

STRICTURES

S. L. Graham. 1833

UPON A

PAMPHLET

LATELY PUBLISHED

BY JEREMIAH WALKER;

TITLED, THE

FOURFOLD FOUNDATION

CALVINISM

EXAMINED AND SHAKEN.

BY MOSES HOGGE,

MINISTER OF THE GOSPEL AT SHEPHERD'S-TOWN.

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P R E F A C E.

TH E grateful heart cherishes with pleasure its obligations to a benefactor. This is a principle essential to a Christian; for grace expands the soul, and improves the finest sensibilities of our nature. Without gratitude, therefore, no man is a christian. They who are enlightened to see and feel their obligations to redeeming love are ever ready to cry with the Apostle, "By grace we are saved," and to acknowledge that they are infinitely indebted to undeserved mercy for their present happy state, and for that glory and blessedness which await them beyond the grave. That every blessing—that all happiness, both in this and a future world, must be ascribed originally to God, no professed Christian will deny.—That the interposition of a Saviour, and what he hath done to open a way for the reception of guilty sinners into the divine favour, is owing to unmerited grace, will be generally admitted. But that a sinner's conversion and perseverance in the christian life and all practical religion, ought to be referred entirely to grace, is a sentiment which many disclaim, and zealously oppose. Persons of this description, and who are fond of exalting our present powers in religion, are often distinguished by the term Arminians. Whereas they who believe that salvation when taken in the most extensi

11 Sept. 1972

Should any person think proper to animadvert upon these strictures, it will be necessary for him, if he wishes to deserve any attention, to consider our sentiments precisely as they are stated in pag. 16 and 17. Should he have recourse to the usual methods of misrepresentation, erroneous and often refuted consequences, unmeaning addresses to the passions &c. he may expect to be treated with merited neglect. But if any man will, in the spirit of christian meekness and candor, undertake to prove that a sinner's salvation ought not to ascribed entirely to grace, he may expect to meet with every attention which the merits of his performance shall deserve.

I shall conclude this preface in the words of a pious and celebrated modern writer* “ the views I have received of the doctrines of grace are essential to my peace. I could not live comfortably a day or an hour without them. I likewise believe, yea, so far as my poor attainments warrant me to speak, I know them to be friendly to holiness, and to have a direct influence in producing and maintaining a gospel conversation, and therefore I must not be ashamed of them.”

SOJOURNER'S INN,
Feb. 15, 1793.

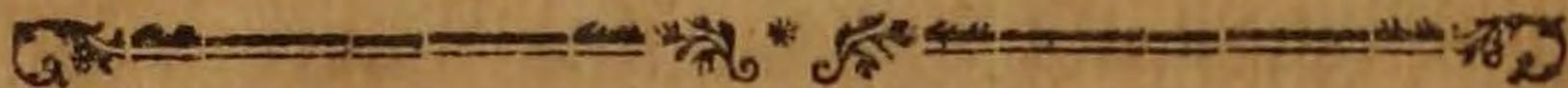
* Mr. John Newton's Pref. to his Hymns.

P O S T S C R I P T.

BEFORE these strictures were committed to the press, the Author received the account of Mr. W's death; he therefore thought proper to suppress many things which were calculated not so much to obviate his objections to Calvinism, as to expose the many inconsistencies contained in his pamphlet, and the disingenuousness which marks that performance.

It would not be a very difficult task to shew, that Mr. W. himself has conceded principles which directly overturn all his own Arguments, and render him most inconsistent with himself. However, perhaps the reader, will after a careful perusal be so well satisfied, that Mr. W. has either misunderstood or misrepresented the doctrines which he once pretended to preach for a space of about 18 years, that it would be unnecessary to expose his weakness in this place.

But though Mr. W. be dead, as he is still speaking by his pamphlet against the doctrines of grace; and as there are many living preachers who are daily misrepresenting these doctrines, it was not thought proper to suppress the following attempt to set them in a just light.



Strictures,

UPON THE

FOURFOLD FOUNDATION

OF

CALVINISM, &c.

SECTION I.

Calvinism, or the Doctrines of Grace stated.

MR. WALKER entitles the pamphlet under consideration, "The Fourfold Foundation of Calvinism examined and shaken." The title ought rather to have been "an attempt to metamorphose Calvinism into Fatalism," for I am sure his pamphlet describes the latter, rather than the former.

With regard to the term Calvinism, by which the sentiments of about one half of our protestant churches are distinguished, I cannot say that I am very fond of it. Though I believe the doctrines which Calvin taught, to be in general agreeable to the scriptures, yet I cannot accede to all his sentiments. Nor do I think it very proper that our religious opinions should receive their denomination from any man. The doctrines commonly denominated Calvinism might with greater propriety be called the doctrines of the Reformed Churches; for they were generally received by the churches of that description, until Arminius arose to propagate a different system of religious sentiments, and to transmit his name to his numerous followers.

When an experienced general takes the field to contend in arms, his address and military skill is much discovered in the choice of his ground.—And Mr. W. has, I think, discovered some address in the choice he has made of ground for his spirited attack upon the Calvinists. It is ground upon which few Calvinists, I imagine, will chuse to meet him.

“The foundation upon which the superstructure of Calvinism is reared, says he, is fourfold, viz :”

1. “That the nature of God being immutable, no one can begin to be the object of the divine love ; consequently, his elect were loved by him from eternity, and the rest of mankind not loved by him at all.”

2. “That the will of man is not a self-determining principle, or in other words, that the soul cannot act but as it is acted upon.”

3. “That the merits of Christ were designed as an atonement only for the sins of some elect individuals.”

4. “That a part of the human race are never under such gracious influences of the Holy Spirit, as to enable them to obtain salvation ; in short, that they are left without what has been usually called a day of grace. Some professed Calvinists hold one, some two, some three, and some all four of the just mentioned propositions. But however they may differ in explaining themselves, it matters not, provided they acknowledge this capital point : viz. that some of the individuals of mankind are left without the possibility of obtaining salvation by Christ.” Page 2 and 3.

Thus we may see that Mr. W. makes the capital and distinguishing tenet of Calvinism, to be a belief, that such as are not elected cannot possibly obtain salvation by Christ. And this is the same thing as to say, that if a man is not elected, he must be damned, do what he can ; implying that the non-elect may be heartily in earnest to obtain salvation, but precluded by an irresistible decree. Such, indeed, is the representation which the Arminians commonly give of Calvinism. It is, however a very unfair representation. The very unpopular sentiment which Mr. W. palms upon the Calvinists, is an inference which the Arminians draw from our principles. But it is an inference which we disclaim.

To draw from our sentiments an erroneous and obnoxious inference, to make it the capital tenet of Calvinism, and then to produce the sentiments from which this inference was drawn, in an adulterated state; as Mr. W. has done to support it, is disingenuous and unfair. We have a right to deduce from the sentiments which we oppose all the absurd consequences which they appear really to contain; but nothing can be more unjust, nothing can be more uncandid than to charge upon others as their sentiments, the consequences which they themselves disavow*.

Nothing can be more foreign from our sentiments than the supposition that a man may do all he can, or all he has a natural power to do; and yet be a cast away. We believe, that such as perish are always in heart opposed to the way of salvation, through our Lord Jesus Christ; and that it is on account of the sins of their heart and lives which they voluntarily indulge, and not on account of a decree devoting them to inevitable destruction, that they perish: Or, in other words, we believe that it is their own sin, and not the decrees of God, that is the cause of their destruction.† The doctrines of grace, or what may, I think, be very properly called the capital and distinguishing tenets of Calvinism, consist in a belief that our salvation is to be entirely ascribed to grace, to mere, undeserved favour.

We believe that it was grace that provided a Saviour, that it was grace that paid the price of our redemption, that it is grace that begins, carries on, and finishes the sinner's salvation. So that salvation from its original, and from the first ray of heavenly light which dawns upon the sinner on earth, until a crown of glory is put upon his head in heaven, is all grace, pure unmixt grace. And this grace may very properly be called effectual and

* Would the Arminians chuse to be treated in a similar way? Were we to allegethat they believe the God whom they worship, to be a mutable deity, whose expectations are often disappointed, and his will controlled, would they think this fair? Or were we to charge them with the opinion that holiness is nothing but an empty name, would not they complain? See *Edwards on the Will*, part 3. section 6.

† Confession of faith. Chap. 3. Sect. 7.

distinguishing grace. Effectual, because it accomplishes the end for which it is given, that is, salvation. And distinguishing, because it makes a distinction between those who are the subjects of it, and those who are not. A distinction by which all boasting is excluded. So that the subjects of this grace cannot adopt that proud pharisaical language, and say unto the impenitent sinner, "I made myself to differ."

But when we ascribe our salvation entirely to grace, we are far from admitting the sentiment, that this does not produce good works, in the subject of it. We abhor that Antinomian phrenzy which would make void the law through grace. The doctrines of grace establish the law. Not indeed as a covenant of works; but as a pure and invariable rule of a holy life. In as perfect a consistency with the doctrines of grace, as with the covenant of works, may it be said, that without holiness no man shall see the Lord.

The decrees of God are his holy and eternal purpose or determination to do whatsoever he doth in time. Did we therefore, know what God doth in time, we would also know what he hath decreed from eternity. And imperfect as our knowledge of the works of God is; we know that with regard to such as obtain salvation, God delivers them from the guilt and the dominion of sin, adopts them into his family, preserves them from every snare and temptation, which would be their ruin, and at length exalts them to a state of complete happiness in heaven. All this then, he must from eternity have determined or decreed to do; and this is what we mean by election. As a proof that such are the sentiments which the Calvinists entertain with respect to the divine decrees, I would beg leave to quote the following passages from the Westminster confession of Faith.

"God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." Chap. 3. Sect. 1.

And in chap. 5. sect. 4. we have these remarkable words, “ Yet so as the sinfulness thereof proceedeth only
 “ from the creature, and not from God, who being most
 “ holy and righteous, neither is nor can be the author or
 “ approver of sin.”

Thus we may see that according to our Confession, no violence is offered to the will of the sinner, nor is the liberty or contingency of second causes taken away; and the sinfulness of all sinful actions proceedeth from the creature and not from God. And consequently the decrees of God cannot be the cause of sin. These holy decrees do not force, or help, or incline the sinner to do evil. But how can this be the case, it will be objected, since God hath “ unchangeably ordained whatsoever
 “ comes to pass,” and since, in relation to the foreknowledge and decree of God the first cause, all things come to pass immutably and infallibly? chap. 5. sect. 2. In what manner can God be said to decree sinful actions and not cause them to take place, or exert some influence in the affair? This we may learn from the 6th chap. sect. 1st. “ Our first parents being seduced by the subtlety and
 “ temptation of Satan, sinned in eating the forbidden
 “ fruit. This their sin, God was pleased according to
 “ his wise and holy counsel to permit, having purposed
 “ to order it to his own glory.”

