, what some of the Ancients did infer from the same View, (*viz.*) That the Death of the Body must not make an entire End of Man, but that there will be a future State after Death, wherein the righteous Governor of the World will call Men to account for their Behaviour here, and will manifest the Wisdom and Equity of his Government, by rendering to every one according

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according to their Works; He is a God who knows the inward real Characters of those whom we call *Indifferent*, and sees all the alleviating or aggravating Circumstances of every Sin: And he will measure out the Sorrows of evil and impenitent Persons in a just Proportion to their Sins, and will make his final Retributions exactly answerable to their present Characters.

XI. Whether the Great God, the Governor of the World, will only continue the Souls of Men in their State of natural Immortality after the Death of the Body, and judge and recompense them hereafter *only* in that separate State, according to their Behaviour here; or whether he will raise their Bodies up from the dead, that Men may be treated according to their moral Character, and recompensed hereafter both in Body and Soul, this Enquiry cannot be resolv'd and determined by the Light of Nature. The mere Reason of Man can never prove the Doctrine of the Resurrection, tho' it may look something probable that those Spirits who have actually obey'd or sinn'd in their Union with animal Bodies, may be again united to Bodies which may become Instruments of their Recompence, whether of Pleasure or Punishment.

XII. And

XII. And tho', I think, it can never be fully proved by the Light of Nature, that an offended God will certainly forgive the Sins of the best of Men, so as to demand no Punishment of them in the other World, (and for this reason many of the ancient *Heathens* thought there would be a State of Penance or Purgation, even for Men of moderate Virtue,) yet it may be certainly concluded, that from the Equity and Holiness of God, the Punishment of the Wicked and Profligate amongst Mankind, shall be vastly greater than the Punishment of those who had much more Virtue, and better Sentiments and Practices of Piety. Nature teaches us to say with *Abraham*, Gen. xviii. 25. *Shall the Righteous be as the Wicked? That be far from the Lord: Shall not the Judge of all the Earth do right?* And therefore some of these *Heathens* suppos'd the Souls of these very vicious Persons after Death, to be sent into sharper Torments, and that for a longer Duration, if not for all the length of their natural Immortality.

XIII. And I think it may be also inferr'd, with some probability, from the most abundant Goodness of God, that if he does not entirely pardon the Penitent, and if there be any Punishments necessary in the other World, for more virtuous Persons by way of Purgation,

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Purgation, (because even the best have sinned) not only these Punishments shall be much lighter than the Miseries of those vicious Creatures who have lived a long Life of constant Impiety ; but it seems probable also from the same infinite Goodness, that there will be some Rewards for those that have sincerely repented of their Sins, in the Faith or Hope of his Mercy, have asked Forgiveness of their Maker, and have endeavour'd to honour him, tho' with many Imperfections, and to serve their Fellow-Creatures from a right Principle of Love to God, and Love to Man, if any such shall be found among Mankind. But this leads directly to the next *Question.*



QUESTION



QUESTION X.

What can the Reason of Man, or the Light of Nature find out concerning the Recovery of Man to the Favour of God? Or what Hope of Pardon and Happiness can sinful Mankind ever obtain by the mere Exercises of their own Reason?

Ans. **H**UMAN Reason, exercising it self on this Subject, might probably fall into such a Train of Thoughts as this.

I. 'Tis certain that a Sinner's Repentance of past Crimes, and asking Forgiveness for them, together with sincere Promises of better Obedience, are no Satisfaction to a Governor for the Dishonour done to his Law by any capital Offence: Nor is it ever counted in human Governments a Compensation for the Injury done by the Criminal to the Authority of the Governor, or to the publick Welfare: and therefore the Criminal among Men must be punish'd by the Law, to guard the Honour of the Govern-

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ment,

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ment, and secure Obedience to the Law, and he must yield his Life for his Offence, notwithstanding all his Repentings. Nor is the Governor thought too severe or cruel who requires it, nor is his Goodness blemish'd by it. And in the same way of Reasoning we may suppose that Repentance, and asking Forgiveness, and better Obedience for time to come, are by no means a Satisfaction to the Great God, the Lawgiver and the Governor of the World, for the Injury done to his divine Authority and his Government by former Sins: nor can his Goodness be justly reproached, if he insist on the Punishment of the Offender. If Lenity should be always practis'd, and Sinners should come off always without Punishment, there would be no sufficient Guard and Defence to maintain the Authority of the Lawgiver amongst his Subjects, and to deter them from new Offences.

I add further also, that it is not possible that any future Virtues of a former Offender, or any future Instances of Obedience, can make Atonement to God, and give a Recompence to him for past Iniquities, or repair the Honours of the broken Law, because the Creature owes his highest and best Services to God his Maker, according to the Law of Creation, and he can never do more than was his Duty.

II. Yet

II. Yet when we consider God not only as a *Righteous Governor*, that will vindicate his own Honour and Authority, but also as a God who is holy, and loves Holiness in every degree, and is also the *most beneficent and merciful Father* of his miserable Creatures, we may reasonably suppose he will encourage and reward every little Appearance of Goodness that he sees amongst them, where he can do it with a Salvo to his Honour and Government. And when we further observe, there will be wicked Creatures in abundance for him to make the Objects of his Vengeance, and to testify his severe Displeasure against Sin, and vindicate the Honour of his broken Law; surely we may suppose it very probable by the Light of Nature, that where any Person of the Race of Men does repent of Sin, does return to his Obedience to his Maker, and practise Piety toward God, and single and social Virtues, so far as he has any Powers, Opportunities or Advantages to find out and perform his Duty, we may probably suppose, I say, and hope, that God will favourably pass by the Transgression of such Creatures; and especially when we consider, that the Prevalence of corrupt Nature sometimes is almost unavoidable in the present State of Sin and Temptation in which they are born, we may reasonably hope that the blessed God will put all these Considerations

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into the Balance, and will make gracious Allowances for them: Upon this account we may have some Reason to think, that virtuous and pious Men, tho' their Hearts or Lives are blemish'd with some Sins and Frailties, will not go without some sort of Reward. It is probable that God will make it appear in a future State, that his Goodness has some regard even for imperfect Virtue, in repenting Sinners, as well as his Justice demands its due Honours in the Punishment of Criminals, who continue in their Rebellion without remorse.

III. It might be added yet further, to enforce this Consideration, that since God preserves Mankind notwithstanding their daily Offences, and affords them so many Circumstances of Ease and Pleasure, giving them Sun and Rain, and Food and Delight in this World, together with the long Forbearance of Punishment; since he continues their natural Powers, and the Operations of the Reason and Conscience of Men, dictating their Duty to them, approving their good Actions, and reproving them for their Vices, in order to excite and encourage them to the Practice of Virtue, we may probably infer that he is now standing upon some Terms of Mercy with them, that they are upon their good Behaviour, and are placed in a State of Trial or Probation, for future Rewards or Punishments,

Punishments, and that they are not utterly abandon'd as condemn'd Criminals, without Hope, and merely waiting for the time of Execution.

IV. From all these Considerations the Light of Nature may probably infer, that God has designed some way of Salvation or Recovery for poor sinful wretched Mankind: And that if there be any such thing as an Atonement necessary to answer for the Sins or Failings of virtuous Persons, so that God may forgive them with more Honour to his Law; 'tis probable that God will provide this Atonement for them, since 'tis impossible that the guilty Creature Man can find out or produce any such Atonement for himself, he having forfeited all that he has by Sin, and nothing that he can do can answer the present and future Demands of Obedience; much less can he make a Recompence for past Disobedience.

Tho' Reason is utterly at a loss to find out the Secrets of Divine Government, and the Methods that God has taken to honour his Law, and vindicate his Authority by the sufferings of his Son *Jesus Christ*, which are revealed to us in the Gospel, yet the Reason of Man may hope, that repenting Sinners, and Men who practise Virtue and Piety, so far as the Light of Nature can assist them,

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shall be made Partakers of this Mercy and this Salvation, tho' they know not the particular Methods whereby it is brought about; for if the continued Forbearance and Goodness of God invites and calls them to Repentance, which St. *Paul* confesses, we hope it will also invite and incline him to forgive, where this Goodness has attain'd its proper Design on his Creatures, & *God's* *own* *to* *re-*
pent.

V. Reason also will give us this further Information, that if God has provided any Way or Method of Recovery for sinful and miserable Man to his Image and to his Favour, he has taken effectual Care that some part of Mankind shall be certainly recovered and saved by it: and that he has not left it merely and utterly to the uncertain Prospect of what the Free-will of Men would do toward their own Recovery, under all the Disadvantages of a tempting World without, and sinful Appetites and Passions within, lest all the provided Methods of Recovery be neglected, and none receive it, and be saved. Surely the All-wise God would take care that such a glorious Salvation should not be provided and proposed in vain.

VI. It is probable therefore that the Grace or Goodness of God, in conjunction with his Wisdom, would or did fix upon some Persons among degenerate Mankind, to whom
he

he resolved this way of Salvation which he has provided should be effectual: And for this end, he either did or would place them in Circumstances of less Temptation, or give them greater Advantages for the Improvement of their Minds, and by proper Providences would awaken their natural Consciences, or set before them the Differences of Virtue and Vice, with all their Consequences in a future State, in a stronger Light, and with more powerful Conviction; and that all these persuasive Methods might not miscarry, it is probable that he would give some Divine Touch to their Spirits, if it were necessary, and would cause them to point toward himself, and a future Happiness.

VII. Nor is there just Reason for any Criminals to complain against the Goodness of God, for effectually leading some of their Fellows into a certain and secure Method of Salvation, since they sustain no Injury thereby. Why should their Eye be evil, because God is good?

Let this Matter be examined and scann'd as far as it will by the Powers of Reason and present Observation, and we shall find no such terrible Consequences from the Doctrine of God's Choice, or Appointment of particular Persons to obtain this eternal Salvation, as some learned Men have imagined, provided

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ded that none of the rest are thereby prevented and hindred by any Act of God.

VIII. Our Eyes see plainly, and our constant Observation of Mankind assures us, that far the greatest part of them are not pious and holy, but sinful and rebellious against their Maker, and are wilfully running on in the Paths of Sin and Madness, to Condemnation and Punishment; we must be convinced daily, that the Bulk of Mankind are by no means fit to be admitted into a Heaven of Happiness, which consists in the Knowledge, Love and Enjoyment of God; nor are they at all inclin'd to repent and return to God; but that they are rather rendering themselves daily fitter Objects of Divine Displeasure; and, to all appearance, the greatest part of them are like to be punish'd in another World, for Sins committed in this.

Now when the great and blessed God had provided a Means of Recovery sufficient for all these Sinners, and yet foresaw them disinclin'd to accept of it, would it be unjust in him to resolve that some should certainly be recover'd by it? Might he not, in consistence with Equity and Justice, form a Decree that all these vicious and wretched Creatures should not be utterly miserable; but that he would take certain and effectual Care to save some of them from this Madness and Misery?

When

When he had provided such a way of Recovery as might secure the Honours of his own Government, might he not resolve to spare and save a considerable Number of them? And, in pursuit of this Resolution, might he not set things necessary to their Salvation in such a light before their eyes, as that they should see their Danger and their only Hope, and be powerfully persuaded to repent of Sin, and trust in the Divine Methods of Mercy? Might he not thus engage and incline them to lead new Lives, that their Souls might be fit for Happiness after Death, in another State?

Would not such a Conduct be a Manifestation of great Grace and Favour in God to Men, even tho' he did not extend this Favour to all the Race of Mankind? What Injury doth he do to the rest on whom he doth not bestow this Favour? May he not, as a wise and righteous Governor, see fit to let many rebellious Subjects go on in their own Impenitence and Folly, till they receive the just Demerit, as well as necessary Consequence of their own Rebellions? What possible Reason of Cavil can be raised against a sovereign Creator, Lord and Benefactor, if he should act thus with his sinful Creatures, since his Goodness to some doth not in the least hinder others from obtaining the Salvation which is offer'd to all?

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IX. As for the rest of degenerate Mankind, does not their actual Continuance in their Rebellion and Sinfulness shew us, that tho' the way of Salvation provided has a Sufficiency in it to save them all, yet their Salvation is not secured? But they are continued under many Mercies, and the common Operations of Reason and Conscience, with various Degrees of Advantage for Virtue and Piety, with hopeful Encouragements to excite them to repent of Sin and return to God, and very probable Hopes of Acceptance, if they sincerely repent of past Sins, and practise the Duties of Love which they owe to God and Man, and betake themselves to the free Mercy of God, so far as 'tis reveal'd, and so far as Reason and Conscience can guide and enable them in this imperfect State. And can our Reason say, that the great God is bound to go farther than this toward the Recovery of sinful Man?

X. These are some of the Reasonings of the Light of Nature on this Divine Subject. It must be granted indeed, that if we had no Assistances from Revelation, the wisest and most thoughtful of Men, by the mere Light of Nature, would hardly draw out their Inferences to this degree of Evidence and just Hope: For if they could, why had not *Socrates* and *Plato*, those excellent Philosophers,

losophers, said the same things long ago? Are we so much better furnished with Genius and the Powers of Reasoning than they were? Why should we be so vain and conceited of our selves? 'Tis certainly Divine Revelation and the Advantage which we have from the Word of God among us, that enables us to carry our Reasonings to such a length.

Yet when we have many noble Hints and Lifts given us by the Bible, to spread these Scenes and Ideas before us, and to carry us into this Train of Consequences; we may then make it appear, that these Propositions are either certainly or probably connected with each other, and that these Consequences may be esteemed the Result of fair and free Reasoning on this Subject.

XI. This might be illustrated by a plain and obvious Similitude, or rather a Comparison between the Sciences of Geometry and Religion, as the one is assisted by *Euclid*, and the other by *Moses* and the other Holy Writers.

Euclid has drawn out his Reasonings upon Lines and Circles, Angles and Numbers, into a noble Set of Propositions in his Books of *Geometry*, and fill'd the World with most useful Pieces of Knowledge built upon undeniable Demonstrations. Every Man has the natural Powers of Reasoning as well as
Euclid,

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Euclid, and by the Advantage of some Acquaintance with his Propositions and Reasonings, or the Works of some other great Geometrician, a multitude of Men have made a rich Progress in this Science, and can draw up a Scheme of *Geometry*, in a Chain of just Consequences: but without these Advantages there is not one Man in ten thousand would carry on their Reasonings half so far as *Euclid* has done, or find out one quarter of his Propositions, or the Arguments whereby he proves them. The same thing may be justly said concerning our drawing out Doctrines and Inferences upon the Affairs of God and Religion, by the Light of Nature, with the Bible in our hands, which not one Man in ten thousand would be able to do, or at least would ever do in Fact, without this Advantage.

XII. Let us here stand still and recapitulate some of the things we have mentioned. Let us consider the present wretched degenerate State of all Mankind, the Giddiness and Darkness of their Understandings, the Power of their Prejudices, the vicious Inclination of their Hearts, the Influence of evil Examples round them, and the universal Stream of Impiety or Idolatry, Folly or Vice, that has carried away all Nations; let us consider how very poor and low, how wretched and ridiculous were the Sentiments of Men on divine Subjects,

jects, and the Affairs of Religion in the Days and Nations of *Heathenism*; let us reflect how wild are the Notions, and how weak the Reasonings of Men, who are left entirely to the mere Light of Nature, or who have no Revelation but such feeble Glimpses and broken Hints as they have derived down by long Tradition, from the far distant Heads of their Families, *Shem, Ham, or Japheth*; let us think with our selves how exceeding few of the *Heathens*, without some Communications with the *Jews*, or some traditional Hints of ancient Revelation, have been ever led to repent of Sin, to make Supplication to the true God for Forgiveness, to practise Piety toward God, or Virtue towards Men, from a sincere Design to honour and obey their Maker; let us consider the best Schemes of Religion and Morality that were ever given by the *Heathen* Philosophers, and observe how grossly defective they are, and how little they themselves or their Disciples ever practised them. Again, let us think of the wisest and best of them, whose Virtues made such a blaze in the *Heathen* World, how universally they neglected the *Love* of God, as the *Principle* of their Virtues, and the *Glory* of God, as their *End* of them; (for tho' *they knew God* by the Light of Nature, *they glorified him not as God*, Rom. i. 21.) And let us further review the wretched Character that the Apostle *Paul* gives

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gives of the *Gentile World*, in *Rom. i. Eph. ii. Col. i, &c.* into what abominable Iniquities they were plunged, even whole Tribes and Nations of Men; and if we then reflect how well these Accounts of *St. Paul* agree with the Reports of modern Travellers, I fear we shall find but exceeding few who can make any Claim or Pretence to the future rewarding Grace of their Creator. And perhaps, upon a View of these Matters of Fact, the surest thing that Reason can determine is this, That when all shall stand before the Judgment-Seat of God, the better sort of *Heathens* can arise no higher in their utmost Claims or Pretences, than to be treated with some lighter Punishments; and that the more impious and abominable Wretches will be distinguish'd by more severe and durable Inflictions of Misery; for the very best cannot lay a just and sure Claim to any Reward. I will not dare to say this is the utmost Favour God will shew them, but this seems to be the utmost certain Claim or Pretence to Favour, which, by the Light of Nature, they can justly make for themselves.



Q U E S-



QUESTION XI.

What does Scripture reveal to us concerning the Punishment due to Sin? Or, What are we to understand by that Death which the Scripture tells us was threatned to Man, as the Penalty due to the first Offence, or as 'tis inflicted on Mankind on the account of Sin?

TIS evident from the second Chapter of *Genesis*, and from many other Places in Scripture, that *Death* is the Penalty threatned for the Sin of Man, *Gen. ii. 17.* *In the Day thou eatest thereof thou shalt surely die.* Now under this Term *Dying*, mentioned in the original Law of Innocency, many of our *Christian* Writers have generally supposed every thing to be included which has been ever since called *Death*, in the Old or New Testament; (*viz.*) *Natural Death*, or the Death of the Body; *Spiritual Death*, or the Loss of God's Favour and Image in the Soul; and *Eternal Death*, or Torment both of Soul and Body in another World. Let us consider how far the word *Death* ought reasonably to be extended to each of these.

I. *Natural*

I. *Natural Death*, or the *Death* of the Body, is one thing plainly design'd in the first Threatning, beyond all controversy. The natural Life of the Sinner is forfeited to him who gave it, when he has once broken his Allegiance to his Creator and supreme Lord. That this is the first and most obvious Idea of the Punishment threatned, may be plainly proved, because this is the universal, common, and literal Meaning of the word *Death*, in all human Languages, and 'tis not proper that so important a Law and Threatning should be express'd in metaphorical Terms, but in Words used in their obvious and literal Meaning.

This also is the very Sense of the same Writer *Moses*, when he uses the same Words in all other Parts of his Writings, (*viz.*) *Thou shalt surely die*; or, *in dying thou shalt die*. In those places it means evidently *temporal Death*, as might be proved easily if we consult all those places.

Besides, this Death of the Body was positively foretold to *Adam*, and was the Sentence pronounced upon him when he had actually sinned: *Dust thou art, and unto Dust shalt thou return*. And accordingly we find, that when *Adam* is said to get a Son in his own Likeness, that is, in his own mortal Likeness, in contradistinction to the glorious and immortal Likeness of God, in which the foregoing

foregoing Verses tell us he was first made, *Gen. v. 1, 2, 3, &c.* Then the Scripture goes on to prove it, by shewing how this Death was executed: There is a plain Account follows of the *natural Death* of *Adam*, and a long Succession of the Deaths of his Posterity, as being made mortal in the Image of *Adam*, their natural Head.

And as I have shewn before, that not only Life, but Health and Ease, and the Comforts of Life being the free Gifts of God our Creator, they are all forfeited by the Offence of his Creature against him: and all the Pains, and Sorrows, and Sickneses of this Life, which by degrees tend to wear out Nature, and to bring Man down to the Dust, may be justly supposed to be implied in this Threatning of *Death*.

And as this *Natural Death* of the Body is plainly implied in the first Threatning as a Penalty for Sin, to come upon *Adam* and his Posterity; so not only all the Books of *Moses*, but perhaps all the Old Testament, do scarce afford us any Instances wherein the word *Death*, *properly and without a Figure*, is taken to signify any thing else but the Sorrows and Miseries of this Life, and the final Deprivation of Life it self.

II. The next thing our Divines have usually included in the word *Dying*, is *Spiritual Death*, which has been generally extended

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to signify the Anguish of a guilty Conscience, the Loss of the Divine Image in Holiness, with the Loss of the Divine Favour, and the Infliction of new Sorrows on the Soul. Let us consider each of these apart, and see how far they may be included in the first Threatning.

(1.) The *Anguish of Conscience* can never belong to any but the Personal Transgressor himself, because it consists in the uneasy and painful Reflections of the Mind of him that has sinn'd, charging himself with his own Act of Folly and Disobedience. This is the *natural Effect* or *Consequent* of *personal Sin*, and not so properly the *threatned Penalty* of the Law. This Anguish does not come upon the Offspring of *Adam* by Imputation on the account of the first Sin; for it can never be imputed to another Person by any Representation or Suretiship: nor can it ever be convey'd or transmitted by any natural Propagation or Descent; for in the Nature of things, Anguish of Conscience can only belong to the very Person who is conscious of his own actual Folly and Rebellion, which another Person can never be conscious of*.

But

* By the way we may take notice here, that tho' Infants have the Sin of *Adam* so far imputed to them, as to fall under the Sentence of Death; and tho' the Sins of the World were so far imputed to *Christ* the *second Adam*, as to expose him to Sufferings of Soul and Body, and to the accursed Death, yet neither Infants nor our blessed Lord ever had, nor can have, any Anguish of Conscience, because this arises only from the actual and personal Sin striking the Mind of the
actual

But tho' this cannot be communicated to the Offspring of *Adam*, on account of his Sin; yet when they become Personal Sinners, they feel this Anguish of Conscience also arising from their own actual Transgressions, as the natural Consequence of a guilty Mind.

(2.) The *Loss of the Image of God in Holiness*, is another thing contain'd in *Spiritual Death*, and in the New Testament this is termed by St. Paul, a *Death in Trespasses and Sins*, Eph. ii. 1. It consists in the Corruption of human Nature, and a Bias or Propensity toward Evil. But this cannot be properly threatned as the Penalty of the Law to be inflicted for the Sin of *Adam*; for the holy and righteous God cannot be the Author of Sin in his Creatures; he cannot infuse Sin into the Nature of Man, nor take away his Virtues by any Divine Act, or make him vicious. This must therefore be only esteemed as a *natural Effect or Consequent* of Man's first Sin, as I have shewn under Qu. III. and IX.

(3.) The Soul's Loss of the Favour of God is another Part of *Spiritual Death*: the Loss of the Manifestations of God's Love, of friendly Converse with him, and any peculiar

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Instances

actual and personal Transgressor with sharp Reflections and inward Remorse, as conscious of his own Fault. We may all be grieved and sorry that *Adam* our Father sinned, but we cannot have painful inward Remorse, Reproaches or Self-Reflections, on the account of the Sin or Sins which we our selves never committed.

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Instances of his Grace, may be included in the word *Spiritual Death*, 1 *John* iii. 14. *He that loveth not his Brother abideth in Death*: And perhaps this may be also included in that Scriptural Expression, *Eph.* ii. 1, 2, &c. because they who *are dead in Trespases and Sins* are said to be *Children of Wrath*, or obnoxious to the Divine Anger.

The words *Indignation and Wrath*, &c. in *Rom.* ii. 8. where the Terms of the Covenant of Works are recited, seem to intimate that this may possibly be included in the word *Death*, as a threatned part of the Punishment.

The Favour of God was certainly forfeited in a legal manner, by the Sin of the first Man; this is a proper Punishment for Sin: for we cannot suppose that God, the righteous Governor of the World, will always treat a Criminal as he does an innocent Person; but will both threaten and manifest some Tokens of his Displeasure against him, in order to maintain his Authority and Government.

(4.) And not merely the *Punishment of Loss*, or the withdrawing of the Sense of Divine Love, but the *Punishment of Sense*, (as the Schools call it) *i. e.* actual Pain, Sorrow, *Tribulation and Anguish* imprest upon the Soul by God himself, or by good or evil Angels, as his Ministers, is a proper legal Penalty due to Sin, and may be included in this *Spiritual Death*. In this sense the Devil
may

may be called the *Angel of Death*, or he *who has the Power of Death*, Heb. ii. 14. as well as that he has Power sometimes to kill the Body.

These four things then may be included in *Spiritual Death*; the two first of them as the natural Consequences or *Effects of Sin foretold*, and the two last as *proper Punishments threatened*.

Let us proceed now to the third Distinction of *Death*, as 'tis explain'd by our chief Authors who treat on Divine things.

III. *Eternal Death* consists in the Misery both of Soul and Body, in the invisible World, and in a future State: Thus it is generally explain'd by our Writers, and has been often said to be included in the Penalty due to the first Sin. Let us here enquire into it.

First, Let us consider it as it relates to the *Soul* of Man. The Soul is an immaterial and thinking Being, it has in it self no natural Principles of Dissolution; and therefore, so far as we can judge, it must be immortal in its own Nature: but who can say, whether the word DEATH might not be fairly construed to extend to the utter Destruction of the Life of the Soul as well as the Body, if God the righteous Governor should please to seize the Forfeiture? For Man by Sin had forfeited all that God had given him, *i. e.* the Life and Existence of his Soul, as

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even a God
of Goodness
See Addenda

well as his Body : all is forfeited by Sin into the hands of God ; and why might not the Threatning declare the Right that God had to resume all back again, and utterly destroy and annihilate his Creatures for ever ?

There is not one Place of Scripture that occurs to me, where the word *Death*, as it was first threatned in the Law of Innocency, necessarily signifies a certain miserable Immortality of the Soul, either to *Adam* the actual Sinner, or to his Posterity. I say, I do not remember any such Text, but will not positively assert there is none.

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But suppose this *Death* be utter Destruction of the Soul as well as of the Body, to be a Penalty due to every Sin, (for the *Wages of Sin is Death*) even the least Sin or Offence against God ; yet where the Sin of Man hath any Degrees of Aggravation, perhaps the Divine Justice would not destroy the Soul, but would continue the Soul in its natural Immortality and Consciousness after the Death of the Body, to sustain further Punishments answerable to these Aggravations : God may resume more or less of what Man has forfeited by Sin. And 'tis a Point determined by our Saviour, that Continuance in Life and Misery is a greater Punishment than Annihilation ; for he says, *'Tis better never to have been born, than to be punish'd as Judas the Traitor shall be punish'd, Matth. xxvi. 24.*

And

And since there is scarce any actual Sin but what has some Aggravations, either greater or less, perhaps there is no actual Sinner, but has deserv'd some Continuance of his Soul in its Existence, Conscioufness and Misery. And on this account the *Death* threatned by the Covenant of Works, especially to the actual and personal Transgressor, may perhaps include in it that *Indignation and Wrath, Tribulation and Anguish, which is due to every immortal Soul that actually doth amiss*, πᾶσαν ψυχὴν ἀνθρώπου κατεργαζομένη τὸ κακόν, every Soul that worketh Evil, Rom. ii. 8, 9. For as I shew'd before, the Apostle seems to speak there of Justification and Condemnation, by a Law or Covenant of Works.

But whether the Great God would have actually continued the Soul of *Adam*, the first Sinner, in a State of Existence after Death, and in a long Immortality, to punish his actual Offence, if he had not given him a new Covenant, *i. e.* a Covenant of Grace and Salvation, this is not plainly reveal'd nor determined in Scripture. 'Tis certain that *the Wages, or due Recompence, of Sin is Death*, whether it mean an utter Destruction of Soul and Body, or bodily Death with a State of Misery for the Soul after the Body is dead. The whole of our Life and Being and Comfort in Soul and Body, is forfeited by Sin, and God may resume more or less, as his Wisdom shall direct, in order to punish the

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Guilty according to the greater or less Aggravations or Demerits of their Crimes.*

Secondly, The other Part of *Eternal Death*, or *Eternal Misery*, consists in the raising the *Body* up again from the *Dead*, and rejoining it to the *Soul*, in order to be made eternally miserable together with the *Soul*, or rather to be an everlasting Instrument of the *Soul's* Misery and Torment. But that this Resurrection of the *Body* to a State of Misery, is threatned in the Bible for the Punishment of *Adam's* first Sin, is what I cannot prove, nor do I know in what Text of Scripture to find it. The Law of Innocency threatens Death; but as the Promise of Life made to Innocency was *Immortality and eternal Life* without need of a Resurrection, *Rom. ii. 7.* so the Threatning of Death to Sin did not (that I can find) imply a Resurrection. It was not said in *Gen. ii. Thou shalt surely die, and shalt rise again to new Sorrows.*

There are several Places of Scripture wherein the Resurrection is attributed to *Christ*, and his Undertaking in a Covenant of Grace, besides that remarkable one, *1 Cor. xv. 21. As by Man came Death, so by Man came the Resurrection of the Dead:* but I know not of any one Line in the Word of God that provides a miserable Resurrection as the Punishment threatned to the Offence of *Adam.* 'Tis very probable therefore, that the Resurrection of the *Body* was introduced by *Christ* the second

* See *Ardua*

which Scripture threatens for Sin? 201

cond *Adam* upon another foot, namely, upon the Gospel-Proposal of Mercy to all Mankind in the Promise made to *Adam* after his Fall, which has been usually called the *First Gospel*, or an Epitome of the Gospel of *Christ*: And whosoever should refuse this Grace, or abuse it by actual Impenitence and Indulgence of Sin, should suffer Punishment in Soul and Body for ever. This is called *the second Death*, Rev. xxi. 8.

So that as the Gospel or Covenant of Grace has provided Hope and Salvation by *Jesus* the Mediator, for all that would accept of it, whether under the *Patriarchal*, *Jewish*, or *Christian* Dispensation; so those who continue impenitent, and will not return to God according to this new Covenant, are exposed to double Punishment under the Government of the Mediator, who will raise them from the Dead to receive the Reward of their Obstinacy and Impenitence, their Violation of the Law of God, and their Neglect of all the Means and Hopes of Grace.



QUESTION



QUESTION XII.

What doth the Holy Scripture reveal concerning the Recovery of Mankind from the Sin and Misery of that Estate into which they were brought by the Disobedience of Adam? And how far does this Recovery reach, both with regard to the Persons recover'd, and with regard to the Degrees of their Recovery?

PERHAPS this great and important Enquiry may be answer'd by the following Propositions and Reasonings.

Adam the first Man having sinned against God, and brought such a Dishonour on the Law and Authority of his Maker, and tainted his Seed with Sin, he has thereby expos'd himself and his Posterity, that is, the whole Race of Mankind, to Death; But God, who is rich in Mercy, gave him a Promise of a Redeemer or Saviour, *Gen. iii. 15.* who should be the *Seed of the Woman*, and should *break the Head of the Serpent*; i. e. destroy the Works of the Devil, and deliver Men from that Mischief and Misery into which Sin had plunged

plunged them, thro' the Temptation of the Devil, who lay hid in the Serpent.

God's own and only begotten Son *Jesus Christ*, who before the World was with God, who was one with the Father, and was God, was himself appointed by the Father to become the Saviour of Mankind, that all those might be recover'd by pardoning Grace to the Favour of God, and raised at last to eternal Life, who should repent of Sin, and trust in the Mercy of God, according to the several Degrees of the Discovery of it, which should be made in different Nations and Ages of the World, from the days of *Adam* to the days of *Christianity*.

For this end God appointed this his Son, at a certain Period of time, to take *Flesh and Blood* upon him, and to become a Man, and to *be born of a Woman*, that he might become the *Seed of the Woman*, according to his early Promise made to fallen Man, *Gen. iii.*

15.

God ordain'd and sent his Son to preach this Gospel of Repentance, Faith and Pardon, more clearly than ever before, and appointed him to obey his Law perfectly, and to suffer the Sorrows of Life, and Death it self, instead of sinful Man who broke his Law, that by his perfect Obedience and by his sharp Sufferings, he might shew how greatly God hated Sin, and might vindicate that Honour of the Law and Majesty of God, which

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which the Sin of Man had violated, and procure for Men a Discharge from those Evils which he sustained, and obtain full Salvation for sinful Men. The Great God, the Lord of Heaven and Earth, did not think it becoming his Dignity and his Majesty, to pass by such grievous Offences, without some glorious and terrible Demonstration of his own Holiness, and his Abhorrence of Sin, even while he designed to save the Sinners: His Justice, that is, his Rectoral Wisdom, did not see it proper to exercise his Mercy toward Criminals, without some Vindication of the Wisdom and Holiness of his broken Law, some Reparation of his Honour, and some Recompence to the Authority of his Government, which had been injured by our Sins: nor would he receive the offending Creature into his Favour without such a Mediator, as could not only plead for the Offender, but could make Atonement for his Offence. It would be too tedious to enter into the Proof of this *Atonement* here. Many and sufficient Defences of it are written, and the Epistles of St. *Paul*, *Peter*, and *John*, are so express in this Doctrine, that one would think it needs no further Proof. This is set in a convincing Light in two Treatises, (viz.) *Of Jesus the Mediator*; and, *The Redeemer and Sanctifier*.

Nor is it at all improper, or unbecoming the Dignity or Justice of God, or the State
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of Man, that God should set up one Man, even his own Son, to be the *second Adam*, or a Head of Life and Salvation for multitudes, since 'tis evident that one Man, or the *first Adam*, was the Head or Spring of Sin, Misery and Death to multitudes. Both under the Covenant of Works and under the Covenant of Grace, the Blessed God is pleased to transact his Affairs with Men in and by a single Person, who was appointed a Head and Representative of many thousands. And doubtless there were most important Reasons for this Conduct of God.

But since this Appointment of Salvation by *Jesus Christ*, was the mere Effect of God's free Mercy and sovereign Good-will, therefore he was at liberty to appoint the Exercise of his own Grace, and the Gift of this Salvation to fallen Man, in such Ways and Manners, under such Limitations, with such Terms or Conditions, and in such Degrees, as he pleased.

Now, to set this Matter in the clearest Light I can, I would shew what were the Measures or Limitations of this Grace or Salvation provided for fallen Man.

I. This Grace or Salvation did not extend so far as to abolish or destroy the general Terms, Commands or Sanctions of the Law of Innocence, or the Law of Works, as it is called, under which *Adam* the first Man
was

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was constituted*. This general Law is a Law of Nature and Creation: 'tis founded in the very Nature of things, and the Relation between God and a Creature, which requires all the Creatures of God to yield perfect Obedience to the whole Will of their Maker, whether manifested by Reason or Revelation: And the Penalty of this Law abides still in Force, in that it threatens *Death to every one that continues not in all things contain'd in this Law*, Gal. iii. 10. and Rom. i. 32. *The Judgment of God*, or the *δικαιωμα*, the righteous Sentence of the Law, is, *That they who commit such things are worthy of Death*, Rom. vi. 23. *The Wages*, or Reward, of Sin is *Death*.

This *Death* in general implies a Forfeiture of Life and Being, and all the Blessings of it, both in Soul and Body, as far as God is pleas'd to resume them, as I have shewn under *Quest. XI*.

2. As the Law with its Penalty, which threatens Death to Disobedience, is not abrogated, so the Promise of Eternal Life to perfect Obedience, (which was superadded to the Law, and turned it into a Covenant) was not formally abrogated or abolish'd: tho' indeed it became unable to procure eternal

* I say, the Covenant of Grace does not abolish the Law of Works, in the general Terms of it, (viz.) *He that sins shall die*; tho' indeed the particular Prohibition of eating of the Tree of Knowledge grows useless entirely upon Adam's Expulsion from the Garden, and his everlasting Absence from all the Fruit there, which was no more in his power to eat.

nal Life for any Son or Daughter of *Adam*, because they all were Sinners: and there are some Scriptures which seem to shew that this Promise and Covenant stand still in force, *Gal. iii. 12. The Man that doth them shall live in them. Rom. ii. 7. To them who by patient Continuance in well-doing, seek for Glory, Honour, and Immortality, the Law promises eternal Life. Rom. viii. 3. What the Law could not do, in that it was weak thro' the Flesh, &c. Observe, It was not weak in it self to give Life; the Law still remain'd capable of giving Life to any Man who could produce and shew a perfect Obedience to it: but it is weak only thro' the Flesh, or the Sinfulness of human Nature, and our Impotence to fulfil the Conditions of it.*

3. Neither did this Grace and Salvation of Christ extend so far as to provide an immediate and present Release of fallen Mankind, nor of any part of them, from all that Sin and Misery which the Disobedience of *Adam* had introduced into the World. The very Representation of those Scenes of Iniquity and Mischief, Sorrow and Death, which attend all Mankind, and which have been before exhibited, is a sufficient Proof of the Continuance and Power of original Sin all over the World, and the dreadful Effects and Punishments of it; and shews that Mankind in general is not released from it, nor is any part of 'em immediately and totally deliver'd.

If

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If therefore some of our Divines, when they have been expounding the 5th Chapter to the *Romans*, have been heard to say, that the Obedience, the Atonement and Death of *Christ* have put an end to the Effects of the Sin of *Adam*, and brought in as extensive a Blessing as *Adam* did a Curse, they must not be supposed to mean that Original Sin, with all the sinful, painful and mortal Effects of it in Men, Women and Children, is as entirely done away as tho' they had never been, or as tho' *Adam* had not sinned: for this is contrary to the Witness of our Senses, and the Observation of our Minds, every day of our Lives.

4. Nor did this Grace of God provide an absolute, certain and effectual Salvation for all Mankind from the Penalties and Effects of the broken Law of Innocence, for 'tis evident enough that all Men will not be saved. But lest this Method of Grace should be utterly ineffectual to all Men, the blessed God, who saw the universal Degeneracy and corrupt Principles of Mankind, would not leave it to such an Uncertainty, whether any Men should be finally saved or no. 'Twas not fit so glorious a Provision for our Salvation should be left in so doubtful a manner. And 'tis highly reasonable to think, that God foresaw, no Man would repent and accept of this Grace, if they were all entirely left to their own choice and their own Follies.

Therefore

Therefore he resolv'd a Number should effectually accept of it.

Now had it been possible that such a number could be secur'd in an indefinite manner, without appointing and naming every particular Person, perhaps God might have left it in such an indefinite manner. But since that could not be done, therefore he saw it necessary to provide an effectual Security for some certain and determin'd Persons, which in Scripture are called the *Sheep of Christ*, whom he must bring into his Fold, and they shall hear his Voice; the Children given him, his Church, the Elect of God, chosen before the Foundation of the World; those who were given to Christ by the Father, those whose Names were written in the Lamb's Book of Life; those which were predestinated or ordain'd to Eternal Life, who were redeemed from the Earth, chosen to be holy, &c. John x. 11, 14, 16. Rom. viii. 33. Eph. i. 4. John x. 29. Rom. viii. 30. Heb. ii. 14. Acts xiii. 48. and many other Places, as Rev. xiv. 3, 4. and v. 9.

And I cannot but make this Observation in my reading of the New Testament, that tho' there are some Scriptures which seem favourable to both sides of the Question, yet the Texts which support this Doctrine are more in number, and more plain, and express, and unanswerable, than those others which may seem to oppose this particular

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Election

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Election of Persons unto Faith, Holiness and Salvation *.

5. And even these very Persons for whom Salvation was thus certainly and effectually provided, were not to be rescued in this World from all the Miseries of the Fall, but only from some of them: they were secured first from those Evils which were most dreadful, and deliver'd from others by degrees.

The Effects of the Fall or Sin of Man, under which these Favourites or Elect of God continue, are such as these, (*viz.*) God suffers them to come into the World with a sinful Nature, uncured, un sanctified, and to continue under some evil Operations and Influences of this sinful Nature all their Lives, that they might conflict with it, and overcome it by his Assistances: he appoints them also to continue during all this mortal

Life,

* I desire the friendly Reader to observe, that I am not here discussing the Controversy about the Proof of *particular Election*, &c. That has been done to much better purpose, and the Doctrine it self effectually proved by many considerable Writers, such as Mr. *Calvin*, Bp. *Usher*, Dr. *Owen*, Dr. *Goodwin*, and others, among whom I name Mr. *Baxter* himself. But I am only endeavouring to try, whether I cannot represent a plain and defensible Scheme, wherein this Doctrine will fit easy on the Minds of Men, without straining or torturing any Text of Scripture, and without pronouncing Damnation on all the rest of Mankind, by a certain and unavoidable Sentence of Death, for want of a Saviour.

If it be enquired, Why the all-wise and blessed God should suffer Mankind to revolt from him at first by an universal Apostacy, and why he should secure the Recovery of so few out of all Mankind from their State of Sin and Misery; there are some reasonable Solutions given to this Difficulty, by the Writer of the *Strength and Weakness of Human Reason*, in the 4th Conference.

Life, subject to many Pains, Afflictions, Sorrows, Miseries, for wise Ends and Purposes, in his Oeconomy of Grace; and at last that their Bodies should die, and turn to Dust, according to the original Threatning of Death.

The Deliverance or Salvation which he provided for them, was, that they should be restored to the Favour and Image of God again, and brought at last to eternal Life and Happiness in this manner, (*viz.*) that they should have a most lively Sense or Perception of their own Guilt and Misery, and of the saving Methods of Grace by *Christ Jesus*: And to this end, all these things should be set before their Minds by Divine Impressions on their Understanding, as well as by the Word; this is called, Enlightening their Minds in the Knowledge of their Sin and Misery; and of the Way of Salvation by *Christ*. And yet further, that they should have their sinful Natures in some measure sanctified or made holy here on Earth, by a great Change wrought upon them by God's Holy Spirit, which is called *Regeneration*, or being born again; that they should be enabled by the Spirit of God to comply with all the Proposals or Terms of this Covenant of Grace or Salvation, which should be appointed them by God himself as Governor of the World, or by *Jesus Christ* his Son, as his great Vicegerent, and Lord of all: that their Sins should

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be pardoned, both Original and Actual, so far as never to be shut out of the Favour of God, and the Promise of Eternal Life on the account of them; yet that they should sustain such Sorrows and Sufferings in their way to eternal Happiness, as might teach them the evil Nature and the bitter Fruits of Sin, and by degrees wean them from it: that they should have many Assurances, Reliefs and Comforts, under the Difficulties and Trials, Sorrows and Miseries, which they should sustain in this Life: that their Souls should be received into a holy and peaceful State, in the presence of *Christ* in Heaven, at the Death of their Bodies: and that their Bodies should be raised again at the last Day, and be rejoin'd to their Souls, at which time they should be publicly acquitted, and acknowledged as the Sons of God, and be freed from all the unhappy Effects and Penalties of the Fall of *Adam*, and be thenceforth made for ever happy in the presence of God. It would be too tedious to cite all the Scriptures which prove this; for they are scatter'd up and down every where in the New Testament.

6. It seems also to be agreeable to the Laws of Nature and Creation, that young Children or Infants, who are utterly incapable of knowing either the Laws of God, or the Discoveries and Proposals of his Mercy, and of complying with either of them in their own Persons, should be esteemed as a Part of their

their Parents, or as one with their Parents, as to all the Purposes of this Dispensation of Grace, and the Blessings which flow from it; and therefore God is called, *The God of Abraham, and the God of his Seed*, in their successive Generations, *Gen. xvii.* Therefore the *Gentiles*, when converted to God, are said to be *the Seed of the blessed of the Lord, and their Offspring with them*, *Esa. lxxv. 23.* I do not stand now to give any longer Proof of this matter, which has been so much controverted; but only add, It is not at all strange that God should make his Covenant of Grace so favourable and extensive to those Children of pious Persons, who never live to be capable of knowing or transacting these sacred Affairs for themselves, since he has evidently so constituted it, in a great measure, in the Kingdom of Nature, and in the Kingdom of Providence; for in these 'tis evident, that Children often inherit the Gout or the Stone, a healthy and robust Constitution, or Sickness and Pain, Poverty or Riches, Disgrace or Honour, according to the Condition and Circumstances of their Parents. And since it was so constituted in the Law of Innocency, or the Covenant of Works, whereby all the Children of Men should have been established in Happiness, if *Adam* their Father had continued in his Obedience, and whereby all the Posterity of *Adam* are now born in Sin and Misery, and involved in his

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Fall,

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Fall, when he became a Rebel against his Maker; Why may we not reasonably suppose, the Mercy of God would extend as far as his Justice? And why may not the Happiness of the New Covenant of Grace be convey'd to the Infant-Offspring of those who have accepted it, which die in their Infancy?

7. Since the Son of God, *Jesus Christ*, was so very glorious a Person in his own Nature, one who *was with God, and was God*, one who had *all the Fulness of the Godhead dwelling in him bodily*, there was such an abounding Merit in his perfect Obedience to the Law of God for four and thirty Years together, his voluntary Submission to so many Sorrows and Sufferings in his Life, and afterwards his enduring Death it self, which was the express Penalty threatned for Sin; I say, there was such a superabundant Value and Merit in these Undertakings, arising from the Dignity of his Person and Character, that these Labours, and these Sufferings, did not only procure absolute and certain Salvation for the Elect, according to the Will and Appointment of the Father, but they may justly be called sufficient in their own Nature, to have obtain'd actual Salvation for all Mankind.

And tho' God did not think fit to appoint all Mankind to be certainly and effectually saved thereby, yet this Redundancy of the Merit of *Christ*, this overflowing Influence of his great Undertaking, his Obedience and
his

his Death, might be actually appointed and accepted by God the Father, to obtain the following Benefits for Men; and as far as these common Benefits reach, *Christ* may be said to die for all, or to taste Death for every Man, in the Language of Scripture*.

I. We may suppose it is owing to the exuberant Merits of *Christ*, that this Earth continues to be the Habitation for Mankind, and that the Life of *Adam* and *Eve* were preserved some hundreds of Years after the Day in which they first sinned, since the express Word or Threatning consign'd them over to Death immediately, *In the day thou eatest thereof thou shalt die.*

It is true, such a Reprieve as this was necessary in order to the Peopling of the World, and the Propagation of Mankind in their suc-

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cessive

* Tho' there must be a very good Sense in which *Christ* may be said to die for all Men, because Scripture uses this Language, yet it does not follow that the Doctrine of *universal Redemption* is found there; I cannot find that Scripture once asserts, that *Christ* redeem'd all Men, or died to redeem them all. In the New Testament, however the word *αγοραζω*, to buy, may possibly be used and applied in a large Sense, yet *εξαγοραζω*, to redeem, or *λυτροω*, I think, is never applied particularly to any but the *Israel* of God, to those who do or shall actually receive the Gospel, and partake of the Salvation of *Christ*, as the Purchase of his Blood. None but those are plainly and expressly said to be redeemed by *Christ*, in any Text of the New Testament that I can find. *Ηγορασας*, he bought (or paid a sufficient Price for) those who fell into damnable Errors and Heresies, 2 Pet. ii. 1. But 'tis never said, He redeemed them. He bought them as Part of Those All Things whose Dominion he obtained by his Sufferings, *Phil.* ii. 9, 10. but not as his own People.

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cessive Generations; for had *Adam* and *Eve* died in the Day when they sinned, the Human Nature would have been at an end, and have perish'd from this Earth for ever: but 'tis most probably owing to the Scheme of Mercy, and the New Covenant built upon the Merit of *Christ*, that *Adam* and *Eve* were not destroy'd that very Day, and that God permitted a Race of Men to cover the Face of the Earth. So that every Son and Daughter of *Adam*, who is born into this World, is some Proof that the extensive Merit of the Death of *Christ* reaches to them for some purposes.

II. 'Tis owing to the superabundant Merit of the Obedience and Sufferings of *Christ*, that the Earth is appointed still and order'd to produce such a Variety of Supports and Comforts for Mankind in their successive Generations, and that all the vegetable and animal Powers on this Earth, are not universally blasted by the Curse: All the Blessings of Nature and Providence that spring up from the Earth, that descend from the Heavens, that are brought forth or dispers'd by the Sun and the Moon and the Clouds, that are enjoyed and tasted by the Sons and Daughters of Men in this World, are probably derived from this Fountain of the Blood of *Christ*; and in this Sense perhaps he may be said to *taste Death for every Man.*

And

And let it be observed that these Blessings reach to whole Nations where we have little reason to believe God has any chosen Favourites, any of his own beloved Children, any that are actually regenerated, adopted and sanctified to himself by special Grace. Yet methinks every thing round about us seems to speak, that God has not utterly and absolutely abandon'd all Mankind to certain and necessary Guilt and Misery, besides the few whom he has chosen and secured to be the certain Subjects of his Son's Kingdom: every Divine Monument and Instance of Bounty and Blessing round about us, seems to teach us that God is upon Terms of Grace and Reconciliation with all the Rebel Race of his Creature Man.

III. That Mankind have the common Faculties of Nature continued to them, is to be ascribed to the Undertaking of Christ: that they have the use of their Senses and their Limbs in any measures of Health, Ease, Vigour, and Activity; for these were all forfeited by Sin, and included in the word *Death*. All this is owing probably to *Christ*. And that they have any Exercise of Reason, that they have any Measures of Wisdom or Prudence amongst them in the Conduct of their Affairs, may be ascribed also to the same Spring, and perhaps this was design'd in that Text, *John* i. wherein we are told that *the*
Word

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Word was the Light, and Life of Men, and
he was that Light that lighteth every Man who
comes into this World.

IV. That there are any Sparks of natural Virtue, any Remains of Benevolence, Goodness or Compassion towards one another in the Hearts of Men, is probably the Fruit of the Mediation of Christ: that there are any social Virtues among them, that there is any Conscience of Probity, Equity and Justice, that Mankind relieves and helps one another, that there is any such thing as Government among Men, and that all the Sons and Daughters of *Adam*, in all Nations, are not mere Savages, are not like Wolves and Bears to each other; and in short, that this Earth is not a mere Wilderness, or a Hell of Mischief and Misery, is owing to restraining Grace, and the redundant Merit of the Sufferings and Death of *Christ*; or at least it may probably be so, nor can we give a better Account of it.

V. That all Mankind have had a Gospel revealed to them, or a Covenant of Grace proposed to their Acceptance, at first in and by *Adam* their Father, and convey'd by way of Tradition to his Posterity; surely this must be acknowledged to proceed from the generous Undertaking of *Christ*. I speak here concerning those who are not elected, as well as those who are; for it has been designedly
manifested

manifested to those who refuse, as well as those who accept. It seems to me to be owing to the overflowing Merit of *Christ*, that all Mankind are not buried in the same gross and brutal Ignorance of God and of themselves, as the darkest and vilest Corners of the World are.

'Tis owing probably to this Spring that all Mankind ever had Pardon, Grace and Salvation propos'd to them in the first Promise made to *Adam*, in the Covenant made with *Noah*, and in the Gospel or Hope of Salvation which he, who was *a Preacher of Righteousness*, doubtless communicated to his Posterity, *i. e.* to all the World.

'Tis owing to the same Grace and Purchase of *Christ*, that ever this Promise should be again repeated to *Abraham*, and in some sense to all the Nations of the Earth by him; for in him *all the Nations of the Earth are blessed*. 'Tis an Effect of the Merit of *Christ*, that ever there should be so many further Discoveries of Grace to the *Jewish* Nation, even to the Profane as well as to the Pious among them, and that not only by *Moses* and the *Prophets*, but by *Christ* himself; and that ever this Gospel should be publish'd to the Nations of the World, in the brightest Edition of it, by the Apostles of *Christ*, and the glad Tidings of Salvation proclaimed to the *Heathens*, who *sat in thick Darkness*, and lay

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lay under the Shadow of Death, and even to those among them who never accepted it.

'Tis owing to this Redundancy of Merit in his Death, that so many whole Nations are called to repent, and to trust in the Mercy of a God thro' a Saviour; even the Non-Elect, as well as those that are elected: and that to this day the Gospel should be continued to the Nations who have so many Years and Ages abused it; that the Ministry of the Word should call whole Kingdoms to be reconciled to God by a Mediator, to trust in the Merit of *Christ*, to receive *Jesus* as their Saviour and their Lord, to accept of Pardon of Sin and eternal Happiness, upon the Terms which the Gospel reveals.

VI. 'Tis probably owing to the same Undertaking of *Christ*, and the overflowing Value of his Righteousness and Death, that there are so many Means of Grace and Divine Assistances, both outward and inward, afforded to whole Nations where the Gospel comes; that even those who are not elected, have so many awakening Providences, so many peculiar Opportunities of Mercy, so many excellent Sermons preached to them, so many suitable Words spoken both from the Law and the Gospel, as it were to their own Souls. It is surely from this Mediation of *Christ*, that they have their Consciences at any time impress'd with Divine things, and excited

cited to reprove them for Sin, and to seek after Salvation; that they have so many common Workings of the Holy Spirit, and his Blessed Influences upon their Hearts, to make them bethink themselves about their eternal Concernments, to give them some Knowledge of *Christ* the Saviour, and to stir them up to the Duties of Faith and Repentance, and new Obedience; and that they are not only exhorted outwardly by the Word, but inwardly by some common and general Operations of the Holy Spirit, to receive this Salvation. Could all these Blessings be really bestowed upon sinful Men by the faithful and merciful God, if the original, and eternal, and only Design of them were merely to render them so much the more heinously criminal, and the more extremely miserable, without any Possibility of Hope or Recovery ever included in these Blessings, or intimated by them?

VII. In the last place, 'tis owing to the most redundant Merit of *Christ* our Lord, that such a conditional Pardon and Salvation, or such conditional Propositions of Peace as the Gospel expresses, were ever provided for them who were not elected; these are set forth in such general Proposals and Offers as we read in the Bible: *Whosoever believeth shall be saved: Whosoever will, let him come and take the Water of Life freely: Ho, every one that*

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that thirsteth, &c. Look unto me and be saved, all ye Ends of the Earth, &c. If there were no such Blessing provided for them, so much as in a conditional manner, surely it could never be really and actually, and expressly offer'd to them. Surely the righteous, the gracious, and the holy God does not tantalize his perishing and miserable Creatures, nor send his Gospel and his Ministers to offer them a mere Nullity instead of a Benefit? *Christ* does not call them in his Gospel to receive an empty Nothing, when his Words propose to them a solid Blessing. He does not invite them to trust in a Saviour for something which he was never intrusted with to be bestowed upon them, even if they did repent, or to hope in him for a verbal Salvation which has nothing real in it; that is, for a mere Word or Name without a Meaning, or a Promise without a Blessing in it. But because this is a Question of great Importance, I shall treat it more distinctly.



QUESTION



QUESTION XIII.

How far has the glorious Undertaking of our Lord Jesus Christ provided any Hope of Salvation for those who were not eternally chosen, and given into the hands of Christ, to be redeemed and saved?

THE Enquiry here is not, whether any of them who are not originally chosen of God, shall be finally saved. The Event, tho' it be known to God, yet it is left to be determined by their own Choice or Refusal of this Salvation. God himself has put no effectual and unsurmountable Bar, or rather no Bar at all, in their way, to prevent their Acceptance of this Grace. His chusing other Persons who were Fellow-Sinners, to make them certain Partakers of this Grace, is no hindrance to those who were not chosen, from accepting the same. 'Tis my Opinion that there is such a thing as a general Sufficiency of Pardon, Grace and Happiness, provided for all Mankind by *Jesus Christ*: And 'tis left to their own natural Powers, under common Helps, to accept or refuse it.

That

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That there is such a conditional Salvation, and such real Offers of eternal Life procured by the overflowing Merit of *Christ*, I think may be proved by these following Considerations.

Confid. I. It is very hard to vindicate the *Sincerity* of the *Blessed God*, or *his Son*, in their universal Offers of Grace and Salvation to Men, and their sending Ministers with such Messages and Invitations to accept of Mercy, if there be not such a conditional Pardon and Salvation provided for them.

It is granted, that the *Ministers* who are sent to preach this Gospel, and offer this Grace of Salvation to the Non-Elect, may be very sincere in their Ministry, for they know not whom God has chosen, and for whom he has provided this special Grace; and therefore they offer it to all Persons, according to their general Commission, *Mark* xvi. 15. *Go ye into all the World, and preach the Gospel to every Creature, &c.* But how can *God*, or *Christ*, be sincere in sending their Ministers with this Commission, to offer this Grace to all Men, if they know that *God* has never provided such Grace for any but the Elect, no, not so much as conditionally?

'Tis hard to suppose that the Great God, who is Truth itself, and sincere and faithful in all his Dealings, should call upon dying Men

Men to trust in a Saviour for eternal Life, when this Saviour has not eternal Life entrusted with him to give them, if they do repent: 'Tis hard to conceive how the great Governor of the World can be sincere in inviting and requiring Sinners who are on the brink of Hell, to cast themselves upon an empty Word of Invitation, a mere Shadow and Appearance of Support, if there be nothing real to bear them up from those Deeps of Destruction, nothing but mere Words and empty Invitations. Can we think that the righteous and holy God would encourage his Ministers to call them to lean and rest the weight of their immortal Concerns and Happiness upon a Gospel, a Covenant of Grace, a Mediator, and his Merit and Righteousness, &c. all which are a mere Nothing with regard to them, a Heap of empty Names, an unsupported Void which cannot uphold them? When our blessed Redeemer charges the *Jews* with aggravated Guilt for refusing his Grace, can we suppose he had no such Grace in his hand to offer them? Or when he, as it were, consigns them over to Death, because (says he) *ye will not come unto me that ye may have Life*, can we suppose he has no eternal Life, not so much as a conditional Grant of it in his hands for them?

By the way, I cannot but take notice here, that in order to avoid these hard and absurd Consequences of the *Calls of Grace and Offers*

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*of Salvation where none is really provided, some Persons chuse rather roundly to assert, There are no Calls of Grace, no Offers of Pardon or Salvation at all in the Word of God, to any but to the Eleēt : And I think of the two it is the more defensible or consistent Doctrine, tho' it seems to run counter to a great many plain Scriptures in the Old Testament and the New; for there are many Texts wherein Pardon and Salvation are propos'd to all Sinners whatsoever, without any regard whether they are chosen of God or no : And it is the Design and Voice of the whole Current of Scripture, to call Sinners to Repentance by Promises of Mercy, and to inforce that which *Esaiab* speaks, Chap. lv. 6, 7. *Seek ye the Lord while he may be found: Call ye upon him while he is near : Let the Wicked forsake his way, and the unrighteous Man his Thoughts; let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.* And what our Lord himself pronounces in his personal Ministry has the same Design, when he calls to all the Sinners in *Galilee*, *Repent and believe the Gospel, for I came not to call the Righteous but Sinners to Repentance.* And *St. Peter* and *St. Paul*, his two chief Messengers or Apostles, call all the Crucifiers of *Christ* in general, and the *Heathen Nations*, to *repent and be converted, that their Sins might be blotted out; and to believe in the**

the Name of the Lord Jesus, that they may be saved, Acts iii. 19. and xiii. 38. and xvii. 30. Rom. x. 11, 13. while our Saviour most expressly informs us, *Matth. xxii. 14.* that *many are called, but few are chosen.* Yet, I think, we must cancel all these Scriptures, and deny all Offers of Grace and Salvation made to Sinners in general, if *Christ* procured and provided nothing for them ; or we must grant that there is a conditional Salvation provided for all Mankind, in order to justify the Sincerity of God and his Son in the publick Call and general Invitations given to Sinners to repent and accept of this Salvation.

Confid. II. It is very hard to defend the *Sincerity* of the *Spirit of God*, in awakening the Consciences of these Persons sometimes, who are not elected, and stirring them up to think of receiving the Salvation of *Christ* upon the Terms of the Gospel, if there be no such a Salvation conditionally provided for them to receive: It is hard to suppose that God should send his own Spirit to excite the Consciences of such Sinners in any common Degrees to any Repentings for Sin, even in the most legal Sense, and to bring them near to the Kingdom of Heaven, in the beginnings of Conviction and Sorrow, if there was no Pardon provided in any sense for those who are not chosen, whether they repent or no ; or that the Spirit should give

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them

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them any, even the weakest Excitations, to trust in the Merit of a Saviour, if that Merit has obtain'd no Blessing for them, not so much as conditional.

Shall it be ever said, That God the Father, and his Son and Spirit have each done their parts to encourage and excite non-elect Sinners to trust in the Gospel for Salvation, or to accept of Grace, when there is not so much as the least Grace or Salvation in a conditional Sense provided for them to trust in or to accept of?

Confid. III. It is equally difficult to vindicate the *Equity of God*, as the *Judge* of all Men, in condemning Unbelievers, and punishing them eternally for not accepting the Offers of Pardon, if there was not so much as a conditional Pardon provided for them; and for not resting upon the Merit of *Christ*, and receiving his Salvation, when there was no such Merit appointed for them to rest upon, nor any such Salvation for them to receive. Surely it will appear in the day of Judgment, that the final Condemnation of Sinners, and their eternal Misery, was merely the Fruit of their own Negligence and Disobedience to the Voice of the Gospel, and refusing the offer'd Grace, and not to any real want of sufficient Provision made for them by him who calls them to receive it. The Language of *Christ*, in his Ministry to Sinners, is,
Come

Come to this Feast of the Gospel, for all things are ready, Matth. xxii. 4. This is the Condemnation, that when Light came into the World, they loved Darkneſs rather than Light, John iii. 18, 19. Men are expreſly condemn'd because they would not believe in Chriſt, nor come unto him that they might have Life; and therefore they die in their Sins, as the Apoſtle John often repreſents. Surely the Lord Jeſus would never be ſent in flaming Fire to render Vengeance on them that obey not the Gospel in the Commands of it, nor receive this Salvation, if there was no ſufficient Salvation provided in that Gospel which commands them to receive it.

It will render this *Conſideration* much more forcible, when we obſerve, that there is a much ſeverer Condemnation and more dreadful Punishment threatned to thoſe who have heard of this Grace and never laid hold of it, in proportion to the Degree of Light in which this Grace was ſet before them. It is ſaid, *It ſhall be leſs tolerable for the Cities which refuſed to receive the Gospel that Chriſt preached, than for Sodom and Gomorrah in the Day of Judgment; and they that deſpiſe the Gospel of Chriſt, of how much ſorer Punishment ſuppoſe ye ſhall they be thought worthy, than thoſe who deſpiſed the Law of Moſes? Heb. x. 28.* So that their enjoying the Propoſals of this Grace and this Gospel, makes their Caſe much worſe than if they

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had

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had never enjoyed it ; and can we think that the righteous Judge of the World will merely send Words of Grace and Salvation amongst them, on purpose to make his Creatures so much the more miserable, when there is no real Grace or Salvation contain'd in those Words, for them who refuse to receive it? 'Tis very hard indeed to vindicate the Righteousness of the Sentence of their double Condemnation and Punishment, for the Refusal of Pardon and Salvation, if there was not so much as a conditional Pardon, and a conditional Salvation provided for them.

Confid. IV. It is very hard to suppose, that when the Word of God, by the general Commands, Promises, Threatnings, given to all Men whatsoever, and often repeated therein, represents Mankind as in a State of Probation*, and

* I know it has been the Opinion of some Persons, that this Life is not properly call'd a State of Probation or Trial of Men for Eternity, because the final Event is not uncertain, since it is known to God already, and partly determined by him: And yet these very Persons will say, that a Season of Affliction or Temptation is a Season of *Trial* to the People of God; for so 'tis often call'd in Scripture, 2 Cor. viii. 2. Heb. xi. 36. and 1 Pet. iv. 12. and 1 Pet. i. 7. 'tis called, *The Trial of our Faith*, &c. Now I would fain know, whether the Event of every Season of Trial of every kind of Men, whether of Saints or Sinners, be not known to God, and in this sense 'tis not uncertain; and yet Scripture, with much Propriety, calls the one a Season of *Trial*; and I see no Reason to exclude the other from the same Name, especially since the sacred Writers use it for wicked Men also. Rev. iii. 10. *I will keep thee from the Hour of Temptation (or Trial) which shall come upon all the World, to try them which dwell upon the Earth.*

and in the way towards eternal Rewards or eternal Punishments, according to their Behaviour in this Life: I say, 'tis hard to suppose all this should be no real and just Representation, but a mere Amusement: That all these Proposals of Mercy, and Displays of the gracious Dealings of God, should be an empty Shew with regard to all the Millions of Mankind, besides the few that are chosen to Happiness; and that they should really be so fixed in a wretched, hopeless, and deplorable State under the first Sin of the first Man, that they are utterly irrecoverable from the Ruins of it; and that even as unalterably so as Devils are, without Hope of Recovery from their State of Guilt and Misery, for whom there was no Saviour provided, and whom God has not treated in this way of Precept, Promise and Threatning. Is there not a plain Difference made in Scripture, between the *Angels who sinned, whom God spared not, but cast them down from Heaven into Chains of Darknes,* and *Mankind who sinned, to whom God gives Time and Space for Repentance, Means of Grace, Offers of Pardon, conditional Promises of Salvation, with a Command to all Men to accept it?* What can manifest the blessed God to be upon Terms of Mercy with them, if this does not?

Confid. V. This seems to be a fair and easy Way to answer several of those Texts of
Q4 Scripture,

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Scripture, which represent God as the *Saviour of all Men, especially of them who believe*, 1 Tim. iv. 10. and assert, That God calls and commands all Men every where to repent, Acts xvii. 30. That *Christ tasted Death for every Man*, Heb. ii. 9. That he gave himself a ransom for all Men, to be testified in due time, 1 Tim. ii. 6. That he died for all, 2 Cor. v. 14. That he gave himself to be the Propitiation for the Sins of the whole World, 1 John ii. 2. and the Father sent the Son to be the Saviour of the World, ch. iv. 14. and that God so loved the World of Mankind, that he sent his Son, not to condemn the World, but that thro' him the World might be saved; and that whosoever believes in his Son Jesus, should not perish but should have eternal Life. John iii. 16.

I grant indeed, that many of these Scriptures may have a pretty sufficient Answer given to them by the Art of Criticism, even upon the Supposition that Salvation is provided only for the Elect; but there are some few of those Scriptures, and of their parallel Places, which can never be so well explain'd, but by supposing that the Death of *Christ* has such an all-sufficient and overflowing Merit in it, as to provide a sufficient conditional Pardon and conditional Salvation for the Non-elect, while it also provides absolute, effectual and certain Pardon and Salvation for those whom God has elected,

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It seems evident to me from several Texts of the Word of God, that *Christ* did not die with an equal Design for all Men; but that there is a special Number whom the Father chose and gave to the Son, whose Salvation is absolutely secured by the Death and Intercession of *Christ*, John xvii. 6, 9, 10. but why should this hinder our Interpretation of some other Texts in a more General and Catholick Sense, where the Love of God and *Christ* to Mankind are expressed in more universal Phrases and Terms? Why should we affect to limit that Grace which is expressed in an unlimited Form of Speech? Why may not we suppose conditional Pardon and conditional Salvation, and the Offers of the Gospel, and the Means of Grace which are necessary to it, to be the Purchase of the Death of *Christ*, since the Death of so glorious a Person has such an exuberant Value in it, and such all-sufficient Merit.

Here let it be observed, that when the *Remonstrants* assert that *Christ* died for all Mankind, merely to purchase conditional Salvation for them, and when those who profess to be the *strictest Calvinists* * assert *Christ* died only and merely to procure absolute and effectual Pardon and Salvation for the Elect,

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* I say, those who profess to be the *strictest Calvinists*; not that they do really come nearest to *Calvin's* Sentiments and Language; for *Calvin* himself has frequently intimated in his Comments on Scripture, that *Christ* did in some sense die for all Men. See the End of this *Sixth Consideration*.

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'tis not because the whole Scripture every where expressly or plainly reveals or asserts the particular Sentiments of either of these Sects with an exclusion of the other; but the Reason of these different Assertions of Men is this, that the holy Writers, in different Texts, pursuing different Subjects, and speaking to different Persons, sometimes seem to favour each of these two Opinions*, and Men being at a loss to reconcile them by any Medium, run into different Extremes, and entirely follow one of these Tracks of Thought, and neglect the other.

But surely if there can be a way found to reconcile these two Doctrines of the *absolute Salvation of the Elect*, by the Obedience, Righteousness and Death of *Christ* procuring it for them, with all things necessary to the Possession of it, and also of the *conditional Salvation provided for all Mankind*, and offer'd to them in the Gospel, thro' the all-sufficient and overflowing Value of the Obedience and Sufferings of *Christ*; this will be the most fair, natural and easy Way of reconciling these different Texts of Scripture, without any Strain or Torture put upon any of them.

Nor

* This is a most evident Truth, that Scripture, in different Parts of it, seems by its Expressions to favour each of these Opinions; otherwise it could never be, that the Writers of the different Parties should each of them bring so many Texts to support and vindicate their own Sentiments, and which plainly give so much Difficulty and Perplexity to the Writers of the opposite side to answer them.

Nor indeed can I conceive why the *Remonstrant* should be uneasy to have Pardon and Salvation absolutely provided for the Elect, since all the rest of Mankind, especially such as hear the Gospel, have the same conditional Salvation which they contend for, sincerely proposed to their Acceptance; nor can I see any Reason why the strictest *Calvinist* should be angry, that the all-sufficient Merit of *Christ* should overflow so far in its Influence, as to provide conditional Salvation for all Mankind, since the Elect of God have that certain and absolute Salvation which they contend for, secured to them by the same Merit; and especially since that great and admirable Reformer, *John Calvin*, whose Name they affect to wear, and to whose Authority they pay so great a regard, has so plainly declared in his Writings, that there is a Sense in which *Christ* died for the Sins of the whole World, or all Mankind; and he sometimes calls this the *Redemption of all*. See his Comments on the following Scriptures.

Matth. xxvi. 8. *This is my Blood of the New Testament, which was shed for many for the Remission of Sins.* Sub *Multorum* nomine non partem mundi tantum designat, sed totum humanum genus. *Under the Name of Many, he signifies not a part of the World only, but all Mankind.*

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Rom. v. 18. *As by the Offence of one, Judgment came upon all to Condemnation, so by the Righteousness of one the free Gift came upon all Men to Justification of Life.* Communem omnium gratiam facit quia omnibus exposita est, non quod ad omnes extendatur re ipsâ: Nam etsi passus est Christus pro peccatis totius mundi, atque omnibus indifferenter Dei benignitate offertur, non tamen omnes apprehendunt. *He makes this Grace common to all, because it is set before all, tho' not really and in fact reached out to all. For tho' Christ suffered for the Sins of the whole World, and he is offer'd indifferently to all by the Bounty of God, yet all do not receive him.*

I Cor. viii. 11, 12. *Thro' thy Knowledge shall the weak Brother perish for whom Christ died? On which Calvin remarks thus: If the Soul of every weak Person was the Purchase of the Blood of Christ, he that for the sake of a little Meat, plunges his Brother again into Death who was redeemed by Christ, shews at how mean a rate he esteems the Blood of Christ.*

I John. ii. 2. *He is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World.* Hic movetur quæstio, Quomodo mundi totius peccata expiuntur? — aliqui dixerunt — Sufficenter pro toto mundo passum esse Christum, sed pro Electis tantum efficaciter. Vulgo hæc solutio in scholis obtinuit: Ego quanquam
verum

verum esse illud dictum fateor, nego tamen præsentī loco quadrare. *Here a Question is raised, How can the Sins of the whole World be expiated? Some have said, Christ suffered sufficiently for the whole World, but effectually for the Elect alone. This is the common Solution of the Schools: And tho' I confess this is a Truth, yet I don't think it agrees to this Place.*

2 Pet. ii. 1. *There shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction. Tametsi variis modis abnegatur Christus, eum tamen hîc, meo iudicio, attingit Petrus, qui exprimitur apud Judam: nempe, dum gratia Dei in lasciviam convertitur. Redemit enim nos Christus, ut populum haberet segregatum ab omnibus mundi inquinamentis, addictum sanctitati & innocentia. Qui igitur excusso fræno, in omnem licentiam se projiciunt, non immeritò dicuntur Christum abnegare, à quo redempti sunt. i. e. Tho' Christ is denied many ways, yet in my Opinion Peter means the same thing here which Jude expresses, viz. That the Grace of God is turn'd into Wantonness: for Christ hath redeemed us, that he might have a People free from all the Defilements of the World, and devoted to Holiness and Innocence: Whosoever therefore shake off the Yoke, and throw themselves into all Licentiousness, are justly said to deny Christ by whom they were redeemed.*

Jude

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Jude ver. 4. *Turning the Grace of our God into Wantonness, and denying the only Lord God, and Jesus Christ our Lord.* *Christum verò abnegari intelligit, quum hi qui sanguine illius redempti fuerant, diabolo se rursus mancipantes, incomparabile illud pretium quantum in se est irritum faciunt.* The Apostle here means that *Christ* is denied, *when these who were redeemed with his Blood, again inslave themselves to the Devil, and as far as in them lies make that incomparable Price vain and ineffectual.*

Thus it appears, that *Calvin* himself thought that *Christ* and his Salvation are offer'd to all, and that in some sense *he died for all.*

But I proceed to the last *Consideration.*

Consider. VI. That all Mankind have some conditional Salvation provided for them, and some real Grace and Pardon offer'd to them by a new Covenant, appears from this, that all Men, both wicked and righteous, or *just and unjust, shall be raised from the Dead, to give an account of things done in the Body, whether good or evil,* and to receive Rewards or Punishments in their Body, as well as in their Souls, according to their Improvement or Misimprovement of the Dispensations under which they have lived. This seems to be the Sense of several Scriptures, *John v. 28, 29. 2 Cor. v. 10, &c.* Now a Resurrection is by no means provided
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by the Law of Innocency or the Covenant of Works: that only threatens Death for Sin, without the least Hint or Thought of the Body's rising again. This Doctrine of the Resurrection therefore seems to be the Effect of the overflowing Merit of *Christ*, and perhaps that Expression of the Apostle may have some reference to it, *1 Cor. xv. 21, 22. Since by Man came Death, by Man came also the Resurrection of the Dead; for as in Adam all die, so in Christ shall all be made alive*; tho' I confess it may be also construed and confined only to the Resurrection of the Saints: But 'tis evident that *Jesus Christ* has this Power to raise the Dead, even Sinners as well as Saints, and *Authority* to judge all the World given him of the Father as a Mediator, or because he is the Son of Man, *John v. 25, 26, 27. And all that are in the Graves shall come forth; they who have done good to the Resurrection of Life, and they that have done evil to the Resurrection of Damnation*: They who have believed in *Christ*, and obeyed him, shall be raised up at last to Happiness; but those who have disobeyed the Gospel, shall be raised in order to be *punished with everlasting Destruction from the Presence of the Lord*.