It appears then, according to the Westminster Confession, that instead of laying the sinner under an absolute necessity of sinning, God only permits it to take place, and at the same time overrules it to subserve some valuable purpose. These passages are, I think, sufficient to establish the assertions that, according to Calvinistic sentiments, it is sin, and not the decrees of God, that ruins the finally impenitent sinner.

That some Calvinists have adopted sentiments very different from the representation which I have given of the doctrines of grace must indeed be admitted. There are a few of this description, who consider the death of Christ, the invitations, and all the peculiar blessings of the gospel, as absolutely restricted to the elect. But this restricted scheme does not condemn the non-elect to an aggravated condemnation, because they do not repent and

believe to the saving of the soul. It is, however, a scheme of principles, which seems to be utterly inconsistent with Luke xiii. 24, 25. John vi. 2, 7. Chap. xii. 35, 36. Acts iii. 19. and every other general exhortation or command to evangelical repentance and saving faith.—As this restricted scheme is, I have reason to believe, adopted but by few Calvinists of information, it must be an instance of great injustice to charge their peculiar sentiments upon the whole party.

SECTION II.

Mr. Walker's objections to the everlasting love of God, considered.

THE first foundation of Calvinism according to Mr. W. is,

“That the nature of God being immutable, no one can *begin* to be the object of the divine love, consequently his elect were loved by him from eternity, and the rest of mankind not loved by him at all.”*

Mr. W. admits that love in God considered as an essential attribute is eternal and unchangeable. “The Calvinists, says he, will perhaps imagine this is giving up the point. But I must beg leave to speak a little farther on God’s behalf, before I can admit their conclusions.” And what is the purport of the apology he is about to offer for his Maker! I shall give it in his own words. “Anger, wrath, and hate, are attributed to God as well as love. Psal. vii. 11. John iii. 36. Psal. iv. 5. Now should anger, wrath, or hate, at any particular period take place in God, and not have been in him before, they must arise from some extraneous cause, and would argue the Deity to be changeable; which would be blasphemous to suppose—We consider both love and wrath as essential properties in God.”†

It might as well be alleged that a shadow is essential to the sun, because a shadow is always formed when his beams are intercepted, as that hate and anger, or wrath, are essential properties in God, because he hates sin when it takes place, and punishes the sinner. Nor will it by any means follow that a change must take place in God when he hates sin, and punishes the sinner, unless hatred and wrath be essential properties of his nature.

The great God is not the subject of any of those properties which reside in the breast of a weak mortal. By hatred, anger, wrath, and vengeance, as ascribed to God in the holy scriptures, we are to understand not any passion, not any emotion in the Deity, but his calm disapprobation of sin, and the manifestations he gives of that disapprobation, or the punishment he inflicts upon the sinner. Now it might as well be alleged that an eclipse of the sun implies a change in that luminary, as that hatred and wrath in this sense, implies a change in God.* “The latter conclusion, says he, is undoubtedly true as well as the former, though the Calvinists who make God’s love to spring from an arbitrary will, or sovereign pleasure, and consequently his anger, wrath, and hate to flow from the same source, start at it, as well they may, for in that light its features are horridly dreadful.”

“It will doubtless be alleged that eternal love, which decreed the salvation of the elect, has projected all the means conducive thereunto. Granted, but not in the calvinistic construction, which instead of considering eternal love in God to be an essential property in his nature, as we have defined it, makes it an arbitrary choice of some individuals, to the utter exclusion of all others from mercy.”†

To make anger, wrath, and hate, essential properties in God, is to me dreadful, in every point of light. Had Mr. W. only happened to cast his eye upon the fourth question in the Westminster shorter catechism, he might have seen from the answer, that the Calvinists, whose sentiments he opposes, believe God to be infinite, eter-

* See the Fourfold sound. &c. pag. 7. † pag. 4 to 8.

nal, and unchangeable in his goodness, that is in his Love.

It is evident, therefore, that nothing can be more unjust than to say that the Calvinists do not consider “love in God to be an essential property in his nature.” Nor is it less unjust, to allege that we consider love in God, even as it respects the elect, to spring from an arbitrary will in God, and to be an arbitrary choice of some individuals, to the utter exclusion of all others from mercy. The term arbitrary is commonly used to express the unrighteous will of a despot or tyrant. And that it is in this sense that Mr. W. uses it, is evident from the following quotations. “If we consider love and wrath as acts of mere sovereignty, I will because I will, and that God appoints to be distributed among his creatures, eternal favours and sufferings, without regard to virtue or vice, holiness or sin; we plead for a sovereignty in God which would shock us in a fellow-creature. Our idea of tyranny, is sovereignty, untempered with benevolence and justice. Perhaps Nebuchadnezzar and Nero exercised as much sovereignty as any two of the children of Adam; but we are far from concluding them the most God-like.” *

“It will doubtless be alleged, that eternal love which decreed the salvation of the elect, has projected all the means conducive thereunto—Before we suffer our minds to be beguiled by a mixture of truth and error, let us again take a view of the counterpart. That eternal hate, which decreed the damnation of the non-elect, has projected all the means conducive thereunto. † Electing love which flows from an arbitrary will in

* Page 4.

† This dreadful charge Mr. W. endeavours to prove against the Calvinists by some quotations from the Westminster confession of faith. See chap. iii. sect. 1. and chap. 5. sect. 2. already considered (pag. 16—17.)

“The almighty power of God extendeth itself, even to the first fall, and all others, sins of angels and men, and that not by bare permission. Chap. 5. sect. 4.”

This paragraph Mr. W. hath miserably perverted. According to his quotation, it is the power of God that extendeth itself to the first fall, and all other sins, and that not by a bare permis-

“ God, must keep pace with a rejecting hate, which
 “ equally flows from the same arbitrary will.”*

Thus we may see that Mr. W. makes election, according to calvinistic principles, to flow from an arbitrary will in God, and to be inseparably connected with an arbitrary rejecting hate, by which all others are excluded from mercy. And if God project the means conducive to the salvation of the elect it will, he alleges, follow that God must also project the means conducive to the damnation of the non-elect.

As this is a favourite topic of declamation with Arminians, and one of the most popular and successful methods yet designed, to discredit the doctrines of grace, and to excite groundless prejudices against them, it merits a particular attention.

When we call the love of God to elect sinners sovereign love, we do not mean that it is not founded upon the justest reasons; but that these reasons are unknown to us; that the great God is under no obligations in point of justice, to afford them the blessings they receive; and that no peculiar blessing is conferred upon them on account of superior merit. In such dispensations of unmerited love, is there any thing that looks like the tyranny of a Nebuchadnezzar or a Nero?

Nothing can be more absurd than to allege that an arbitrary rejecting hatred, whereby the non-elect are exclud-

sion; but by a resistless force. I presume he intended to insinuate that the sinner may be compelled to sin, and then damned for it.

But according to the confession of faith, it is the providence of God, and not simply his power, that extendeth itself to sin, I shall transcribe the paragraph Chap. v. sect. 4.

“ The almighty power, unsearchable wisdom, and infinite
 “ goodness of God, so far manifest themselves in his providence,
 “ that it extendeth itself even to the first fall, and all other sins
 “ of angels and men, and that not by a bare permission, but such
 “ as hath joined with it a most wise and powerful bounding, and
 “ otherwise ordering and governing of them, in a manifold dispensation to his own holy ends: yet so as the sinfulness thereof
 “ proceedeth only from the creature, and not from God, who, being most holy and righteous, neither is, nor can be, the author
 “ or approver of sin.” Does this look like projecting the means of the sinner's damnation.

ed from mercy, necessarily follows from sovereign electing love. To hate and reject a creature from happiness in an arbitrary manner, is to hate and reject him without a cause—without any fault in the creature. And this must be an instance of the greatest injustice and cruelty. It would then be very astonishing, if the greatest injustice and cruelty must necessarily follow from an instance of the greatest benevolence and grace. But who are they who are supposed to meet with such cruel and unjust treatment? Innocent creatures? No: but sinners who live and die in sin, and who will suffer nothing, but what they deserve on account of their sin. The purport of the objection we are considering then appears to be this. That when God inflicts upon non-elect sinners that punishment which their crimes deserve, he does not punish them for their sin, but in an arbitrary tyrannical manner. And why? Because he bestows undeserved favours upon the elect. It might as well be alleged, that if a generous creditor should remit the debt of one of his debtors, he could not exact from another his debt, without acting the part of an arbitrary, unjust man. Or, that if an earthly ruler and judge, with a design to answer some important purpose in his government, were to pardon one criminal and inflict upon another only that punishment which his crimes deserve, the punishment inflicted upon the suffering criminal could not be for his crimes, but an effect of tyranny and injustice!

Is it not very surprizing, that Mr. W. will not admit, that the Sovereign of the universe may do good to any number of his creatures, without doing injustice to the rest?

May not the sovereign Lord on high,
 Dispense his favours as he will,
 Chuse some to life while others die,
 And yet be just and righteous still?

WATTS.

There cannot possibly be the shadow of an inconsistency, between the bestowing of undeserved favours upon the elect, and the inflicting of only deserved punishment upon others.

Nothing can be even inferred from election alone with regard to the state of the non-elect, only that they are not the subjects of distinguishing grace. When God elected the Jews to be a peculiar people, it did not imply that none but Jews could be the people of God. Were the Sovereign of all worlds to translate one half of the inhabitants of our world to heaven to-day. From this circumstance it would not be possible to learn what the fate of the rest would be. Nor can we learn from election, considered simply in itself, or from the translation of the elect to heaven, at different periods of time, what the final state of the non-elect will be. There is no connexion between the unmerited grace bestowed upon the elect, and the voluntary sin, and consequent ruin of those who perish. If, however, the history of electing love should imply that the non-elect will perish, this would be no reason why the doctrine should be discarded, unless it could be made appear, that election is a cause of their destruction. We do not erase from our bibles the numerous texts which assure us, that the wicked will be condemned to everlasting destruction. Nor do we reject the history of Noah's preservation in the ark, because it implies that the rest of that generation perished in the flood. And we might as well allege that Noah's preservation was a cause why his contemporaries were destroyed by the flood, or that Lot's escape from the destruction of Sodom and Gomorrah was a cause why his fellow-citizens were consumed by fire from heaven, as allege that election is a cause why the non-elect perish.

When the great God prepares his elect for heaven, the light he reflects upon their minds and the holy tempers he creates in their hearts, do not reflect darkness upon the minds, or create unholy tempers in the hearts of others. And when the angels carry the souls of the elect to Abraham's bosom, they do not at the same time carry the souls of the non-elect to destruction.