Now surely this Resurrection of all Mankind must be built upon the foot of a new Covenant given or offer'd to all Mankind, since the old Covenant of Innocency, or the
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Law of Works, appoints eternal Life without dying for the Obedient, and Death without a Resurrection for the Disobedient. Such a Covenant therefore as admits natural Death to seize even upon those who are obedient to it, and provides a Resurrection even for those who are disobedient, must needs be a different Covenant from the Law of Works, which admits no Death for the one, nor provides a Resurrection for the other.

There was therefore doubtless a general Proclamation of Pardon and Salvation to all Mankind, who were fallen in *Adam*, contain'd in the first Promise, or the Gospel that was preach'd to *Adam*, the first Father of Mankind, by God himself, in the Garden after his Fall: And this was again preached to all the World by *Noah* the second Father of Mankind, and a Preacher of Righteousness; otherwise I think the Resurrection would not reach to every Man and Woman in the World.

Let it be considered also, that this very Resurrection of the Bodies of sinful Mankind, brings with it an additional Penalty and Misery, beyond what the Law of Innocency threatned, even the everlasting Punishment of the new-raised Body, and the Soul as united to it: Now this cannot, with such evident Justice, be inflicted upon the Non-elect, if they are under no other Covenant but that of Innocency, or the Law of Works,
because

because no such Punishment is threaten'd or implied in that Law, as far as I can read it.

Nor would there have been any such thing as Sinners arising from the Dead, that we can find in the Bible, if *Christ Jesus* had not taken upon him to be a Mediator between God and fallen Man, so far as to set Mankind upon some new foot of Hope ; and thus Unbelievers and impenitent Persons are punished in their new-raised Bodies, for rejecting this Hope. For since the broken Law or Covenant of Works leaves the Body under the power of Death for ever, we can hardly suppose that the Son of God, the chief Minister of his Father's Grace, would provide a Resurrection of the Body for Breakers of that original Law, merely to put them to severer Punishments and more intense Torments, than that broken Law threatned, if there were not some Advantage in the nature of things, derived to them from his Mediation, to balance it: Now what equal Advantage is there to balance this severer Punishment, if there be not some conditional Hope of their Recovery from the Misery of their fallen State, upon supposition that they sincerely endeavour to perform all the Duties of this new Covenant, as far as the Revelation of them comes within their notice ; *i. e.* that they repent of their Sins, and trust in the Divine Grace and Forgiveness, in order to their acceptance,

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Our Lord *Jesus Christ*, the righteous and appointed Judge, will never give occasion for any of all the miserable Multitude to say, that they are condemn'd to an endless Punishment in their *new-raised Bodies*, for breaking God's original Law of Innocency, which Punishment was never threatned in that Law. He will never give them reason to complain, that, *with regard to them*, he came not to be a Mediator or a Saviour, but merely to add to their Misery by a Resurrection to eternal Pain, without any Equivalent of Hope: Or that he came to expose them to double Damnation for refusing his Grace, when he had none for them to accept. The Goodness and Equity of God and his Son will never suffer such an Imputation to fall upon any part of their Transactions: And as they have both agreed in pronouncing these Words, *God sent not his Son into the World to condemn the World, but that the World thro' him might be saved*; they will both agree also in such a Conduct, as shall not so much as appear to run counter to such a solemn Expression of Grace, or to the common Notions and Rules of Justice.

Since therefore it appears pretty evident, that *Jesus* the righteous Judge will not condemn Sinners for refusing that Grace and that Salvation, which had no reality in things, and which was never really offer'd to their Acceptance, nor so much as provided; and since he will never punish Sinners by the mere Law
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or Covenant of Works, with the Punishment of a Resurrection of the Body, which were never threatned nor included in that Law or Covenant; we must conclude, according to the Representation of Scripture, according to the Rules of Justice, and the Reason of things, that there must be some other Covenant, some Covenant of Grace and Salvation, under which all Men are situated, and which has really been offer'd to all Mankind, either in clearer or in more obscure Notices thereof; such a Covenant, whereby the Resurrection of the Body to eternal Happiness, is the appointed Reward of those who receive this offer'd Salvation; and whereby the Resurrection of the Body to eternal Misery, is the appointed Punishment of those who refuse to comply with the Grace of that Dispensation under which they are placed, and neglect to receive this Salvation.

Thus I think I have proved it pretty clearly, at least to my own Satisfaction, that the Non-elect among Men are not predestinated to eternal Misery by any absolute Act of Reprobation, nor are they left in the State of fallen Angels or Devils, for whom there is no Saviour appointed, and who cannot have any reasonable Hope; but that there is a conditional Salvation provided for all Men, and offer'd to them in the Gospel, by the glorious All-sufficiency and Redundance of the Merit of *Christ*.

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The Doctrine of *Reprobation*, in the most severe and absolute Sense of it, stands in such a direct Contradiction to all our Notions of Kindness and Love to others, in which the blessed God is set forth as our Example, that our Reason cannot tell how to receive it. Yet, if it were never so true, and never so plainly revealed in Scripture, it would only be a Doctrine which might require our humble Assent, and our silent Submission to it, with awful Reverence of the Majesty and Sovereignty of the Great God. But it is by no means a Doctrine, in which we, as Men could or should rejoice and glory, or take pleasure in it; because it hath so dreadful an Aspect on far the greatest part of our Fellow-Creatures, consider'd as mere Creatures. Nor do I think the Blessed God would require us so far to divest our selves of Humanity, as to take a secret Satisfaction in the absolute and eternal Appointment of such numbers of our Kindred in Flesh and Blood, to everlasting Perdition: Much less should we make this awful and terrible Article a Matter of our publick Boast and Triumph, even if we could prove it to be revealed, but rather mourn for it.

And since there are so many Expressions of Scripture, that give us reason to think that *Christ* lived and died in some respects as a common Mediator of Mankind, tho' with a peculiar Regard to the Elect, methinks this Doctrine of the extensive Goodness of God,

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is a much more desirable Opinion, and should be more cheerfully received by us, as it is so agreeable to our Duty of Charity to all Men, and seems so necessary to us at present, for vindicating the Justice, Goodness and Sincerity of the blessed God, in his Transactions with Mankind.

When therefore I hear Men talk of the Doctrine of *Reprobation*, with a special Gust and Relish, as a favourite Article, I cannot but suspect their Good-Temper, and question whether they love their Neighbour as they do themselves. The Case is very different, when Saints are called in Scripture to *rejoice* in the publick Judgments of God, exercised upon the *antichristian* State, or upon the wicked Oppressors, and incorrigible Sinners of the World; for that is the Effect of God's Equity and Righteousness, as a wise and faithful Governor; but this would be an Instance merely of his dreadful Sovereignty and Terror, and hardly consistent with Goodness.

I would ask leave also in this place to enquire, what great Advantages can be derived to Religion or Christianity, by endeavouring to limit the Extent of the Death of *Christ*, and to take away all manner of Hopes, and Prayers and Endeavours from the Non-elect, Does the Doctrine of Election of Persons obtain any further Confirmation by it? No, by no means. Their Salvation is secur'd, whatsoever becomes of the rest of Mankind, whether

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ther they have any hopes or no. Does the Goodness and special Grace of God acquire any further Honours by this Limitation? No certainly. Divine Grace is perfectly the same toward the Elect, as tho' there were no other Person in the World. Are the Elect any way discouraged by it? Not in the least: But many Persons who are awakened to a Sense of Sin, and are seeking after *Christ* for Salvation, by this narrow Doctrine may be terribly discouraged from receiving his Offers of Grace, when they are taught to doubt whether there be any Grace provided for them, or whether *Jesus* be appointed to act as their Saviour. It may be a means to drive some poor Souls to despair, when they hear that unless they are elected, they may seek after Salvation by *Christ* in vain, for there is none purchas'd for them, not so much as conditionally: and it may tempt them to begin at the wrong end, and seek to pry into the Counsels of God, and enquire after what they can never know, *i. e.* their Election of God, before they dare trust in Grace, or submit to the Gospel of *Christ*.

Now if many Inconveniencies may arise from this Limitation of the whole Virtue of the Blood of *Christ* only to the Elect, and utterly secluding all the rest of Mankind; and if no valuable End or Advantage to Religion can be obtain'd by this narrow Opinion, **what should make Men so zealous to get the greatest**

greatest part of the World excluded utterly from all Hopes, and all Salvation?

I know there have been many Objections rais'd against this charitable Opinion of the Extent of *Christ's* Death in Books of Controversy ; but the two chief and most plausible are these, which I will endeavour chiefly to answer, and by these Answers lead the way for solving the rest.

Object. I. But may it not be said here, If there be only an *outward Sufficiency* of Salvation provided for the Non-elect, by a conditional Pardon procured thro' the Death of *Christ* if they should repent and believe, but no *inward Sufficiency* of Grace provided to enlighten their Minds, to change their Hearts, and enable them to exercise this Faith and Repentance, the Event will be infallibly and necessarily the same, and their Damnation as necessary and certain, as if there were no outward Salvation provided ; since they of themselves cannot repent, they cannot believe ; for by the Fall all Men are become blind in Spiritual things, and dead in Sin.

Answer. It is granted, that no Sinner will truly and sincerely repent and believe in *Christ*, without the powerful and effectual Influences of converting Grace ; and therefore they are called *Blind and Dead in Sin*, because God knows the final Event will be the same as if they

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were under a natural Impossibility, or utter natural Impotence. And for this reason the Conversion of a Sinner is call'd, *A New Creation; Being born again; Giving Sight to the Blind; or, a Resurrection from the Dead; And the Necessity of Divine Power to effect this Change, is held forth in many Places of Scripture.*

Yet we must say still, that Sinners are not under such a real natural Impossibility of repenting and believing, as tho' they were naturally Blind or Dead. 'Tis true, the *Blind* and the *Dead* have lost their *natural Powers* of Seeing and Moving; but when Scripture represents the Inability of Sinners to repent, or believe in *Christ*, by such Figures and Metaphors as Death or Blindness, it must be remember'd these are but Metaphors and Figures, such as the holy Writers and all the *Eastern Nations* frequently use; and they must not be understood in their literal Sense, as if Men had lost their *natural Powers* or *Faculties* of Understanding, Will, and Affections, which are the only *natural Powers* necessary to believe and repent.

Now 'tis plain that these *natural Faculties, Powers, or Capacities*, are not lost by the Fall; for if they were, there would be no manner of need or use of any *moral Means* or *Motives*, such as Commands, Threatnings, Promises, Exhortations; these would all be impertinent and absurd, for they could have no
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more Influence on Sinners, than if we command or exhort a blind Person to see, or a dead Body to rise or move ; which Commands and Exhortations would appear ridiculous and uselefs. And since the blessed God, in his Word, uses these *moral Means and Motives* to call Sinners to Repentance and Faith, it is certain that they have *natural Powers and Faculties* sufficient to understand and practise these Duties ; and therefore they are not under a *Necessity of Sinning*, and of being destroy'd, since there is nothing more wanted in a way of *sufficient natural Powers, Faculties, or Abilities*, than what they have.

All the other Impotence and Inability therefore in Sinners to repent or believe, properly speaking, is but *moral*, or seated chiefly in their Wills. 'Tis a great Disinclination or Aversion in these natural Faculties, to attend to, learn, or practise the things of God and Religion * ; and this holds them fast in their sinful State in a similar way, as if they were

* I grant this Inability to repent has been sometimes called by our Divines a *Natural Impotence*, because it arises from the original Corruption of our Nature since the Fall of Adam ; and in this Sense I fully believe it. But this *Spring* of it is much better signify'd and expres'd by the Name of *Native Impotence*, to shew that it comes from our Birth ; and the *Quality* of this Impotence is best called *Moral*, being seated chiefly in the Will and Affections, and not in any want of *Natural Powers or Faculties* to perform what God requires : And the Reason is plain, (*viz.*) That no new natural Powers are given by converting Grace, but only a Change of the moral Bent or Inclination of the Soul, a happier Turn given to our natural Faculties by the sovereign Grace of God and his Spirit.

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were blind and dead, and I said the final Event will be the same, *i. e.* they will never repent without Almighty Grace. And upon this account that strong and settled Inclination to Sin, and Aversion to God, which is in the Will or Affections, is represented in our own Language, as well as in the *Eastern Countries*, by Impotence or Inability to forsake or subdue Sin: As when a Drunkard shall say, *I had such a strong Desire to the Liquor, that I could not but drink to excess, I could not withhold the Cup from my Mouth:* Or when a Murderer shall say, *I hated my Neighbour so much, that having a fair Opportunity, I could not help killing him:* Or when we say to a Man of Fury in his Passion, *You are so warm at present, that you cannot see things in a true Light, you cannot hearken to Reason, you cannot judge aright, you are not capable of acting regularly.* And that this is the Manner of speaking in the *Eastern Countries*, is evident from the Bible, *Gen. xxxvii. 4. Joseph's Brethren hated him, and could not speak peaceably to him:* Yet you will grant all this is but *moral Impotence*, *i. e.* a very strong Inclination to Excess of Drink, or Murder, or Passion, or a strong Aversion to the contrary Virtues. Even in the things of common Life the *Can-not* sometimes signifies nothing but the *Will-not*, *Luke xi. 7. Trouble me not, my Door is shut, my Children are with me in Bed, I cannot rise to give thee;* *i. e.* I will not. And

And with regard to Faith or believing in *Christ*, our Saviour explains his own Language in this manner. In one place he saith, *No Man can come unto me except my Father draw him*, John vi. 44. And in another Place he charges the *Jews* with this as their Fault: *Ye will not come unto me, that ye may have Life*, John v. 40. So in the Parable one Excuse is, *Luke xiv. 20. I have married a Wife, and I cannot come*. All these Citations intend the same thing: their *Can-not* is their *Will-not*, i. e. 'tis the Strength of their Aversion to *Christ*, which is a *moral Impotence* or Inability to believe in him, and the Fault lies in the Will.

St. *Paul* speaks to the same purpose, *Rom. viii. 7.* where he shews, that 'tis the Aversion or Enmity of the Carnal Mind to God, which hinders it from obeying the Law of God, and at last he says, *it cannot be subject to it. The Carnal Mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be: So then they who are in the Flesh cannot please God.* The Fault still lies in the Will of sinful Man; and 'tis this makes it criminal, while it is not naturally impossible to be avoided or overcome.

And upon this account God is pleased to use *moral Means* and Motives, (*viz.*) Promises, Threatnings, Commands, &c. toward all Men, such as are suited to awaken their Hearts, and excite and persuade their Will to use

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use all their natural Abilities, to set their natural Powers or Faculties to work, to attend to, and learn, and practise Faith and Repentance; and 'tis by these very means God persuades his Elect powerfully to repent and believe. But when Persons will not hear, nor be influenced by these Motives, because of their strong and wilful Aversion to God and Godliness, their Crime is entirely their own, and their Condemnation is just. They have *natural* Powers or Faculties in them, which, if well tried, *might* overcome their *native* Propensity to Vice, tho' they never *will* do it.

If the great God, in a way of sovereign Mercy, gives some Persons superior Aids of Grace to overcome this moral Impotence, and conquer this Aversion to God and Goodness*; if he effectually leads, inclines, or persuades them by his Spirit to repent and believe in *Christ*, this does not at all hinder the others from exercising their natural Powers of Understanding, and Will in believing and repenting.

Nor

* Whether the Spirit of God effectually persuade the Will to repent and believe in *Christ*, by immediate Influence upon the *Will* it self, or by setting the Things of the Gospel before the *Mind* in so strong a Light, and persuading the Soul so to attend to them, as shall effectually influence the *Will*, this shall not be any Matter of my present Debate or Determination; for in both the Event and Consequences are much the same: There is no new natural Power or Faculty given to the Soul in order to Faith and Repentance, but a divine Influence upon the old natural Powers, giving them a new and better Turn.

Nor can any thing of their Guilt and wilful Impenitence be imputed to the blessed God, who is Lord of his own Favours, and gives or with-holds where he pleases, and *who shall say to him, what dost thou?* Why should mine Eye be evil toward my Neighbour, because the Eye of God is good? Or what Pretence have I to charge God with Injustice, when he does more for me than he is bound to do, tho' he does more for my Neighbour than he has done for me?

Let this then be constantly maintain'd, there is a *natural, inward Sufficiency* of Powers and Faculties given to every Sinner to hearken to the Calls and Offers of Grace and the Gospel, tho' they lie under a *moral Impotence*; and there is an *outward Sufficiency* of Provision of Pardon in the Death of *Christ*, for every one who repents and accepts the Gospel, tho' Pardon is not *actually* procured for all Men, nor secured to them. And thus much is sufficient to maintain the Sincerity of God in his universal Offers of Grace thro' *Jesus Christ*, and his present Commands to all Men to repent and trust in his Mercy; as well as to vindicate his Equity in the last great Day, when the Impenitent and Unbelievers shall be condemn'd. Their Death lies at their own doors, for since there was both an outward and inward Sufficiency for their Recovery, the Fault must lie in their own Free-will, in their wilful Aversion to
God

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God and *Christ*, and his Salvation. I think this Distinction of *natural and moral Power and Impotence*, will reconcile all the various Expressions of Scripture on this Subject, both to one another, as well as to the Reason of things, which can hardly be reconciled any other way.

Object. II. Suppose the Non-elect are not debar'd from this Salvation, by the want of *natural Powers sufficient* to receive and accept it, yet since the great God foresees this their Aversion to Repentance and Holiness, and foreknows they will never accept the Salvation of *Christ*, and that as certainly as if they had already renounced it; does not this future Certainty of the Event lay an effectual Bar against their believing and accepting it? For if they should repent and accept, it would contradict the Foreknowledge of God.

We enquire also further, Can his Offers of Grace be sincere to Persons whom he foresees will certainly reject it? What are these Offers but Delusions of their Hope, and appointed Aggravations to increase their Guilt; since God certainly knows these Offers of Grace will be abused only to sinful Purposes?

Answer. I. As for the first Part of this Enquiry, if we will give our selves leave to think impartially upon the Case, we must agree, that the mere Knowledge of any Event, without

without any real Influence from the Power that knows, does not make the Event necessary, whether it be *foreknown* or *after-known*. If I foreknow the Sun will rise to-morrow, that has no more Influence on the Sun's rising than my After-knowledge that it rose Yesterday.

Now the great God, among his unsearchable Powers and Perfections, has a Knowledge of the Agency of free Causes, as we have of necessary Causes: And as he has a full View of all concomitant Circumstances, he hath a way to foresee Events in their contingent Causes, (such as the Free-will of Man is) as well as we have a way by Reason to foresee many things in their necessary Causes. It is certain he does foreknow the future contingent Actions of Men, even their wicked Actions, because he has foretold a multitude of them in the Bible; and 'tis granted, that from his Fore-knowledge of any future Event, we may infer the *consequential* Certainty of it, because his Fore-knowledge cannot be deceived; yet this does not at all prove his *antecedent* Determination of it by any Decree, nor his Influence upon it: Neither can we infer from God's mere Foreknowledge, that there is any *natural Necessity* of the Event, since the Causes are but *contingent*, such as Man's Free-will. The Distinction between the *Certainty* of a future Event, with the *consequent Necessity* of it,

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it derived from God's Foreknowledge and the *Antecedent Necessity* of it derived from the *Nature of things*, or from God's actual Predetermination of it, sufficiently solves this Difficulty. The first may be where the second is not.

Anfw. 2. We have reason to believe, that the Gospel is never sent, nor the Proposals of Salvation made to any People, City, or Nation, where God foresees there are none at all that will accept of it: Now in the way of God's Government of this World, he deals with Mankind as a Number of free and moral Agents, and publishes and offers sincerely his Benefits to Men in general, promiscuously to the Elect and the Non-elect: And while by these same Proposals, Means, and Motives he effectually and powerfully gathers his Elect out of the World, he gives sufficient Encouragement to all Sinners to accept the same Grace. God's secret Foreknowledge of those who will not accept it, is by no means a sufficient Reason to prevent or forbid the general Offers of his Grace to them, because the Design of his Government is to treat Mankind as reasonable and moral Agents.

Anfw. 3. There may be valuable and unknown Ends and Purposes in the Government of God, attain'd by his sincere forbidding Sin to Creatures, whom he knows re-
solved

solved to practise it; and by his sincere Commands of Duty to Creatures whom he knows resolved to neglect it; and that without any real Injury or Injustice done to the Sinner. The Wisdom, Holiness and Dignity of his Government must be maintain'd in all the just Appearances of it, tho' Sinners will rebel against it; for the Honour of Divine Government in the Authority, Wisdom and Holiness of it, is of much more Importance than the Welfare of ten thousand of his Creatures. *Let God be true, saith the Scripture, tho' every Man be a Lyar.* Let God appear sincere and wise, glorious and holy, tho' every Man should turn Rebel. God may wisely and sincerely publish the Doctrines of Salvation with sufficient Light and Evidence about them, to those who he knows will not believe them: He may wisely and sincerely offer Grace and Salvation to those who he foresees will refuse it.

Would it be an Act of Folly or of Injustice, or of Untruth or Insincerity, in a wise and good Man, to give forth his Commands to ten Children, tho' by all present Appearances, his great Wisdom and Sagacity foresees that seven of them will disobey him, and only three comply? Should he not approve himself to the World in doing what is wise and good, and in maintaining his Parental Character with Honour, tho' some of his Sons neglect their filial Duty? Hereby also

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he gives his three obedient Children an Opportunity to shew their Duty and Love, tho' the other seven will take occasion thence to discover their Rebellion. The great God, in his Government of the World, conducts his unsearchable Affairs by such general Laws and Rules, as is most for his Honour ; and neither his Holiness nor his Goodness make it necessary for him to change this his wise Conduct, tho' he foresees many of his Creatures will grow worse instead of better by it.

Ans. 4. Whether or no we can guess at any of the Reasons of God's Government or Conduct in this thing, yet the matter of Fact is certain, and beyond all dispute. God has acted in this manner, and does act thus in many instances: He sent his Gospel to the *Jews* by his Son *Jesus*, tho' he foreknew, and even foretold by his Prophets, that the *Jews* would reject the Gospel, and murder the Divine Messenger. He gave his Word of Warning, his Call to Repentance and Righteousness, to be preached by *Noah* to a wicked World, for one hundred and twenty Years, tho' he foreknew that very few would be reform'd by *Noah's* Preaching ; and he told *Noah*, that at the end of those Years he would bring a Flood over the World to destroy the wicked Inhabitants of it, who would not be reformed. Again, when he put *Adam* and *Eve* into Paradise under the

Law

Law of Innocency, and forbid them to eat of the Fruit of the Tree of Knowledge, we also believe he foreknew that *Adam* and *Eve* would eat this Fruit, and disobey their Creator ; and yet he wisely forbid them to eat it. Now since we know that a just God hath in fact done these things, we must confess there cannot be the least Injustice in them.

Nay, we may go a Step farther in these matters of Fact. God has actually sent his Son and his Gospel with Miracles and Divine Evidence, where he knew they would not be received, or at most by a very few, that is, to *Chorazin*, *Capernaum*, and *Bethsaida* in *Galilee* ; and yet he never sent this Gospel, with such Evidence, to *Tyre* and *Sidon*, to *Sodom* and *Gomorrhah*, where *Christ* tells us, it would have been received, and the Inhabitants *would have repented in Sackcloth and Ashes*, Matth. xi. 21. we are sure there is nothing unjust in all this Transaction, because we know God has done it, *who is righteous in all his Works, and holy in all his Ways*.

Let us then content our selves with knowing the things that make for our own Peace, and humbly submit to the wise and gracious Government of God, for our own eternal Happiness, tho' we cannot enter into the impenetrable Secrets of his Counsel, nor solve all Difficulties therein, because our short and narrow View of things cannot comprehend them ; And yet, at the same time, if we can,

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by our Reasonings according to Scripture, cast any happy Gleam of Light into these Darknesses of Providence, whereby any Honour may be done to God, any Imputation of Injustice taken off from his Conduct, any Scruples of Mankind satisfied, and any angry Contentions removed; it is neither unlawful nor improper to attempt and seek after such Advantages: And with this View and Hope I would propose the three following *Questions*.



QUESTION



QUESTION XIV.

Can the different Opinions of Christians, concerning the Operations of Divine Grace on the Souls of Men, be reconciled?

THE Corruption and Degeneracy of Mankind, by the Fall of *Adam*, is generally and truly supposed by our Protestant Divines, to be so great and universal, and their Weakness or Impotence to change their own sinful Natures into Holiness, is so evident, both in the Discourses of the sacred Writers, and in the Experience of Men, that it is agreed among most or all of them, there is a Necessity of some Aids of Divine Grace towards our Recovery; and that not only to provide, by proper *outward* Means, such a Salvation as may be answerable to the Miseries we labour under, and to propose it *outwardly* and plainly in the Gospel, but the best of us stand in need, in our fallen State, also of some further Favour from Heaven, some *inward* Assistances and Influences of the Grace of God and his Spirit, in order to restore us from the Ruins of our Fall by Re-

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penitance, and to enable us to accept of the Salvation which is procured by our Lord *Jesus Christ* the Mediator.

There have been some Writers indeed, who call themselves *Christians*, who suppose nothing else is necessary, in order to the Recovery of fallen Man, where the Gospel is preached, but the mere *outward* Proposal of this Gospel, and the Representation of the Readiness of God to pardon the Sins of those that repent and believe, together with all the Motives of Hope and Fear, &c. which are made use of in the Bible, to awaken and excite Sinners to return unto God. They imagine, that the Providential Disposal of the *outward* Circumstances of Men, by their enjoying the Benefit of a pious Education, or their sitting under a useful Ministry, or the Advantage of having good Company frequently to converse with, and religious Books brought in their way, with Opportunity and Leisure for Reading, &c. are abundantly sufficient *to turn them from Darknes to Light, and from the Power of Satan unto God*, to renew them unto Holiness, and to make new Creatures of them, fit for the Business and Blessedness of Heaven. Now these kind Providences are what they call *the Grace of God*, and the only Grace they will allow to be necessary to our Salvation.

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This was the most common Sentiment of the ancient *Pelagians* *, who gave so much trouble to the Churches of *Christ* in early times; and which occasion'd the Labours of *St. Augustine* to be much employ'd in the Refutation of their Errors: Afterward they allow'd some Illumination of the Understanding by Divine Grace.

But I fear those who embrace the *Pelagian* Doctrines, have too little regard to the Language

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* It is pity the profess'd Disciples and Followers of the Religion of *Christ* should have been divided into so many different Opinions, and thereby given occasion to distinguish them by so many different Names, which are chiefly derived either from their several Tenets, or some Practice of their Forefathers, or from some signal Writers who espoused, defended or propagated those different Sentiments. I could wish with all my Soul that they were all of one Opinion, and all confined only to the single Name of *Christians*, which was given them first at *Antioch*, to distinguish them from *Heathens*, *Jews* and *Infidels* of every kind. But since there are such Multitudes of different Sentiments among them, and in writing Controversies one cannot conveniently use a long Periphrasis to describe each of them, sufficient to distinguish them from the rest, we are constrain'd to make use of those Names by which they have either distinguish'd themselves, or the World hath distinguish'd them, such as *Pelagians*, *Strict Calvinists*, *Arminians* or *Remonstrants*, and *Moderate Calvinists* or *Reconcilers*.

But here let it be observed, that the most rigid *Calvinists*, who pretend to carry the Doctrines of Divine Grace to the greatest height of resiftless and sovereign Efficiency, and the *Pelagians*, who generally reduce it to the lowest degree; *i. e.* to mere favourable outward Providences, are counted the two Extremes in this Controversy about Divine Grace: And between these two there are almost as many Degrees and Classes of different Sentiments, as there are Writers. Some of them approach a little nearer to the one side, and some to the other: And it is not fit that any Persons should be comprehended under any of these Names, but which they themselves allow or chuse, according as they come nearest to the Opinions of this or the other Party.

of Scripture, which speaks so much about the Power or Grace of God, and the Operations of the Spirit of God, in *giving us a new Heart, creating a clean Heart in us, enlightning our Minds, converting our Souls, or turning us to God, and creating us a-new after the Image of God, working in us both to Will and to Do, &c.* Whereby some inward and effectual Operations of Divine Grace, upon the Minds or Hearts of Men, are so plainly express'd, that even the *Remonstrants* or *Arminians* themselves, I think, in all their Ranks and Classes, suppose some such inward Workings of the Grace of God upon the Heart; because so many Texts of Scripture can never be otherwise interpreted, without an unreasonable Force put upon them. Yet I think it must be acknowledged, that these last-named Writers allow these inward Operations of God, to go no farther than to render Men salvable, and to leave the Powers of Men in a State of Indifference, to convert and turn themselves to God, but not effectually to secure their Salvation; of which I shall speak more immediately.

Among those who admit of Divine Grace to operate inwardly on the Minds and Hearts of Men, there have been several different Opinions *what this Grace is, how far it reaches, and how much of it is necessary* towards the Recovery of Man.

But

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But before I represent these several Opinions, I would lay down some general *Propositions*, which I think may be assented to by most or all of them, and exhibit them as a Medium of Reconciliation to one another: and I shall rejoice, if I may be so far favour'd of Providence, as to convince them how their several different Sentiments may all be tolerably reconciled to these general *Propositions*, and thereby take away a great deal of that noisy Controversy which has unhappily perplexed the Church of *Christ* upon this Subject.

Prop. I. God has provided a glorious Salvation for fallen Men by *Jesus Christ*, which is sufficient for all Men in its own Nature, and shall be certainly effectual to all that are willing to accept of it upon his appointed Terms, or in his own appointed Way, *i. e.* in a Way of Repentance for Sin, Renewal unto Holiness, and Faith or Dependence on the Mercy of God thro' *Jesus Christ*.

Prop. II. Since God has made so glorious a Provision for the Recovery of Mankind, he will not leave it to mere Chance and Uncertainty, whether any Person shall repent and accept of this offer'd Salvation or no; lest, thro' the universal Depravation and wretched Obstinacy of Men, his own gracious Counsels for our Salvation should be frustrated,

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frustrated, and the important Labours and Sufferings of his Son be sustain'd to no saving Purpose, and render'd almost useless to the World.

Prop. III. There is no way, which I can conceive of, how God should secure or ascertain the Salvation of any in *general*, or make it sure even to his own Foreknowledge, unless it be some way or other ascertain'd, which *particular* Persons shall accept of this Grace and Salvation.

Observe, I do not here go so far as to say, the Salvation of those particular Persons should be made *necessary* by any such absolute Decree, or such irresistible Influences as some have asserted; but it must some way or other be made certain to the Foreknowledge of God, that such particular Persons shall be saved; for if it be left at utter Uncertainty as to every Individual, how can it possibly be known that any Individuals at all shall be finally Partakers of it?

Prop. IV. God will magnify his Grace in the Salvation of all those who are saved in such a manner, that every one shall acknowledge his own Salvation perfectly owing to the Divine Mercy; and that none shall have any Cause or Occasion to glory in himself, but shall confess to the Glory of Divine Grace, that it is *Grace* that is the supreme and the chief

chief Cause that has made him to differ from others. Without this there could not be an holy Harmony and Concert among all the saved Number, in their Songs of Praise to God and their Saviour; *Not unto us, O Lord, not unto us, but to thy Grace be all the Glory:* Nor indeed could any tolerable Interpretation be given to many Scriptures, which humble the Pride of Man, by ascribing all to God.

Prop. V. How much soever the blessed God may design to manifest and magnify his free and sovereign Grace towards sinful Men, yet in every Step of his Proceedure he will maintain such an invariable Regard to his Equity, as Governor of the World, that he will never exercise his Grace in such a manner as to take away the necessary Regards and Honours due to his governing Justice. The Great God has given Man an understanding Mind to distinguish between Good and Evil, and a Freedom of Will to chuse one or the other, and ordain'd him to be always, and in all Circumstances, a proper Subject of his moral Government. And he has determined and resolv'd in Righteousness to manifest himself at last as a Judge, and *render to every one according to their Works:* And therefore he will maintain this righteous Design of his Government, to make the eternal Rewards and Punishments of Men to depend on what they themselves have freely chosen, whether

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whether it be good or evil : Nor will he ever do any thing inconsistent with this his glorious and universal Design, as a righteous Governor and Judge of his Intelligent Creatures,

Prop. VI. Therefore when Divine Grace operates upon the Minds or Wills of Men, in order to their Conversion and Salvation, it is generally done in such a soft, gentle and connatural manner, that does not put any Violence upon the Faculties of the Soul : But for the most part, the Grace of God, and his Holy Spirit, seem to operate insensibly, as tho' our own Faculties wrought this of themselves, and without any strong, certain, and evident Notice, that it is the Operation of any Spirit superior to our own : And yet, by the blessed Effects of our Conversion and Sanctification, compar'd with the Records of Scripture, we certainly infer it must be by virtue of some Divine Influence received from above, that the Glory may be given unto God and his Grace, as the supreme Cause of our Salvation.

Now if all the particular Opinions of Parties, about the Methods and Degrees of the Exercise of this inward Grace towards the Salvation of Men, may be pretty well reconciled to these Propositions, I do not see any sufficient Occasion for such very noisy and angry Contests as have been found in the
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Christian Church upon this Subject; since they agree in these most necessary and most important things which relate to the Honour of Divine Justice, and Divine Grace, as they are represented in Scripture; tho' perhaps there may remain some particular Texts and Expressions of Scripture, to which it may be hard to reconcile the Contenders on either side.

However, since I think these Propositions contain the most important Sense and Design of the Revelations of Scripture on this Subject, and I am persuaded they may be solidly maintain'd and defended by Scripture, and Reason, and Experience, I hope we shall be able to shew, that all the different Schemes are consistent, in some measure, with these Propositions.

Let us now recount the three chief Sentiments of Men under the several Letters of the Alphabet, *A*, *C*, and *R*, for the sake of better Distinction.

C imagines Mankind to be so entirely and universally corrupted by the Fall, and impotent to all that is good, the Mind to be so blind, the Will so perverse, and the Affections set upon carnal Objects with such Obstinacy, that there must be an immediate Operation of God, by his Grace, in a Physical or Supernatural Manner, on all the several Powers of our Nature, to rectify them, and make them capable, willing and fit to be
Partakers

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Partakers of this Salvation. He supposes there must be special, efficacious, and irresistible Influences of the Holy Spirit on the Mind or Understanding to enlighten it, to see and discern Divine Things in their Beauty and Excellency, which they can never see without this sovereign Influence; there must be an immediate, effectual, and irresistible Operation * on the Will and Affections, to give them a new Bent or Bias, and an effectual Turn from Sin and the Creature, to God and Holiness: And that this Habit or Principle of Divine Grace must not only be wrought into the Soul as a new Habit or Principle, but it must be maintain'd every moment by the same effectual Influences of Grace, and it must be entirely awaken'd and excited into Exercise in this manner, in every good Thought, Word or Deed: For he thinks such Scriptures as these require it, (*viz.*) *We are not sufficient of our selves to think any thing, but our Sufficiency is of God. We are dead in Trespases and Sins. We are alienated from the Life of God thro' the Blindness of our Hearts. That which is born of the Flesh is Flesh, and the Works of the Flesh they do: They that are in the Flesh cannot please God: We must be born of the Spirit, or we cannot see the*

* Tho' some of this Class of Writers use the word *Irresistible*, yet others of them dislike it, because the Subjects of this Grace may and sometimes do resist the Operations of this Grace and Spirit for a considerable time, but at last it must overcome; and therefore they rather chuse to call it *Insuperable*.

the Kingdom of God. Without Christ we can do nothing. No Man can come unto Christ unless it be given him of the Father, or unless the Father draw him. Faith is the Gift of God. Our good Works must be wrought in God, or Thou, O Lord, hast wrought all our Works in us. We must be born again. We must be new created unto good Works. We must be quickened or raised from the Dead. 'Tis God that worketh in us both to Will and to Do, of his own good Pleasure, &c. And many other such Scriptures which express the Insufficiency of Man, and the all-sufficient and sovereign Grace of God, in the highest and most exalted Language.

*A renounces and disclaims utterly this Opinion of C, because he supposes it to be inconsistent with the *Fifth Proposition*, or God's moral Government of the World: For, saith he, If Mankind be so utterly destitute of all Power whatsoever, to repent and accept of Divine Grace; and if it is God himself, who, by immediate Physical or Supernatural Influences, does irresistibly work in every good Christian, a Principle of Repentance and Holiness, by a sovereign and effectual Turn and Bias given to their Wills, and moves them to every Act of Duty, by Sovereign, Physical, or Supernatural Impressions; then Men are no longer moral Agents, and the Freedom of their Wills is lost in a kind of necessary Mechanism. They are acted and
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moved like so many Puppets, thro' the several Services and Stages of human Life, and carried on to their own Happiness in Heaven, with such a Force or Power, and Necessity, as takes away the very Nature of Virtue or Piety, or any moral Goodness, and does not leave so much as any Act of Obedience in their own free choice. This seems, says he, to disappoint the Blessed God of the Glory of his righteous Government, and of the Honour due to his rectoral Justice, in the Distribution of Rewards and Punishments.

This insuperable and over-swaying Grace, says he, seems also to run counter to many of those Scriptures which represent this moral Government of God, as carried on by rational Means, Arguments and Motives, drawn from the Excellency of Religion, and from the Fear and Hope of Rewards and Punishments, by which the Holy Scriptures are perpetually addressing the Consciences of Men: For if this be indeed the Case, (saith *A*) Men have no more real Freedom than so many wooden Images, actuated, impelled, and moved onward to the several Ends which the Maker of them design'd. Now it can be no Pleasure nor Glory to the All-wise, All-righteous, and Almighty Being, who governs all things, to reward such Creatures of Mechanism with Happiness in another World: Nor will the Honour of his wise and righteous Judgment be manifested by such a Conduct.

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On the other hand *C*, who persists in the Truth of this *Fifth Proposition*, and of God's moral Government, still pretends that the Wills of Men, tho' sway'd by irresistible Grace, are yet truly *free* in every good Work, because they still feel in themselves, a *Spontaneity* or *Willingness* to repent or obey, when God works thus powerfully upon them; tho' they confess they have not the *Freedom* or *Liberty* of chusing and refusing, because the Grace is, and must be, irresistible or insuperable, and efficacious. Thus 'tis plain *C* is desirous to maintain all the *Six* foregoing *Propositions*, and thinks his Scheme is consistent with them; and perhaps it might be so deemed, as he thus defends and explains himself.

But *A* is by no means satisfied with this sort of Solution of the Difficulty, this sort of Freedom which admits not the Will of Man to chuse or refuse Compliance with the Operations of Grace: For 'tis plain, saith he, in this Case, the Persons who are so irresistibly moved to Repentance and good Works, may have a sort of supposed Consciousness of their Freedom all the way, because they feel themselves made willing; but 'tis a mere mistaken Supposition, for they are no longer free Creatures, because this very Willingness is powerfully imposed upon them, and they cannot withstand it.

Therefore *A* is resolved to avoid all these Inconveniencies, and on this account he sup-

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poses,

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poses, that both in the first Conversion of the Soul, and in all future good Actions, God has no farther hand than this, (*viz.*) First, that he forms the Nature and Temper of every Man, with all his Intellectual and Animal Powers, a knowing Mind and Free-will; that then he, by his Providence, brings them to the Hearing and Knowledge of their own miserable State by Nature, and the way of Salvation, by hearing or reading of the Gospel of *Christ*; that he secretly and gently, by particular Occurrences of Life, and by the insensible Motions of his own Spirit, sets before Men the things of *God*, and *Christ*, and *Eternity*, with all Motives proper to affect and persuade them; that he strikes some supernatural Light into their Understandings, and he allows some suasive or moral Influences or Touches of the Grace of God, upon the Will of Men, so far as may relieve them against the too powerful Opposition of corrupt Nature, and render Repentance and Conversion easier, and more practicable: And he maintains also, that without these Assistances fallen Man would not repent and be converted; and 'tis found among his Expressions, that *Grace is absolutely necessary to our having sufficient Power to do good, and to perform every Act of Piety* *.

But

* See the Remonstrances made by those who opposed the Synod of *Dort*, whereby they plainly distinguish their Opinions from the *Pelagians*, and use this Language which I have

But after all this Grace, *A* leaves Men in a State of indeterminate Doubt and Indifference, whether they shall be finally persuaded to Repentance or no: And this is the Point of Controversy between the Disputants on this Subject. This *A* maintains, that Grace leaves the Heart of Man still in a sort of *Equilibrium*, or wavering Balance and Uncertainty, to determine entirely for its self, whether it will receive the Gospel or not, except perhaps in some very extraordinary Case, as *Paul*, and some of the Apostles, &c. who seem to be converted at once. And in short this is the chief Centre or Hinge whereon the Debate between *A* and *C* turns.

And yet *A* supposes still his Doctrine is very consistent with all the *Six Propositions*, and particularly with the *Fourth*, which ascribes the Conversion and Salvation of Men so entirely to Divine Grace, as the supreme Cause: For, saith he, all the Scriptures which ascribe our Repentance and Conversion to Grace, are always supposed to speak in a Consistence with God's moral Government over free Creatures, which many other Texts assert and maintain: And therefore those Expressions of Grace must be interpreted with some Limitation.

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have here represented. I wish all those Christians in our Age and Nation, who profess to follow the Opinions of the *Religionists*, did but come so near to the Doctrines of Scripture, as the Phrases and Expressions of these Men import.

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A thinks fit to add also, that he gives a fair Exposition of the Scriptures, which ascribe our Salvation to the Operations of Grace, because Grace has the chief hand therein; and without these various and necessary Operations of Grace, sinful Man never would be converted and saved. Some of the profess'd Partisans of *A* have thus expressed themselves*.

R, who cannot intirely approve of the Opinion of *C*, for the Reasons which *A* has given, yet is as much displeas'd with *A*'s Opinion, notwithstanding all the Excuses he has made; because he fears, it seems, to contradict many of those express Scriptures which ascribe the Conversion, Sanctification, and Salvation of Men, so powerfully, and plainly, and certainly, to God, and his Spirit, and his Grace: And therefore he chuses another Sentiment, which he thinks may reconcile all these Difficulties; for he supposes his Opinion to be more obviously and evidently consistant with the *Six Propositions* before

* In representing the *Calvinist* and the *Arminian* Schemes here, I am not sensible that I have ascribed any one Opinion to either of them, but what I am supported in by *J. Calvin* and *F. Turretine* on one side, and by *Ph. Limborch* and the *Remonstrants* at the Synod of *Dort*, on the other side.

I grant it has been too often the Practice of Controversial Writers on the *Calvinist* side, to represent the *Arminians* in the *Pelagian* Form; and the Writers of the *Arminian* Party have again represented all the *Calvinists* in the Form of *Supralapsarians* and *Antinomians*: But this is the way to widen the Divisions of the *Christian* World, and inflame the Spirits of Men against their Brethren, and not to reconcile them, which *R* has here attempted to do.

before laid down, and to be much more agreeable to all the Expressions of Scripture, which are urged both on the side of *A* and *C*: And on this account it is more happily suited, saith he, to ascribe to free Grace its full Glory, as well as maintain the Honours of God's moral Government.

R's Opinion therefore is this: He supposes that the Fall of Man has so perverted his natural Powers, that inward effectual Grace is necessary to save him; but that the Will of Man, both in its first and general Turn from Sin to Repentance and Holiness, as well as in all future Acts of Obedience, maintains its own Liberty, as a *Power free to act, or not to act*: And that it shall never be thus sovereignly, entirely, and irresistibly moved by God, the all-wise Governor of Mankind, as *C* imagines. But that, tho' there are some powerful Divine Influences, both toward the *Mind* and the *Will*, without which the Man would never repent and be saved, yet the *Will* is still a free Faculty, and as such is the only proper Subject of moral Government; and therefore its *Freedom* to chuse Good or Evil, must be always finally left to its own Determination, without which there would be no Vice or Virtue, nothing proper for Reward or Punishment, nor for any moral Subjection to a wise and righteous Creator and Governor.

But since *R* believes the Doctrine of particular Persons elected to Salvation, he goes a

middle way to secure the Salvation of *Christ* to the particular Persons design'd, *viz.* R supposes, that Divine Grace strikes such a new and perspicuous Light into the Mind or Understanding by supernatural Influence, and sets the great things of the Gospel and Eternity in such a powerful and bright View before the Soul, as fully convinces the Judgment, and such as God knows will effectually and certainly persuade the Will, and all the following Powers, to comply with the Proposals of Grace, both in the first actual Turn of the Heart or Conversion, as well as in all future good Actions: And as he *knows* it will have this *certain* Effect, so he *designs* it shall.

Thus, says he, the Will of Man is left to enjoy its own natural Freedom, and to chuse or refuse Piety and Happiness. God, by a Knowledge and Foresight of all the Natures and Tempers of Men, and all the Events of things, and by concurring thus far by the Operations of his Spirit of Grace, he does that by his Grace which he is *certain* will issue in the Accomplishment of his own gracious Designs; and yet he does not make it *necessary* by any absolute Physical Influence. He chuses some Men to Repentance and Salvation from the beginning, he forms their natural Powers, and he disposes of their providential Circumstances in Life, so as he foreknows will answer his gracious and eternal Purposes;

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lumination on the Soul, on purpose to produce this Divine Change on the Will; and he foreknows certainly, and designs that it shall produce it, tho' he does not make it necessary and irresistible. The great God may properly be said to *convert the Soul, to change the Heart or the Will, to regenerate the Man, to create a new Nature within, and to save a Sinner*, when he strikes such a supernatural Light into the Mind, as he certainly knows and intends shall finally prevail over the Will by *moral Influence or Persuasion*, tho' not by *Physical Necessity, or any overpowering Force, and absolute Determination* *.

Thus, says he, Divine Grace has its compleat Honour, for it is the first and supreme Mover in Conversion, and without it no Man would repent or turn to God; and hereby also, God has all the Honours of his own Government, in a moral way, over Creatures that are endued with Freedom of Will to chuse or refuse their own Happiness.

If I were to give my Sentiments in the matter, I must confess I should like the Opinion of R best, in as much as it happily secures

* Whereas some call this Grace *irresistible*, and some prefer the word *insuperable*; R rather chuses to call it *effectual*, which is a Scriptural Term; and *victorious*, which is favour'd by *Matth. xii. 21*. *Christ shall bring forth Judgment unto Victory*; which is interpreted, that he shall bring forth the Knowledge of his Gospel unto Victory over the Nations: Or it may be explain'd, He shall bring forth the Judgment of the Mind finally to a Victory over the Will and Affections, which is a very near Allusion, if not the true Interpretation of the lace.

cures and confirms the Salvation of such particular Persons as God has chosen, without making Machines of them; for tho' *R* allows the Grace of God to enlighten the *Mind*, so far as shall *certainly* gain a Victory over the *Will*, and persuade it to repent, believe, and obey God, yet he supposes the *Will* is left still in its native Freedom, which cannot be constrain'd, or absolutely and necessarily determined in its Acts or Volitions, even by any Ideas or Perceptions of the *Mind*, and he allows them only the moral Force of Motives to persuade the *Will*: Thus the full Honour of Divine Government, in all the moral Views of it, is sufficiently maintain'd, as well as the proper Freedom or Liberty of the *Will* of Man; and God bestows Salvation finally on those only who are persuaded to repent and accept of it. And herein lies the Glory of God's moral Government, that he distributes Rewards or Punishments, according as Men chuse or refuse Good or Evil.

But I think there might be a little Improvement made to the Sentiments of *R* thus. Is there not a great Distinction to be made between the Habit or the Principle of Holiness in the Heart, and the Acts or Exercises of it in the Life? It is certain, there are, or may be, *infused Habits* or *Principles*, as well as *acquired ones*. The Apostles had a Habit of talking *Hebrew* or *Syro-chaldaic* as their Native Language, which was *acquired* by Learning

ing from their Childhood; but they had an *infused Habit* or *Principle* of speaking other strange Languages, given them by the supernatural Power of God or his Spirit, at the Day of *Pentecost*, which they exercised immediately with great Freedom, as related in *Acts* ii.

Now since there may be Habits or Principles of Faith, Repentance and Holiness, infused or inwrought immediately by Divine Power and Grace, prior to all Acts or Exercises thereof; why may we not suppose, that besides the Principles of Light infused into the Mind, whereby the Judgment is convinced, there is an infused Principle of Holiness also form'd or inwrought in the Soul, in a Physical or Supernatural manner, by the Spirit or Grace of God, which may excite and influence the Will in its Acts or Volitions, but not constrain it? I mean, why may not the Divine Power, which formed the Soul, give it a Propensity or habitual Inclination to what is good, like that which *Adam* had the first moment of his Creation, tho' in a lower Degree? This is part of the Image of God which he had at first, and which is now to be renewed in Man: And as this Principle was an infused Habit in *Adam*, why may it not be so in every true Convert now? And further; as this did not necessitate the Acts of the Will, even in the day of Innocence, so neither doth it now; but only gives it a Disposition toward actual Repentance and Obedience,

ence, Faith and Holiness, at proper Occasions: And I think this may very well be called *new Creation, Regeneration, or Resurrection from the Dead*, in the Scriptural Sense.

I do not see that this Concession destroys the moral Government of God over Man now, any more than it did over *Adam* in his Innocence, and especially since all moral Government hath its special Regard to the *Actions* wrought by the Soul, rather than to the *Habits or Principles* which are in it; Principles and Habits neither are nor can be directly under the Command of the Will, as all actual Volitions or Actions are, which are therefore most properly subject to moral Regulations.

I think all the rest of *R's* Sentiments may stand just as he has proposed them.

I acknowledge, that there are several Texts of Scripture, which, in their literal Sense, seem to speak the Language of *C*, wherein the Ruin of our Nature, and its Impotence to all that is good, is set forth in its strongest Light, by the Metaphors of *Blindness* and *Death* in Trespasses and Sins: And the Sovereignty of Divine Grace is described in its brightest, and most sovereign and insuperable Influences. But still I cannot help querying, as both *A* and *R* do, whether this literal Sense of those Words, this absolute and necessary Determination both of the *Mind* and *Will*, and all the Powers of Man in its first Conversion, and in all future good Actions, does
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not detract too much from God's moral Government of the World? And whether all these Metaphors and Emblems, and bright Representations of Scripture, may not be sufficiently interpreted in plain Language, and their proper Sense, according to the Explication of the Grace of God, and its efficacious Influences, which *R* has made; especially if we take in the almighty Infusion of a supernatural Habit of Holiness; always remembering that *R* allows the Divine Influences on the Mind to be so great, as he knows will certainly persuade the Will to repent and accept of Grace, and designs that it shall have this Effect, tho' not in a way of resistless Force and Necessity. And why may not this sufficiently answer those Scriptures which assert God's *working in us both to will and to do of his good pleasure?*

On the other hand, I question whether the Opinions of *A* have ever been easily and plainly reconciled with such a multitude of Scriptures, which the Followers of *C* produce in the Defence of their Opinions concerning Divine Grace.

However it be, I think the Sentiments both of *A*, *C*, and *R*, may, in some tolerable measure, be reconciled to all the *Six Propositions* I laid down at first; at least they all declare they design them to be so; tho' perhaps some of them are more easily and happily suited to some of these Propositions, and others

others do best consist with the rest of them. Thus much for the first Part of this Discourse.

A further Principle of Reconciliation between *A*, *C*, and *R*, is now in my thoughts, and 'tis this :

Let us enquire whether the Sentiments of *A*, as well as of *R* and *C*, do not imply and suppose the certain Designation of certain Persons to a final Salvation; and consequently whether *A* has any reason to cast any Reproaches upon the Doctrine of *particular Election* and *special Grace*, since his own Sentiments will lead very nearly to the same Doctrine. This will appear by the following Steps of Enquiry.

1. Doth not *A* suppose, that the Providential Transactions of Divine Power and Grace, in the Formation of the Natural Powers of every Man, and the Disposal of the Circumstances of any Man's Life, under pious Parents, or a useful Ministry, or occasional Conversation, &c. were design'd by the great God, as Helps and Mediums towards the Repentance and Salvation of those that are saved?

2. Does not *A* allow of such Operations of Grace, by Illumination and Suasion of the Mind and Will, as the Great God sees to be not only *sufficient*, but *necessary* under the present dreadful Degeneracy of Man, toward the Conversion and Salvation of those who
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are saved, even tho' they proceed no farther than to leave the Will of Man in a State of balancing Indifference, to accept or refuse the offer'd Grace?

3. Does not *A* likewise admit these Operations of Grace to be exerted with a friendly Design towards these Men, to facilitate their Faith and Repentance, and make the way plainer and easier towards their Salvation? And does he not grant that God is best pleased, when such a Person repents and accepts of his Gospel, according to his kind Designs?

4. Does he not also believe, that the blessed God foresees and foreknows that these Men, by the free Use of their natural Powers; thus far assisted by Divine Grace, will be finally and effectually persuaded to believe, and repent, and be saved?

5. Has not the blessed God, who *knows all his own Works from the beginning*, design'd from Eternity to bestow all these Advantages on those particular Persons, and to carry them on so far, that he foresees their Repentance and Salvation will be the *certain Consequences* of this his Grace, tho' not the *necessary* Effects of it?

6. I would ask, Whether, if the blessed God gives so much outward and inward Grace to certain Men, as he foresees and knows will be certainly improved by them to their Salvation, and without which they
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could not repent and be saved, may it not be properly said, that God *designs the Salvation of these particular Persons*, that he *elects or chuses them unto eternal Life*, that he *converts and brings them to Repentance by his Grace*, and that he stands justly intitled to their everlasting Praises, as the supreme and certain Author of their Faith and Repentance, and Salvation?

In the last place then, May I not enquire, whether or no it be not consistent with *A's* own Opinions in the main, to allow those Expressions of Scripture their proper Force and Meaning, which speak of God's *Election of Men to Salvation*, of his *chusing them in Christ Jesus*, of his *giving them to Christ*, of his *bestowing Faith and Repentance upon them*, *preserving or keeping them by his Power unto Salvation*, and conducting them safely onward to Happiness? And whether it will not be much more natural and easy, to interpret such Scriptures concerning the Election, Conversion and Salvation of *particular Persons*, than to put a strain and force upon some of them, and to interpret them only concerning his giving the outward Means of Grace to a *Nation* or a *People*, or chusing the *Heathen Nations* in general to be acquainted with his Salvation, without the Application of it to any particular Person whatsoever?

I would fain enquire, Whether or no, if *serious Christians* are but desirous and inclined

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ned to come as near to each other as they can, in their Sentiments of Divine Things, if they are but willing to be reconciled to one another, as far as the present Darkneses and Difficulties will allow of; I say, whether they may not embrace one another heartily, and unite so far in their Sentiments as I have represented? This will take away a thousand Cavils and Contentions, and a thousand unchristian Reproaches, from the Lips and Pens of those who worship the same God, believe in the same Saviour, hope for the Operations of the same blessed Spirit, and desire to ascribe their Salvation to the same Grace of God, who is blessed for evermore? *Amen.*



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QUESTION XV.

What is the State and Condition of the Heathens who have never heard of the Gospel, or have utterly forgot and lost all Notices of it?

TIS not to be doubted that the Gospel has been twice preached to all Mankind; first by *Adam* to his Family, which came from the Mouth of God, who promised *the Seed of the Woman* to become a Saviour; and then by *Noah*, who was a *Preacher of Righteousness*, and doubtless of *Grace* also, to his three Sons, *Shem, Ham, and Japheth*. Now *Adam* and *Noah* were the Fathers of all Mankind, before and since the Flood: And in the Early Ages 'tis evident, that the Knowledge of the true God and Religion, in some degrees of it, did continue in several Families of *Noah's* Sons for a considerable time; such as the Families of *Melchizedek* King of *Salem*, *Abimelech* King of *Gerar*, *Job* in the Land of *Uz* and his four Friends, and many others. And whosoever in following Ages retain'd so much Knowledge of God and his promised Mercy, as to engage them in Repentance of all their Sins, in Faith or De-

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pendance on Divine Grace, and in new Obedience to the Will of God, might obtain Salvation.

How many or how few these were, and what favourable Allowances God might make, and other Enquiries relating to this Subject, may be found more largely discoursed of in a Treatise entitled, *A Caveat against Infidelity*, and in a Book called, *The Strength and Weakness of human Reason*, both publish'd a few years ago. Nor do I know how to explain and determine the Questions relating to this Subject, in a more perspicuous manner, than those two Writings have done it; so that I chuse to ask the Favour of my Readers to seek their Satisfaction in those Discourses.

However concerning the *Heathens* I may venture to deliver one plain and certain Truth, because it is manifestly founded upon Scripture; and that is, since the Corruption of Nature thro' all Mankind is so great and deplorable, since the Hope of Recovery by the Covenant of Grace hath only those faint and feeble Discoveries of it made to the *Heathens*, which the general Goodness and Long-suffering of God might afford them, and since they have no outward Call from the Word to Repentance and Hope, it is evident that the Righteous God will inflict but small Punishment upon such *Heathen* Sinners, in comparison of those who shall fall under the express Sentence of Damnation, for having neglected

glected or resisted the Grace of the Gospel, which has been publish'd to them by *Jesus Christ* or the Apostles, or by any Discoveries of the Things of the New Testament, in the Nations or Ages where they have lived. And thus our Lord himself declares, when he denounces his heavy Woes against *Chorazin*, *Bethsaida*, and *Capernaum*; and asserts, that the Punishments of *Tyre* and *Sidon*, *Sodom* and *Gomorrhah*, shall be tolerable in comparison of those who shall be found Sinners against the Clear and Express Publication of the Gospel, in the Great Judgment-day.

The Testimony of *St. Paul*, *Acts* xvii. 30. seems also to support the same Opinion, where he tells us, that *God winked at those Times of this Ignorance*, wherein the *Heathen* and *Idolatrous Nations* lived before the Manifestation of the Gospel. The word *ὑπερίδω* doth not mean that he let them go without Punishment, for, *Rom.* ii. 9, 12. *Tribulation and Anguish will fall upon every Soul that doth evil, whether Jew or Gentile. Those who have sinned without Law, shall perish without Law*: But God took but little notice of them with an Eye of punishing Justice, in comparison of those who shall hear of those solemn *Calls to Repentance* which are now given to Men by the Gospel of *Christ*, and the Preaching of the Judgement of the World by him. Thus every Sinner's Punishment in the other World, shall stand in an exact Pro-

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portion to the Aggravation of the Sins they have committed, consider'd together with the different Degrees of Light and Knowledge they have received. Divine Justice will measure out to every one their righteous Proportions, with perfect Exactness.



QUESTION XVI.

What will be the State and Condition of that large part of Mankind who die in Infancy, under any of the Dispensations of the Covenant of Grace?

Ans. **T**IS a very large part of Mankind indeed that dies in the Infant State, before they arrive at any Capacity to know God or their Duty, Virtue or Vice, and therefore they cannot be charged with actual Sin, or rewarded for actual Obedience. If we may judge by the yearly Bills of Mortality *, we find more than a third part of the

* Perhaps it will be said, that the Bills of Mortality in or near *London*, are no sufficient Rule to judge of the Deaths of Mankind in general, because Multitudes of young Creatures die there for want of Air and Conveniencies of Lite. But let it be remember'd also, that in the savage Nations of *Asia*, *Africa* and *America*, there are more of those young Creatures die for want of due Care, and for want also of the Methods
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the Race of Man dying before they arrive at two years old, and about half before five : A dreadful Devastation of Nature ! a wide Spectacle of Ruin, diffused over all Nations and Ages, by the Sin of their common Father !

It is true we cannot tell at what Age of Life, or at what Degrees of growing Reason, the Great God will appoint Children to stand upon their own foot, and will deal with them as rational Creatures, as intelligent and free Agents, according to their own personal Actions and Behaviour. Some perhaps shall sooner be adjudged capable and sufficient to act for themselves, and shall be dealt with according to their own Moral Conduct, and some much later ; and both according to their Degrees of Capacity to *know, to chuse, and to refuse Good or Evil*. But this Season is known only to God himself, and the *Judge of all the Earth will do right*.

In the mean time, while they are deem'd *Infants*, and have no personal Sin or Obedience of their own, but only lie under the Sentence of Death for the Sin of *Adam*, so far as it is imputed to them, let us not send any of their Little Souls into a separate State

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of human Skill to relieve the Diseases of Children, and by this means some of the savage Countries are almost depopulated, and the Nations destroy'd, as Travellers inform us. So that take all Mankind together, and I'm ready to think the Bills of Mortality, in and near *London*, may pretty nearly yield us a just Calculation as to this matter

of Torment, as soon as Death has seized their Bodies, without an express Divine Warrant: Nor let us raise up their Bodies again from the Dead, and then doom them, Soul and Body, to intense Anguish and everlasting Fire and Sorrow, merely for *Adam's* Sin, unless we can find some very evident Sentence of this kind past upon them in the Word of God. The Equity and the Compassion of a God, so far as we can judge of it by the Light of Reason, would not inflict so severe and eternal a Punishment on these little Creatures, who are personally innocent or free from Actual Sin: And unless we can find some Divine Revelation that pronounces it with great Strength and Evidence, let us not so far contradict the Dictates of Nature and Reason, as to assert this Opinion for Truth, nor impose it on our own Belief, nor on the Belief of others.

Let us try then, whether we cannot find out some milder Punishment for their Share of the Guilt of *Adam*, in the Bible. May we not humbly suppose, that a most Wise, most Righteous, and most Merciful God, will deal with them according to the following Principles, derived partly from the Scriptures, and partly from the Reason of Things?

I. As the Children of Men had all been born innocent and happy, and had worn out their Infant-State in Innocence and Happiness,

ness, if *Adam* their^c Father and Surety had stood firm in his Obedience, so by his Fall and Disobedience to God, we have already proved that they are all involved with him in so much of his Guilt and Misery, as that they come into the World with Natures corrupted and viciated, both with the Principles of Sin and Seeds of Death. This we have shewn before: And they are exposed hereby to Death, *i. e.* to the common and everlasting Forfeiture of all those Blessings, and all that Life and Existence, both of Soul and Body, which God had freely given them: See *Quest. xi. Sect. 3. of Eternal Death.* And as for the Execution of this general Sentence, we find it so far executed on Children, that they suffer the Pains and Agonies of Mortality, and at last Bodily Death; tho' they *have not sinned, i. e.* personally and actually, after the Similitude of *Adam's Transgression*, as in *Rom. v. 14.* and there the Scripture leaves them.

II. It has been granted, that the actual and personal Sin of *Adam* might provoke his Maker so far, as to continue his Soul in its natural Immortality after his bodily Life was forfeited and finish'd; and this is because he was a personal and actual Sinner: And God may see it Divinely proper that he should suffer long Anguish of Conscience, *Tribulation and Wrath* after Death, according to the Ag-

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gravation of his personal Crime, (*i. e.* upon Supposition that he accepted not the Covenant of Grace :) Yet it does not follow, that the Great God will punish the mere imputed Guilt of his Infant-Posterity in so severe a manner ; or that he will continue their Souls in Being, whose whole Life and Being is forfeited by *Adam's* Sin, and will fix them in an immortal State, merely to make them suffer long Anguish and endless Misery for the Sin of *Adam*. Nor is this Severity any where taught us in the Word of God ; and I am well assur'd, that our Reasonings from the Goodness and Equity of God will incline us to judge more favourably of his Sentence upon Infants, and will lead us to the milder and softer side of the Question, as I intimated before.

III. There is one very good Reason to suppose that the Great God will resume the forfeited Life and Existence of the Souls of Children, as well as of their Bodies, and will not continue their immortal Spirits to suffer tormenting Punishment for ever ; because having no personal Sin, they can have no Anguish of Conscience, nor inward Vexation : they cannot suffer any Self-reproaches for Sin, for they have committed none : nor can this be convey'd to them by any imputed Guilt of *Adam*, tho' it is a very great Part of the Punishment of Souls for actual Sin, as being the
natural

natural Effect of personal Transgression and Guilt. If therefore they are punish'd for *Adam's Sin* in another World, it must probably be by actual Pains and Torments inflicted on them by God himself, since the most natural Effects of Sin, *i. e.* Guilt and Anguish of Conscience, cannot reach them: And is it agreeable to the Nature and Mercy of a God to inflict such positive and endless Pains or Torments with his own hand, on such little Creatures, who are free from all personal Iniquity, and have no other Crime but that they were born of *Adam*?

IV. If you should imagine that the mere Sense of the Loss of God's Favour, without any actual Inflictions of Pain, is all the Punishment that Children shall suffer in their Souls, Tell me how that can be without some positive and actual Agency of God in it? For unless God, some way or other, give them a Sense *what his Favour is*, and *what is the Loss of it*, how can they have this Knowledge? And since they have not lived in this World long enough to acquire any Ideas of a *God, a Creature, a Law, Obedience and Transgression, Sin and Duty, the Favour of God, the Loss of his Favour, Punishment, &c.* it is hardly to be supposed, that the Blessed God will furnish them with these Ideas in a future State of Immortality, merely and for no other Reason but to make them feel their
Misery

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Misery in their eternal Loss of the Divine Favour ; and that on no other Account, but for having been once born into this World in an unhappy relation to *Adam* the actual Sinner. Those short Miseries which end with Life, are much more easy to be accounted for upon the foot of Divine Resentment for *Adam's* Sin, than any everlasting Pains.

The late learned Dr. *Ridgeley* indeed, in his Discourses of *Original Sin*, with Modesty and Ingenuity has represented this Sentiment to the World : and I cannot but declare myself so far of his Opinion, that the Blessed God will not impress on them these Ideas of Divine Things, nor shew the Souls of Infants in the other World what are those Powers and Pleasures which they have lost by *Adam's* Sin, on purpose only to torment those little Creatures, who never knew what Sin was, nor ever sinned against God in their Wills, by actual personal Disobedience.

But whereas Dr. *Ridgeley* supposes the immortal Existence of such Infant-Souls in a sort of stupid Ignorance or Insensibility, which the Scripture no-where intimates, I think it is much more natural and reasonable to suppose, that God will deprive both Body and Soul of Life which *Adam* had forfeited for himself and for them, according to the first Threat'ning of Death : And since the Book of Scripture has not revealed it, I cannot find it in the Book of Reason, nor can I conceive what

what End it can attain in Divine Providence, to continue so many Millions of Infant-Souls in an eternal State of Stupor: Is it agreeable to the Conduct of infinite Wisdom, and the Government of a God, to maintain such an innumerable Multitude of Ideots, equal in number to almost all the rest of the Human Race, in a long endless Duration, and to reign over such an immense Nation of senseless and thoughtless Immortals?

I add yet further, 'Tis very hard to understand how a human Soul, which I cannot conceive of but as a thinking Being, should exist without any Ideas at all, and that for eternal Ages. Upon the whole therefore, the State of Non-existence, to which we here suppose them to be reduced after Death, is much more probable, being the least Demerit of imputed Sin, or an everlasting Forfeiture of Life, and a sort of endless Punishment without Pain.

V. Neither have we any Intimations from Scripture, that all the Bodies of Infants will be raised again at the Great Day, in order to come into Judgment: And if we will suffer ourselves to think and judge without Prejudice, we may find it highly probable, that there are many Thousands of Infant-Bodies, which will never be restor'd to Life, nor their Persons be summon'd to Judgment in the last Great Day: and that for these two Reasons.

1. *We*

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1. We have before shewn, that as Bodily Death was threat'ned by the Law of Innocency or Covenant of Works to *Adam*, as the Head of a numerous Race, so this is evidently executed upon all his Infant-Seed; for *Death has reign'd over them* in every Age, as the Punishment of *Adam's Sin*, being so far imputed to them; as *Rom. v. 12, 13, 14*. But there is no Resurrection of the Body included in that Threat'ning; nor can we reasonably suppose, that the most gracious God, who has never threat'ned it, will raise these Infant-Bodies into an endless Life, merely to suffer everlasting Anguish and Pain in the Body, for the imputed Sin of their first Father, since they have no actual or personal Guilt of their own. Mere imputed Sin, without actual Transgression, is the least and lowest sort of Guilt that can be; and therefore it is highly probable, a righteous and merciful God will inflict on them the least and lowest sort of Punishment threat'ned to Sin, *i. e. Death* in the mildest sense of it, or an universal and eternal Destruction of Soul and Body, which are forfeited by Sin.

2. When the Resurrection of Sinners is mention'd in Scripture, 'tis always that they may be judged expressly *according to their Works, according to what they have done in the Body, whether Good or Evil*. Now Infants have done no Works of Sin or Righteousness: they are not *moral Agents* in the Infant-State;

State; and it is not said in Scripture, that such shall be brought into Judgment. The Inquiries and Decisions of a Judgment-Seat are only appointed for actual Sinners. See the Words of Scripture on this Subject, *Job. v. 28, 29. The hour is coming, when all that are in their Graves shall hear his Voice, and shall come forth; they who have done Good to the Resurrection of Life, and they who have done Evil to the Resurrection of Damnation. Rev. xx. 12, 13. And I saw the Dead, small and great, stand before God, (i. e. the high and low, rich and poor) and they were judged out of those Things which were written in the Books, according to their Works. And the Sea gave up its Dead, and Death and Hell (or the Grave, or the separate State) gave up their Dead, and they were judged, every Man according to their Works.* Observe here, that the words *small and great* must signify Persons of high and low Degree, who can be judged according to their Works; but the word *Small* cannot signify *Infants*, because they have no moral Works for which they might be judged*.

VI. And indeed, where any future Punishments of the other World are represented in

* And to confirm this Sense of the words *small and great*, let it be consider'd, that in another Text of the same Writer, these words cannot mean Infants and Adult, but must signify *Poor and Rich, or Mean and Honourable*, Rev. xi. 18. because they are both said to *fear the Name of the Lord*, which cannot be ascribed to *Infants*.

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in Scripture, it is always for the actual Transgressions of Persons who are capable of knowing, choosing and refusing Good or Evil, which Infants are not capable of doing; for the Word of God gives us this very Character of an Infant, *Esa. vii. 16. (viz.) that he knows not to refuse the Evil and chuse the Good.* Let us look into the Texts where future Judgment and future Punishments are described. *Ecclef. xi. 9. Rejoice, O young Man, in thy Youth, and walk in the ways of thy heart, &c. but know that for all these Things God will bring thee into Judgment.* and *xii. 14. 'Tis only visible Works of the Life, or secret Workings of the Thoughts, i. e. Moral Actions, that God will bring into Judgment, whether they be good or evil.* *Matth. xii. 36. Every idle Word that Men shall speak, they shall give account thereof in the Day of Judgment.* *Mat. xxv. 41, 42. Depart from me, ye cursed, into everlasting Fire, for I was an hungred and ye gave me no meat; I was naked and ye clothed me not, &c.* *Rom. ii. Thinkest thou, O Man, who judgest them which do such Things, and dost the same, that thou shalt escape the Judgement of God? Thou treasurest up to thy self Wrath against the Day of Wrath and Revelation of the righteous Judgment of God, who will render to every Man according to his Deeds.* *2 Cor. v. 10. We must all appear before the Judgement-Seat of Christ, that every one may receive the Things done in the Body, according to that which he*

be bath done, whether it be Good or Evil. All this refers only to the actual Works of Men. Nor can I find in the whole Book of God, any one Syllable of the Punishment of Infants, either in their Souls or Bodies after this Life; all that the Scripture reveals of Punishment in a World to come, whether it be in the separate State or at the Resurrection, falls upon those only who have been guilty of actual personal Transgressions, and are proper Objects of a Judgment.

VII. You will ask here, “ Is there no Resurrection then for the Bodies of the Infants of good and pious Persons, who have repented of their Sins, and accepted of the Covenant of Grace in all its Extent, for Time and Eternity? Is there no happy Rising-day for the dying Children of those Parents, who have laid a humble Claim to God as their God and the God of their Seed, according to the Language of God’s Covenant with Abraham? Do not these Blessings come upon the Gentiles through Jesus Christ? Gal. iii. 14. You will ask, whether I myself have not explain’d the Covenant of Grace, with the Blessings of it, to extend to the Children of Believers, under *Quest. xii. §. 6*? and must all these Children lie in the Grave, and under the Power of Death for ever? Doth not God’s being their God imply their Resurrection?
 “ Doth

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“ Doth not Christ himself prove the Resurrection of the Dead from this very Principle, that God is the God of Abraham, and Isaac, &c. Luke xx. 37, 38? and must not such Children therefore be raised from the Dead?”