What would we think if, at the day of final judgment, the Judge of all the earth should pronounce such a sentence as this upon the wicked who shall then appear at his left hand? Depart into everlasting fire for I have loved those on my right hand with an everlasting love, and

chosen them to everlasting life. Would this be just? Or has it ever been assigned by Calvinists as a reason of the divine procedure upon that solemn occasion. The everlasting love of God to those on the right hand could be no reason why he should hate those on the left. Nor could the election of the former to everlasting life be any reason why the latter should be condemned to everlasting death.

Nothing but sin can be the cause of a sinner's destruction. And since election cannot be a cause of sin, it is evident that election cannot be any cause why any are hated, rejected, or condemned to endless ruin.

To allege that if God project the means conducive to the salvation of the elect, he must also project the means conducive to the damnation of the non-elect, is weak enough. When the sun shines upon us, does he also shed darkness upon the inhabitants of those regions to which his beams do not extend. It might as well be alleged that when Joseph projected the means of preserving the lives of such multitudes during the seven years famine in Egypt, he also projected the means of the death of all who died by that protracted calamity.

“By way of palliation,” says Mr. W. “some Calvinists assert, that eternal love in God respected the persons of the elect; but that his wrath did not respect the persons of the non-elect but their sins. But this argument pursued, would lead them where they would not wish. For if God's wrath or hate is only against the sin, and not the sinner, with Murray, we may safely conclude, that sin only will be damned, while the sinner escapes punishment.”

The Calvinists alluded to, maintain only that God does not reject or punish the non-elect on account of any partial hatred to them, but on the account of their sin. That God should pass a sentence of condemnation upon sin, considered as an abstract thing, without any respect to the sinner, is too absurd to be admitted by any person possessed of common sense.

But whatever may be considered as the proper object of the divine hatred and wrath, if the sinner, on account of his sin, is consigned to future punishment at all, no

metaphysical distinction between sin and the sinner will be able to deliver him from it.

“ Here, perhaps, it will be confessed,” subjoins our author, “ That God’s wrath is against the non-elect for the sake of sin, and yet asserted that his love and favour is not to the elect for the sake of righteousness, which is a grand calvinistic mistake, which the whole current of scripture-evidence is fully against. For if the love and favour of God to the elect, was without respect to holiness or righteousness, how come unholiness or sin to make them the children of wrath even as others? Eph. ii. 3. And how comes it to pass that this wrath abides on them till they are made righteous by believing on his Son?—The scripture—declares—that persons are as much accepted for Christ’s sake, as rejected for sin’s sake.”

In the preceding page Mr. W. intimates that eternal favours and sufferings are, according to Calvinistic sentiments, distributed without regard to sin or holiness; and here he inconsistently admits that the wrath of God is, in the opinion of Calvinists, against the non-elect for the sake of sin—so that it is difficult to tell what sentiments he means finally to fasten upon us.

In his argument, by way of reply to the statement which he has given of our opinion, he more than intimates, that it is a grand mistake to believe that the elect are not the objects of favour on account of personal righteousness, and yet with fresh inconsistency seems to allow that it is only for Christ’s sake. However, if it be the intention of that paragraph to maintain that usual Arminian mistake, that we are only elect and objects of peculiar regard, after faith and conversion; it would be proper to shew how we obtain this faith and conversion and inherent righteousness which is talked of, without obtaining it in a way of peculiar favour.—If all this be God’s work, as the scriptures represent it uniformly, and if all are not partakers of it, then it must have been designed as a favour to some, even when without strength or righteousness of their own. They must have been predestinated to salvation, and in consequence of it have obtained precious faith and sanctifying grace, as God’s

method of bringing them to a meetness for this salvation.

The statement which Mr. W. has given of our sentiments in the first part of the quotation is just. And I must also give him credit for the judicious manner in which he has supported them. He admits that the elect are so far from having any righteousness to recommend them to the favour of God, that unholiness or sin makes them the children of wrath even as others, until they are made righteous by believing on Christ. Now it is impossible that the elect should be received into favour on account of their own righteousness, when they have no righteousness, as I have stated above.

“The error I am examining” say Mr. W. “appears to take its rise from not duly distinguishing between a love of benevolence or beneficence, and a love of complacency. The world in general appears to be the object of God’s love of benevolence or beneficence.—But surely, all are not objects of God’s love of complacency. It is impossible that any should be objects of God’s wrath as all unbelievers are, John iii. 36. and, at the same time, objects of his complacential love. It appears then, that persons may be loved, yea, loved from everlasting, in one sense, and not loved at all, in another sense. Yea, the word of God authorises us to say, there is a period, in which persons become the objects of a love, of which they were not the objects previously thereto. Since thou wast precious in my sight; thou hast been honourable, and I have loved thee, Isa. xliii. 4. And again more explicitly, I will call them my people which were not my people; and her beloved which was not beloved, Rom. ix. 26.”

Mr. W. does not, it seems, understand what we mean by the everlasting love of God to elect-sinners. This love is so far from implying that its objects possess any thing good or amiable originally, to constitute them the objects of what is sometimes called a love of complacency, that it implies the reverse—that its objects are by nature the children of wrath, even as others. But it also implies that God hath graciously and unchangeably purposed to deliver them from the guilt and dominion of sin,

and to preserve them by his almighty power, through faith, unto eternal salvation; and that what he hath purposed, he will most certainly accomplish.

It is then to no purpose for Mr. W. to allege that individuals and nations may, and sometimes do become objects of the divine love in a new sense. This, according to our conceptions of the everlasting love of God, is the case with respect to all the elect.

Nor was it worth Mr. Walker's while to introduce apostate angels, and Adam in a state of innocence, as evidences that the complacential love of God may be lost. The apostate angels never were the objects of God's everlasting love as it refers to the final states of angels and men. Nor could Adam be the object of that love in any other character than that of an elect sinner. And because he and apostate angels lost that holiness which they had by nature, it will by no means follow that an elect sinner ever loses that holiness which is derived from Christ, in the character of the Surety of a covenant, which he hath ratified in his own blood.

But how does Mr. W. suppose that the Calvinists have fallen into an error by not duly distinguishing between a love of benevolence or beneficence, and a love of complacency? His paraphrase upon Jer. xxxi. 3. will, it is probable, inform us. "I have loved thee benevolently
"with an everlasting love, therefore with loving kindness have I (beneficently) drawn thee*."

That is, according to this paraphrase, "I have loved
"thee just in the same sense as I love all mankind, therefore have I distinguished thee from all other nations
"and bestowed upon thee peculiar blessings." Whereas it is easy to see that no love that is not peculiar and distinguishing can with any propriety be assigned as the cause of peculiar and distinguishing blessings. And that this text has a reference to distinguishing blessings conferred upon the Jews, is too evident to admit of a doubt. But if a peculiar love be intended in this text, the meaning will appear plain and important. "I have
"loved thee with peculiar and distinguishing love, there-

“fore have I conferred upon thee peculiar and distinguishing blessings.

“Indeed there cannot be a greater sophism,” says our author, “than to argue from God’s unchangeableness to ours.” I differ from Mr. W. very widely here. A sophism must always carry some appearance of truth. To argue, therefore, from the unchangeableness of God to the unchangeableness of any of his creatures,—that is from his Deity to theirs, is not to produce a great sophism, but nonsense and blasphemy.

And if any man shall presume to argue thus, he must answer for it himself. Does Mr. W. intend to intimate that though the elect should perish, God would nevertheless be unchangeable? If so, I would observe, that God must have purposed, and that from eternity, to save all he doth save, and these we call the elect. It is therefore evident that if any of the elect in our sense of that term should perish, God must change his eternal purpose, and consequently cease to be the unchangeable God.

Thus have I considered with regard to that great foundation of a Christian’s hope the everlasting love of God, such of Mr. W’s. objections as seem to merit attention. And if this foundation be destroyed, what shall the christian do? All besides is yielding sand. I hope, however, that this foundation stands still firm as the everlasting hills—stable as mount Zion, which cannot be removed—Nay stable as the Rock of ages on which it rests.

S E C T I O N III.

The freedom of the will considered.

AFTER an attempt to destroy the only sure foundation of a Christian’s hope—the unchangeable love of God; Mr. W. goes about to rear up another—a mighty self-determining power in the human will.

But before this power can be established upon a solid basis, what he calls the second foundation of Calvinism must be demolished. viz.

“ That the will of man is not a self-determining principle; or in other words, that the soul cannot act, but as it is acted upon.”

He ought to have said, “ the Calvinists believe that a man cannot act as a moral agent, without a reason, or motive inducing him to act.” But when he represents the Calvinists as believing that the soul cannot act but as it is acted upon: he intends, I suppose, to make his readers think, that effects in the moral world are, in the opinion of Calvinists, produced just in the same way as in material things, that is, by a natural necessity; so that the sinner cannot help committing his greatest crimes, even though he would. When Calvinists make use of such comparisons between causes and effects in natural and moral things, as Mr. W. has produced in the form of a quotation, (pag. 10 and 11.) I suppose they only intend to illustrate the nature of a moral certainty. With such comparisons, however, our author is not well pleased. “ I confess, says he, when I hear comparisons taken from material things, to illustrate nay to demonstrate the nature of an immaterial being, a rational and accountable spirit, it puts me in mind of the apostle’s caution. Col. ii. 8. Beware lest any man spoil you through philosophy.”

Mr. W. does not, it seems, understand the design of such comparisons. They are not intended to illustrate or demonstrate the nature of the soul, but the nature of its actions; and to shew that there is a real and certain connection between cause and effect in the moral as well as in the material world.

In opposition to this sentiment it is to no purpose to observe as Mr. W. seems to do (pag. 11.) that our souls are “ beings distinct from matter, that is, spirits.” Because the soul is a spirit and not a piece of matter, will it follow that its actions may proceed from no cause? If in the actions of the soul, or moral things, there is not a necessary connection between cause and effect, they may be separated; and consequently, there may be

a cause which has no effect, and an effect which has no cause. And this is the same thing as to say, there may be a cause which is not a cause, and an effect which is not an effect.

Mr. W. alleges "That the will can and frequently does act independent on the understanding, yea, in direct opposition to the highest and most apparent motives; is matter of fact," says Mr. W.*

That a man may, and often does act in opposition to what ought to be his highest motive, is a sad truth. But nothing can be more absurd than to allege that a man may act voluntarily, or which is the the same thing, from choice, without any reason or motive inducing him to make a choice. To act voluntarily, to act from choice, or to chuse to act is the same thing. Now choice is the preferring of one thing to another; but it is impossible to prefer one thing to another without some reason for doing so. To say that the will may, and often does act in opposition to the highest and most apparent motives is a contradiction in terms. Nothing is to us a motive but that which moves or inclines. To allege then that the will acts in opposition to the highest motives, is the same thing as to say that when the will is most powerfully inclined to one thing, it is at the same time, most powerfully inclined to another thing, in direct opposition thereto. But how does Mr. W. attempt to give a credibility to this strange sentiment? "Abundant experience," says he, "verifies the declaration of Medea the forceress, I see and approve that which is better but follow that which is worse."