To this I answer, I have allow'd this under the xiith Question, and I confirm it all here; for whatever I have said under this last Question concerning Infants, relates to those only who stand upon the Foot of Adam's broken Covenant of Works, and have no Interest in a better Covenant; *i. e.* it belongs only to the Children of wicked Men who died in Adam, and who have not received or accepted of the Covenant of Mercy and Life thro' Jesus Christ: But the Infant-Offspring of those who have repented and accepted of the Covenant of Grace, are, in my Opinion, included in the Blessings of the Covenant of Abraham, which come upon Gentile Believers and their Seed, as well as on the Jews thro' Jesus Christ, in the spiritual and eternal Extent of them; for Christ was the Minister of the Circumcision, or sent to the Jewish Nation, to confirm the Promises of God made unto the Fathers, *i. e.* Abraham, and Isaac, and Jacob, and that the Gentiles might glorify God for his Mercy. See Gal. iii. 14. Rom. xv. 8. And therefore there is much Reason to believe from many places of Scripture, that as they have a Share in this Covenant of Grace

and

and the Blessings thereof thro' the Faith of their Parents, being incapable to put forth an Act of Faith themselves, so they shall be raised again to an eternal Life of Holiness and Happiness together with their Parents, as the Sons and Daughters of *Abraham* who have *God for their God*.

VIII. As there are several Texts of Scripture from which I suppose such Inferences may be made, so if I mistake not, there are one or two Speeches of the Prophets which seem to intend and mean the Resurrection and Happiness of the Children of true *Christians*.

If we look into *Isai. lxxv. 23*. God is there speaking concerning the Blessing which shall come upon his People in the *Christian Church*, when those *Jews* who had refused the *Messiah* were cut off, and God calls his own People by another Name, *i. e.* Christians. The Promise is this, *They shall not labour in vain, nor bring forth for Trouble, for they are the Seed of the Blessed of the Lord and their Offspring with them*. Now we find by experience in all Ages of the *Christian Church*, that Infants die as well as they did before; and yet it is said, *Their Parents shall not labour in vain, nor bring forth for Trouble*: how can this be fulfilled, but by the Right of their Children to the extensive Blessings of the Covenant of Grace, *i. e.* a Resurrection to e-

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ternal Life? and it is put upon this Foot, that *they are the Seed of the Blessed of the Lord, they enjoy the Blessing of their Father Abraham in whom all Nations are blessed, that God is their God and the God of their Offspring together with them.*

The other Text is *Jer. xxxi. 15.* compared with *Matth. ii. 17.* where the Prophet *Jeremy* is cited; *A Voice was heard in Rama, Lamentation and bitter Weeping; Rachel weeping for her Children refused to be comforted, because they were not. Thus saith the Lord, Refrain thy Voice from weeping and thine Eyes from Tears: thy Work shall be rewarded, saith the Lord, and they shall come again from the Land of the Enemy; and there is hope in thine End, saith the Lord, that thy Children shall come again to their own Border.* Tho' this Prophecy might have some sort of accomplishment at the Captivity of the Children of *Benjamin* the Son of *Rachel* by *Nebuchadnezzar*, and the Restoration of their Posterity by *Cyrus*, yet it seems more literally, plainly and expressly to be fulfilled by the slaughter of the Infants in *Bethlehem* near *Rama*, as *St. Matthew* explains it, and by their return from the Land of the *last Enemy, Death*, and their standing in their own Border, *i. e.* in the *Heavenly Canaan*, where their Parents considered in Prophecy as true *Israelites*, have obtained the promised Inheritance: and thus the Mother's *Travel*, in bearing the Children

dren; as well as her *Work* of Faith and Prayer for her Children, *shall be rewarded* by beholding them return from the Land of Death their common Enemy, and placed together with themselves in the heavenly Paradise, which is *their Border* or Portion.

It is therefore only the Children of wicked Parents concerning whom I suppose the Wisdom, Justice and Mercy of God will join to destroy them intirely by Death, or to resume the forfeited Life of Soul and Body.

It seems evident to me, that tho' there are some hints and reasonable hopes of the happy Resurrection of the Offspring of good Men to be derived from Scripture, yet all other Children in this World are also brought down to Death for the Sin of *Adam* by the Word of God, and they are left in Death: But neither Reason nor Scripture, so far as I can find, provides any Happiness or Unhappiness, any Reward or Punishment for them in a World to come; and how can we go further than Reason or Scripture will lead us?

And if I may freely speak my own Sentiments here, I would say, since neither Reason nor Scripture certainly and plainly teach us any thing concerning the Souls of the Infants of wicked Men after Death, and if I must not leave them in a state of Non-existence, I would much rather chuse to suppose them at the Death of the Body entered into a new and personal state of Trial, than I

would condemn them to a wretched Resurrection and eternal Misery for nothing else, but because they were born of *Adam* the original Transgressor.

This is only a comparative Thought by the way. But to pursue and support my present Scheme of their Annihilation at Death, I must answer two or three Objections following.

IX. Against this *Hypothesis* it will be perhaps objected, *First*, Of what use can it be for the Great God to bring so many thousand Souls of the Children of wicked Parents into Being to destroy them so soon?

Answ. The Purposes and Ends of the Great God are far above our Reach; yet we may suppose God to have this design in it, (*viz.*) to let those wicked Parents, as well as their Neighbours, see the constant Evil of Sin in the Effects or Punishment thereof, even of the Sin of *Adam* in the Weaknesses and Pains and Death of their Children; and to keep a lively Image of these Things always before the Eyes of Men, in the continual succession of so many visible Agonys and dying Groans and Deaths of Mankind in their youngest Hours of Life. This same Design and Effect is attained also by the Mortality and Deaths of all Children, even those of pious Parents, whose Souls are carried to Heaven by the Covenant of Grace and the Faith of their Parents. God will have a continual Sense of the Evil of this
original

original Sin maintained in all the Families of Mankind, and this is a sufficient Reason for his Conduct.

X. I now mention a *second Objection* against this Set of Thoughts concerning Infants; and that is, If the Children of wicked Parents do not rise from the Dead, but are destroyed Soul and Body as lying under the original Sentence of Death, will not this Opinion tempt Parents to be negligent of the Lives of their Infants? and some perhaps might be tempted to put them to death, that they may not grow up to Sin, and thereby expose themselves to eternal Misery.

I *answer*, that good Persons cannot be guilty of this Crime; for such wilful and inhuman Murder would be a plain Proof they had no true Religion nor Goodness nor Interest in the Covenant of Grace: nor can they have any such Temptation if they walk according to this Covenant, because the Blessings of the Covenant of Grace are secured to their Seed. As for wicked Parents, they have so much natural Love and Concern for the welfare of their Children in this Life, and so little Regard to any thing of a future World, that there is no great Danger of this Event. The Tyes of Nature and parental Affection in the Men of the World are generally much stronger than any thing else that relates to another World. There are many of the wicked among Men, who actually believe that

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Children have no future State, and yet we do not find this Temptation prevail.

But further, Can we suppose any Person can be so mad and inconsistent as to fear the future uncertain danger of God's Wrath for a Child, if he has no fear of it for himself? or will he run himself into certain present Damnation if he die under such an impious and inhuman Sin of wilful Murder, in order to secure a Child from the future uncertain danger of Impenitence and Damnation, *i. e.* if it live to Man's Estate and grow wicked? This is so unnatural a Temptation, especially to wicked Parents who have little regard to future and eternal Things, that if the Representation which I have made of the Case of Infants be agreeable to Reason and Scripture, I think the Danger of such a supposed possible Inconvenience is so small, as is by no means sufficient to refute this Scheme of Thoughts, or to forbid the Publication of it.

XI. I should here also take notice, that there is a *third Objection* against my Hypothesis; and that is, there have been some Persons who suppose we have no need of this annihilating Scheme concerning the Case of Infants, to mollify the Severity of it, since in their Opinion, one half of the fifth Chapter to the *Romans* represents our Lord *Jesus Christ* as removing intirely all the Guilt of the Sin of *Adam* from Mankind, and that the
Misery

Misery and Destruction that was brought on the Race of Mankind by the Fall of their first Parents is effectually cancelled and abolished by the Obedience and Death of the Son of God, excepting only their Sickness and natural Death of their Bodies, which Infants are subject to as well as grown Persons.

But to this I answer, The design of that Chapter is to shew, that God has laid as sufficient and solid a Foundation in the Obedience and Death of *Christ* for the recovery of Men from the Ruins of their Nature, their Guilt and Misery, in and by the Covenant of Grace, as *Adam* had laid for the Ruin and Destruction of his Posterity according to the Covenant of Works: but as none but the Posterity of *Adam* are involved in his Curse, so the Blessing is only apply'd there to those who become the Seed and Posterity of *Christ* by Faith and Repentance, and by accepting the Covenant of Grace: for it is sufficiently evident from constant Experience and Observation in opposition to this Opinion, that Sin and Pain and Death, which were brought in by the Fall of *Adam*, still infect human Nature in every Son and Daughter of Man which comes into the World: and how can these evident Consequents and legal Penalties of Sin continue among Infants, if all the Guilt and consequent Effects of *Adam's* Sin be taken away from them by the Undertaking of *Christ*? Our daily and constant Experience abundant-

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ly proves that this Opinion of the universal and actual Abolition of Sin, and the Curse brought in by *Adam* on his Infant Race must be a mere Mistake.

XII. And if it should be said still, that this recovery of Mankind from the Curse by *Jesus Christ*, so far as it belongs to Infants, chiefly refers to their future State after Death, and that it ensures Salvation universally to all who die in Infancy;

I might very well *answer*, (1.) That neither do the Words of that place of Scripture, nor does its Connexion with the Context discover this Doctrine there; and I think it would be very hard to prove it without some clearer testimony of Scripture.

Besides (2.) If we consult the Word of God from one end to the other of it, we shall find no Blessing or Curse coming upon Children in their very Infancy, but by the Covenant or Conduct or Character of their Parents. If the Children of *Adam* die, they are doom'd to Death together with him. *Rom. v.* If *Abraham's* Seed are blessed, 'tis together with their Father. *Gen. xvii.* If the unbelieving *Jews* are the Branches broken off from the good *Olive-tree*, their little Buds are broken off together with them; and if the believing *Gentiles* are grafted into it, their Buds or tender Offspring are grafted in together with them also. *Rom. xi.* The Scripture gives us no account

count of God's dealing with Children in their Infancy but as a part of their Parents, and considered as one with them. Now how shall the Children of wicked Men according to the Current of Scripture be brought into this Salvation by *Christ*, if their Parents do not accept nor share in this Salvation ?

In the (3d) place, I would enquire whether this Opinion that all Infants are saved, doth not much more directly and abundantly expose Children to the inconvenience of the foregoing Objection, (*viz.*) by tempting wicked Parents to send them to Heaven, either by neglecting or destroying their Lives upon Earth, in order to convey them to certain Happiness. Is not this a Temptation much greater than that of sending them into Non-existence ?

(4.) I add in the last place, that if all Children dying in Infancy are certainly saved, what are the special Privileges which are so often asserted in Scripture to belong to the Children of pious Parents and the Seed of *Abraham*, in *having God to be their God* ? Does not this sufficiently intimate some superior Favour to the Children of good Men, who have accepted the Covenant of Grace in *Christ Jesus*, above what is promised to the Children of the wicked, who have broken the Covenant of Works, and who have no share in the Blessings of the Covenant of Grace for themselves or their Posterity, because they have not accepted of it ? Has the Offspring of the

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the Righteous no advantage of the wicked after all these gracious Words of Promise? I fear such an Opinion does not bear a kind aspect on the Faithfulness of God in his Word, to represent and promise that as a peculiar Kindness and Grace to the Children of good Men, which equally belongs to all, even the most impious and wicked.

Upon the whole, the Opinion of the Salvation of all Children, as it has no Countenance from the Bible, so it has no Foundation in the Reason of Things; and the Scheme of the Transactions of God with Men as represented in Scripture appears much more consistent and uniform according to the Hypothesis I have here proposed.

Yet if any of my Readers are utterly averse to these Sentiments, let them find out wherein I have run counter to the Word of God. The Scripture brings down the Infants of wicked Parents to the Grave, and leaves them there, and so do I: The Scripture has not provided any Resurrection for them, neither can I do it. And, in Matters of pure Revelation, tho' we may propose an Expedient to solve great Difficulties, yet I would be always cautious of asserting what God has not revealed.

CON-



CONCLUSION; or the ADVANTAGES
of this whole SCHEME.

THUS I have endeavoured to trace out, so far as my Reason would assist me, what Relief may be given to some of those Doctrines of Revelation which seem to have a harsh Sound or a painful and disagreeable Appearance in them, and which might seem to lay any Imputation upon the Conduct of God and Providence. It is and must be confess'd there are some Difficulties which attend the Doctrine of *Original Sin and Misery* spreading over all the Race of Man, and the Doctrine of the *saving Grace of God in Christ Jesus* providing a way of Recovery for a lost World, even for all that are willing to accept it, and yet at the same time securing some certain Success to the Undertaking of *Christ* in the Salvation of those whom the Father hath given him. And yet all these seem to be Doctrines pretty plainly taught in the Holy Scriptures: Nor are they meer Opinions for Speculation, but they have a great and important Influence upon our Practice.

If we are well persuaded of *Original Sin*, and that our Natures are so corrupt and degenerate,

generate, we shall learn to lie humble before a God of Majesty and Holiness, which is the very first part of all our Religion. We shall also be candid and meek and compassionate towards each other without Pride or Scorn, being all liable to the same Mistakes and Infirmities, the same Passions and Miseries, and being all involved in the same Condemnation and Degeneracy.

And if we shall find that the Doctrine of the *imputed Sin of Adam* is so far from being a Difficulty or Hardship in this Article, that it is the only effectual Way to solve the Propagation of the universal Corruption and Misery of our Natures, and to absolve the Conduct of God from all Blame, we shall raise no more murmuring Cavils against the Providence of God herein, but receive it in the Light in which the Scripture seems to have represented it with all Submission and Silence. God is just, tho' Man be sinful and miserable.

If we are made deeply sensible of our Universal Guilt and Degeneracy in *Adam*, we shall thankfully rejoice in every Discovery of Divine Mercy, and especially in the Gospel of *Jesus Christ* who is the second *Adam* and the only appointed way of our Salvation: we shall be more prepared to receive it with greater Humility, Gratitude and Joy when we see our Souls so utterly lost and undone in a state of Nature: and we shall depend more intirely

tirely upon the Grace of God the Father and his Son *Jesus*, and the Influences of the Blessed *Spirit*, for every part of our Restoration and Recovery.

All the Doctrines of the *special Grace of God*, of the *Redemption of Christ* and of the *Sanctifying Spirit* lie much more easy and obvious before the Eye, when we are made deeply sensible of our universal Ruin and Misery. That humble Temper of Soul which this Doctrine requires, will more readily subdue all the rising Cavils of the Mind against the Methods of saving Mercy.

If we believe that the *Undertaking of Christ is secur'd of Success*, and that Multitudes of Souls shall certainly obtain this Salvation, this is Matter of Thankfulness and Hope, since all lay in one common Ruin: and we have Encouragement to all Diligence in the Dutys of Repentance, Faith and new Obedience, since *he that seeks shall find, and to him that knocks it shall be opened*, and since this is the only way for us to obtain our share in the Success of the Labours and Sufferings of *Christ*, and the Blessings that are derived from them. And when we have found our own Hearts sincerely and effectually turn'd to God by the Gospel, and our Natures and our Lives formed unto Holiness, we have then high Encouragement to believe the Security of our Interest in the Mediation of *Christ* and the Salvation of the Gospel, and to rejoice in Hope.

And

And if we take with us also this comprehensive and compassionate Doctrine of the *sincere and extensive Offers of Mercy* to every Sinner, according to the Degree of the Discoverys of the Grace of God in the Age and Nation wherein he lives, we shall acquire a more large, more generous and diffusive Benevolence to all our Fellow-Creatures of the Race of *Adam*: we shall give a large Foundation for Hope to every guilty Creature among Mankind, assuring them that the great God hath debarred none from this Mercy but those who debar themselves by impenitence and unbelief. We shall vindicate the Goodness and Justice of God in his Dispensations towards Men, and leave the final Condemnation of wilful Impenitents and of all the Wicked of the Earth intirely upon their own heads.

If it be enquired, what farther Advantages can be derived from so peculiar a Doctrine as this last Section contains, (*viz.*) that *the Children of unregenerate or unholy Parents who never liv'd to do good or evil, and died only under the Guilt of Adam's Sin, have sustain'd their whole penalty at Death, and will never be raised to Life again?* I answer, in these three particulars.

I. Hereby the Conduct of Divine Providence with regard to the Millions of Infant-Creatures in all the numerous Nations of the Earth, will be justify'd from the severe Censures which have been cast upon it by Men
in

in accusing the Doctrine of *Original Sin*: for if they suffer nothing but temporal Death, as being fallen in *Adam* their Head, all these Terrors of pretended Cruelty and Severity will vanish, while it appears that eternal Damnation belongs only to those who have been guilty of actual Transgression in their own Persons; for there is not one Word in all the Scripture concerning eternal Misery inflicted upon any Person meerly for the Sin of *Adam*.

2dly, This Hypothesis not only absolves the Providence of God from supposed Cruelty, but perhaps it represents it as good and gracious towards far the greatest Part of those that are born of *Adam*; while they are not suffer'd to live and grow up amidst the Temptations of this World and under their present corrupt Principles of Nature, but are precluded from rendering themselves more miserable, by being cut off in Infancy and never having it in their power to do Good or Evil themselves.

3dly, This Scheme relieves the Difficultys which sometimes have been cast upon the Laws or Orders of God given the *Jewish* Nation, to cut off so many thousand Children of the *Canaanites* when they enter'd into the promised Land: For hereby these Children are subjected only to temporal Death as the Consequent and Penalty of *Adam's* Sin, and are (if I may so express it) secured from Eternal

nal Misery by being prevented from growing up to imitate the Iniquities of their Fathers, and to expose themselves to God's Eternal Judgment and Damnation.

If some Person should again object, Why then may not Men slay their own Infants or any other Children out of Kindness, to prevent their growing up to commit actual Sins, and exposing themselves to a Resurrection and Judgment and Everlasting Misery? I answer, these two Ways.

(1.) Because this is directly contrary to the Moral Law whereby God hath appointed to govern Man, viz. *Thou shalt not kill*; and the Laws of Men, as well as the Law of God, almost universally forbid all Murder of the human Race, and require Blood for Blood. It is God's Prerogative to cut off by Death whom he pleases, but he hath not given this Prerogative to Man, nor will he break in upon the Grand Rule of his Government of this World, so far as to give this piece of Sovereignty out of his own hand.

(2.) Because if Men might slay any Children at their own pleasure, they might slay some who would have grown up to Virtue and Religion, and then this Infant-Murder would cut these Children off from future and eternal Happiness, which would have been very unjust, and which God will never permit.

Upon

Upon the whole it is evident, that the Scripture having never in any Text foretold the *Resurrection* or *Judgment of the Infants* of sinful Parents; and having pronounced the Word *Death only*; as the Penalty of *Adam's Sin* or their Interest in it; and denounced *Judgment and Eternal Misery only against actual Sinners*: There is abundant Reason to believe that God has knowingly and wisely appointed and order'd all these things, so that his Providence might be secure from all Charges of Cruelty and Injustice, and perhaps this *Hypothesis* is nothing else but these very Appointments and Transactions of God set in their proper Scriptural Light to guard his Providence from Censure.

If I have fail'd in these Attempts; let it be remember'd that all the new or peculiar Sentiments which are found here, are meerly offer'd to the World as probable *Conjectures* drawn from Reason and Scripture, to relieve the Difficulties which seem to hang on revealed Truths. If the Method proposed is not sufficient for this Purpose, I shall rejoice to see better Solutions of them given, and to behold them set in a fairer Light: Where I have labour'd to follow the Track of Reason, it hath only been in order to do more abundant Honour to *Divine Revelation*, to which I intirely submit my Faith and Practice; and I solemnly renounce whatsoever

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it

is inconsistent with it, for that cannot be *Right Reason*.

And let us remember also, that if all our Attempts of this kind should fail, yet we may rest assur'd of this, that God is ever Wise and Righteous and Good, that all his Transactions with Men, how intricate and repugnant soever they may seem to us, are highly consistent in his own View, and harmonize with all his own Perfections: We may be assur'd that we are sinful and unhappy Creatures in our selves, that there is an all-sufficient Salvation provided thro' *Jesus Christ* the Son of God, and that every one shall certainly be a joyful Partaker of it who follows the appointed Methods of Divine Grace. True Repentance and a sincere Return to God, with Faith in his Mercy, so far as it is discover'd to Men under every Dispensation, and a persevering Life of Holiness in the Love of God and our Neighbour, shall not fail of being crown'd at last with the Favour of God and Eternal Life thro' the Mediation of *Jesus Christ* our Lord: And whatsoever Clouds of Ignorance and Darkness may continue to surround us here while we are studying the Mysteries of Grace or Providence, yet we shall see things hereafter in a Divine Light, where all Difficulties and Darkness shall vanish for ever.

T H R E E

T H R E E
E S S A Y S

Added by way of

A P P E N D I X:

Wherein are contain'd

Some Plain REPRESENTATION'S
of Important Points relating to the
foregoing QUESTIONS.

- I. A Debate, Whether the present *Miseries* of Man, when considered alone, and distinct from his *Sins*, will prove his early Apostacy from GOD?
- II. A plain and easy Explication of the Doctrine of Imputed Sin and Imputed Righteousness.
- III. On the Guilt and Defilement of Sin.



T H E
F I R S T E S S A Y .

A Debate, Whether the Present *Miseries of Man* alone will prove his Apostacy from God?

S E C T. I.

The Follies and Miseries of Mankind in a general Survey.

THE Miseries and Follies of the Creature *Man* have been an ancient and endless Subject of Declamation among the Writers of the *Heathen World*, as well as among *Christians*. A just Survey of human Nature, from its Entrance into Life, till its Retirement from this visible World behind the Curtain of Death, would furnish us with abundant Matter of Sorrow and Complaint; and we should be ready to say concerning Man, “Is this the
“ Creature that is so superior to the rest of
“ the Inhabitants of this Globe, as to require
“ such

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“ such peculiar Care of the Creator in forming him? Is this the Animal furnished with such transcendent Powers of Thought and Reason, whereby he is said to be exalted above Brute-Animals? Does he deserve such an illustrious Description as Ovid gives of him, after he had described the Formation of Beasts, Birds and Fishes?”

*Sanctius his animal, mentisque capacius altæ
Deerat adhuc, & quod dominari in cætera posset,
Natus Homo est. Sive hunc divino semine cretum
Ille opifex rerum, mundi melioris origo,
Finxit in effigiem moderantum cuncta Deorum:
Pronaque cum spectent animalia cætera terram
Os homini sublime dedit, cælumque tueri
Jussit, & erectos ad sidera tollere vultus.*

Thus in *English*.

A Creature of a more exalted kind,
Was wanting yet, and then was Man design'd;
Conscious of Thought, of more capacious
Breast,
For Empire form'd, and fit to rule the Rest.
Whether with Particles of heavenly Fire
The God of Nature did his Soul inspire,
*And borrowing from our Earth, on that blest
Day,*
(Our new-made Earth) a better sort of Clay,
*And moulding up the Mass in shape like ours,
Form'd a bright Image of th' all-ruling Powers.*
Whilst all the mute Creation downwards bend
Their Sight, and to their Earthy Mother tend,
Man

Man looks aloft; and with erected Eyes
Beholds his own Hereditary Skies.

One would almost imagine this *Heathen* Poet had read the Account which *Moses* the *Jewish* Historian gives of the original Formation of Man, *Gen. i. 26. And God said, Let us make Man in our Image, after our Likeness; and let them have Dominion over the Fish, and the Fowl, and the Cattle. And Chap. ii. 7. And the Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a living Soul.*

If Man was formed in the Image of God, certainly he was a holy and a happy Being; but what is there like Holiness or Happiness now found among all the Rank of Creatures that is called by the Name of *Man*? Are there any of the Brutal Kind that do not more regularly answer the Design of their Creation, and act more agreeably to their Nature, than this illustrious thing *MAN*, that was made to govern them all? Are there any of the Brutes of the Land, the Water or the Air, that we ever find acting so much below their original Character as Mankind does? And are there any Tribes amongst them, thro' which Pain, Vexation and Misery are so plentifully distributed as among the Sons and Daughters of the first Man?

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This Globe of Earth, if it were to be survey'd by some Spirit, some immortal Being of the superior Regions, and ransack'd thro' all the Dimensions and Corners of it which are inhabited by our Species of Creatures, it would be found such a Theatre of Folly and Madness, such a Maze of mingled Vice and Misery, as would move the Compassion of his refined Nature to a painful Degree, and almost sink it into Sympathy and Sorrow, if it were not temper'd and restrain'd by a clear Sight of the just and wise Conduct of Providence, in permitting all this Mischief. But if all these wide and dismal Scenes could be grasp'd in one View, by any Mortal of a tender and compassionate Make, perhaps it would agonize his better Powers into Confusion and Phrenzy. Should the Poets or Philosophers form a just Idea of it, as far as our common Capacities extend, there would be criminal and absurd Matter enough to furnish a *Horace* or a *Juvenal* with a thousand Jests and Sarcasms on their own Species, or rather with a thousand full Satires. There would be Follies enough to shake the Lungs of a thousand *Democritus's* with endless Laughter, and there would be Miseries enough to raise a Fountain of Tears for each single *Heraclitus*, if such a one had lived in every City of the Universe, and in every Age of Man since the first Creation.

SECT.

S E C T. II.

A particular View of the Miseries of Man.

BUT we will lay aside the Sins and Follies of Mankind, and only take his Miseries into our present View; let us see whether from them alone we cannot infer, that we are a very degenerate Race of Beings, with most evident Marks of the Displeasure of our Maker upon us, and under the Punishment of the wise and righteous Governor of all things*.

Let us take a turn amongst the Historians of the World; and what is almost all *History* but a Description of the Wretchedness of Mankind, under the Mischiefs they bring upon themselves, and the Judgments of the great God? The Scenes of Happiness and Peace are very thin set among all the Nations, and they have had rather a transient Glimpse of these bright Scenes here and there appearing and vanishing, than any Pretences to durable Felicity. Let us spread our Thoughts over the Universe, what publick Desolations by Plague and Famine, by Storms and Earthquakes, by Wars and Pestilence, which

* I hope the Reader will forgive a short Repetition of some of the same Thoughts which may be found under the first *Question* in this Book; for 'twas hardly possible to avoid 'em; especially considering, that these two Discourses were written with a distinct View, and were not at first designed to be published in the same Book.

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which strike and affect our Ears continually : even the Report is terrible. What secret Mischiefs reign among Men, which pierce into the Soul, and corrode the Vitals of Nature? What smarting Wounds and Bruises, what lingering Diseases attack and torment the animal Frame?

Surely those who sustain these Maladies would not suppose our great Poet had exaggerated Matters when he describes them thus, as set before *Adam* our Forefather by the Angel *Raphael*.

*A Lazar-House it seem'd wherein were laid
Numbers of all diseas'd, all Maladies
Of ghastly Spasm, or racking Torture, Qualms
Of Heart-sick Agony, all feverous kinds,
Convulsions, Epilepsies, fierce Catarrhs,
Intestine Stone and Ulcer, Colic Pangs,
Dæmoniac Phrenzie, moaping Melancholie,
And Moon-struck Madnefs, pining Atrophie,
Consumption and wide-wasting Pestilence,
Dropfies, and Asthmas, and Joint-racking
Rheums.*

*Dire was the Tossing, deep the Groans, De-
spair
Tended the Sick, busy from Couch to Couch;
And over them triumphant Death his Dart
Sbook, but delay'd to strike, though oft invoc'd.*

But *Lazar-Houses* are not the only Places whereby we may judge of the Numbers of the

the Wretched. Where is the Family, if there are seven or eight Persons in it, wherein there is not one or other of them afflicted with some troublesome Malady, or some tiresome Weakness or Inconvenience? These indeed are often-times wisely concealed by the Persons who suffer them, and by the Families where they dwell. But these are the Miseries which are discover'd, in a glaring Light, in the *Hospitals*, the *Infirmaries*, and the *Bedlams*, which are provided by the Publick for the Poor: And if we were to walk round a Nation, we should find perhaps that in every twenty or thirty Housholds, there were some afflicted and miserable Creatures, that would be fit Company for these publick Monuments of Unhappiness, if their private Circumstances did not extend to make Provision for their Support and Relief; and in the whole, they would be enough to make half a Province in a Nation, rather than a Town or a Village.

Let us proceed a little in this Enquiry. What Toils and Hardships, what Dangers and Deaths, what inward Anxieties and Sorrows, Disappointments and Calamities, are diffused and scatter'd thro' every Age and Country of Mankind? Do not the Rich feel them as well as the Poor, and the Prince together with the Peasant? Are they not all teized with their own restless and tormenting Appetites which are never satisfied, but are still returning upon them, and their impetuous Passions

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sions give them no Rest? What keen Anguish of Mind arises from Pride, and Envy, and Repentment? What Tortures and racking Disquietudes do Disappointments in Ambition, or Love, and wild Jealousy, infuse into the Bosoms of the Rich, while the Poor, together with these same inward Vexations and corroding Maladies of the Mind, sustain also endless Drudgeries in procuring their daily and common Subsistence? And how are many of them half-starved in their sorry Cottages, or fed and nourished at a miserable rate?

Let us survey this sorry Creature M A N thro' every Stage: *First*, mark what a wretched Figure he makes at his entrance into Life. This Animal (says *Pliny*) *who is to govern the rest of the Creatures round him, how he lies bound hand and foot, all in Tears, and begins his Life in Misery and Punishment; and for this only Reason, because he is born.* Thus, that *Roman* Author, in his Preface to one of his Writings,

If we trace the Education of the human Race, from the Cradle to the State of mature Age, and especially among the Poor, which are the bulk of all Nations, the Wretchedness of Mankind will appear still in a mournful Light. How are they dragged up in their tender Age in *Europe, Asia, Africa, and America*, thro' a long Train of Nonsense, Madness, and Miseries? What Millions of uneasy Sensations

Sensations doth their Infancy and Childhood endure by reason of those Pains and pressing Necessities which in their youngest Years they can tell only in Cries and Groans, and which their Parents in extreme Poverty cannot relieve, or they are so brutish and savage that they will not do it? How wretchedly are these young Generations hurried onward thro' the Folly and Weakness of Childhood, under these Miseries, till the Addition of new Calamities, from their own Crimes and Madneses, their ungovern'd Appetites and Passions, swells the Load to a huge and painful Degree? They practise what they have seen with their Fathers, and are plunged into early Mischief.

As Youth advances, the Ferments of the Blood rise higher, and the Appetites and the Passions become much stronger, and give more abundant Vexation to the Race of Mankind, than they do to any of the young Brutal Creation, whether in Air, Earth or Sea. Their natural Appetites are abundantly relieved and satisfied without those vexing Cares, Anxieties and Inconveniencies, which beset Mankind of both Sexes in the same part of Life. The same Desires and Inclinations which belong to the rest of the animal kind, attack the human Race also, but with greater Rage and Violence, and seem to demand their present Gratification: And that, as has been observed by Moralists, not at one Season of the

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the Year only, but at all Seasons, with more Constancy than in other Creatures, and give the younger Crouds of Mankind many more Disturbances.

The All-wise God the Creator, for just and kind Designs and Reasons, has limited the Gratification of these Appetites by Rules of Virtue and Piety : But perhaps these very Rules and Confinements, however *holy, just and good*, have served very much through the Corruption of our Nature, to irritate and provoke Mankind to greater Excesses, and pursue their vitiated animal Inclinations with warmer Violence than ever Man would have been exposed to in the days of Innocence. So the *Heathen* Writers confess :

Nitimur in vetitum semper, cupimusque negata.

We are ever desiring forbidden things, and press after unlawful Delights. So St. Paul acknowledges, *Rom. vii. 8. Sin, taking occasion by the Commandment, wrought in me all manner of Concupiscence.* So a wild young Bull or a Lion would beat themselves against the Grates and restraining Bars of their Prison, and make more furious Assaults there to gain their full Freedom. And in the midst of these distracting Circumstances of Mankind, between the Law of God and their own Appetites, they lead sometimes but a miserable and most unquiet Life.

IF

If their Inclinations are gratify'd in an unlawful manner, what Anguish of Conscience, what inward Vexations and keen Reflections of Mind perpetually haunt and torment them! What terrible and pressing Temptations assault them to conceal their Shame, by the Murder of themselves, or the harmless Babes to whom they gave Birth and Life! How shameful and hateful are the Scenes of Life into which they bring their wretched Offspring? How innumerable and grievous the Inconveniencies which they entail upon their young spurious Descendants? What lasting Reproach and Distress, with Beggary and long Sorrow?

Or, if they pursue their Desires in a lawful manner, how unhappy are the Bulk of the extreme Poor? And yet how many thousands are there that are but just capable of providing Food and Raiment for themselves in the World, who, after some Conflict with these restless Inclinations, rush into the Conubial State and Misery at once? How unable are they to provide the same Necessaries for a young Nursery of Mortals, a new increasing Generation? What endless Sollicitudes, night and day, afflict them in their Contrivances to support themselves and their Infant-Brood? And what a length of Years is it before these young helpless Creatures can possibly release their Parents of this Care and Anxiety, and are capable of providing Food
and

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and Raiment for themselves? Would the Affairs of human Life in Infancy, Childhood, and Youth, have ever been constituted in such a sore and painful Situation, if Man had been such a Being as God at first made him; and if he had always stood obedient to his Maker, and continued in his Favour, could Divine Wisdom and Goodness admit of these Scenes, if there had not been some great and universal Degeneracy spread over all the Race, which, by the wise and righteous Permission of God, exerts it self some way or other in every Stage of Life?

If we follow this Track which Mankind treads to the Perfection of Manhood, the Age of publick Appearance and Activity upon the Stage of the World, what shall we find there but infinite Cares, Labours and Toil, attended with fond Hopes almost always frustrated, warm Wishes scarce ever fulfill'd, endless Crosses and Disappointments, thro' ten thousand Accidents that are every moment flying across this mortal Stage; and whatever their Pursuits be, whether Honour or Wealth, Ease or Pleasure, some intervening Incidents or Oppositions blast all their Designs, and plunge them into long Vexation: As for the Poor, who have no such Pursuits, but seek their Bread from day to day, how does the sultry Toil exhaust their Lives in Summer, and what pinching starving Wretchedness do they feel among wintry Snows

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Darkness, of Thorns and Briars, and of extreme Anguish, is our Descent to the Grave? The Distresses and Miseries of our Course thro' this Life, as well as the Entrance into it, and the Departure out of it, are so numerous and so mournful among all our Race, that we can only say, *He is the happiest of Men who has the fewest of them*: But even the fewest Miseries that any Man has, if put into an equal Balance, perhaps would outweigh all the real and solid Comforts of his present Life put together, if it were utterly abstracted from all *future Hopes*. And does Mankind now look like a Creature in favour with his Maker? Or has he not rather evident Marks upon him of the great Displeasure of the God that created him?

Perhaps some will cry out here, in direct Opposition to this Sentiment, that notwithstanding all these Scenes of Misery which are open'd and spread abroad in the World, yet still the greatest part of Men live comfortably enough, and with tolerable Satisfaction, according to the Condition and Rank of their Natures on this Globe of Earth. Are there not a thousand Delights and Satisfactions still found among Mankind in every Age and Nation? How sweet and relishing are the Pleasures of daily Food to satisfy Appetite, and to repair Nature, and all the rich Variety of Fruits to refresh us, and of Drinks to quench our Thirst? Is it not sweet Sleep that re-

news

news our Vigour, and gives ease to our weary Limbs and Spirits? What is the delightful Conversation of Friends, and the mutual Blessings of Love and Friendship, of Advice, Comfort and Assistance from our natural Kindred and our Neighbours? Do not these render human Life among the Bulk of Mankind tolerable and easy, if not a chosen and a desirable Good?

In Answer to this: Let us enquire a little, What are these boasted Pleasures which are supposed to recompence the Sorrows of Life, and give the Balance to Happiness in this present State? Are they not most of them owing to some previous Pain or Uneasiness? 'Tis the Pain of Hunger and Thirst that makes Food and Drink so relishing: 'Tis the Pain of Weariness or Grief that renders Sleep so refreshing. And as for the Blessings of Love and Friendship, among Neighbours and Kindred, &c. Do they not very often, and for the most part, produce as much or more vexing Disquietude than they do Satisfaction and Peace? I mean, they produce these Evils, not in and of themselves, and by the original Nature of things, but by reason of the endless Humours and Follies, the Errors and Passions of sinful fallen Mankind, who enjoy and abuse these Blessings.

Again, are not a very great part of these Pleasures owing to such an Indulgence of Appetites and sensible Satisfactions, which by the

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corrupt and evil Biass of our Natures become dangerous and fatal Temptations to draw us into Guilt and Folly, into Intemperance and Shame, into painful Anguish of Conscience and bitter Self-Reflection? And do not these very Pleasures of the Body prove the Ruin of ten thousand Souls? These Pleasures might be used indeed with Innocence and Wisdom; but the unruly and vicious Appetites and Passions of Men turn these sensual Delights more frequently into a Curse, which God in his original Creation design'd for Blessings: I say, God the Creator at first design'd them so; but if you take them now with all these unhappy Temptations, these powerful and mischievous Influences, which by the Folly and Guilt of Man are attached to them, they do not much look like the Pleasures provided by a God for his innocent Creature Man: Scarce can they be call'd *absolutely* Blessings, unless our Natures were better suited to make use of them without such perpetual and prevailing Danger and Guilt.

Think again, how short and transient are the Pleasures of Life in comparison of the Pains of it? How vanishing the sweetest Sensations of Delight? And in many Families and Persons, how long and durable the Days, the Months, the Years of Fatigue or Pain, or bitter Sorrow? How small is the Proportion of sensible Pleasure to that of Trouble, or Pain, or Uneasiness? And how far is it over-balanced by the Maladies, or Miseries,
the

the Fears or Sorrows of Life, among the greatest part of Mankind?

And as for Intellectual Pleasures, how very few are there in this World who take Satisfaction in them? And among those few how many Contentions and Quarrels? How many crossing Objections, bewilder'd Enquiries, unhappy Mistakes and Errors, as well as Fatigues and Vexations, are mingled even with intellectual Enjoyments here on Earth? *He that increaseth Knowledge increaseth Sorrow*, saith the wisest of Men; and upon the whole Computation he calls it, *Vanity and Vexation of Spirit*.

And if we should add to all these Evils, this most unhappy Circumstance which belongs to every natural Man who grows up in this World, (*viz.*) The great Hazard of his living in Sin and Rebellion against his Maker in the World, and of being sent down to long Misery, as a just Punishment for it in another; this seems to increase the wretched Condition of Mankind in this present State to such a degree, that Words cannot express it, nor Heart conceive. Say now, Does Mankind, coming into the World in this view, look like an innocent Tribe of Creatures, or in the original State of Favour with their Maker?

To talk of solid Comfort and Satisfaction, and real Happiness to be enjoy'd in this Life, is contrary to all the common Sense and Ex-

perience of almost every thoughtful Man who has taken a just Survey of these numerous Scenes of Evil. Sorry Satisfaction indeed, and poor Comfort in the midst of such superior Miseries!

If a Man were placed in some upper Region, and had the Wisdom of an Angel, with all that just Knowledge and Experience what true *Happiness* is, and could look down from above, and take a complete Survey of human Life, even in its best Circumstances, as things now stand, and as it is supposed to be enjoy'd by some of the happiest Men on Earth, without the hopes of a better Life afterwards, he would be very loth to accept of it; nor indeed would it be worth his acceptance.

Is there an Angel in Heaven who would not rather chuse to lose his Existence at once, than to be sent into our World, and trace the Round of twenty or thirty, or three score Years of human Life, without any Hereafter? And indeed, were it not from a Principle of Obedience to God, and from the hopes of a happy Futurity, after we have piously and honourably sustain'd the Labours, Miseries and Trials of this Life, I know not what wise Man would willingly come into these tiresome Scenes of Mortality, or go thro' them with any Patience.

What? To be train'd up from Infancy, under so many necessary Follies, unavoidable Prejudices, and wretched Delusions, thro' the

the Power of Flesh and Sense? To be sunk into such gross Ignorance both of our Souls, our better Selves, and of the glorious Being that made us? To lie under such heavy Shades of Darkness, such a world of Mistakes and Errors as are mingled with our little faint Glimpses, and low Notices of God our Creator? What? To be so far distant from God, and endure such a long Estrangement and utter Absence from the wisest and best of Beings, in this foolish and fleshly State, with so few and slender Communications with or from him?

What? To be in Bondage to so many powerful and disquieting Appetites, so many restless and unruly Passions, which want the perpetual Guard of a jealous Eye, and a strong Restraint over them, and which will be ever breaking out into some new Mischief, notwithstanding our everlasting Watchfulness?

What? To be ever surrounded with such sort of dangerous Delights of Sense, which tho' they were much safer in the innocent State, yet are now constant and strong Temptations to Folly, Guilt, and Misery? To have scarce any Joys but what are closely attended with huge Dangers? To have no Satisfactions but what we are liable to pay dear for by excessive or irregular Indulgence, and which are most likely to become the Means of Transgression and lasting Anguish, either to

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the Mind, or the Body, or both? Can this be a desirable State for any wise or angelic Being, who knows what Happiness is, to be join'd to such a Body as ours, to be united to such a disorderly Machine of Flesh and Blood, with all its uneasy and unruly Ferments?

These which I have now mention'd are indwelling Mischiefs, which teize and defile the Soul: But there's another Train of inbred Miseries which affect this sensible Nature of ours, this animal Frame, with huge Agonies and Distresses. What wise Spirit would willingly put on such Flesh and Blood as ours is, with all the Springs of Malady and Pain, Anguish and Disease in it? What? To be in danger continually of the racking Disquietudes of Gout and Stone, and all the Distempers I cited from *Milton's* Poem? What? To have Nature worn out by slow and long Aches and Infirmities, and lie lingering for many Years on the Borders of Death before we can find a Grave?

And, besides all these inbred Evils, to be ever expos'd to those innumerable Grievances which come from abroad? What? to be ever subject to the common Dangers, to the numberless Casualties and Injuries of Nature, to the infinite Bruises of the Flesh, and Mischiefs which attend and afflict this mortal Life, and to bear the endless Inconveniencies of the changing Seasons, Frosts and Storms, and sultry Sun-beams in this elementary
World,

World, and which more than half of Mankind are expos'd to, even with little or no Relief? What? To be subject to the frequent Insults of Injustice, to the Frauds of the Crafty, the Violence of the Great, and the Reproaches and Oppressions of evil Neighbours, to endure the private Bickerings and domestick Quarrels of Families, the Feuds and Resentments, and teizing Vexations of Kindred, with tormenting Jealousies and Uneasinesses among nearest Friends? To be ever disturbed with the Hurry, Buzz, and Confusion of real or pretended Men of Business, and to lie open to the Follies, Weaknesses, and Impertinences of those we must daily converse with? Add to this the Terrors and Tears of Infancy, the ridiculous Humours, the silly Vexations, and the real Sorrows of Childhood, with all the Snares and Mischiefs that attend our Youth, the laborious and uneasy Toils of acquiring any Knowledge, and fulfilling the necessary Employments of Life in our young and vigorous Years, and the rubbing thro' long Successions of Cares, both personal and publick, with all the private teizing Uneasinesses which arise from Family and Domestick Concerns in a manly State. Go on with these Trains of Wretchedness, the grievous Occurrences and Disasters, the Intemperance and succeeding Indispositions to which at all Ages we are continually liable, the Risques and Hazards we must

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must sometimes run, both of Health, and Ease and Safety, in procuring the Necessaries of Life, the constant Decays of manly Vigour, amidst the Infirmities and the Aches of old Age, the Pangs of dissolving Nature, and the Agonies of Death; I say, upon a complete Survey of all these Hardships which the wisest and best of Men cannot escape, I hardly think there is one Spirit in Heaven, or one Man of equal Wisdom, if such were found on Earth, that would accept of this Life in its common Circumstances, or even its most favourable Appearances, if his Existence were to terminate at Death, and he had no Respect or Reference to a better Life to come.

Solomon, that wise Prince and Philosopher, seems to be much of this mind, when, after a Survey of the whole Scheme of human Life in its Variety of Scenes, without the Views of Hereafter, he declares that *he praised the Dead which were already dead more than the living which are yet alive: Yea, saith he, better is he than both they, even he who hath not been, and hath not seen the evil Work that is done under the Sun.* Eccles. iv. 2, 3. And upon the Comparison of things, I must confess my self of *Solomon's* mind; for it appears to me, that the Calamities and Miseries of Life are so numerous, as to over-balance all its real Comforts, and sufficiently shew that Mankind, in its present State, is not its Maker's Favourite, but lies under evident

dent Marks of his Displeasure, on the account of some great and universal Degeneracy from the Innocence of that State wherein Man was first created.

Having drawn this Inference from all the foregoing Views of human Life and Circumstances, I would propose here, in their fullest Light, the three strongest *Objections* I ever met with, or that I could ever think of, against all these Reasonings, and then endeavour to answer them.

S E C T. III.

Answers to Objections against this Argument.

I. **T**HE *First Objection* is this: Can Mankind in general be called *miserable Creatures*, when there is not one in a hundred of them but uses all his Art and Skill to preserve himself in this Life, and continue his Situation? Do not all Mankind strive to secure their Lives, and maintain their abode in this State, with all the supposed Miseries of it? Now, must not every Man judge for himself, whether he is happy or no? Surely he would not seek to continue his Existence in Misery: And therefore if the real Sorrows of Life were greater than the Pleasures and Satisfactions of it, every Man would be glad to be rid of his Life, which makes him capable of these Sorrows?

I

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I answer, in the *first* place, that wherefoever any thing of a future State of Rewards and Punishments is known and believed, it is no wonder Men are unwilling to die; for they being generally conscious of so much Sin and Guilt, cannot think themselves to have a certain Claim to future Happiness; and therefore when they die, they know they must be expos'd to the Punishment which is prepar'd for Criminals in another World. Their Aversion therefore to Death, and the Fear of it, even tho' they are in a miserable State, arises not so much from any Sense of present Happiness, which they are loth to lose, as from a Fear or Suspicion of taking a dreadful Leap in the dark into greater Misery.

There are some of our *English* Poets who have said very pertinent things on this occasion, and I have read the Citations of them on this Subject.

*Disrust and Darknes of a future State
Make poor Mankind so fearful of their Fate.
Death in it self is nothing : But we fear
To be we know not what, we know not where.*

And another thus :

*Aye ; but to die, and go we know not whither :
————— for this warm Body to become
A kneaded Clod, and the delighted Spirit
To bathe in fiery Floods, or to reside*

In

*In thrilling Ice: * or to be worse than worst
Of those we fancy bowling in long Torment;
This is too horrible.———*

*The weariest and most loathed worldly Life
That Pain, Age, Penury and Imprisonment
Can lay on Nature, 'tis a Paradise
To what we fear of Death.*

Again, in another place, the same Writer says,
*If by the Sleep of Death we could but end
The Heart-ache, and the thousand natural
Shocks*

*That Flesh is Heir to; 'tis a Consummation
Devoutly to be wish'd.*

*O! who could bear the Whips and Scorns of
Time,*

*Th' Oppressors Wrongs, the poor Man's Contu-
mely,*

*The Insolence of Office, and the Spurns
That patient Merit of th' Unworthy takes,
With all the long Calamities of Life,
When he himself might his Quietus make
With a bare Bodkin? Who would bear such
Burdens,*

*And groan and sweat under a weary Life,
But that the Dread of something after Death,
That undiscover'd Country from whose Border
No Traveller returns, puzzles the Will,
And makes us rather bear those Ills we have,
Than fly to others which are all unknown?*

And

* The Poet supposes these Torments in the future State.

† This Author, as we are told by the Criticks, was as well skilled in describing human Nature as any Writer whatsoever; and 'tis only in this View that I have cited his Lines.

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And 'tis very evident daily that Multitudes would put an end to their own Life at once, if they were sure they could put an end to their Souls and all their Nature, and send themselves into Annihilation and Nothingness. 'Tis this wise and dreadful Guard which the Blessed God has set against Self-Murder, this terrible and eternal Curse of Hell and Damnation, which constrains many miserable Creatures to endure the Sorrows of this Life, and powerfully with-holds them from the Destruction of themselves. Their many and wilful Crimes and innumerable Sins of which they are conscious, forbid their hopes of a happy Hereafter, and therefore they rather chuse to wear out Life under their present and painful Burdens than plunge into an Eternity of unknown Miseries. 'Tis one of these the Poet introduces, crying out pathetically, *O that the Everlasting had not fixt His Canon 'gainst Self-Murder!*

If you should tell me, the *Heathens* have no Knowledge of this Heaven or this Hell which Christianity and the Bible acquaints us with, and yet they thro' many Generations are fond of living, and strive to continue long in this Life, notwithstanding all the pretended Miseries of it; I would cite some of the Ancients, as well as modern Travellers, to make a Reply for me: They would tell us that there is scarce any part of the *Heathen* World, where they have not some Notions
and

and Fears of Punishment in a future State for the Sins committed in this Life, and particularly in the more polite Nations of Heathenism, they tell us, how unhappy *Self-Murderers* are made in that unseen and future World. When *Virgil* has brought his Hero into the World of Ghosts, he particularly opens the Scene before him,

Where Minos dooms the guilty Souls.

*The next in Place and Punishment are they,
Who prodigally throw their Souls away.*

*Fools, who repining at their wretched State,
And loathing anxious Life have hurried on their
Fate :*

*With late Repentance, now they would retrieve
The Bodies they forsook, and wish to live ;
Their Pains and Poverty desire to bear,
To view the Light of Heav'n, and breath the
vital Air :*

*But Fate forbids : The Stygian Floods oppose ;
And, with nine circling Streams, the captive
Souls inclose.*

Thus you see the *Heathen* Writer makes this Life miserable enough, tho' he shews their greater Wretchedness and Misery, who plunge themselves at their own pleasure into the other world in order to abolish and fly from the Distresses of the present Life.

But in the *second* place, I answer : Suppose this Aversion to Death, and this Love of Life to be very universal over all the World, and that without regard to any future State ; suppose

pose that all Mankind had rather continue in Existence, in the midst of all their Calamities and Plagues, than venture into Non-existence, and cease to be; this will not prove that *Mankind is happy*: for the God of Nature, for wise Ends, hath wrought this Love of Life into our Flesh and Blood originally, and mingled it with all animal Natures whatsoever, in order to preserve the Works of his Hands; so that the Love of Life, or Reluctance against dying, is owing to the strong mechanick and animal Principles of Self-preservation, without any formed and sedate Judgment of Reason, whether it be best to continue in Life or no, or whether this Life has more Happiness or Misery.

I answer yet in the *third* place, that far the greatest Part of Mankind do not pass a true and just Judgment on Things, nor wisely balance the right Value of them: All their Faculties are ingrossed, and their Spirits, as it were, intoxicated with present sensible Things they enjoy, and so they march onward in the Rounds of human Life, without thinking; and therefore as painful, and as miserable as this state is, yet they cannot tell how to think of parting with it. They bear a thousand Calamities rather than venture into Non-existence. A Club of drunken Fellows in a Prison, and in Chains, who are to be scourged once a-day, yet they are still drinking

ing, and dancing, and indulging their Sport and Merriment, thoughtless of the Scourge; but can these Men be called *happy*? Or will any wise Man assent to their Judgment of their own state?

Perhaps it may be ~~reply'd~~ that in order to make up the Quantity of Happiness, and to judge aright of it; we must take in the Temper of the Person, as well as his Circumstances of Pain and Pleasure. An indolent Man may be happy with half the Quantity of Delights and relishing Joys, which his gay and sprightly Neighbour requires to his Happiness. A Hero may be happy under such Loads of Calamity, as would render a weak Mind miserable. A vulgar and ignorant Creature may be happy in the midst of such low and foolish Delights, which would disgust the Wise, and give them Pain. The Glutton and the Drunkard rejoice in such a Happiness as would be scorned and despised by a Man of Virtue and Philosophy. Now if we consider the Bulk of Mankind of such Tempers and Tastes as they have, they must be said to be happy, if they enjoy the Good which they desire, tho' it be but a sorry Good, or rather an Evil in the Opinion of the Wise and Rational: And on this account Men generally do and will prefer Life to Death, and their Existence here, such as it is, to Non-existence, even tho' there should be no Hereafter.

object to this

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In answer to this *Reply*, I must grant it in a great degree: but then I say that the common Satisfaction and Delights of this Life, which the Bulk of Mankind call their *Happiness*, are most of them of so low and degenerate a nature, and many of them so criminal, that it is a sad Sign that the intelligent Creature *Man* must be fallen from the original Excellence of his Nature, from his best Principles of Wisdom, and from the Favour of his God, before he can make himself happy in such Enjoyments. Let it be called his *Happiness*, if you will have it so, since he chuses it, and is loth to part with it; yet it is such a poultry *Happiness* as no Creature of Reason would chuse, if he stood in the compleat original Rectitude of his Nature, in the Image and the Love of his Creator, and in the true Exercise and Vigor of his intellectual and reasoning Powers. He must have lost these original Glories before he can think himself happy in such Toys and Follies, amidst all the Evils and Calamities that attend this mortal State.

II. The *second Objection* is this: If Brutes suffer the same Miseries, and yet they have never sinned, how can these Miseries prove that Man is an apostate or degenerate Being? Do not all brute Creatures, the Beasts and Birds, and the Insects of the Earth, lie continually subject to the same Pains, Calamities, Accidents, Diseases and Death, which attend upon Mankind? And did their Progenitors sin

fin and offend God, or have they themselves offended him? Do not the Cow and the Hind, and most of the four-footed Mothers bring forth their Young with extreme Pain? Do not the Bear and the Lion, and the Wolf, howl and roar for want of Food, hunt and toil for their Prey, and live sometimes in starving Circumstances, pinched with keen Hunger for whole days together? Is not the Horse exposed to almost as many Maladies as the Man that rides it? And are not the Creatures of this Species extremely miserable under the wild and mad Passions of their Drivers? Survey the Beasts of Draught or of Burden, under the furious Scourges of the Men that use them. What endless Lashes they are exposed to, and what rude and pernicious Strokes do they bear from any Instrument within the Reach of their enraged Rulers, even while the laborious Creatures are straining all their Sinews, and even burst their Nerves and their Eye-balls in tugging at their unreasonable Loads at the Brow of a Hill? And after a little Food, whereby Nature is refreshed, and a little Sleep, wherein Life is forgotten, these wretched Animals are called again to the Team and Harness to undergo their daily Round of Hardships and Miseries? And have any of these Creatures, or their Ancestors, sinned against God? Are not the Race of Dogs ever snarling, quarrelling and fighting? And surely everlasting

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Brawls and Battels are Misery enough. Again, are not the feeblér Creatures, both wild and tame, subject to the cruel and perpetual Ravage of Birds and Beasts of Prey? Do not these Animals live by devouring one another, and tearing their Flesh from their Bones, ere they are quite dead, and this according to the very Constitution of their Natures? And even the milder Fowls, who seem so innocent and harmless, the Partridge and the Red-breast, and the Chicken, do they not devour Millions of Insects, as their constant and appointed Food? Are not the mangled Bodies and Limbs of the Hare and the Sheep, the Dove and the Thrush, subject to extreme Pain, when they are torn and bruised, and half eaten by the Tyger and the Wolf, the Eagle and the Hawk? And do not all these milder and gentler Creatures occasion Millions of painful Sensations to the living Insects which they prey upon, (*viz.*) the Ants, and the Flies, and the Worms? And have any of these sinned against their Maker, or degenerated from the first Laws of their Creation?

Again, I would enquire, Are not harmful and bloody Accidents much more common among many of the Brutes than they are amongst Mankind? A Horse stalking over an Ant-hill shall crush a hundred of the busy Inhabitants with his broad and heavy foot, lay a whole Kingdom in Desolation at once, and leave Multitudes of their little Members bruised and broken, and the tiny
Creatures

Creatures expiring in Anguish? And if their Organs were strong enough to form a Sound which could reach our Ears, what shrill Outcries and Screams, what dying Groans, what innumerable Accents of Misery would arise from this little mangled Nation, and pierce the Heart of a compassionate Traveller on every such Accident? And let me ask how, Did these diminutive Animals, these tiny Atoms of Being ever offend the hand that formed them? Or are they in a worse State or Condition than they were at first formed; or are they liable to any new Accidents which their original Nature and Constitution does not expose them to?

Yet further let us ask, Do not sweeping Storms and Famine and Pestilence sometimes make wretched havock among whole Nations of the brutal Kind, and spread the Fields and the Woods with Distress and Desolation? And in fine, do not the Distempers of Nature which are found amongst them, or the length of Years bring them all down to Death, and sometimes with tedious Agonies and convulsive Pangs? And yet can we say that God is angry with them, or that they are under any worse Circumstances of Life than what God at first formed them for?

But let us pursue the Detail of their Miseries yet further. Doth not Man destroy thousands of them continually for his own Food, and that by divine Appointment? Are

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Not Birds snared by the Fowler in a mortal Net, or shot in Flocks with murdering Gun-powder and Engines of spreading Destruction? And the rest which escape by Flight, how painfully do many of them drag on a lingering Life among Wounds and Bruises? Are not Oysters churned alive between our Teeth? Are not Millions of living Shell-fish boil'd to death in Caldrons, and finny Animals in Shoals taken out of the Sea and Rivers, and while leaping with Life, are fry'd in burning Oil, or other scalding Liquids? How many painful Circumstances must some of these Creatures necessarily pass thro', even if we would catch and fit them for our Food in the easiest manner? but generally their manner of dying is more painful. Misery and Death is brought upon Multitudes of the Brute-Creation, merely as they are the appointed Support of Men and other Animals, besides all the other Accidents, Pains and Diseases that attend them.

Now notwithstanding all these Miseries which are spread amongst the various brutal Tribes in Earth, Air and Water, yet we suppose them still to pass all the days of their Existence according to the Rank of their Beings and the Condition of Nature which the wise and righteous Governor has assigned them. We look upon them all as innocent Beings, for they are capable of no Sin nor Guilt, and therefore all these Tortures and Agonies

gonies which they sustain are no Punishments; they having never done any thing to give Offence to their Maker: and yet, says the Objector, you must either allow these Brutes to have sinned against their Creator, since he appoints or suffers so many Calamities to attend them in the very Course of Nature, or else you must confess that Mankind may sustain all the Scenes of Misery which are before describ'd, without being under any peculiar Displeasure of their Maker; and *Man* at least in his Infancy and Childhood may be such a Creature still as he came out of the hands of God, notwithstanding the Vices he learns to practise as he grows up, and all these Shapes of Wretchedness which he is expos'd to, and which are dress'd up in this Discourse into so formidable a Spectacle.

I think I have spread out this *Objection* in its compleat force; and in order to answer it, I ask leave to propose the following Considerations.

Confid. I. It has been the Opinion of many Divines that all these Varieties of Wretchedness came upon the brutal Creation, as a general Curse for the Sin of Man, who was the chief Inhabitant and Lord of this lower World; and therefore these Brute-Creatures which were, as it were, his Slaves, are punish'd together with him; so that they suppose the Sin of Man brought Misery into

all the Ranks of this lower Creation, as well as into his own kind.

But I must confess I never well approved of this Solution of the Difficulty ; for tho' I know Men may oftentimes, by their perverse Wills, abuse these Creatures of God, yet the continual Calamities that they fall into by being the natural and appointed Food of Men and of one another, as well as by unhappy Accidents, by injuring, wounding, or killing Casualties, by Diseases, old Age and Death, are all ordained of God their Creator, as the God of Nature, and in the common Course of things, without any special Reference to the Sins of Men, as the moral and procuring Cause. I can hardly persuade myself that God made so many Millions of sensible Creatures so miserable, or would permit them to be so, who are in themselves perfectly sinless and innocent, and have no manner of proper Relation to any sinful Head or Stock, such as the first Man is justly supposed to be to his own Species ; of which we have discoursed elsewhere. I proceed therefore to the second Consideration.

Confid. 2. The Scripture gives us a plain Account, that Man originally was not made to die, and that the Death of Mankind was brought in only by Sin, *Rom. v. 12.* and all the Evils that attend human Nature are derived from the same Spring ; because Man was holy at his first Formation in the Likeness of

of God, who made him in the Image of his Holiness and his Happiness, and designed him to live for ever, if he continued innocent, *Gen. i. 26. and ii. 17.* But the Scripture teaches us that Brutes originally are *made to die, and wild Beasts made to be taken and destroyed,* partly for the natural Food of Man, and partly for his Safety and Ease. *Gen. ix. 3, 2 Pet. ii. 12.* Besides, it is evident to Reason, and constant Observation, that Brutes are appointed for Food for each other, as flying Insects for the Spider, small Birds for the Hawk, and Sheep for Wolves and Lions. Now this cannot be without Wounds and Bruises, and mortal Convulsions, and Death. 'Tis manifest therefore, that we may infer *Guilt* from the endless Pains, Calamities, and Death of Men, because Scripture reveals it, as the original Cause; but we cannot infer the same from the Sickneses, Wounds, and Deaths of Brute-Creatures, which are made by the God of Nature for Food to others, nor from all the Appearances of Pain and Anguish which are found among the brutal Creation: These must be solved therefore, and explained some other way.

Confid. 3. The Objection here supposes, that all the brutal Creation have really the same acute Sensations of Anguish and Pain as Mankind, because many of them make use of the same sort of Sounds and Motions, Groanings and Howlings, and Distortion of Limbs, as
we

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we do when we are under acute Pain. But 'tis hard to suppose that a righteous and merciful God should inflict such keen and extreme Anguish upon Millions of Creatures whose Race are sinless, and perfectly innocent, and entirely such as they came out of his own hands; or that he should, in the Course of Nature, permit it to be inflicted, without any Degree of Sin or moral Evil in any of them to deserve it.

And I think therefore it would be much more eligible and rational with some modern Philosophers to suppose that Brutes being made of meer Matter, have no proper Sensations of Pleasure or Pain; or at least that all their Sensations of Pain are but feeble and dull, and very imperfect, notwithstanding all their hideous Outcries and Convulsions of their Flesh; I say it is more rational to think so, than it is to suppose that there is any such sharp agonizing Anguish and keen Torment as sinful Men endure, provided by the blessed God for Creatures which are perfectly innocent, and which have no Relation to any Guilt or Crime *. Will a God of infinite Equity

* If we were to consult Reason and Scripture jointly on this head, would they not both incline us to believe, that brutal Sensations are not quite the same, nor near so intense as the Sensations of Mankind? for Scripture, as well as Reason, teach us, that the very Soul and Life and supreme Principle of Action in Brutes is their Blood, which goes downward to the Earth when the Brute dies. *Solomon and Moses seem to agree in this Sentiment with some later Philosophers, Lev. xvii. 11,*

quity and Goodness inflict so much natural Evil where there is no moral Evil?

'Tis probable that the Sheep when he receives the mortal Wound in his Throat, feels as much Pain as the Swine, tho' the one is mute and silent, and the other sounds out his Death with grievous Shrieks and Outcries; and perhaps if we had never seen nor heard any Creature wounded or dying but a Sheep or a Fish, or an Insect, who are mute, we should never have thought that the brutal Sensations of Pain were so keen, as those which human Nature feels: Therefore if we judge merely by Groans and Clamours, we must suppose some Creatures feel very little or no Pain from their Wounds and Death; and yet why should the Blessed God appoint so much less Pain for the Sheep than for the Swine? Nor are the most grievous Outcries and Contortions of the Flesh in other noisy Animals a sufficient Proof to our Reason that they feel such sort of Pain, or so intense as Man does; and consequently we cannot make the

14. *Ecclef. xii. 7.* But the Soul of *Man* is of a noble Original, a thinking *Spirit* proceeding immediately from God, and at Death *ascending upward, or returning to God who gave it.* Now can we suppose that meer Blood and Flesh have any Sensations or Perceptions above the Capacity of Matter? Can they possibly have such intense and keen Sensations as a Spirit, a Mind, a thinking immaterial Power, akin to Angels, but united to Flesh and Blood? Would the all-wise and righteous Creator form Creatures capable of such intense Torments, who were not, nor ever were, capable of offending him in the least Instance?

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the same Inference from their Sufferings as we do from those of Mankind.

Confid. 4. But supposing Brutes have Sensations of Pain as sharp as ours, yet if they have a proportionable and equal Quantity of Sensations of Pleasure thro' the Course of their low Life, then put these Pains and Pleasures of the brutal Life into the Balance, and the Amount of them in the whole makes neither Happiness nor Misery; or perhaps their pleasing Sensations exceed the painful; then they are happy; for Misery is only found where the Pain exceeds the Pleasure in Degree, or Duration, or both; and that State is Happiness, where, upon the whole Survey, the Pleasure exceeds the Pain.

But in Mankind it is pretty certain that their natural Maladies, as well as the painful and afflictive Accidents that attend most or all of them in this foolish and sinful World; far exceed the natural Maladies or painful Accidents which attend Brute-Creatures: for amongst them there is little or no Intemperance to disorder their own Natures; no Wars to destroy Millions of their Fellows; no Engines of Cruelty and Death among them to multiply the Miseries of their own Species; and upon the whole it is evident enough that the Pains and Sorrows and Evils in almost every human Life greatly exceed the Joys or Pleasures of it, and consequently render Man in this World but a miserable Creature.

Confid.

Confid. 5. Let us remember also that Brutes have no proper Reflection on things past, but only a Sensation of the present: Now Man besides all the Pains of Sense, has also the long and grievous Uneasinesses that arise from Remorse and Anguish of Mind, reflecting upon his own evil Conduct in time past, and dismal Presages and terrifying Agonies arising from the constant Fear and Expectation of what may come; so that as Mankind is generally subject to more Pains and Weaknesses, more Diseases and Uneasinesses in the Body than Brute-Creatures; so the Addition of Uneasiness of Mind, which arises from a long Remembrance of or Reflection on past Sorrows, are, as it were, a new Sensation of them; and Agonies of Conscience for past Sins, are new Misery: besides the terrible Forethought and Expectation of future Evils, whether in this Life, or in the World to come, do very much increase the Miseries of human Nature beyond that of the brutal World, since they are supposed to have no Reflection, no Forethought. And 'tis not only the long and keen Passion of Remorse or Sorrow arising from past Sins or moral Evils, and of Fear and Dread from the Prospect of future Miseries, which makes Mankind more unhappy than Brutes, who have no such Retrospects nor Foresights to torment them; but every uneasy Passion of human Nature, even Grief and Sorrow for natural Evils,
Wrath,

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Wrath, Envy, Malice, Rage, Jealousy, Disappointment and Despair, with all their dreadful Train, are more keen and intense in the Breast of Man, make much deeper Impressions on his Heart, and sharper Incisions into all the tender Powers of his Nature than Brutes ever know or feel: they last also much longer; they dwell upon the Spirit for days and months, and years; they mingle with the Soul, and imbitter every Sweet of Life.

Brutal Passions should we allow them to be as strong, yet they are much fewer and more transient: The common Calls of Nature to eat or sleep, to Sport or daily Toil, abolishes the painful Passion, the ill Ferment subsides, the Uneasiness vanishes, the Cause of it is forgotten, and the Creature is soon easy and happy again. But some of these uneasy Passions of human Nature cleave so close to the Soul, that Men cannot get rid of them; they sting like an Adder, and prey upon the Heart like a Vulture, they teize the Spirit day and night, they take away all Appetite to Food, and all the sweet Relief and Power of Sleep. Was there ever an Instance of a Brute-Animal whose Passions ever wrought out such a Scene of Miseries for him as the unruly Powers of Mankind are daily working, and that not in one or two, but in Multitudes of the Human Kind?

Up-

Upon all these Views I think it must be acknowledged, that the Evils which Mankind suffer in the present State, are much superior to those of Brutes, and consequently as they surmount all the Pleasures of human Life; so Man must be pronounced *miserable* upon the Balance of the whole; and therefore we must infer, that we of the human Race cannot be in our Maker's Esteem a Race of guiltless Beings, since our Portion in general in this Life is superior Pain and Wretchedness; and especially since we find both by Reason and Scripture, that whatsoever Calamities and Death attend Brutes, these, for wise Purposes, are appointed by the God of Nature, tho' they are without Sin, while the Calamities and Death of Mankind are expressly attributed to Sin in the Word of God.

Object. III. If the Miseries of all Mankind, or even of the biggest Part of them in this Life, are so great as to over-balance all their Comforts, so that a wise Spirit would never willingly consent to be dress'd in our Flesh and Blood, and be born into our present World; then we can have no Reason to give God our Creator any Thanks for our Existence or Life, since this is no Blessing, and it would have been far better for us never to have been born. Now is it possible that the Great God should make a Creature who has not Reason to thank him for his Being?

An-

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Answer. If any Creature who comes into our World, hath more Probability of being happy than of being miserable in this Life; he has Reason to bless God for his Existence in proportion to the Probability of his Happiness: but if a Creature has more Probability of Misery than Happiness in Life, I cannot see that Life is any Blessing or Privilege; nor can I see how he can rationally bless or give Thanks to the Great God for it, consider'd in itself, and abstracted from a future State.

And I add yet further, if any Creature who comes into this World has a greater Probability of being foolish and sinful here, and miserable hereafter, than he has of being wise and holy here, and happy in the other World; neither then can he with Reason bless God, or give Thanks to the Author of his Being meerly for his Existence, or coming into Life.

Now since this is the Case, that the Bulk of Mankind are *born to Trouble* and Misery here, as *Job* v. 7. and as we have sufficiently shewn before; and if they are also most likely to run into Sin and Folly in this World, and Misery in another, (for almost the *whole World lies in Wickedness*, and there are *few who shall be saved*;) this Prospect certainly forbids our meer Existence or Entrance into Life to be called a *Blessing*; and consequently we cannot reasonably give Thanks on that account to the Almighty Being that made us.

But

But then whence comes this dreadful Scene, this dismal Situation of things, that an intelligent Creature cannot thank God for creating him? Not from God the Creator, whose Justice and Goodness would never have suffered him to have created original Beings as they came from his hands in such a Situation as this: There must have been some dreadful ancient Apostacy from God their Creator, some general Degeneracy and Curse, under the spreading Desolation whereof Mankind come into this World; nor is there any other Way that I can imagine or guess at whereby the Justice and Goodness of God the Creator, can be secured and vindicated from such hard Imputations.

And tho' it is the Blessed God that creates or forms *fallen* Mankind from day to day, who come into such a Situation and such wretched Circumstances, yet it is all according to such an original Law of Nature or divine Constitution made for *innocent* Man, which was holy, just and good in itself. 'Tis true the Great God foresees that Millions will now be miserable; and notwithstanding all this, his Wisdom does not see fit to alter this Constitution of things, for Reasons which are unknown and unsearchable to us, and which will perhaps continue to be a Secret until the Great Day of Judgment. 'Till that time comes we can but form probable Conjectures.

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tures *. But that Great Day shall reveal all the Transactions of God with Men, and set them

* Suppose the Great God had placed a Man and Woman in a certain inaccessible *Island*, wherein there were Herbs and Roots of many Kinds, but no sort of Fruit, Grain or Corn in it: and suppose he had given them a Sufficiency of Fruits and Corn to support them for a year or two, and more, with a special Command to sow some of it, and plant immediately, for the Support of themselves and their Posterity hereafter; and assured them also they should have many Children. If this Man and Woman should eat up all their Corn and Fruit intirely, even that which they should have sown or planted for their future support; then they and their Children in all following Years would have been hard put to it to live upon coarse Roots dug out of the Ground, a poor and scanty Supply, and that with much Toil and Labour: Now would it have been unjust with God to have left them and their Children to their constant hard Labour and hard Fare, without giving them any new Corn or Fruit to plant or sow, or without providing better Food for them? And suppose their Children also neglected to cultivate and multiply the best Roots they could find, and several of them in every Age fell into Diseases and died by the Badness or Scarcity of their Provisions, would the Creator lie under an Imputation of Injustice for continuing their Existence under these Advantages, and thus punishing their original Rebellion and their daily Negligence?

And suppose further, that this solitary and inaccessible *Island* lay in the midst of many other *Islands* in the Sea, whose Inhabitants are continually informed by some Revelation or divine Messenger of the original State and the present Circumstances of this unhappy Country, in order to restrain the rest from Disobedience to their Maker and Lord in similar Instances of any kind; might we not say, Here is a just and valuable Reason for which God should continue this *Island* of Rebels under their Punishment? This may be apply'd in some measure to the forlorn Case of Mankind on this Globe of Earth, when compared with the many other Planetary Worlds, who may be preserved in their Duty by being informed of our Circumstances, tho' we know little of theirs. But as I hinted before, these are but meer conjectural Thoughts; 'tis only God himself in the Great Day of Judgment can answer every Difficulty, and scatter every Darknets from all his Works of Providence.

them in a glorious Light, to the just Vindication of all his own Perfections, and the Silence of all our Cavils.