It was no doubt prudent enough to have recourse to the regions of forcery, in order to find the magical power he ascribes to the human will exemplified. For no traces of it are to be found in heaven, earth, or hell.

But if the human will were possessed of this mighty self-moving and self-determining power which Mr. W. contends for, what end or moral purpose would it answer? It would fit a man for doing much evil but not for doing any good. Aided by this mighty power,

he would trample upon all laws human and divine. But such a man would not be fit for any society, either civil, or religious. You could put no trust in him. In vain should you attempt to bind him by promises and vows and the most sacred oaths. Strengthened by this mighty power he could break asunder all these solemn and sacred ties, as easily as Sampson broke to pieces the bonds of the Philistines. But such a power could not possibly fit a man for doing any good.

Will it be alleged that this power is necessary to constitute moral agency; and that an action would not be virtuous, if a man had not a moral power to commit the opposite vice? I would ask the patrons of this sentiment whether they think it morally possible for God to do wrong, or for angels, or the saints in glory to commit sin?

A natural power to do evil may perhaps be a necessary constituent of moral agency. But the Arminian self-determining power is so far from being necessary to legitimate our virtues, that if an action materially good were to flow from it, that action would not be good, for want of good motive or intention. Every good action must proceed from good design. Were a man to give his body to be burned and not have charity, it would profit him nothing. Were it then to be admitted, that a man by virtue of a self-determining power, could resist the force of the highest motives, without having any motive or reason for doing so, it is evident that there could be no virtue in such resistance. And it is equally evident that if a man were in the same manner to do what is materially right, it would be no virtue in him; for, in this instance the man does not intend to do right—nay he intends nothing at all. To have some good end in view in all our voluntary actions, is a duty which the light of nature teaches, and which the holy scriptures expressly enjoin. Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.* But a power only to resist motives and to act without them cannot possibly have a good end in view. Were we therefore to admit the self-contradictory sentiment that voluntary

* 1 Cor. x. 31.

actions would proceed from such a power, it is very evident that all such actions would be sin.

I would beg leave to add, that since the very nature of the Arminian self-determining power consists in a capacity to act without motives and in opposition to them, it must be a very ungovernable power. That which no reason, no motives, no laws can affect, must, in a moral sense, be absolutely lawless.

Thus we may see, that a self-determining power in the human will would answer many very bad purposes, but not one good purpose. It would indeed seem to be an unaccountable phenomenon in the moral world, and at the same time an effect of "sovereignty untempered with benevolence and justice." Mr. W. might therefore have reserved his Nebuchadnezzar and his Nero for the illustration of a favourite sentiment of his own. Nay, since this capricious and lawless power can controul every good sentiment and desire, and debauch every virtuous disposition, when any one is, by its resistless influence induced to commit a crime, may we not suppose that the author of the power must also be the author of the crime? And Mr. W. might also have reserved his Tiberius, his forced damsel, self-murder, and his long list of robberies, adulteries &c. to set off the nature and consequences of this boasted self-determining power in a just light. And to a similar purpose he might have appropriated his clocks, and watch-springs, his scales and all his mechanical powers. Thus appropriated, his mill-wheel might have answered a happy purpose. "What man," says he, "ever had a mill-wheel, on dry land, which he knew could not turn round without water, and yet gravely called upon persons to judge betwixt him and his mill-wheel*."

The mill-wheel might as well turn round without water as a man act from choice without any reasons or motives inducing him to make a choice. Or, if this statement of the case should be thought exceptionable, we may suppose the rebellious mill-wheel to have water enough to turn it round, but that it refuses to be turn-

ed. This is just as reasonable as to suppose that a man can without a motive voluntarily resist the force of the highest and most apparent motives.

“ If men are invariably overuled, says he, and their
 “ wills unchangeably determined in all their actions they
 “ are mere instruments, and not agents. If all events
 “ are so fixed as necessarily to come to pass; if God is
 “ the first cause of all things—the shocking consequence
 “ will be that he is the cause of all the sinful events that
 “ take place.” And in confirmation of his sentiments
 he introduces a Mr. Knox setting out with this remark,
 “ The constant dependence of our choice upon motives
 “ external or without us—” and after a tedious process,
 he comes to this conclusion. “ At this rate I cannot
 “ conceive of men otherwise than as necessary agents;
 “ as wheels, weights, or pullies in the machinery of the
 “ system; and consequently as little the subjects of praise
 “ or blame, reward or punishment, as so many pieces of
 “ clock-work.”†

Mr. Knox appears to set out wrong, and therefore it is no wonder that he should get bewildered. He supposes that motives to action, according to the sentiments he is opposing, are all external or without us. Whereas we allege, that motives from within may have as great influence as external motives. But by motives without us perhaps he may mean all motives, both external and internal, except the Arminian self-determining power. And if all actions which do not proceed from that power be discarded from morals, he will find no virtue to be rewarded. It is therefore not very necessary for him to perplex himself in deciding upon this curious point, whether virtue would be rewardable if there were such a thing as virtue in the world. The gentlemen seem to find it impossible to conceive of men otherwise than as wheels, weights, or pullies in the machinery of the system, if their actions are the necessary effects of choice. How then would they chuse to have the discrimination marked out? By the Arminian self-determining power I presume. This would indeed distinguish a man from

* Page 11, 12.

† Page 13, 14.

all machines, and from all creatures too, whether material or immaterial; unless Medea the wonderful sorceress, be an exception. I am, however, of the opinion that the circumstance of acting from choice, is itself sufficient to distinguish a man from a machine.

Mr. W. and Mr. Knox too seem to consider the necessity which arises from choice to be the same with natural necessity; such as they have exemplified in material things. Were this the case, it would indeed seem to follow, that God must be both the cause and author of all sin: Or rather, that there is no such a thing as sin. But such a necessity we disclaim. And the necessity we plead for, being purely of a moral nature, it is so far from being inconsistent with the liberty of a moral agent, that it is founded upon this liberty in its greatest perfection; importing that as man possesses the power of chusing freely, he will exercise that power, and that what necessarily results from his free choice will certainly take place.

This statement of the case however, is by no means satisfactory to Mr. W. "It has been said, says he, that "God puts no co-active necessity upon us, nor immediately interposes to incline men to evil; but that the will chuses freely, and is invariably determined by the "last dictate of the understanding."* From what follows we may see that he is much offended with the sentiment that the will invariably follows the last dictate of the understanding. And which of the dictates of the understanding would the Arminians chuse to follow? If there be any thing valuable in deliberation, it is undoubtedly safest to follow the last, if we follow any of its dictates. Would they rather chuse to follow the last dictates of their self-determining power? Perhaps the term invariably as importing necessity may be thought exceptionable. But if it be best to follow the understanding at all, it must be best to follow it invariably. That a man may be led astray by a misinformed understanding is true. Yet the understanding is the safest guide we have through life. Such a constitution then, as disposes the

will invariably or in a moral sense necessarily to follow this guide, must be a good constitution, and better calculated to promote virtue and happiness than it is possible for a different disposition of things to be.

Mr. W. produces, in page 14 and 15, various instances to prove that if God by irresistible motives or any other way lays the sinner under an absolute necessity of committing sin, the creature must be innocent and the Creator in fault.

Mr. W. alleges* that if the fixedness of events can be inferred from the fore-knowledge of God, it must be in consequence of a decree; and this is, he affirms, “next to denying any proper fore-knowledge in God at all.” He adds, “we believe that God foresees contingencies; that is, things which may or may not take place.” I shall not now inquire how God knows future things. But knowledge that perfectly comprehends all future events, appears to me to be foreknowledge in infinite perfection. And if an event be certainly foreknown, there must be an absolute certainty that this event will take place.

If by contingencies Mr. W. means events so doubtful in their own nature, that it is absolutely uncertain whether they will take place or no, he might as well believe that God knows that to be certain which is uncertain. This is quite a different thing from knowing whatsoever may or can come to pass, upon all supposed conditions. His quotations therefore, from the Westminster confession of Faith, are nothing to his purpose.

“If because God foresaw all things, all things necessarily come to pass; then as God foresaw all sinful actions all sinful actions must necessarily come to pass.” To which I reply, that nothing comes to pass because it is foreseen: yet it is evident that there is a certainty that things will come to pass as they do, or, that they will thus come to pass could not be foreknown. †.

* Page 13.

† With a design to obviate the force of this argument, some allege that with God there is no such thing as fore-knowledge and after-knowledge, but that all things are as present to him. If so, then it will follow, that God knows future things as certainly

It is objected that "if we are always influenced by the strongest motive, all men must act just as they do act," and this, it is alleged, will make God the author of all sin. It ought to be said that all men will act just as they do and will act, for there is nothing but the want of a will to prevent them from acting otherwise.

A man cannot properly be said to be unable to do a thing if nothing prevents him but the want of a will; and this is what we mean by moral inability. Nor can a man be under a strict and proper necessity of doing a thing, if nothing but his own choice obliges him to do it; and this is what we mean by a moral necessity.*

How greatsoever the difficulty contained in the objection may appear, it is evident that the Arminian self-determining power will not afford us any relief. For that is only a power to do evil, and not to do good. And as it is a superfluous power, if it has an existence at all, it would, I think, evidently follow that all the crimes which men are, by its resistless influence, obliged to commit, must be chargeable on the author of this power.

But to the objection as stated, I reply, that the motives to virtue are always in their own nature the strongest, and if they have not always the greatest influence upon us, it must be owing to our ignorance, our inattention, or our degeneracy. And I hope no christian will presume to charge any of these things upon our Maker.

Mr. W. intimates that if the will invariably follows the last dictate of the understanding, nothing can be more absurd than to set motives before the mind. "Who, says he, does not immediately see the absurdity of a carpenter's exhorting the trees of the wood to

as if they had a present existence; therefore they will most certainly take place. How powerful a thing is truth, when the arguments brought to overturn it can do nothing but establish it! Since the foreknowledge of God is not the cause of any action whether good or bad, it cannot by any means exculpate a sinner, or extenuate his guilt. The futility therefore of the excuse which Mr. W. puts into the mouth of an offending child or servant, is too evident to need a refutation, "God foreknew I should do this, therefore, I could not avoid it."