But observe, there are these three Considerations which may serve to alleviate and moderate this dismal Aspect and Situation of things at present.

1. *Consideration.* All Mankind are justly required to *adore* and *worship* the Great and Glorious Being, whose Wisdom and Goodness, as well as his Power, shine bright in the Creation of this World, and in the Formation of Mankind, as well as all other Animals who dwell upon the Earth; they ought to *admire* and *praise* him on this Account, tho' no reasonable Creature can properly *give Thanks* but for some real Benefit.

2. *Confid.* Tho' the greatest Part of Mankind may not have sufficient Reason to give Thanks to God for their *meer Existence*, yet all the Sons and Daughters of *Adam* have reason to praise the Divine Goodness for many Favours they receive, (*viz.*) that they are not so miserable as they might have been by reason of their Sins and Follies, that they have any special Satisfactions or Comforts in Life, and any lesser Degrees of Pain or Sorrow than others sustain, or any Relief for their own Maladies and Troubles: and especially if they are born and educated in a Nation where the Light of the Gospel shines, they have further Reason to acknowledge and

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bles the distinguishing Goodness of their Creator, who has placed them within the nearer and easier Reach of Happiness, if their own evil Inclinations and Obstinacy do not withhold them from seeking after it. And,

3. *Confid.* When any of the Race of Mankind are made sensible of their Sins and Misery, and by Repentance and Faith in the Grace of God, so far as it is revealed to them, have arrived at any tolerable hopes of their Interest in his Favour, and their Acceptance unto Life and Happiness in another World, then they are called aloud to bless their Divine Creator, as well as their Saviour, and to give Thanks to the God of Nature and Grace together. And I think there is not one Place in Scripture where Man is required to give *Thanks* to the Lord but on one or other of these Accounts which I have here mentioned *.

Upon the whole, the Result of things is this, that if any of us cannot upon rational Grounds give Thanks to God as our Creator for our Existence, it is owing meerly to our original Apostacy from God in and by our first Parents; for otherwise God would never have made intelligent Creatures, who could

* There is no plain Text that I can find where Mankind is commanded or invited to thank God meerly for their Existence; and in those Places where *all Nations*, or *all the Earth* are called upon to bless the Lord, and give thanks to him, 'tis still in view of their having the Knowledge and Grace or Salvation of God manifested in them.

could not reasonably thank him for making them.

And then further I add, if we cannot rationally thank God for our Creation here, until we have some Hope of his Favour and Grace hereafter, this should awaken us all with utmost Diligence in the midst of our Miseries to enquire after the way of Salvation, and pursue every appointed Duty that is necessary for this end: for then we shall be able to bless God for bringing us into Being, and we shall no longer lie under such a sad and dismal Reproach of Nature, as not to give Thanks for our Existence to the hand that formed us.

Thus far I have endeavoured to prove, that by the Miseries of Mankind we may have sufficient Evidence that they are in a fallen and degenerate State.

But after all, if it should be found upon the justest Survey and Balance of things, that the *Miseries* of human Nature consider'd alone, are not a sufficient and satisfactory Evidence of the Apostacy and Fall of Mankind from their Maker's Favour, and of some remarkable Displeasure of the hand that created them; yet I am well assured that the early corrupt Inclinations, the endless *Iniquities* and Crimes of Men from their Childhood, and that universal *Propensity to Sin* which is found among all the Inhabitants of our World, joined with the Loads of *Misery*

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they sustain, are both together an effectual and convincing Argument that we are a degenerate and fallen Race of Creatures.

Now that we are such a sort of criminal, guilty, sinful, and degenerate Beings, and wretchedly forsaken of God who made us, or fallen under his heavy Displeasure even from the beginning of Life, will evidently appear both from the *express Witness of Scripture concerning our Sinfulness*, from the *Necessity of Renewing Grace*, and from the *Light of Nature surveying the Heathen World*.

First, there are many Representations in Scripture of some universal Degeneracy and Corruption that has come upon all the Sons and Daughters of *Adam*, and which have been largely supported by many Writers who have explain'd these Texts, (*viz.*) *Gen. vi. 5. Every Imagination of the Thoughts of the Heart of Man is only Evil continually*; and *Chap. viii. v. 21. it is added, that 'tis Evil from his Youth. Psal. xiv. 3. The Lord looked down from Heaven upon the Children of Men, to see if there were any that did understand and seek God: They are all gone aside; there is none that doth Good; no, not one. Eccles. vii. 20. There is not a just Man upon Earth who doth Good and sinneth not. Isai. liii. 6. All we like Sheep have gone astray, we have turned every one to his own way. Different Wanderings, but all are Wanderers. Rom. iii. 10, 12. There is none righteous; no, not one:*

one : there is none that doth Good ; no, not one. v. 19. Every Mouth is stopped, and all the World become guilty before God. And v. 23. All are fallen short of the Glory of God, because all have sinned. 2 Cor. v. 14. We thus judge, that if one died for all, then were all dead, i. e. spiritually dead in Trespasses and Sins.

Now can we suppose that God would create such a World of Beings, that every one of them coming out of his own hands in their original Purity and Innocence, should so universally run into Sin and spiritual Death, and naturally incline to Practices which tend to defile and destroy themselves, and that without any one Exception, if it had not arisen from some Root of Bitterness, some original Iniquity, which diffused itself thro' all of them from their very Birth or Entrance into this World? Surely this universal Corruption would incline any Person to believe, either that God had not given to each of his Creatures in their original Formation a *full* and *practical* Sufficiency to answer the Demands of his Law, and to preserve themselves from Iniquity and Guilt, or that 'twas lost in some hand or other. 'Tis a strange and incredible thing to suppose that every single Person among Mankind should be born innocent and pure, with *sufficient* and *practical* Powers of all Kinds to fulfil the Law of God and their Duty, and that they should yet, by free and voluntary Choice, e-

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very one for himself, for near six thousand Years together, break his holy Law, and rebel against him that made them, if there were not some original and universal Contagion spread thro' them all at their Entrance into Life.

Secondly, I argue the same Point from the Scriptural Doctrine of our Recovery by divine Grace. Let us consider in what manner the Scripture represents the Necessity of a great and divine Change to be made upon the Souls of all Men, in order to their Recovery from the Ruins of their Nature, and to obtain the Favour and Image of God and future Happiness. *John iii. 3. Except a Man be born again he cannot see the Kingdom of God: and in other Scriptures it is represented that they must be born of the Spirit, v. 6, 8. They must be born of God. John i. 13. They must be created anew in Christ Jesus unto good Works. Ephes. ii. 10. They must be quickened, or be raised again from their Death in Trespases and Sins. Ephes. ii. 5. They must be renewed in their Spirit, or created after the Image of God in Righteousness and true Holiness. Ephes. iv. 23, 24. They must be reconciled to God by Jesus Christ. 2 Cor. v. 18, 19. They must be washed from their Sins in his Blood. 1 Cor. vi. 11. Rev. i. 5. And since all have sinned and come short of the Glory of God, therefore if ever they are saved, they must be justified freely by his Grace thro'*

thro' the Redemption that is in Christ Jesus, whom God has set forth to be a Propitiation thro' Faith in his Blood. Rom. iii. 24. Now can any one suppose that God has made such a World of Creatures as have come into Being from *Adam's* time to ours, which have entered into this World, pure, holy, and innocent in their original State, and yet that there should not one of them retain his Image in Holiness, nor be fit for his Favour and the Blessings of his Love, without being *born again, being new created, being raised from the Dead, being redeemed by the Blood of his own Son, and being washed* in so precious and divine a Laver? Do not all these Representations make it appear highly reasonable to conclude, that every Man is born into this World with some original Contagion about him, or under some early Degeneracy and Guilt, and criminal Imputation in the sight of God? Is it not a most incredible thing that not one among all the Millions of these Creatures should be fit to be made Partakers of his Favour, without such amazing Purifications as require the Blood of the Son of God, and the Almighty Operations of his blessed Spirit to redeem, and to new-create them, if they were born in their original Purity? Do not all these things effectually teach us that Mankind in their present Generations even from their Birth are not such Creatures as God first made them?

But

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But without entering into these Arguments from Scripture which represent the Wretchedness of *all Mankind*; I think we may evidently prove, in the *third* place, that far the greatest Part of the World are born under some sort of degenerate and guilty Circumstances by a meer Survey of the *Heathen Nations* with the Eye of Reason, and by the Light of Nature.

A few days ago I was taking a View of the Map of the World, and measuring with my Eye the Breadth and Extent of the Nations. I took a spreading Survey of the vast *Asiatic Empires* of *Tartary* and *Cbina*, and a great Part of the Kingdom of *Mogul*, with the Multitude of Islands in the *East Indies*; I went on to survey the large brutal Countries of all the *Southern Part of Africa*, with the Savage Nations of the *American World*. I observed the Thousands or rather Millions of Mankind who dwell on this Globe, and walk and trifle, and live and die there under the heaviest Cloud of Ignorance and Darknes, who know not the true God, nor the way to his Favour, who are drenched in gross Impieties and Superstitions, who are continually guilty of national Immoralities, and practise Idolatry, Malice and Lewdness, Fraud and Falshood, with scarce any Regret or Restraint.

Then sighing within myself I said, 'Tis not many years since these were all Infants, wretched

wretched helpless Infants, without any Knowledge of the things of God or Man. The Inhabitants of whole Regions have been born and brought up under Parents who know not the true God, nor are acquainted with the Path that leads to Life and Happiness. Are not these unhappy Children, said I, formed and born under Difficulties almost unsurmountable? Are they not laid almost under a moral Impossibility of breaking their way of themselves, thro' so much thick Darkness and Error, to the Knowledge, the Fear and the Love of him who made them? Dreadful Truth indeed; but so far as I can see, it seems to be certain and uncontestable! Such, I fear, is the Case of those of human Race, who at present cover a great Part of this earthly Globe, with very few Exceptions.

Then I ran back in my Thoughts four or five thousand Years, and said within myself, What Multitudes in every Age of the World have been born in these deplorable Circumstances in the midst of Idolatry and Profaneness, Sin and Death? They are inured from their Birth to barbarous Customs and impious Practices: they have an Image of the Life of Brutes and Devils wrought in them by their early Education: they have had the Seeds of many Immoralities and wretched Wickedness sown and planted, and cultivated in them by the rude and savage Instructions of those who went before them; and their own
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Imitation of fuch horrible Examples has confirmed this Mischief long before they knew or heard of the Being of the true God, or the Discoveries of his Will, or their Duty: and perhaps they have never heard it to this day. Scarce any of them have admitted of one thoughtful Inquiry, whether they follow the Rules of Reason, or whether they are in the way of Happiness and Peace, any more than their Parents before them; and as they are born in this gross Darkness, they grow up thro' all the Stages of Life to practise these vile Idolatries, and all the shameful Abominations of their Country, and they go on to Death in the same Course: Nor have they Light enough from without to make them plainly see their own Folly and Danger, nor have they had any probable Workings of Judgment or Conscience within them strong enough to awaken them effectually to ask, *Is there not a Lye in my Right Hand? Am I not in the way of Sin and Destruction?*

Then after a length of years in such Impieties and Madnes, such Ignorance of the true God and universal Wickedness, they are plunged into the Invisible World at Death, without any evident or reasonable Hope of Divine Favour in t'other World, or at least at the utmost Peril of his Displeasure, and a dark and dismal Uncertainty of the Circumstances of that State into which they are de-

delivered at the Hour of Death or the Resurrection.

St. Paul confirms all that I have said, who, by his long and frequent Visits and Sojournings among the *Heathen* Nations, well knew their Temper and State, and he represents them to us, as a most abominable Herd of Creatures, in several of his Epistles. *Rom. i.* Even the Wise and the Learned among them, the *Greeks* and the *Romans*, *changed the Glory of the incorruptible God into the Image of Birds, Beasts, and creeping Things, and worshipped the Creature more than the Creator. Their foolish Heart was darken'd: they were justly abandon'd of God, and given up to work all Uncleanness with Greediness: they were filled with all Unrighteousness, Fornication, Malice, &c. They were Backbiters, Haters of God, without Understanding, without natural Affection, implacable, unmerciful. In Eph. iv. they were alienated from the Life of God thro' the Ignorance that is in them, because of the Blindness of their Hearts. In Colos. i. They were alienated from God, and Enemies in their Minds by wicked Works.*

It is true, we are told that there was so much of the *Law of God written in their Hearts*, that their *Consciences bore witness to it*, in some Instances, and their *Thoughts excused or accused them*, *Rom. ii. 14, 15.* But we seldom read of the Return of any of them to sincere Repentance of their Wickedness, by
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the Reproofs of Conscience. St. *John* tells his Disciples, that *tho' they are of God, yet the whole World lies in Wickedness*, 1 John v. 19. And St. *Paul* again assures us, that *those who have sinned without any express Knowledge or Revelation of a Law shall perish without Law*. Doubtless *their Consciences*, in the great Day of Judgment, will *accuse* them abundantly, and join with the Sentence of God the Judge *in condemning* them, and will hardly be able to make just *Excuses* for any of them; and therefore they are represented *as without God, without Christ, and without Hope in the World*. Eph. ii. A dismal and deplorable State!

St. *Peter* says indeed, that *God is no Respector of Persons*, i. e. whether *Jews* or *Gentiles*; but, *in every Nation he that feareth God, and worketh Righteousness, shall be accepted of him*: But if there were very few among the *Jews*, who fear'd God, and wrought Righteousness, very few that *shall be saved*, as our Saviour saith, *Matth. vii. 14*. If there are very few in these learned Nations of the *Gentiles*, that feared God or loved him, how much fewer may we suppose to find in the more barbarous Countries, which have no Knowledge of God nor Godliness*?

What

* Tho' the Case stands thus with the *Heathen* World, yet there are, and there must be some Grounds of a sufficient Vindication of the Equity and Goodness of God, notwithstanding these Scenes of Wickedness and Destruction among Men: This has been made to appear, in some measure, by several
Writers,

What kind and gracious Allowances the blessed God will make at last for such unhappy Creatures, he has not revealed to us in his Word.

Now, upon this Survey of things, I cannot but enquire, Would this have been the Case of Mankind in these wide and unhappy Nations? Would these have been the wretched Circumstances both of their young Offspring and their advancing Years, in a hundred long Successions, if they had been such a Race of Creatures as they came out of the hand of their Creator, harmless and innocent? If the Children had been esteemed, in the eye of God, as such undefiled, holy, and guiltless Beings as some Men are ready to imagine, could this have been their Portion? In short, can we suppose, that the wise and righteous, and merciful Creator of the World, would have established and continued such a Constitution for the Propagation of Mankind, which should naturally have led so many Millions of them so early into such dismal Circumstances and Temptations of almost unavoidable Iniquity? Or would the Blessed God have ever thus treated whole Nations of Infants, who are the Work of his Hands, if
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Writers, and particularly in the 3d and 4th Conferences of a Book, intituled, the *Strength and Weakness of Human Reason*: And what the Reasonings of Men cannot fully solve and vindicate now, the Great God will fully explain hereafter, and maintain the Equity of his own Conduct, to the Conviction of all his Intelligent Creatures, Men and Angels. *Amen.*

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there had not been some dreadful and universal Degeneracy spread over them and their Fathers, by some original Crime, and which even met and seized them at their entrance into mortal Life, according to some just and ancient Constitution? And what Constitution can this be, but the original Covenant with *Adam* in Innocence, and the spreading Consequences of his Sin?

But as I have insisted upon several of these things at large, under some of the first *Questions* in this Treatise, I chuse not to repeat them here.



T H E



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S E C O N D E S S A Y .

O R ,

A Plain E X P L I C A T I O N of the
D O C T R I N E of *Imputed Sin*
and *Imputed Righteousness*.

THE Doctrine of the *Imputation of Sin and Righteousness* hath been attended with many noisy Controversies in the *Christian* World: And tho' these things may be frequently met with in common Life, and that without any Controversy, yet they seem to have created such Difficulties in Religion, as are hard to be compromised. Let us make one more Attempt and try, whether these Notions and Expressions may not be set in so fair and easy a Light, by tracing out the plainest-Ideas of them in the common Affairs of Mankind, that when they are apply'd to Religious Subjects and Texts of Scripture, it may vanquish these Difficulties, and reconcile the Sentiments of several contesting Parties in *Christianity*.

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When

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When a Man has broken any of the Laws of his Country, and is actually fined or imprisoned, or put to publick Shame or Death, or is condemn'd to Fines or Imprisonments, to the Pillory or the Gallows, 'tis plain that *Sin is imputed to him, his Wickedness is upon him, and he bears his Iniquity*; that is, he is accounted or reputed a Criminal by the Court of Justice, and he is condemned or dealt with as an Offender, he is made liable to, or obliged to bear the Punishment, or he is actually punished.

On the other hand, if a righteous or innocent Man is falsely accused of any Crime, and he is acquitted by the Court, then *Sin is not imputed to him* by that Court, or he is not condemned, *but Righteousness is imputed to him*, or he is reputed and pronounced righteous, and dealt with as an innocent or as a righteous Man; or, in another Scripture Phrase, *his Righteousness is upon him*.

Or if a Reward be either assign'd or actually given to a Man according to the Law, upon the account of any righteous or good Action he has done, this Act of Virtue or Goodness is *imputed to him*, and *his Righteousness is upon him*, he is dealt with as a righteous and deserving Person, the Reward of Righteousness is given him.

If a Man has been guilty of a Crime which deserves capital Punishment, but the Punishment is remitted by the Mercy of the

the Prince upon his Repentance, at the Intercession of some Nobleman, and he is entirely pardon'd, then *Sin is not imputed to him, he is justified from that Crime, and Righteousness is imputed to him* by the free Favour of the Prince, *i. e.* he is not condemn'd but absolved; he is not liable to Punishment now, but he has a Right to Impunity and Life, or he is dealt with as a righteous Person, or as tho' he had not transgressed.

Or suppose a Man has been guilty of Treason, and his Estate is taken away from him, and from his Children for ever, then the *Sin of the Father* is not *imputed* to the Father only, but *to the Children* also, *i. e.* they bear the *Iniquity of their Father*, his *Punishment is laid upon them*, they suffer for their Father's Sin or Crime, and that in their following Generations even to late Posterity; they are exposed to Poverty and Hardships for the Treason of their Ancestor, and his *Sin is imputed to them* as well as to him.

If the Crime of which a Man is guilty be *Murder* of the Innocent, and the Criminal forfeits his Life and Estate by the Sentence of the Law, and his Children become Beggars and Vagabonds, then the *Blood* of the innocent Man is said to *be upon the Murderer*, and upon his Children, because they also suffer for their Father's Crime. When the *Jews* imprecate the Guilt of the *Blood of Christ* which they shed, to be imputed to them, and pu-

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nished on them and their Children, this is their Language, *Matth. xxvii. 25. His Blood be on us and on our Children.*

Or if we should suppose some Criminal to have incurr'd the Penalty of Imprisonment, Banishment, or Scourging, and the Laws of the State should permit a Friend of his to become his Surety, and to suffer these Penalties in his room, then the Crime is said to *be imputed to the Surety*, or to *be laid upon him*, he bears the *Iniquity of the Criminal*, he stands liable to the Penalty, and actually suffers for the Sin of another Man : And thus the Crime *is not imputed to the Original Offender*, but upon his Submission to his Prince, and trusting in his Mercy, he is entirely acquitted, and dealt with as an innocent or righteous Man : then *Righteousness is imputed to him*, tho' his Crime was *imputed to his kind Surety*, when he suffered for it; and the Sufferings of the Surety are imputed to the Criminal, when he is absolved or acquitted on that account.

And if we should suppose the Prince, or the Laws of the Land, to permit this kind Friend or Surety to exert himself in some eminent Act of Obedience or Service to which a Reward is promised ; and all this to procure some further Favour for the Criminal, and to intitle him to the promised Reward, then this Act of eminent Service may be said *to be imputed to the original Criminal, i. e. he*

is

is rewarded on the account of it: so that upon the whole, the Criminal comes to have not only a Freedom from Guilt, and a Right to Impunity, but a Right also to the Reward, in virtue of what his kind Friend and Surety has suffered and done for him. The Criminal is both pardon'd, justified and rewarded for the sake of what his Friend has done or suffer'd, and his Friend's Doings as well as his Sufferings may be said *to be imputed to him.*

Or if any Man practise Obedience and Righteousness in an eminent or illustrious manner, and he together with his Posterity are dignified and rewarded on the account of that eminent Obedience, then this Obedience and Righteousness of the Father *is imputed to the Children, his Righteousness is upon them*; that is, they are dealt with as tho' they had been eminently righteous and obedient, upon the account of what their Father was and did.

Now, if among the Histories of the Nations we have any Transactions of this kind recorded by ancient Writers, do we not easily understand what these Writers say? Is not their Meaning very plain and intelligible? Should we stand debating with long Chicane-ry and Cavilling, by Rules of Grammar, Logic and Politicks, whether such things were possible or no? Is not the Sense easy to a common Reader? Then why should we think these same sort of Things and Phrases, in

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Matters of Religion, are so dark and so difficult, as to need huge Comments and quarrelsome Folio's to explain them? Why should we not agree in the plain Meaning of them, when we meet with any such Phrases among the sacred Writers? And when we find such Representations made to us in the things that relate to God and Man, Sin and Righteousness, in the Books that teach us the Way of Salvation, why should we not receive them in their plain common Sense, without contending about them?

The chief Difficulty in adjusting our common Ideas in any of these Cases seems to me to be this: How can the particular Acts of the Treason of the Parent be *imputed to a Child*, especially in its Infancy, tho' 'tis granted that he suffers Banishment and Poverty for the sake of his Father's Treason; I say, How can these particular criminal Actions be imputed to him, since this Infant never was capable of committing these Acts of Treason, they being quite out of the reach of a Child, and impossible for him to commit?

Or how can those eminent and illustrious Acts of Obedience or Righteousness which were perform'd by a Father, be *imputed to a Child*, if that Child never stood either under a direct Obligation, nor had any Capacity to perform those very Actions and Services?

To these *Enquiries*, I make these two plain Answers.

Answ.

Ans. 1. Those Acts of Treason, or Acts of Service, by very plain and common Forms and Figures of Speech, are said to be *imputed to the Children*, or *to be upon them*, when they suffer or enjoy the obvious and legal Consequences of their Father's Treasons, or of their eminent Services taken in the gross and comprehensive View of them, as they are criminal or meritorious; tho' the particular Actions and Circumstances of those Treasons, or of those Services, could never have been practised by the Children, at least in their Minority. This would give no difficulty at all to the Reader, who should peruse these human Histories, and read such Narratives in them: And why should it give us any difficulty when we read this Divine Account of Things in the Holy Writings, or in human Discourses on Divine Subjects?

Ans. 2. I answer also in the *second* place, the words *Sin* and *Righteousness* may be taken in common Authors, as I shall shew presently they are often taken in Scripture, in these two Senses.

Sin or *Iniquity* signifies either the particular Acts of Disobedience to a Law, or it signifies the legal Result of those disobedient Acts, *i. e.* the Guilt or the Liableness to Condemnation, and Obligation to bear Punishment which arises from those Acts of Disobedience according to the Law.

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And thus when we say the *Sin or Iniquity of the Father is imputed to the Children of a Traitor*, who never were nor could be precisely in their Father's Situation or Circumstances, we do not mean that every single evil Act of the Father is charged upon the Child, as if the Child had done it; but that the Guilt or Liableness to Punishment which arises from those Acts of the Father is so far *transferred or imputed* to the Child, that the Child suffers Banishment or Poverty for the sake of it: and this according to the Law and Custom of Nations is esteem'd just and righteous.

In like manner *Righteousness* has two Senses: It either signifies the particular Acts of Obedience to any Law or Command of a Superior, or it signifies the Result of those Actions, *i. e.* a Right to Impunity, a Freedom from Punishment, and a Right to Life, or Liberty, or Honour, or any Reward which belonged by the Law to such Acts of Obedience.

And so when we say *The Righteousness of the Father is imputed to the Child of a Person* who has performed some eminent Act of Service or Obedience, we do not mean that all those special Acts and Circumstances of the Father's Service or Obedience are minutely and particularly imputed to the Child; but the general Result of those Acts, *i. e.* the Rectitude in Court, or the Right to Impunity and Reward, which is the Result of the
Father's

Father's Performances, is imputed to the Child.

Now if we would but try to explain every Text of Scripture wherein either *imputed Sin* or *Imputed Righteousness* are mentioned in the Word of God, either in exprefs Words, or in the plain Sense and Meaning of them, I am persuaded we should find them all easy and intelligible, and free from Cavils and Controversies.

If we met with such Narratives in common History as I have suggested, surely we should not expect that the Writer should exprefs himself in such a nice Accuracy of Learned and Scholastic Language, as Men of modern Controversy are almost constrained to use, in order to guard their Expressions against all possible Cavil and Objection. Nor should we enter into such a Detail of critical and perplexing Debates about every Punctilio both of Word and Sense in this History, as is too often done when we read these things in Scripture, as relating to *Adam* and *Christ*. And since the Holy Scriptures were written for the common Use of Mankind, and their general Meaning is obvious and plain, why should we rack every Syllable, and put every Expression to the torture to make it confess what we have a mind to have it speak according to the different Parties under which we list ourselves.

If

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If we consider that Account which Scripture gives us of all Mankind falling under Sin, and the legal or penal Consequence thereof by the Sin of *Adam*; or if we consider *Christ's* taking upon him the Sins of Men, bearing their Sins, and suffering for them as a Surety or Sacrifice; or if we consider Righteousness imputed to those that believe, or even the Righteousness or Obedience of *Christ* imputed to Penitents and Believers; I think we should find no great difficulty to adjust our Ideas of these things, if we would but suffer ourselves to form our Sentiments of these Matters by the plain, natural and common Expressions and Ideas of Men about these Subjects, and in a candid manner receive the obvious Meaning of such Language.

In order to confirm what I have said, I desire to make these three *Remarks*.

1. *Rem.* That there are several such Histories in the Bible, wherein Instances of the like kinds among the Transactions of Men are delivered down to us in such sort of Expressions or Words of the same Import.

Abraham's eminent Obedience to God in bringing his Son *Isaac* to the Altar, was rewarded, not only in Blessings to *Abraham* himself, but to his Seed. *Gen. xxii. 16, &c. Thy Seed shall possess the Gate of his Enemies, and in thy Seed shall all the Nations of the Earth be blessed, because thou hast obey'd my Voice.*

Voice. Here it may be said, that *Abraham's* Obedience, at least in the Result and Consequences of it, is imputed to his Seed.

This same Promise is repeated again to *Isaac*, and assign'd to his Posterity, for the sake of *Abraham's* eminent Piety and Obedience. *Gen. xxvi. 4, 5. I will perform the Oath that I swear unto Abraham thy Father, and I will make thy Seed to multiply as the Stars of Heaven, and I will give unto thy Seed all these Countries, because that Abraham obeyed my Voice, and kept my Charge, my Statutes and my Laws. Abraham's* Righteousness was thus imputed to *Isaac* and his Seed.

Phinehas the Son of *Eleazar* was zealous for the Lord among the Children of *Israel*, and God gave him and his Seed after him the Covenant of an everlasting Priesthood, because he was zealous for his God, and slew the Criminals in *Israel*. *Numb. xxv. 11.* This eminent Act of Righteousness was so far imputed to his Children, as that they received the Reward of it as well as himself.

Achan who had stolen the *Silver* and the rich *Garment* and the *Wedge of Gold* from among the Spoils of *Jericho*, provoked the Lord to Anger; and his Crime, by the Appointment of God, was so far imputed to his Children, that they were all stoned for the sake of his Crime. The Guilt or Punishment of it was imputed to the Children together with the Father, *Josh. vii. 24.*

The

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The Falshood and Covetousness of *Gebazi* were imputed to his Posterity. *2 Kings v. 25.* When God by the Mouth of his Prophet pronounced that *Leprosy should cleave unto him, and to his Seed for ever.*

Many other Instances of this kind might be collected from the sacred Writings, to shew us how Persons may not only have *their own Sin*, or *their own Righteousness imputed to them* in the Punishments or the Rewards they receive; but other Persons also may have that *Sin or Righteousness imputed to them*; that is, they may fall under Condemnation and Punishment, or have a Right to Impunity and Reward by a wise and holy Constitution of God, upon the account of the Crime or Obedience of their Forefathers.

Note, It is not my Business and Design in this place to justify at large the Conduct of Providence in these Instances, but only to represent the actual Facts or Matter of History, and shew how very easy and intelligible these sort of Representations are, and that they would afford no Difficulty to a Reader, nor occasion any Controversy about the Sense of them, if we came with honest Minds to read them, and not under any former Prejudices or Biass.

2. *Remark.* It is pretty evident that the Scriptures of the Old and New Testament use the Words *Sin* and *Iniquity*, חַטָּא or חַטֵּאת and עוֹן and Ἀμαρτία both in the *Hebrew*

Hebrew and Greek Languages, to signify not only the criminal Actions themselves, but also sometimes they signify the *legal Result* and Consequences of these Actions, *i. e.* the *Guilt* or *Liableness to Punishment*, and sometimes the *Punishment* itself, whether it fall upon the original Criminal, or upon others for his sake, and on his account.

In the same manner the Scripture uses the Word *Righteousness*, צַדִּיק or צִדְקָה and Δικαιοσύνη, to signify, that *Right to Impunity*, that *Rectitude in Court*, that *Justification*, or being pronounced righteous, or that *Right to Reward*, which is the Result of those particular Acts of Piety and Obedience, as well as to signify the particular *Acts of Obedience or Piety* themselves. If this has not been sufficiently shewn already by Writers in this Controversy, a moderate Study of some of those Texts where these Words are used, will convince us of it.

I might give a short Specimen of it in three or four Scriptures. *Job xxxiii. 26. God will render to a Man his Righteousness*, that is, not the very righteous Actions, but the proper Result of them, or those Blessings which are the Fruits of Righteousness. *Psal. xxiv. 5. He shall receive the Blessing from the Lord, and Righteousness from the God of his Salvation*, *i. e.* the Reward of Righteousness. *Hosea. x. 12. Sow to yourselves in Righteousness*, *i. e.* in and by Actions of Piety and Goodness;

'Till

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'Till the Lord come and rain Righteousness upon you, i. e. till he pour down on you the Rewards or Fruits of Piety. So a *Work*, whether good or evil, is put for the Reward of it. *Job xxxiv. 11. The Work of a Man will he render unto him*; i. e. the Recompence or Fruit of his Work: So the word *Iniquity* is used to signify the Punishment of it. *Hof. xii. 13. Ye have plowed Wickedness, ye have reaped Iniquity*; i. e. the Punishment that it deserves. So *Paul* desires *Philemon* to impute any wrong he had received from *Onesimus* to himself. *Phil. v. 18* not the evil Action, but the Damage he sustained.

And upon this account when *Sin* or *Righteousness* are said to be imputed to any Man upon the account of the Works of Righteousness or Sin which he himself has done; then these Words perhaps may denote the Good or Evil Actions themselves, together with the legal Result of them in Guilt and Condemnation, or the legal Rectitude in Absolution and Justification. But when the sinful or righteous Actions of one Person are so imputed to another as to bring Punishments or Rewards upon that other, then generally the words *imputed Sin* and *Righteousness* signify the legal and forensic Result of these sinful or righteous Actions, i. e. an Obligation or a Liableness to Punishment on one side, or a Right to Impunity and the Reward on the other.

It

It may be granted indeed, if one Man commit Murder, and three or four other Men contrived or encouraged, aided or abetted the Murderer in the Commission of the Crime, perhaps the *Action* of Murder, as well as the legal *Penalties* of it, may be in a Sense imputed to all these Men, because they are all actual Sharers in the Fact: But this is not the Case in these Scriptural *Imputations* we are speaking of, therefore it is only Guilt or Penalty that is imputed or transferred.

Some Person may be ready to enquire, *first*, How can the Guilt of Sin or the Condemnation for it be justly imputed or transferred from one Man to another, without the Imputation of the sinful *Actions* themselves? Or how can the legal Rectitude, *i. e.* the Right to Impunity and Life, or the Righteousness of one be imputed to another, without the righteous *Actions* themselves being imputed?

I answer, The very same just Constitution or Law, whether human or divine, by which the *Actions themselves*, whether Good or Evil, could be supposed to be imputed, is sufficient for the Imputation of the *legal Result of those Actions*, and that with as much Justice. Nay, I might add, with much more Justice in many Cases, may the legal Result or Punishment of sinful *Actions* be imputed to others, or transferred to them than the *Actions themselves*: for the Imputation of the *evil Actions* to an innocent Person, if it could

could be done, would carry more of Crime and Blame, and Shame, and of personal Defilement and Demerit in it, than the meer Imputation of their Guilt, *i. e.* a Liableness to Condemnation and Punishment. And indeed when the Punishment is transferred to others, then the Sin or Guilt is said to be *imputed* to them, as I have shewn before.

Secondly, it will be *objected*, May not the sinful Actions of the Father be imputed to the Posterity, since the Children were *in the Father naturally* when he committed those Sins? Is not *Levi said to pay Tithes in Abraham. Heb. vii. 9.* because *he was yet in the Loins of his Great Grandfather, when he paid Tithes to Melchisedek?*

Answ. 1. The Apostle expresseth it not as a Matter of strict Reasoning, because he adds the Words, *as I may say so*, to intimate, 'tis rather an Allusion or Emblem, than strict reasoning.

Answ. 2. If there could be supposed any Advantage by this *natural Inbeing* of all Men in *Adam* to support the Imputation of his Sin to them, yet there can be no Necessity of it, for *Christ* was not *naturally in us*, tho' our Sins were imputed to him. This Imputation of Sin therefore to the one or the other signifies only the transferring the Guilt, Condemnation or Punishment, and not the Imputation of the same evil Actions, or the transferring them from *Adam* to us, or from us to our blessed Saviour. A

A third *Argument* to prove the good or evil Actions themselves imputed, as some suppose, may arise from the strong Expressions of Scripture, especially in *Rom. v.* where there is so particular a Comparison between our being made or *constituted Sinners* by the *Disobedience of Adam*, and our being made or *constituted righteous* by the *Obedience of Christ*.

To this I answer, that the *Jewish* and all the *Eastern* Writers deal in very strong Figures and Expressions to signify plain and obvious things; and therefore there is some Allowance to be made in the Explication of them, or when we reduce them to plain Language. And besides, as *Adam* was the Head and Spring not only of our Guilt and Death by Imputation, but of our inherent Sin by natural Propagation also; so *Christ* was the Head and Spring not only of our Justification and Life by his imputed Righteousness, but of our inherent Holiness or Righteousness by Sanctification: and perhaps the Strength of the Expressions might be used to intimate all this to us.

But if only the *Result* of their Good or evil Actions were imputed to us, those strong Expressions might be used. I am sure when *all the Iniquities* of the Children of *Israel*, and *all their Transgressions in all their Sins*, are confessed over the Head of the Goat, while *Aaron* lays both his Hands upon it, and he is said to put or transfer them all upon the Head of the

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Goat, and that the Goat should bear upon him all their Iniquities into the Wilderness, or a Land of Separation. Lev. xvi. 21. all these Words can signify nothing more than transferring to the Goat the Guilt or Condemnation or Liableness to Punishment, Misery, and Death, which these Sins deserved, and to which the Goat might be exposed; for a Brute-Creature cannot have human Sins any otherwise imputed or transferred to it: the particular sinful Actions of Man cannot be transferred to the Brutal Sacrifice in any other Sense: nor do I see a Necessity of any other Sense in which the Sin of *Adam* was imputed to his Posterity, or the Sins of Men to the Son of God.

If one would keep our Ideas of these things as clear and distinct as possible, I think we may do it by virtue of this Distinction or this two-fold Sense of the Words *Sin* and *Righteousness*.

'Tis possible some may in the *fourth* place object that it cannot properly be called *imputed Righteousness*, if the righteous Actions themselves are not imputed; for in proper Speech the *Result of Christ's Righteousness*, i. e. the Right to Impunity and eternal Life which he procured for us, is *given to us rather than imputed*.

To this I answer and grant, that this is the very Language of Scripture: it is called the *Gift of Righteousness*, Rom. v. 17. *Eternal Life*,

Life, (which is the Result of Christ's Righteousness) is the Gift of God thro' Jesus Christ. Rom. vi. 23. And the Forgiveness of Sins is given to Israel. Acts v. 31. Yet let it be observed also, that the very Reward itself is sometimes said to be reckon'd or imputed in Scripture. Rom. iv. 4. The Word is λογίζεσθαι which our Translators have construed imputed in the next Verse. But this leads me to the next Remark.

3. Rem. The Scripture does not, as I remember, any where in express Words assert, that the Sin of Adam is imputed to his Children, or that the Sins of Mankind or of Believers were imputed to Christ, or that the Righteousness of Christ is imputed to Believers; yet still I think the Sense and true Meaning of all these Expressions is sufficiently found in several Places of Scripture.

If we consult the Language of the Prophets *Isaiab*, and *Jeremy*, and *Daniel*, and the Apostles *John*, and *Paul*, and *Peter*, in their Representation of some of these Subjects, *Isa.* liii. and *Jer.* xxiii. 6. and xxxiii. 16. *Dan.* ix. 24. *Rom.* v. 12—19. *1 Cor.* xv. 3, 21, 22. *Gal.* iii. 13. *2 Cor.* v. ult. *Ephes.* i. 7. and ii. 5, 13. *Phil.* iii. 9. *Col.* i. 14, 20. *Heb.* ix. 14, 26. *1 Pet.* ii. 24, and iii. 18. *1 John* i. 7, and ii. 2. and iv. 10. and *Revel.* i. 5. and v. 9. and many other Scriptures, we shall find the Substance and true Sense of these Phrases as I have explain'd them.

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Yet since these express Words and Phrases of the *Imputation of Adam's Sin to us*, of *our Sins to Christ*, or of *Christ's Righteousness to us*, are not plainly written in Scripture, we should not impose these very Expressions on every Christian; let every one take their Liberty in manifesting their Sense of these plain Scriptural Doctrines in such Words and Phrases of their own, as are modest and secure from Offence and Danger, or confine themselves to Scripture-Language.

But if these Words were expressly written in the Bible, they could not reasonably be interpreted to any other Sense than that which I have explained in and by so many Examples, both in the Scripture-History and in common Life. Let us make this appear in a few Instances.

When we say, *The Sin of Adam is imputed to all his Posterity*, can we possibly mean that every evil Motion of *Adam's* Eye or his Heart towards the forbidden Fruit, with every Thought of Unbelief of the Threat'ning, or every working of Ingratitude toward God in his mind, or Pride in his heart, together with the Action of eating this Fruit at his Wife's request, is minutely and particularly imputed to all his Infant-Seed? Can these criminal Thoughts be imputed to them who never were under any Temptation nor Capacity of tasting that Fruit, or of breaking that particular Law of God? Must we not necessarily therefore mean, that it is the Guilt of
Adam

Adam in that Sin, or his Liableness to Condemnation and Punishment, to Misery and Death, is imputed or transferred to his Posterity? *Imputation of Sin* in this Case signifies the Imputation or transferring of the legal or penal Consequences of Sin; *i. e.* Misery and Death.

When the Sins of *David* and of *Mary Magdalen* and *Rahab*, and of all the Adulterers, the Harlots, and the Murderers that ever repented and believed on *Christ*, are said in general to be imputed to *Christ*, is it proper to explain it by saying all the particular lustful Thoughts, with every adulterous Wish, and every impious and bloody Purpose in their hearts, together with all the lewd and vile Actions both of Men and Women, are in themselves imputed, reckoned, or transferred to the pure and holy *Jesus*, when he was made a Sacrifice for their Sins? Can *Christ* be counted or reputed as the lewd or bloody Transgressor? Can any thing else therefore be meant by such an Expression of *Magdalen's* or of *David's Sins imputed to Christ*, than that the Guilt or Liableness to Punishment, which is the legal Result of their Crimes, was laid upon *Christ* when he bore all their Sins in his Body on the cursed Tree?

Let it be considered, that if all their sinful Actions could be and were imputed to *Christ*, which are only and properly personal, I cannot well see how to avoid the Imputation of the Vitiosity and Sinfulness and dreadful Demerit of all these Actions to *Christ*,

together with the Actions themselves, and thus the Defilement of their Sins in every bad Sense of it, will be transferred and imputed to the blessed *Jesus*, the *holy one of God*, which I fear would too nearly border upon the Language of Blasphemy.

'Tis evident indeed in many places of Scripture, that our Sins were imputed to our blessed Saviour, when *Christ bore the Sins of many*, when he *was made Sin for us*; i. e. a Sin-offering, when the *Lord laid on him the Iniquities of us all*, when the *Lord pleased to bruise him*, and *put him to Grief*, and *made his Soul an Offering for Sin*: but I think it can never mean any more than this, that he was made a proper Sacrifice of Atonement or Expiation for those Sins, by bearing Sorrows and Punishments, and Death upon that account, which were the legal Result of our Sins, in order to deliver us from them.

So when we say, *the Righteousness of Christ is imputed to Believers*, I think it can never mean that every particular righteous Action of *Christ*, as he was a holy Observer of the *Jewish Law*, a Preacher of the Gospel, a Master of a Family, or a Worker of Miracles, can be imputed to Women or Children, who were never called to any such Office, or to perform these Actions; nor can his Suffering of Circumcision, or his Celebration of *Jewish Festivals* in the Temple, among the Males of the House of *Israel*, be minutely and particularly imputed to *Gentile Christians*, both male
and

and female, who never were under the Command of Circumcision, or who would have sinned in practising *Jewish Ceremonies*: And therefore the *Righteousness of Christ*, when it is said to be imputed to Believers, can mean no more than that the legal Result of his righteous Acts, or Acts of Obedience to God, is imputed to them, or bestowed upon them. This *Gift of Righteousness* therefore, is a Right to Impunity, a legal Rectitude in the Court of God, an Absolution from Sin and Punishment, a Pardon of Sin and Justification in the sight of God, and a Right to eternal Life, which are conferred upon them for the sake of what *Christ* has done and suffered.

And indeed for this Reason I have sometimes scrupled to use this Language, tho' some very good Writers have used it, (*viz.*) that the *Merits of Christ, or his Satisfaction*, are imputed to us. The *Satisfaction of Christ* is the Recompense which he made to God for our Breach of his Law: His *Merit* in its most natural Sense signifies his proper Desert and Worthiness of all those divine Honours and Blessings which were his own *Personal Rewards*, as well as of that Pardon of Sin and eternal Life which he obtained for us: And this *Merit and Satisfaction* arises from the transcendent Value and Dignity of the *Person of Christ*. Surely this *Satisfaction* cannot be imputed to us properly, lest we should be said to have satisfied, and made God a Recompense for our Sins. His *Merit* cannot be

imputed to us in a strict Sense, for that would make us *Meritors*, either of such peculiar Glories as he had, or at least of our own Pardon of Sin and eternal Life.

But if we sink the Sense of the Word *Merit* so as to mean nothing but those Blessings of Pardon, Grace, and eternal Life which *Christ* has merited for us, or rather the legal Right of true Believers to those Blessings, according to the Covenant of Grace; then the Phrase of *his Merits imputed*, may be used without Offence or Error.

Here let me make these two Reflections.

1. It is the explaining this Doctrine of *imputed Sin* and *imputed Righteousness*, so as to include all the particular Acts of Sin and Righteousness, with their proper *Merit* or *Demerit*, &c. that has tempted so many Persons to deny the Doctrine itself.

2. If it should be allowed that the very Act of *Adam's* Disobedience was imputed to all his Posterity; if the very same sinful Actions of Men could be imputed to *Christ*; if the very Actions of *Christ's* Obedience and Righteousness could be imputed to Believers, what greater Punishments could the one justly and reasonably suffer? or what Blessings could the other reasonably be intitled to, or enjoy, according to Scriptural Representations of things, beyond what Scripture has assigned, either to *Mankind* as the Result of the Sin of *Adam*, or to *Christ* as the Result of the Sins of *Men*, or to *Believers* as the Result of the Righteousness of *Christ*? Upon

Upon the whole, I conclude, the Imputation of *Adam's* first Sin to his Offspring, the Imputation of our Sins to *Christ*, and Imputation of his Righteousness to us, which are so often used by our Protestant Divines, may be very well understood in a Scriptural Sense, or a Sense much favour'd by Scripture, according to the common Ideas and Notions which People have of one Person's suffering for the Sins or Crimes of another, or one Person's receiving special Benefits for the good Deeds of another, as appears in the beginning of this *Essay*, without running into needless Cavils or Controversies, into improper Language, and dangerous Extremes.

And in general, I may make this just Inference: If we would but allow the Expressions of Scripture, or the plain and obvious Sense and Meaning of those Expressions the same Candour of Interpretation as we allow to all Men who write of Civil or Historical Subjects in the like Cases, and not cavil at them in Matters of Religion, more than we do in common Writings, we might sufficiently enter into the Sense and Meaning of God in his Word, and find a greater Uniformity in our Sentiments: And we should also abound more in Charity and Love towards each other, if any lesser difficulties and darkness should remain upon our minds, and should lead us to some differences of Opinion and Expression about these Subjects.

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VIZ.

On the *Guilt* and *Defilement* of SIN,
and how far they may be transferr'd
to others.

IN order to clear the Doctrine of *Imputed Sin* from all further difficulties, it may be proper to enter into a Disquisition of the true Sense of those words (*viz.*) *Sin*, *Guilt*, and *Defilement* *, which are frequently made use of in Scripture, and in the common Language of Christians: Let us try to clear them from all Ambiguity, by setting the several distinct Senses in which they are used in a perspicuous Light.

Sin is the most general Name for all manner of Evil, and in its general or abstract Nature, or rather the Sinfulness of it, is a *Want of Conformity to the Law of God in the things which that Law requires, or the Transgression*

* Tho' the abstract Substantives *Guilt* and *Defilement* are not much used in Scripture in our Translation; yet I presume none will be so weak as to object against my Representation of them as Scripture-Language, since their Conjugates or Derivatives, *Guilty*, *Guiltiness*, *Guiltless*, *Defile*, *Defiled*, &c. are frequently used.

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gression of that Law in those things which it forbids; and thus it includes both the Sins of Omission and Sins of Commission.

Again, *Sin* is to be considered as it is a *Principle* or *Habit* in the Mind, which inclines us to break the Law of God; or as it appears in the *Actions* of Life, which are actual Transgressions or Violations of this Law.

Yet further, there are two things to be consider'd in *Sin*, (*viz.*) the *real* and the *relative* Evil of it.

First, The *real Evil* of *Sin* consists in its hurtful Nature and evil Qualities, whether it be considered in the Habits of the Mind, or in the Actions of Life. Let us survey them both briefly.

The real Evil of *Sin* is that *Disorder* in the *Habits*, or *Principles*, or *Powers* of the Soul, which inclines it to act contrary to the Holy Nature, Perfections and Image of God, as well as against his Law. 'Tis a *Disorder* also in these very *Actions*, as they are contrary to the Nature of God, defacing his Image, spoiling the Soul's original Rectitude, breaking the true Order of things, and destroying the truest Happiness of Man*.

This

* As *Virtue* and *Holiness* are the true *Rectitude* and *Order* of the human Soul, when all its Powers are in proper Subjection to God, and Harmony with each other; so *Sin* is properly the *Disorder* of it, when the inferior Powers of Appetite and Affection rebel against the superior and guiding Powers of Reason and Conscience, and the Will and Passions are not kept in their due Obedience to their Creator.

This *Disorder* in the Soul, or its *Principles* of Action, is called in Scripture, *Lust, Concupiscence, Corruption, Sin that dwells in us, the Body of Death, the Flesh, the carnal Mind, the Law of Sin, and the Law in the Members.* The same Disorder in the *Actions* of Life makes them be called *Sins, Abominations, Iniquity, Wickedness, evil Works or Ways, &c.*

I add yet further, *Sin* consider'd as a *real Evil*, and a Disorder of Heart and Life, hath its *natural Effects* and Consequences following it, such as Pain or Anguish of Conscience, Self-Vexation, Shame, &c.

Secondly, Let us consider the *relative Evil* of Sin. This consists more particularly in its respect to the governing Authority and Law of God; it is a Contrariety to the Precepts of that Law, partly in the very Principles and Habits of the Soul, as well as in the Actions of Life*.

But as this *relative Evil* chiefly belongs to sinful Actions, it is more properly an actual Opposition to, or Violation of God's righteous Law, and so it subjects the Sinner to the Punishment which that Law threatens †.

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* The Apostle *John* describes it thus. 1 Ep. 3, 4. *ἡ ἀνομία ἐστὶν ἡ ἀνομία, Sin is Unlawfulness,* which our Translators have called the *Transgression of the Law.*

† I say, the *relative Evil* of Sin belongs chiefly to sinful Actions, rather than to the Habits and Principles of Sin in the Soul, because I take the evil Inclinations of the Heart prompting us to act contrary to the Law of God, to be part of the *real Evil* of Sin: And besides, I do not remember the word *Guilt*, which is the proper *relative Evil* of Sin, is ever in Scripture ascribed to the Habit or Principle of Sin without the Act.

The Terms of *Unrighteousness*, *Disobedience*, *Trespass* and *Transgression* are sometimes applied to this *relative Evil* of Sin in the Actions of Life in Scripture, or more properly it is called *Guilt*, or *Guiltiness before God*, and it signifies our Liableness to Punishment because of Sin.

As the *real Evil* of Sin hath its *natural Effects and Consequences* on the Sinner; so the Punishment which the Law threatens may be called *the legal Consequences* of Sin, and includes Pain, Misery, or Death inflicted upon Sinners.

Again, as the *relative Evil* of Sin is removed by Pardon thro' the Attonement of *Christ*, so the *real Evil* of it is removed by Sanctification by the Holy Spirit. The first changes our condemned State into Reconciliation with God; the last changes our sinful Nature and Temper into the Image of God and Holiness.

Perhaps some Person may object against this Scheme, and say, all the Evil that is in Sin is *relative*, for the meer natural Action abstracted from all its Relations hath no *real Evil* in it; therefore this Distribution of the *relative* and *real Evil* of Sin is not just and proper.

I answer, Sin considered as a bad Principle in the Soul, or as a bad Action in Life, is indeed a *real Evil*, for it hath many positive evil Qualities and natural evil Effects, which
all

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all Mankind know and feel, and which are too many to be reckoned up; but the abstract Idea of *Sin*, or rather the *Sinfulness* of any Action, is granted to be *relative*, because it consists in a want of Conformity to the Law of God.

I grant also that *Sin* may in some sense be called a *relative Evil*, because it bears a Contrariety to the Image of God, as well as it consists in a Contrariety to the Law of God. Yet since *Sin* in the Heart or in the Life, in Habit or in Act, is a real bad Quality, and is contrary to the Image of God, and *naturally* tends to ruin a Soul by destroying its good Qualities, its holy Rectitude or Holiness, its Peace and Happiness, as well as *legally* by subjecting it to Punishment; I chuse to call that *Disorder* which hath such a *real* and *natural* Tendency to spoil God's Image and our Happiness, the *real Evil* of Sin: and I would call its *Demerit* or *Desert* of Death, or its *legal Subjection* of us to Punishment, the *relative Evil*: and I desire Leave to do so at present, that I may not admit Confusion into this Discourse, and may prevent all Contention about Words.

The general Term *Sin* in Scripture is frequently used to signify sometimes the *relative*, and sometimes the *real* Evil of it. 'Tis used promiscuously and indifferently in the Old Testament and in the New, both for the *Sinful Disorder* of our Hearts and Lives, and also for

for the *Demerit* or *Punishment* of some sinful Action. 'Tis used for the Opposition that is in Sin to the holy Nature of God, and to the Soul's real Happiness, as well as for the Opposition of it to the Law of God, and its subjecting us to the legal Penalty.

Now let us consider what is the *Guilt* of Sin, and what is its *Defilement*, and distinguish them as far as Scripture and common Speech admits.

First, we will enquire into the meaning of the *Guilt of Sin*; and this will afford us the following Observations.

1. The words *Guilt* and *Guilty*, in their original and most proper sense, denote the Relation of a sinful Action or Person to some Law, and the Obligation which the Sinner lies under to make Satisfaction to the Law, by suffering some Penalty. The *English* word is supposed to be derived from the *Saxon* word *Gild*, a Tax or Fine; and *Gildan* is a Person obliged, or liable to make amends, or pay for a Fault committed.

In the learned Languages it hath the same Sense. *Reus* and *Reatus* in *Latin*, and *νομος* and *νομος* in the *Greek*, seem to be intirely confined in their Significations to the Relation or Situation in which the Sinner stands with regard to the Law, and represent a Person bound to answer for a Fault or Transgression of the Law.

So our *Guilt* or *Guiltness before God*, originally and properly denotes the *relative Evil*
of

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of Sin, or its Transgression of the Law, and the Sinner's Obligation to make amends for it by suffering some Penalty.

2. It must be granted that the word *Guilt* by some Writers has been distinguish'd into these two Senses, (*viz.*) there is a *Guilt of the Fault*, which is called *Reatus Culpæ*, and there is a *Guilt of the Punishment*, which is usually term'd *Reatus Pœnæ*: And thus the Term *Guilt*, or Guiltiness, is applied to a Person three Ways. Sometimes it signifies *his having done the Crime*, or the sinful Action, as when we say *a Man is guilty of Blasphemy*, i. e. he blasphemed: Sometimes it denotes his *Demerit* or *Desert* of the Punishment threatned, and at other times it means only the *legal Subjection* of a Person to *Punishment* thereby, as when we say *the Blasphemer is guilty of Death*, we mean, he has *deserved* it, or at least he *is liable to it*.

3. Observe also, that by using this Word in these three distinct Senses, we are led sometimes to mingle and unite all these Senses in one; and so in the word *Guilt* we sometimes include some Idea of the actual *Fault* or *Crime*, and the *personal Demerit* of the Sinner, as well as its *legal Subjection* of him to *Punishment*; yet 'tis not always used in all these Senses, but always in one or other of them.

4. Observe further, that we never say *a Man is guilty of the Fault*, but when he is
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the actual personal Sinner, and has deserved the Punishment: but he may be said to *bear the Guilt of Sin*, or have the *Guilt laid on him*, when he is made liable or subject to the Punishment by the Imputation of Sin to him; according to any righteous Compact or Constitution, tho' he be not the personal or actual Sinner, nor has merited Punishment himself.

5. When we speak of the *Guilt of Conscience*, or a *guilty Conscience*, it means that sensible Grief, or Anguish of Soul, which arises from a painful Consciousness or Remembrance of our having committed Sin against God and his Law; and so it includes in it not only the Fear and Terror of the punishing Justice of God, which is a *legal Consequent of Sin*; but also the Shame that arises from our having done amiss; and from our Unfitness to appear before a God of Holiness under that sinful Disorder, which is a *natural Consequent* or Effect of Sin. This *Guilt of Conscience* belongs only to the personal Offender, and can never be transferred by Imputation to another.

But in the main, I think we may determine, that this Word, the *Guilt of Sin*, or of a sinful Action, as it was originally designed, so is much more frequently; and more obviously used and understood concerning the legal Consequent of that Sin, or its just *Subjection* of the Sinner to *Punishment*,

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which

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which is its *relative* Evil, than it is concerning the *Disorder* of the sinful Action, or the *real* Evil of it. And indeed this is the only thing in Sin which can be transferr'd and imputed to any other Person, that is, the Obligation to suffer the Penalty, or to make amends for the Violation of the Law.

In the following Part of this Discourse therefore, when I use the word *Guilt*, I desire to be understood chiefly, or *only*, concerning that Liableness, Obligation, or Subjection to Punishment under which Sin may bring any Man, whether it be actually and personally committed by himself, or whether it be transferred to him only by Imputation. The Use of Words in different Senses, and as including different Ideas, has been often an unhappy Spring of Confusion and Mistake, which we should avoid as much as we can, by confining Words to a particular Sense. *

Now

* Here let it be observed, that Languages are at first formed by the Bulk of Mankind, who have not any great Solitude to secure the Sense of each *Word*, and confine it to one proper *Idea*: and when different Ideas approach near to one another, the same Word is often used by them for two or three Ideas, especially since Mankind hath many more *Ideas* than there are *Words* in any Language whatsoever to represent or signify them. And hereby it happens, that Ideas running into one another by so near an Approximation, the Words that signify them, tho' they might be at first different, yet by degrees they run into one another's meaning, and bring much Confusion into our Conception of things. The Words *Guilt*, *Sin*, *Demerit*, are Instances of this.

Let it be added also, that the *figurative* and *metaphorical* way of speaking is introduced into any Language, by endeavouring

Now let us consider what is the *Filth* or *Defilement* of Sin.

The *Filthiness*, *Pollution*, or *Defilement* of Sin, which is so frequently mentioned in Scripture, is not any *third Thing* really distinct from the two foremention'd Evils of Sin, (*viz.*) the *Guilt* of it, and the *disorderly Nature* of it, *i. e.* the relative and the real Evil: *Defilement* is only a Metaphor used by the Spirit of God sometimes to express one of these, (*viz.*) the *legal Guilt*, but much more frequently to signify the other, (*viz.*)

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vou'ring to describe spiritual Ideas by some Resemblance to sensible and corporeal things: and tho' this may give a Brightness and Force, Beauty and Sensibility to the Expression, where the Ideas are perfectly known, yet it is too often in danger of introducing some Mistake and Error into the Minds of those who afterward hear and read it. The Words *Filth* and *Pollution*, &c. will evidence this.

If you *ask*, Why this sort of Language, with its various Defects and Dangers of Mistake, is made use of by the sacred Writers in Scripture, the *Answer* is obvious: The Scripture was written for the Bulk of Mankind, who are not called to enter into Accuracies and nice Punctilio's, and therefore it must speak their Language, that it may be the better understood by them, how imperfect and ambiguous soever it may happen to be. And besides, as the use of Figures and Metaphors brightens and aggrandizes the Things they represent, so the holy Writers saw it necessary to represent their important Ideas in the brightest and strongest Images, and Figures, and Sensibilities, to strike the Minds of the People with their great Importance. And this was the Custom also of Eastern Writers.

Therefore in explaining the Scriptures, as well as other Writings, in a clear and distinct manner, if we would speak more exactly and accurately concerning things, and guard against every mistake in a critical and distinct Explication of them, we should endeavour to keep the same Ideas to the same Words as far as ever we can; and having distinguished the different Senses in which a Word hath been used, we should confine, as far as possible, one Word to one Meaning or Idea only.

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the *criminal Disorder* ; even as the word *Sin* itself is used to denote both the *relative* and the *real* Evil of it, (*viz*) the legal Guilt, and the moral or criminal Disorder.

The words *Defilement* and *Pollution*, are mere Figures borrowed from things of the Body, and applied to the Soul, which is a Spirit, and which in a strict and proper sense cannot be defil'd. A Body is said to be defil'd, when it has something of a baser Nature mingled with it or cast upon it, or when a Body is so tainted and corrupted that it becomes offensive to our Senses: and this bodily Filth many times is removed by passing thro' the Water, or thro' the Fire, whereby the Body attains its primitive Purity either in whole or in part. Now because there are some things in *Sin* which are its *proper Evils*, that bear a Resemblance to bodily Defilements, therefore the same Word is metaphorically applied to the Sins of the Soul.

But since it is but a Metaphor, a Figure, or *Impropriety* of Speech, it must have something *literal* and *proper* which is signify'd thereby: Now all that I know of, that can be called the *proper* Evil of Sin, is either *relative* or *real*, and consists either in the *Guilt* or in the *Disorder* of it. I have no Idea or Conception of any thing different from these two, when I use the word *Defilement* or *Pollution*: And we must not abuse our selves with Scripture Metaphors and figurative Words, instead
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of real Ideas, nor persuade ourselves into a Fancy of more Realities than there are or can be in Nature. This would be to dishonour Scripture instead of explaining of it.

If I were to prove that these are the two *only* Ideas in which we find the Terms of *Filthiness*, *Defilement*, or *Pollution*, used in Scripture, or in our best Writers on sacred Subjects, I might confirm it these *three* Ways.

I. If we consider the *Effects* which are represented to flow from the *Defilement* of Sin, they are all such as may be attributed either to the *Guilt* or to the *Disorder* of it.

(1.) The Holy Scripture and our Divines represent the *Filth* or *Defilement* of Sin, as that which makes us offensive to God, as any corporeal defiled thing is offensive to ourselves. Now 'tis the *Guilt* of Sin that makes us offensive to the Divine *Justice*, for that's the Attribute that vindicates the Honour of his Law, and executes the Penalty upon those that have broken it, and are become guilty. And 'tis the *disorderly Nature* of Sin, whether in our Hearts or in our Actions, that makes us offensive to the Divine *Holiness*; for Sin in this sense is a Contrariety to his holy Nature, to all his moral Perfections, his compleat Rectitude, his Goodness, and his Truth: 'Tis in this sense, *God is of purer Eyes than to behold Iniquity*, *Hab. i. 13.* He will not let those come into his Presence with

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Approbation, whose Hearts or Lives are *defiled* (that is) under sinful Disorders. This was typified by the *Levitical* Pollutions of old, when some bodily Defilements excluded the *Israelites* from the Camp, and the Tabernacle where God dwelt: he dwelt there in his *Majesty* and *Justice*, and threaten'd Death to defiled Persons that came near his Altar, to represent his Punishment of the *Guilt* of Sin; he dwelt there in his *Holiness*, and commanded them to stand at a distance, to shew that the *disorderly Nature* of Sin made Persons unfit to converse with God. Thus all the ceremonial Pollutions of the *Jews* typify'd one of these two, either the *Guilt* of Sin, or its *Disorder* and *Vitiosity*.

(2.) The *Defilement* of Sin is represented as producing *Shame* and *Fear* in the Sinner in the presence of God. A Person in forbidden and defiled Garments, or besmeared with Mire or Nastiness, is afraid to come into the presence of his Prince, a wise and just Governor, as well as ashamed to appear before him as a Person of high Dignity. Now one of these is the Effect of the *Guilt* of Sin, the other of its *Disorder*. A Sinner fears the *Justice* and *Majesty* of God because of his *Guilt*, and the Injury he has done to the Divine Law; he knows he is liable to Death, he sees his own Defilement and God's *Justice*, and is afraid and trembles. A Sinner, in his sinful Disorder of Soul, is also
ashamed.

ashamed in the presence of a *holy God*, seeing every thing in the Divine Nature so contrary to his own Heart and his own Actions, being defiled, *i. e. disorder'd* by Sin. Thus the *Guilt* of Sin produces *Fear*, and the *Disorder* of Sin produces *Shame*.

A Parallel might be drawn in this Instance also between the *Levitical* Defilements of the Flesh and the more *spiritual* Evils of Sin. The meer Suggestion of this Thought is sufficient for those who are acquainted with the *Mosaical* Ceremonies, and the Representations of God, as dwelling in the *Holy of Holies*, in the Glories of his *Justice* and *Holiness*.

(3.) The *Defilement* of Sin sometimes is represented as debasing the Nature of the Soul, and rendering it vile. *Psalms* xlix. 20. *A Man without Understanding* (that is) without the Fear or Love of God, or true Holiness, is mean and vile *as the Beasts that perish*: This arises from the inward Pravity or *real Evil* that is in it. *Vicious Disorders* either in Heart or Life, debase the Character of a Creature; but under this Idea the *Guilt* of Sin, or *relative Evil* of it, is not contain'd, but only the *Disorder*, or the *real Evil*: But still 'tis plain that this Representation always means the one or the other.

II. Another Way to prove that the *Defilement* of Sin is no third thing distinct from the *Guilt* and the *Disorder* of it, may be this,

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The *Methods or Means of removing the Defilement of Sin* are such as are suited to remove either the *Guilt* or the *Disorder* of it.

(1.) *Washing* is the most general Means to remove bodily Defilements; and this is a Metaphor which the Scripture abounds in sometimes to express the Removal of *Guilt* by *Atonement and Pardon*, and sometimes the Removal of the *Disorder* of Sin in our Souls by *Sanctification*. When we are said to be *washed by the Blood of Christ from our Sins*, Rev. i. 5. there the *Defilement* imply'd must signify *Guilt*: But when we are said to be washed and *cleansed* from a sinful Nature, by *having the Spirit of God poured upon us*, or by *being sprinkled with clean Water*, Isa. xlv. 3. Ezek. xxxvi. 25. which is done in Baptism and Regeneration; or when we are bid to *wash us and to make us clean*, Isa. i. 16. in these Places the *Defilement* which is imply'd must signify the *sinful Disorders* of our Natures and Lives.

This also is very evident in the *Lewitical* Methods of cleansing the *Typical Defilements* of old: sometimes the Blood of the Sacrifice was to be put on Persons defiled, to signify the Removal of *Guilt* by the Death of *Christ* the great Sacrifice: sometimes they were to be washed in clean Water, to signify the Removal of the inward moral *Disorder* of Sin by the sanctifying Spirit.

(2.) Another Method of removing bodily *Defilements* is by *Fire*; so Silver and Gold passing

passing thro' the Fire lose their Dross and Impurity, and are refined and made pure: Now when the *Defilement* of Sin is represented as removed by *Fire*, sometimes it signifies the removing the disorderly Temper and Qualities of Mind, by the Spirit of God, or by afflictive Providences; see *Mal.* iii. 2. *He is like a Refiner's Fire: he shall purify the Sons of Levi, and purge them as Gold and Silver, that they may offer to the Lord an Offering in Righteousness.* *Zech.* xiii. 9. *And I will bring a third Part of them thro' the Fire, and refine them as Silver is refined.*

This was typified by the *Levitical* Purifications: The Gold and other Metals that were under legal or typical Defilements, by having been abused to Idolatry by *Heathens*, must pass thro' the Fire to be cleansed and fitted for the Use of God's holy People, and his holy Temple. *Numb.* xxxi. 23. whereas those Materials which could not bear the Fire were to be purified by Water for the same Service.

In the 6th *Chap.* of the Prophecy of *Isaiab*, where he gives an account of his Complaint in the Presence of the Lord, *I am a Man of unclean Lips: Woe is me, for I am undone, mine Eyes have seen the King, the Lord of Hosts, a Seraph took a live Coal from the Altar of burnt Offering, and laid it upon his Mouth, and said, Lo this hath touched thy Lips, and thine Iniquity is taken away; thy*
Sin

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Sin is purged. 'Tis hard to say whether this chiefly refers to a Pardon of the *Guilt* of past Sins of the Tongue, or a Purification of his Lips and Heart from *sinful Disorders*. But 'tis certainly one or both these.

In the *last* place I might add another Proof that the *Defilement* of Sin is not any thing different both from the *Guilt* and the *Disorder* of Sin, if we consider, that when the *Guilt* of Sin is removed by Pardon and Justification, and the *Disorder* or evil Qualities of Sin are removed perfectly by Sanctification, what is there remaining that can be hurtful to Man or offensive to God? It is possible in the Nature of things that the *Guilt* of Sin and all Obligations to Punishment may be taken away from a Person by pardoning Grace, and yet the Impurity or *sinful Disorder* of the Soul may remain. It is possible also that the *Sinfulness* or the *moral Disorder* and evil Qualities of the Soul may be removed by sanctifying Grace, and yet the *Guilt* of past Sins may remain: but where divine Grace hath both pardon'd and sanctified the Soul compleatly, there remains no more *moral Defilement*, no *sinful Pollution*, nothing more that can give us either Fear or Shame, whether we appear before God in the *Justice* of his Government, or in the *Holiness* of his Nature. This *Defilement* therefore appears evidently to be nothing but a Figure of Speech borrowed from material things,

things, whereby either the *Guilt* or the *Disorder* of Sin, the relative or real Evil of it are represented. X

Now tho' this Metaphor of the *Defilement* of Sin may sometimes signify the *Guilt*, sometimes the *disorderly* Nature of it, yet let it be noted that the Scripture, in its common Forms of Speech, does, I think, more frequently use or imply the Metaphor of *Filth* or *Pollution* * to signify the inherent Disorder or real Evil that is in Sin, than the *Guilt* or relative Evil of it; and I believe we may so understand it in most Places where such Kind of Metaphors are used: and consequently when we use this Metaphor of *Defilement*, *Pollution*, &c. we should rather apply it to the Pravity and *Disorder* of Sin than to the *Guilt* of it.

And particularly let it be observed, that wheresoever the *Guilt* of Sin and the *Defilement* of Sin are mention'd together in the Writings of our Divines, and represented as distinct and different things, there the *Guilt* evidently signifies that *Offence* against the Divine Law which subjects us to Punishment; and the *Defilement* must mean only that *evil Quality* in Sin which is contrary to the Divine Nature or Holiness, which makes us unlike to God,

Note, I think these express Words or Substantives, *Pollution*, &c. are scarce ever used in Scripture, or in human Writings, to signify merely the *Guilt of Sin*, or the *Obligation to Punishment*, without carrying in them the Idea of the real Evil or Disorder, or culpable Demerit of Sin.

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If this Explication of the *Filth* or *Defilement* of Sin be admitted, that it sometimes may signify the *relative* Evil, but more frequently and properly the *real* Evil of Sin, it will be easy to answer those perplexing Questions which some Persons have raised about this Subject, (*viz.*)

Quest. 1. *Can the Defilement of Adam's first Sin be transferred to his Offspring by Imputation?*

Answ. If we will speak of the *Defilement* of Sin to express the *Guilt* of it, or its *relative* Evil, which exposes us to the just Anger of God and to Punishment, according to the Threatnings of his Law; it is evident by the foregoing Discourses in this Book, that it may be imputed to us, for we suffer a thousand painful Evils and Death at the End of them for the Sin of *Adam*.

But if by the *Defilement* of Sin we mean (as we rather ought to do in accurate Speech) the *real Evil* of it, or its *disorderly* Nature and Contrariety to the Image of God in the Soul, and as spoiling the best Powers of Man, unfitting us for Converse with God, and naturally tending to our Destruction and Misery, this is not properly *imputed* to us from *Adam*; but this sinful Nature is *really transferred* or derived from *Adam* to us by the *Laws of Generation or Propagation* which
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were given at first to Man, as in *Question 6* and 7.

And thence it comes to pass that *original Sin* is divided by our Divines into *Imputed* and *Inherent*: the one is *relative*, and subjects us to the Misery threatned, the other is *real*, and makes us actually sinful.

Quest. II. *How far was our Lord Jesus Christ our great Surety concern'd in the Filth or Defilement of our Sins?*

Some pronounce it boldly that he took upon him the Filth and Pollution of our Sins; tho' at the same time they mistake and suppose it to mean something really distinct from the Guilt. Others again renounce and abominate that Thought, lest *Christ* should be represented as defiled with Sin; but at the same time they give no fair account or intelligible Notion of the *Filth of Sin*, distinct from the *Guilt* of it, that Guilt which was certainly imputed to *Christ*, when *he was made Sin for us*, and when *he bore our Sins in his Body on the cursed Tree*.

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Misery by the *Guilt* of Sin, which is the *relative Evil* of it, was imputed or transferred to *Christ*, and he took it away by offering himself a Sacrifice of Atonement or Expiation, which hath procured pardoning Mercy for us: but neither Scripture nor Reason will allow that the *moral Disorder* of Sin, the vicious Impurity or criminal Pollution, or *real Evil* of it, was transferred any way to our blessed Saviour, the *Holy one of God, who knew no Sin*. While Men of Controversy deal much in Metaphors they fight in the dark; but if we could persuade them to turn these Metaphors into proper Expressions, and bring the Disputants into clear and open Light, they would contend no more.

If we would speak more distinctly and accurately, and without a Figure on this Subject, I think we should not indulge ourselves to say the *Guilt of Sin cannot be transferred by Imputation*, or that the *Defilement of Sin may be imputed to another*, for either of these will be ready to lead those who hear us into some Mistake; since, in my Opinion, it is evident that the *Guilt of Adam's Sin*, or its Subjection of the Sinner to Punishment, was imputed to us, and thereby we are born in Sufferings. It is also evident that the *Guilt of our Sins* was imputed to *Christ*, for which he suffered and obtained our Pardon: but the *Disorder* or evil Nature and Qualities of Sin, which are transmitted to us from *Adam* by
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Yet to exprefs my Charity for all sincere Enquirers after Truth, I would lay down this Conclusion, that if fuch a sincere, humble and diligent Enquirer will neither acknowledge the *Guilt* of Sin capable of being transferred to another by *Imputation*, nor the *Defilement* or Sinfulness of Nature to be conveyed by *Propagation*, I will not be angry with him, while he allows what I think the Sense of Scripture incontestably reveals and maintains, (*viz.*) that we justly suffer for the Sin of *Adam* in the Providence and righteous Government of God, that hereby the Children of *Adam* are born with Inclinations to Sin, and that *Jesus Christ* the Son of God was justly made an Offering for our Sins, being with his own Consent devoted to Death for us Sinners by God the Father.

If Christians will but acknowledge the *first Adam* was our Head, who some way conveyed unto us natural Life, sinful Inclinations, Diseases and Death, according to some righteous Divine Constitution or Covenant, and that *Jesus Christ*, the *Second Adam*, was also our better Head, who conveys to us Spiritual Life, Pardon and Justification, Resurrection from the Dead, and Immortality by a new and better Covenant; and if they practise the Faith, Repentance and new Obedience

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