“ come down from their altitudes : fall into regular
 “ squares, of such particular lengths and sizes ; promif-
 “ ing them a place in some elegant ſtructure, if they com-
 “ ply : But warning them of their danger, yea, threat-
 “ ning them with the fire, in caſe they reſuſe ?*”

Hard treatment indeed ! The Arminians try to convert us into machines ; and now Mr. W. would, if I underſtand him right, take away our machinery from us, without which we can do nothing. But it is not very good reaſoning to allege, that becauſe motives cannot fell trees, build houſes, and regulate clocks and watches, they can do nothing with the human mind. According to Mr. Walker’s ſelf-determining power, it would indeed ſeem to be hardly worth while to exhort any one to any thing. For this power could counteract the influence of all motives, and out-brave all dangers. But if motives determine our conduct by an abſolute neceſſity, ſo he ſeems to think we believe, nothing can be more abſurd than to ſuppoſe them unneceſſary or uſeleſs. The greater influence motives have upon the mind, the more good may they effect : and their influence appears to be much greater on Calviniſtic than upon Arminian principles.

How ſucceſſful Mr. W. has been in eſtabliſhing a ſelf-determining power in the human will, by which it can act voluntarily or from choice, without any reaſons or motives inducing it to make a choice, muſt now be ſubmitted to the reader. If he has failed in this reſpect, and if it be a fact, that all voluntary actions muſt proceed from reaſons or motives, ſalvation muſt be all of grace. For ſince God is the author of every thing, both internal and external, which induces us to make a good choice ; to him all that is good in us, in our choice, and in our actions muſt be aſcribed. Nor will it follow from this ſentiment that what is bad in our choice and actions muſt alſo be aſcribed to God. For though in his providence things which eventually prove the occaſion, not the cauſe of ſin, are exhibited to the ſinners view ; yet it is his own depravity, of which God is not the author, and not the providence of God that cauſes him to make

a bad choice, and sin.—When the spider extracts poison from the purest flower ; the author of the flower is not in fault.

SECTION IV.

*“ That the merits of Christ were designed as an atonement
“ only for the sins of some elect individuals” is, according
to Mr. W. the third foundation of Calvinism.*

WITH regard to the extent of Christ’s atonement, the Calvinists may, perhaps, differ in sentiment, as well as in forms of expression. They all admit, however, that this atonement is of infinite value, and consequently possesses virtue enough to expiate the sins of the whole world. They also admit that the invitations of the gospel afford sufficient encouragement to all who desire salvation, to seek for it with a persevering earnestness ; and that none who are induced by the holy spirit of God heartily to desire salvation from sin, as well as from misery, shall seek it in vain. And these sentiments are sufficient to direct our practice.

Since the atonement of Christ is of infinite value, and since the legal obstructions originally in the way of all sinners are the same, if these obstructions are removed out of the way, so that God can be just and the justifier of one sinner, it will evidently follow that he can also be just, and the justifier of any number who are brought to believe and to obey the gospel. This being the case, it will, I think, be easy to account for the most unlimited expressions in the bible, respecting the atonement of Christ, without admitting universal redemption in the Arminian sense.*

* The Arminians make much parade respecting the unlimited extent of salvation, from the use of the universal terms, “ all and every,” made use of in various places of scripture. And yet when

That the invitations of the gospel extend to all who hear them, the Calvinists will generally admit. And if this be the case, it might also be admitted that the atonement of Christ extends to all mankind so as to lay a foundation for these unlimited invitations; and consequently for the general expressions in scripture respecting its extent.

But these general expressions do not imply, that the atonement of Christ extends to all in the same sense. In consequence of what he hath done, and continues to do for sinners, a number are delivered from the wrath to come, and made happy for ever: but many live and die in sin.

Now it is evident, that when our Lord gave himself a ransom for sinners, he intended that his atonement should be effectual for all the purposes which are accomplished by it in time; but he could not possibly intend that it should be effectual for any other purpose.

But it is not my design to enter upon a critical enquiry respecting the extent of the atonement of Christ. And since he may, I think, agreeably to the observations already made, be said to die for all, to have bought those who deny him, and bring upon them swift destruction, and to be the saviour of the world, &c. Mr. W's. labored reasonings merit the less attention on this subject.

they come to explain themselves, we find that they also, as well as Calvinists, suppose the words are not to be taken in a strictly unlimited sense. They suppose, that none but believers will finally be saved, and therefore, all men according to them must mean nothing more than all believers—and every man must only refer also to every believer. And is not this restricting the terms as much as the Calvinists, who say, that “all men,” means the elect of God chosen out of all sorts, and nations and conditions of men? Does not the number of the saved appear to be the same upon both plans; for all the elect, say the Calvinists, are brought to believe—and all believers, say the Arminians, and none but such will be saved? Mark xvi. 16. 2 Theff ii. 13.

Besides, it is evident from scripture, that the phrase “all men” in many passages is most certainly to be confined to a part of mankind. See Luke ii. 1. Luke vii. 29. compared with the very next verse 30. So also the “whole world” and “every man”. Rom. i. 8.—1 Cor. vi. 5. Anonymous.

A few things, however, which he hath advanced under this head, may, perhaps, deserve some notice.

“The phrase, an elect world,” says he, “seems to be such such a jumble of ideas, as to say a sober drunkard, or a chaste harlot*.” He imagines, it seems, that the term elect must invariably imply something very good, and the term world, something very bad.

Mr. W. alleges that the word sheep in John x. 15. “I lay down my life for the sheep,” cannot mean the elect, and prove that Christ died for them in a peculiar sense, because many of the elect “lack the discriminating character of Christ’s sheep, as they neither hear his voice, nor follow him, which he informs us that his sheep do.”

Had he only cast his eye upon the next verse, he might have seen that Christ’s sheep did not all at that time hear his voice and follow him. “And other sheep I have which are not of this fold: them also must I bring and they shall hear my voice.” Thus we may see that not only Christ’s actual disciples, and followers, but such as should afterwards hear and obey his voice, are called his sheep: and for such, says our Lord, “I lay down my life.” And why does he use this form of expression, if he did not die for them in a peculiar sense?

Mr. W. goes on, “Though Christ says, I lay down my life for the sheep, yet he does not say for them only, or exclusively; if he died for all he must surely die for the sheep.”†

It is true; but if a man of vast opulence and equal generosity were about to pay the debts of all our United States, when giving an account of this, he would hardly say, “I am going to pay the debts of Georgia and the Carolinas.” He subjoins, “For though he is the Saviour of all men, he is specially so of those who believe.” And why then, may he not be their redeemer, and die for them in a peculiar sense too?

“A fourth text which is supposed to be decisive in the controversy” says he, “is John xvii. 9. I pray not for the world, but for them which thou hast gi-

“ven me.” But Mr. W. alleges that if by the persons here mentioned as given to Christ, we are to understand the elect, as elect, and not merely as his apostolic family, it will prove too much—That “one of the elect” meaning Judas, “must be lost—and that others beside the elect will be saved—for ver. 20. Christ prays not for these alone, but for them also who shall believe on him through their word.”* But we do not suppose, as Mr. W. seems to imagine, that Christ in the 9. ver. prays for all the elect; but for his apostles, or for those who had already believed in his name. And surely, there can be no inconsistency between praying for them, considered as elect sinners, and for future believers in the character of elect sinners also.

That Judas was included in the number given to Christ by the Father, cannot be proved.† That our Lord who would not pray for the world—for those who live and die in unbelief; should pray for a son of perdition, is utterly incredible. I might, I think, add utterly impossible too: for the Father heard him always: if then he had prayed that Judas might be with him to behold his glory in heaven‡ Judas would not have been a son of perdition. Thus we may see, that the arguments in favour of special redemption, from the limited intercession of Christ, is not at all impaired by Mr. W’s objections.

“One more. This is his commandment that we should believe on the name of his Son Jesus Christ—It follows if the Calvinistic doctrine of a restricted redemption be true, that God commands non-elect sinners to believe a lie, and punishes them with aggravated damnation for not believing this lie.”§

What does Mr. W. take a saving faith to be? A belief that Christ died for all men in the Arminian sense,

* Page 22.

† The particle *αλλ* translated but, in the 12. ver. does not seem to imply that Judas was given to Christ in the same sense as the other apostles. See Dr. Doddridge’s paraphrase and note on this text.

‡ Verse 24.

§ Page

and consequently for me? With such a faith as this thousands are perishing in sin.

Saving faith consists in a hearty belief that the gospel is true; in a hearty approbation of the gospel way of salvation; and a cordial resting in Christ for salvation, as he is exhibited in the gospel.

Now since the atonement of Christ is so extensive as to lay a foundation for the unlimited invitations of the gospel, it must also be extensive enough to lay a foundation for faith in Christ. But let it be observed that the first thing required of an unconverted sinner, is not to believe that Christ died for him in a peculiar sense. No: let him believe the gospel. Let him believe that in himself he is lost and undone—that there is no salvation but in Christ—that in him there is salvation for all who are disposed to receive it in the appointed way; let him consent to be saved in this way; and thus rest in Christ for salvation. And if resting on Christ for salvation in this manner should imply a hope, a persuasion, or belief, that Christ died for him in a peculiar sense; it will not be a lie, or inconsistent with the most restricted calvinistic sentiments respecting redemption.

Objection. “But if Christ died for all, there are persons in hell for whom he died, which is shocking to suppose.”

Answer. “But it is more shocking to suppose that there are persons in hell for whom he did not die.”

Are not fallen angels in hell? or does Mr. W. imagine that Christ died for them? Though I am of the opinion that Christ may in some sense be said to die for all men, yet if it be allowed that he took upon him the guilt of the whole world, and in a strict and proper sense atoned for every man's sin, and paid every man's debt; it would follow that all men will be saved—I say saved—not redeemed or restored, as the universalists absurdly talk. For the evident design of our Saviour's death was to deliver sinners from going to hell, not to deliver them out of hell. Mr. W. endeavours to obviate the force of this objection thus. “If a creditor exact a debt due from an insolvent debtor, at the hands of the surety, is not the debtor according to all law and equity in the power of the surety, to be dealt with by him according to

“ law, or mercifully to have his debt remitted in such a
 “ way, and upon such terms as the surety shall propose?
 “ Thus Jesus the surety of a better testament, Heb. ix.
 “ 22. comes to fulfil his covenant engagements, chap.
 “ x. 7, 9: pays the dreadful debt of duty and of
 sufferings which man would never pay; and thus buys a
 guilty world with blood, the Father recognizes his
 right.—”*

According to this account mankind originally belonged to the Father; but the Son buys a guilty world from the Father; so that now we are all his peculiar property; and because we are his peculiar property, he may justly consign us unto an eternal prison after our debts are paid. But, perhaps, it will be said, that “ although our debts are paid, and a satisfaction for our sins made by the Son, and accepted by the Father; yet whether we shall have the benefits of it, is suspended upon our faith or repentance. This is to me quite incomprehensible. It is the same thing as to say that though an adequate satisfaction is absolutely made for every man's sin, yet whether there be any satisfaction at all made for any man's sins, or not, depends upon a condition, which an omniscient God knows will never be performed by any who perish. And this I take to be a contradiction. Thus I think it evidently appears, that even the arminian atonement, when reduced within the limits of reason, can amount to no more than this, that every legal obstruction is removed out of the way of all sinners, so that whosoever believeth or takes the method appointed him for salvation, shall not perish but have everlasting life.

“ That a part of the human race, are never under
 “ such gracious influences of the Holy Spirit, as to enable them to obtain salvation; in short, that they are
 “ left without what has usually been called a day of
 “ grace,” Mr. W. makes to be the fourth foundation of Calvinism. †

If by a day of grace, Mr. W. means a day when the grace of God takes possession of the sinner's heart, and makes him willing to be saved in the way of the gos-

pel, the Calvinists are of this opinion. But if, by a day of grace he means a day when salvation is freely proclaimed to all who hear the gospel; and when the gospel-despiser voluntarily rejects the gospel, and thus exposes himself to an aggravated punishment; the sentiment he charges upon us we disclaim.

“That sufficient grace is afforded to all men at some certain season, is what we plead for, and the Calvinists deny.”* The sinners inability to obey the gospel consists in the want of a will. And the Calvinists are indeed of the opinion, that God does not by the influences of his Holy Spirit make a sinner willing to obey the gospel, and then consign him to destruction. Mr. W. calls that grace which such as perish receive sufficient grace. But for what purpose is it sufficient? To save them I suppose he means, if they were disposed to make a suitable improvement of it. But this they are not by nature. Does this grace then give all men a disposition to improve the merciful day of their visitation? None, I imagine, will be absurd enough to affirm this. For what purpose then is this grace sufficient? It is sufficient to leave such as perish without excuse. It can do no more, for it does not prove effectual to their salvation. And that such as perish are left without excuse, the most rigid Calvinist will acknowledge. And is Arminianism come to this!

After giving an account of the attainments of some apostates, † Mr. W. intimates that the operations of which they were the subjects, must be saving operations “To say they were common and not saving operations of the Spirit,” says he, “is to give up the point, by granting his influences to extend to all in common.” Is to give up what point? The doctrines of distinguishing grace will not be at all affected by granting that such as perish are the subjects of any operations or influences whatever, which are not eventually effectual to salvation.

“We believe” says Mr. W. “that every exertion of the carnal mind is (total and direct) enmity to God—

“ There would, therefore, never be a motion of mind to
 “ God or goodness, unless produced in us by a superna-
 “ tural agency*.” If so, is it not trifling to speak of
 any operations of grace as saving, which do not effectually
 change the heart? For such a mind as far as it is
 not influenced by a supernatural agency never will do
 any thing towards salvation.

“ Though we can do nothing to save ourselves we
 “ may do a great deal to prevent our salvation. We
 “ may in an instant leap down an eminence that we may
 “ never be able to reascend.” And forgetting his aver-
 sion to comparisons between natural and moral things,
 “ I have,” says he, “ compared the heart to a spring-
 “ lock, which can shut of itself, but cannot open
 without the key †.” But are not they who obtain
 salvation, as prone to resist the grace of God, as they
 who perish? What then makes the difference?

By the terms irresistible and invincible grace, which
 Mr. W. opposes in page 36, we mean grace which reach-
 es the heart, and power fully inclines the will, most cor-
 dially to obey the gospel. But by the former, the Ar-
 minians seem to understand grace, which a sinner cannot
 resist even though he would; and by the latter, grace
 which will finally prevail, though the sinner should resist as
 much and as long as possible. It would, therefore, I think,
 be better to use the term effectual grace. Mr. W. supposes
 that the man who received but one talent, could have im-
 proved it, instead of burying it in the earth ‡. And
 so might the sinner improve the day of his merciful vi-
 sitation, if he were willing to do so.

“ We grant,” says our author, “ a conditional pro-
 “ mise may be seriously and sincerely proposed as well
 “ as an absolute one; but then the condition must be
 “ made possible to the person to whom the promise is
 “ made. If I were to offer a blind man a guinea pro-
 “ vided he would read me the inscription thereon, I
 “ might as well deny him at first, and better too, for
 “ then I should not be guilty of deriding him on ac-
 “ count of his misfortune §.”

* Pag. 30.

† Pag. 39.

‡ Pag. 34.

§ Pag. 35.

Here again as usual, a natural, is confounded with moral inability. Hath not God a right to command a sinner to do what he is morally unable, that is unwilling to do? If not, the more wicked and vile a man makes himself, the less can God require of him. Upon this scheme salvation by works would be possible. Every man can do what he can do, both in a natural and moral sense. And if God can require no more, upon doing this a man must be entitled to life, for he hath fulfilled the law*.

But if God may command a sinner to do what he is morally unable to do, why may he not also command him to believe on the name of his Son Jesus Christ, and at the same time excite him to do this by the promise of eternal life to all who believe, notwithstanding his inability, that is, his unwillingness to obey? The blind man who could not read, even though he would, is quite foreign to the purpose. Equally so is the gentleman's fabulous history of Tantalus†." Poor Tantalus was very hungry and very thirsty too, it seems; but the sinner who perishes in sin neither hungers nor thirsts for that salvation to which he is invited. It is therefore Mr. W's. misrepresentation of Calvinism, and not Calvinism itself, that would make the God of truth tantalize poor mortals and act an insincere part.

These remarks are, I think, sufficient to shew that the invitations, the promises, the calls, and the commands upon which Mr. W. dwells so long are by no means inconsistent with our sentiments respecting the doctrine of grace. It may also be observed, that when the great God condescends to use such forms of expression, as seem to imply an earnest and passionate desire that all men should be saved, such expressions must be understood with some limitation. To suppose that God wills and desires the happiness of all, and that he is grieved with the sins of the children of men, just in the same sense that an affectionate earthly parent desires the happiness of his children, and is grieved when they disobey him and ruin themselves, would imply that the innumerable

* Lev. xiii. 5.

[Rom. x. 5.

† Page 34.

crimes and instances of final ruin every moment before his all-seeing eyes, must render him from day to day extremely unhappy !

It is, we know, only by way of accommodation to the conduct and language of men, that God is said to repent. And why should we not understand in a similar sense, every form of expression which seems to imply the exercise of any affection in God inconsistent with his immutability and perfect happiness ?

To consider the Deity as, in a strict and proper sense, grieved by the sins of his creatures—much distressed on account of the misery impenitent sinners are bringing upon themselves—and, in the character of an affected supplicant, begging and beseeching poor worms of the dust not to ruin themselves, and occasion him so much distress—is to sink his character very low indeed ; or rather to make him no deity at all ! The chief design then, of such addresses, is, I apprehend, to afford the most satisfying evidence that God is ready to receive into favour the guiltiest sinner, who is willing to return unto him through his Son Jesus Christ, and, at the same time, to exhibit to sinners such views of their guilt and danger, as have a tendency to induce them to improve the day of salvation.

Nor does the great God condescend to such addresses in vain. No : He always accomplishes by them, every purpose which they are intended to accomplish.

“ That equal causes will produce equal effects is,” says Mr. W. “ an axiom which will conclude only of material things, but not as it respects moral agents, endowed with the power of choice.*”

“ To assert that all persons would act just in the same manner, if under the same means of grace, is to contradict Christ himself, who tells us that Tyre and Sidon, and Sodom, would have done otherwise than Chorazin, Bethsaida and Capernaum. Mat. xi. 21, 23.†”

This, it is probable, no one will assert. The expression under the same means of grace is, however, ambiguous. Nor is it worth while to investigate its meaning, Does

* Pag. 39.

† Pag. 39.

Mr. W. suppose that a hardened infidel Jew, and a simple uninformed heathen, would be equally disposed to attend to the miracles and gospel of Christ?

That a repentance unto eternal life is intended by our Lord in the place referred to, seems very improbable. Can it be supposed that all the inhabitants of Tyre and Sidon would have repented after a godly sort, had the mighty works which were done in Chorazin and Bethsaida been done among them? Does any one imagine that the inhabitants of Nineveh repented thus?

But if it should be admitted that a repentance unto life is intended in this place, yet still it would be a circumstance extremely unfavourable to Arminian tenets. For then it would follow, that God, in a way of unaccountable sovereignty, was pleased to deny the inhabitants of Tyre and Sidon and Sodom privileges which he knew would be effectual to their salvation, and to vouchsafe these privileges to the inhabitants of Chorazin, Bethsaida, and Capernaum, who, it was known, would abuse them to their aggravated destruction!

“It will” Mr. W. alleges “be generally acknowledged, that had it not been for the interposition of Christ as a mediator, the posterity of fallen Adam would not have been propagated.*” Such as would rather amuse themselves by such vain and presumptuous conjectures than reason upon a subject, must be permitted to do as they please. But I shall leave it to such conjecturers to attend to the erroneous and often refuted consequence which he endeavours to draw from the supposition.

In page 43. Mr. W. seems to wish to fix upon the Calvinists the dreadful charge of rejoicing in the destruction of such as perish.

The time may come when the righteous will rejoice to see the wicked banished from the presence of God. But that time is not come yet. There is, indeed, something remarkable in this doxology of our Lord. “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes.†” That such as

are too wise in their own sight to learn from the teacher sent from God, should be left to perish by trusting to their own boasted wisdom, while babes are taught the way to heaven, is, no doubt, right. And for our Lord to rejoice in the dispensation was also right. But it is enough for us to submit to the righteous will of heaven in such instances without murmuring.

Mr. W's. comment on this text is a little curious. He supposes that when our Lord thanked his Father that he had hid the mysteries of the gospel from the wise and prudent, and revealed them unto babes, he only intended to thank him, that no man is too illiterate to be made wise unto salvation.—This doxology of our Saviour is perfectly consistent with the compassionate tears which he shed over the devoted sinners of Jerusalem. To thank a judge for executing just and necessary judgment upon guilty criminals, is not at all inconsistent with the falling tear which their fate may extort.

In page 55 we have these remarkable words, “We see then that damning infants is one of the mildest parts of Calvinism.” But we have no proof to support this dreadful charge. And it will hardly be expected, I presume, that I should, in this instance, prove a negative. It is easy to see that the doctrines of grace afford no foundation for the obnoxious sentiment. There is nothing that we know of to hinder infants to belong to the election of grace. Nor do I recollect to have read one approved author, or to have conversed with one Calvinist of information, presuming enough to consign one infant to destruction.

I shall trouble the reader with but one quotation more from the sermon under consideration. “But as Mr. Knox observes, when a creature has out-sinned his day of grace, and is no longer a probationer for happiness, what absurdity is there in supposing, that he may be employed by God, as the devils are, in doing the drudgery and dirty work (if I may so express myself) of the universe.*”

The drudgery and dirty work of a kitchen is as necessary as easy and clean work. And if such sinners are

employed by God himself to do this work, it must, it seems, be necessary—must be done. But what work do the gentlemen mean? By the manner in which the passage is introduced we may see that it is nothing but sin. And is not he who employs another to do a wicked thing, as bad as he who does it himself? Is this the way Mr. W. means “to justify the ways of God to man?*

A REVIEW of Mr. W's STRICTURES on Mr. Pattillo's
SERMONS.

MR. W. begins his attack upon Mr. Pattillo by charging him with representing Arminianism as “a tract of thinking peculiar to the ignorant and graceless part of mankind.”

This, however, is so far from being the case, that in the very place * referred to, Mr. P plainly intimates the reverse. His words are “How so learned and pious a man as I believe Mr. ——— to be, fell from the doctrines of his own church: how he fell into the same tract of thinking with the ignorant and graceless part of mankind, has often been astonishing to me.” Now the same tract, and a peculiar tract mean very different things. And as Mr. P. admits that a man of learning and piety adopted Arminian sentiments, it is evident that he does not consider Arminianism peculiar to the ignorant and graceless.

“Strange indeed,” exclaims our author, “that ignorance and Arminianism should be so closely connected, when he allows that the latter has all the strength of human reason on its side, pa. 106. and when the clearest heads and keenest pens have differed in points from the Calvinists.”

* Alluding to a line from Milton's paradise lost, which Mr. W. has assumed as a motto in the title page.

* Pat. Ser. pag. 30.

Whatever Mr. P. may mean by the first concession, I am persuaded that he possesses too much good sense to suppose that any doctrine contained in the holy scriptures is inconsistent with reason. But Mr. P. does not say that the clearest heads and keenest pens have differed in points from the Calvinists: he only says that such heads and pens have been engaged in the debate.

When old things pass away in the day of conversion and all things become new, Mr. P. thinks it strange if old Arminian sentiments are retained. But Mr. W. alleges that if the passing away of old things in conversion must be understood as including a change of opinions, the argument may be retorted thus, "We are
"sadly perplexed when we apply this to your convert,
"for if a month before his change he could heartily deny
"free will; a month or a year afterwards he shall retain
"the same sentiments, all things are not become new."

If a man might be a Calvinist in heart, as well as in speculation, before his conversion, the argument in a retorted form might, perhaps appear as well as in its original state. But the strong propensity in every unrenewed sinner to go about to establish a righteousness of his own, seems a clear proof that every man is by nature an Arminian in heart. By old things which pass away in conversion, we are not to understand all old sentiments, or dispositions; but only such as are inconsistent with a new and divine nature. Now, if Arminianism, as Mr. P. imagines, be inconsistent with the dictates of the new heart, it must, as he alleges, appear strange that it should be retained after all things become new.

Mr. W. seems to be of the opinion that the majority of the graceless part of mankind are Calvinistic in sentiment. But whatever may be the case with the Janse- nists among the Roman Catholics*, the Turks, the Pagans, and the Deists are not Calvinists, as he seems to imagine, but fatalists.

After producing Rom. viii. 28, 29. as a proof of the doctrine of election, Mr. P. alleges that a man who believes the doctrine "may say with truth that if he is
"mised, an apostle has done it."

* The dominicans are fatalists.

Mr. W. seems pleased with the form in which Mr. P. proposes his arguments. After some texts of scripture to prove the sentiment, he tells us that a man who believes that there is provision made for the salvation of all men “may say with a truth, that if he is misled the apostles “have done it.” Does he imagine that provision made for the salvation of all men stands in direct opposition to election?

“Reason is decried, if not discarded,” says Mr. W. “as having little or nothing to do in the investigation of “the doctrine.” Mr. P. is, indeed, of the opinion that the doctrine is not to be rejected because reason cannot comprehend it. But he is far from intimating that reason has nothing to do in determining whether it be a doctrine of divine revelation.

I have now considered all Mr. W's. objections to Calvinism, which seem worthy of particular notice. And, after what has appeared to me a very impartial examination of their nature and import, I cannot help thinking that they afford a striking evidence that Calvinism is true. I am also of the opinion, that the same remark will apply to the most laboured attempts against the doctrines of grace, which I have seen. I do not recollect to have met with one Arminian writer or preacher who has attempted to refute those doctrines, without the aid of gross misrepresentations.

The Arminians try to make it out, that according to Calvinism, a man must be a mere machine, and God not only the Author of all sin, but an almighty Tyrant, compelling his creatures to sin and then damning them for their sinning, &c. &c. And then taking it for granted, that they have been as successful, as they are zealous in establishing these charges, they have an opportunity of exhibiting what they call Calvinism in a very ridiculous point of view*. In short, they have an opportunity of

* Thus, with a design to expose what they call Calvinism, some of them compare their Maker to a gaoler who locks up his prisoners securely in a very strong prison, and is then very angry at them because they will not come out at his call — To a Father who breaks his son's legs, and then whips him because he will not run, &c. &c.

saying every terrible thing of it, they please.—That there is no foundation for these charges hath, I hope, been clearly evinced. And why should Arminian writers have recourse to such wretched expedients if the doctrines they oppose be not true! If our sentiments are false, why need they be thus perpetually misrepresented before they can be refuted? Falsehood is best exposed by being exhibited in its native colours. It is only when truth is opposed that there is any occasion for misrepresentation and disguise.

S E C T I O N V.

Objections answered.

THOUGH I have already endeavoured to obviate the principal objections against the doctrines of grace, yet it may not, perhaps, be amiss to pay a more particular attention to some of them, and at the same time to point out a few of the many difficulties, which press upon the Arminian scheme.

One of the most common and popular is, that if the Calvinistic sentiments respecting the decrees of God be true, it will follow that God made the greatest part of mankind to damn them. I would ask such objectors, whether they do not believe that God always knew what would be the final state of every man? If so, it will follow that when he created such as perish, he knew then that they would perish; he saw it most certainly; he could not be deceived as to the event; and yet he created them. How great soever then, the difficulty contained in the objection may appear, the Arminians, who believe that “known unto God are all his works from the foundation of the world,” are under as great obligations to account for it, as the Calvinists. But because God knew before our race had an existence, that many guilty

sinners would bring upon themselves an everlasting destruction; it will by no means follow that he made any one for that end. When God created man, he also knew, that many of our race would be very wicked, and suffer extremely in time; but it will not follow that he made any one to be wicked, or miserable in this world.

The Lord hath made all things for himself—for his own glory, and for accomplishing valuable purposes in the universe.—While we see through a glass darkly, and scarcely know the first elements of the moral government of God, as it respects the universe; it is by no means strange, that we do not comprehend the reasons which God had for bringing into existence an angel, or a man, who it was foreseen would be forever lost. But this we may know, that it was right; and perfectly consistent with his goodness, as well as justice, or it would not have been done.

2. But it is said—I am almost afraid to write it—It is said that these doctrines make the great God—worse—yes—worse, than—the devil! And what is the foundation of this dreadful charge? Why, it is a supposition, that God, according to our sentiments of the divine decrees, must compel finally impenitent sinners to sin, and then damn them for sinning! We do indeed believe, that God hath decreed whatsoever come to pass. And the Arminians who believe in the fore-knowledge of God, might as well believe it too. For what is fore-known must as necessarily come to pass, as what is decreed.—The decrees of God have no compulsory influence upon the sinner at all; nor do they persuade or incline him to sin at all, any more than the divine fore-knowledge.—Was Judas compelled to betray our Lord? Or, were the Jews compelled to crucify him? What they did, however, was decreed, as we may learn from Acts iv. 27, 28. and ii. 29. For of a truth against thy holy child Jesus both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

And why may not all other crimes be decreed in a similar way—in a way that has no influence on the sinner, no effect in producing the crime?

3. It is alleged, that since God made us what we are, if he doth not give us grace to counteract the degeneracy of our nature, he must be the author of our sin.

This seems to be the most specious pretence which the patrons of licentiousness have for their vices. It is also, I think, the most plausible objection which infidels have to offer against revealed religion. To the patrons of vice then, and the sons of infidelity, the friends of virtue and religion might have left it unenvied.

That God made man originally such a creature as he is now, is not true. For God made man upright, but he has sought out many inventions—Whatever difficulties original depravity may be thought to involve, or however it might take place, it is a fact—a fact confirmed both by scripture and experience. And I defy all the wise men upon earth, to bring out of the vast stores of their boasted wisdom, a more probable account of the introduction of moral evil, than Moses, an Hebrew shepherd hath given us.

The objection we are considering seems, if just, entirely to destroy the credibility of original depravity. For if justice requires that grace must always attend upon this depravity and effectually counteract its influence, it must be entirely destroyed, or rather, could never take place at all. The influence of original depravity is not effectually counteracted, while it has any place in the heart. And if its influence must always be effectually counteracted by grace, it will follow, that grace must always preserve the heart from its contagion, and consequently it could never take place at all. And yet our opponents who advance this objection, confess original depravity.

But to this depravity we have made vast additions. Must grace necessarily be given to counteract the influence of these additions too! This must, no doubt, be the case, or the sentiment contended for will answer no saving purpose to any who have committed actual sin.

And if this be admitted, it will follow, that the more we sin, the more abundant communications of divine grace we shall receive! I would ask the patrons of such sentiments, whether they think that God was under indispensable obligations to send his Son into our world to redeem guilty sinners? If so, and if he is now under obligations in point of justice, to afford grace effectually to counteract the influence of human degeneracy, it will follow, that we are under no greater obligations for salvation than Adam was for his original innocency and happiness. According to this sentiment, salvation—at least a Saviour and all that grace we need, will not be grace at all; will be a debt; which God could not, without palpable injustice, withhold.—Now if any man can read the scriptures and yet retain such sentiments, I shall leave him in peaceable possession of them?

But if it be acknowledged that God was under no obligations to send his Son to redeem sinners, it will follow, that he cannot be under any obligations in point of justice to afford us any grace at all. And if in dispensing favours, to which no mortal has the shadow of a claim, God acts as a Sovereign, and gives more to some than to others—Nay, though he should give abundantly to some, and withhold from others altogether, would it be unjust? May not the Ruler of the universe do what he will with his own? “But it will be said, “would not you, were it in your power, save all mankind, and would you make yourself better than God?”

An affectionate father would, it is probable, preserve a criminal son from death, were it in his power, even though wilful murder should be the crime. But will it follow that this father is better than a just judge, who executes just and necessary punishment upon the guilty criminal? I would ask such objectors whether they would not instantly deliver all mankind from all sin, and from all misery too, were it in their power? Almighty God could do this, but doth it not.

4. Election, it is alleged, makes God a respecter of persons.

That God respects the person of a righteous more than the person of a wicked man, is true. And that

God dispenses his favours as an infinitely wise sovereign, we also believe: but this is a very different thing from shewing favour to the guilty, and wronging the innocent in judgment on account of a partial regard to the former, or a partial disregard to the latter. And that this is what is intended in scripture, by a criminal respect to persons is evident from Lev. xix. 15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour. What Peter means when he says God is no respecter of persons, he hath himself so clearly explained that his words seem to need no comment. Acts x. 34, 35. Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted. The evident meaning is, that God doth not respect the person of a Jew, because he is a Jew; and reject the person of a Gentile because he is a Gentile.*

5. It is alleged that if there be an elect number, it will be impossible to make any addition to that number, and consequently that it is in vain to preach, or hear, or pray.

Has it never occurred to such as make this objection, that it must be as impossible to make any additions to the number it is foreknown will be saved as to the elect?

6. But it is said that if election to eternal life be true, it is not worth any man's while to give himself any trouble about the soul, because it will follow that if a man be elected, he must be saved, do what he will, but if not, that he must be damned, do what he can.

* There is, in almost all the concerns of life, a visible difference made by God between man and man, which some would call a respecting of persons. For example, one is richer, or wiser, or stronger, or healthier than another. Shall we say that the person possessing the advantage is more meritorious than his neighbour? Or rather shall we not say that a sovereign God, for some wise but unknown purpose, chuses to distribute his favours thus, because it pleases him, without any peculiar respect of persons—And why may not the same thing be allowed in communicating grace and eternal life, his choicest favours?

Strange! that any one should make this objection, and not at the same time perceive, that with as great propriety, it may be said, that if it be foreknown that a man will be saved, he must be saved, do what he will, and that if it be foreknown that a man will perish, that he must perish, do what he can. The Arminians therefore, who believe in the foreknowledge of God, are under as great obligations as we are to answer the objection. It is, indeed, true that the foreknowledge of the final states of men, is not the reason why any one is lost. But this is equally true with respect to election or the decrees of God, according to our sentiments. If a judge knew that one of his neighbours would murder another, and should, long before the crime is committed, determine to condemn the murderer to death; neither his foreknowledge, nor his determination, could have any effect upon the murderer, or in any way excuse him to commit the crime. The first part of this objection seems to imply that the elect will be saved, even though they should live and die in impenitence and unbelief. But nothing can be more unfair than to charge this absurdity upon the Calvinists which they altogether deny. For with the apostle Paul, we believe that God hath chosen the elect to salvation through sanctification of the Spirit, and the belief of the truth. 2 Ephes. ii. 13. With regard to all who shall be saved, we believe that their holiness is decreed, as certainly as their salvation. Will it then follow from our sentiments that a man—that any man can be saved, who lives and dies in sin?

The other part of this objection seems to imply, that the non-elect may, according to our sentiments, heartily desire and seek for salvation; but that, though this should be the case, they must be rejected, because they are not elected. But this is a misrepresentation. A belief that all who thus are brought by divine grace to desire and seek salvation will obtain it, is what we avow; and it is perfectly consistent with the doctrine of election, for it is God who worketh in us, both to will and to do. Nor will any be rejected either in this world, or in the world to come, because they are not elected. No-

thing but sin can exclude any of our race from the favour of God, or from heaven.

Perhaps then, by this part of the objection some may mean, that from election, in our sense of the term, it will follow, that the non-elect can neither heartily desire, nor seek for salvation, and therefore must necessarily perish.

To which I reply, If the non-elect be weak it is not the fault of election. Election does not take from them any part of their strength, either natural or moral. When our Lord healed the sick, or cured the lame, the cures he performed did not make any others sick or lame. But in what does a sinner's weakness consist? Is it in the want of natural power? No: but in the want of a will. That is, in the want of a heart or disposition to comply with the gospel method of salvation. What is therefore commonly called a sinner's weakness, is in fact his wickedness. And can any thing be more unreasonable than to charge election with the wickedness of the non-elect.

But does not election exclude them from that grace necessary to enable them to obey the gospel? I answer that the Arminians must admit as well as we, that grace which eventually proves effectual to salvation is not given to such as perish. Why then, should our sentiments be considered as excluding them from any grace, which upon arminian principles, they may be supposed to receive? No reason, I think, can be assigned, unless such as are supposed to fall away be thought to be an exception. And even thus the proper state of the objection, as it affects our sentiments in a peculiar sense, seems to be only this "that we do not believe that God by his grace ever makes a sinner willing to comply with the gospel method of salvation, and then excludes him from heaven."

But, perhaps, it will still be alleged, that the doctrine of election is liable to be abused to very bad purposes, and therefore dangerous. Every doctrine in the bible may no doubt be abused. The ignorant and unlearned may still wrest the scriptures to their own destruction. But must a doctrine be discarded because men of corrupt minds may abuse it. The Calvinist be-

believes, that the occurrences of every year, and every day are decreed as certainly as the final states of men—Should a man reason thus,—“If God has decreed that “my barns shall be filled with the produce of my fields, “it will be so as well without my labour as with it, “therefore I will neither plough nor sow—” would you not think him out of his senses? And as absurdly must a Calvinist act, if he should rely upon election to carry him to heaven in impenitence and sin; or, while the concerns of the soul are neglected. Now unless the Calvinists are capable of acting so absurdly with regard to temporal interests, it must be extremely unjust to charge such an absurdity upon them with regard to everlasting interests.*

But may not a Calvinist be in danger of procrastinating his repentance, from a hope, that if he be elected, God will in due time prepare him for heaven? Every unenlightened sinner is in danger of putting off his repentance; but before you adopt the sentiment that a Calvinist can do this, because he believes in election, try if you can persuade him to omit sowing his seed until others begin to reap, from a belief that if God has decreed that he shall have a crop this year, it will spring up in a night and ripen in a day.

But may not a belief in election make a man more remiss? Mark the Calvinist when on a journey, or, when sowing his seed, or cutting down his grain, and see whether he travels slower, or is more remiss in business than other men. If his principles, therefore, do not cause him to slack his diligence in temporals, it is unjust to ascribe such an effect to them in spirituals.

* I would beg leave to add that no man can know his election, until his effectual calling be ascertained. Is it possible, then, for a man who has no evidence of this, to rest his eternal hopes upon election? Will it be objected that Calvinism, if it does not lead a sinner to presumption, will drive him to despair? This, however, is so far from being true, that as soon as a sinner is willing to submit to gospel way of salvation, Calvinism affords him every encouragement necessary to lead him to true rest and peace; and until this is the case, no system of religious principles can, or ought to give him any real relief.

CONCLUDING ADDRESSES.

FROM this review of the common objections to Calvinism, it will, I think, evidently appear, that if our sentiments are attended with some difficulties, Arminianism is not likely to afford any relief.

There is, indeed, one instance, in which it might, perhaps, extricate us from some embarrassment.

When a poor sinner, possessed of our sentiments, obtains any comfortable evidences of an interest in the everlasting love of God, he is often ready, in a transport of adoring wonder, to exclaim, Why me! Why me! Why such amazing grace to such an unworthy sinner?

Why was I made to hear thy voice,
 And enter while there's room;
 While thousands make a wretched choice,
 And rather starve than come?

Now Arminianism undertakes to deliver the adoring convert from this embarrassed state, by telling him that it is owing to his own good improvement of the powers, and grace which God hath given him, that he is an heir of glory, and more righteous than his unconverted neighbour.

I am, however, of the opinion that it would be better to permit a Christian to wonder, adore, and love all the days of his life, amidst the sweet perplexities of such holy embarrassments, than to afford him such relief. For if this be the case, instead of thanking God for distinguishing grace, he may very properly address his Maker thus,

“ I am indeed indebted to thee, O thou greatest and
 “ best of Beings, for a Saviour, and for grace to help me
 “ to do what I could not do myself; and for this I thank
 “ thee. But it is owing to my good improvement of th
 “ powers and grace which thou hast given me, that I
 “ love thee at all, and am walking in the ways of thy

“ commandments. Therefore, while I thankfully ascribe
 “ to thee the honour of thy grace, thou wilt, I hope,
 “ allow me the honour of the good improvement I have
 “ made of it.”

And to the impenitent and wicked the Christian, agreeably to this scheme of principles, may say, “ Come not
 “ nigh; for I am holier than thou; I made myself
 “ to differ. It is owing to my superior goodness,
 “ that I am a child of God and an heir of glory,
 “ while you are the slaves of sin and the children of
 “ wrath.”

Thus we may see that Arminianism fosters pride, while Calvinism humbles the Christian to the very dust. Nor is this the only instance in which the latter has, in a practical view, vastly the advantage of the former. But the limits to which I must confine myself, will not permit me to enlarge upon this interesting part of the subject. I would, however, beg leave to observe that Arminianism seems to have a less tendency to awaken the secure sinner, a greater tendency to mislead him when awakened; and a less tendency to promote a life of faith and fervent piety.

A man who imagines himself possessed of power and grace to repent at almost any time, must be in greater danger of delaying his repentance, and of trusting too much to his own strength, should he set about it, than if he believed that his salvation depends entirely upon the mercy of God, and that he has no reason to expect mercy, unless he instantly wait upon God for it in his appointed way—A clear conviction that we cannot help ourselves, and that our help can come only from God, must operate as a strong motive immediately to call upon God for that help, without which we must be forever undone; and, at the same time, have a tendency to prevent us from relying upon our most strenuous and persevering exertions in religion. The higher opinion a man entertains of his own powers, the less will he see the necessity of a life of daily faith upon the Son of God, for that grace which the Christian needs every hour—every moment—And the less our obligations for grace

shall appear, the less will we love. For unto whom little is forgiven, the same loveth little.*

And why then, my Arminian brethren, need any of you be anxious to promote a scheme of sentiments, attended with such wretched consequences?

Is not the unawakened sinner in too great danger of continuing secure after all that can be done to awaken him—Why then increase this danger? Is not the awakened sinner too prone to go about to establish a righteousness of his own—why then cultivate sentiments calculated to incline him more powerfully, to a measure so fatal to the soul? Is not the Christian too apt to grow remiss in the service of his Saviour and his God—why then promote doctrines which have a tendency to lessen a sense of obligation, and thus to check the growing fervours of divine love? Since our degenerate race are so prone to glory in self, why do you oppose that scheme of principles which is happily calculated to stain the pride of all human glory, and to lead him that glorieth, to glory only in the Lord?

“God forbid, that we should oppose such a salutary scheme of principles—No, it is Calvinism, that damns the greater part of the world to unavoidable sin and damnation, that we oppose.”

But permit me to ask—how do you know that you understand the doctrines you oppose? Have you attentively read any generally approved author in which Calvinism is exhibited in a just light? It would certainly be well to examine for yourselves, and not to rely upon the representation which writers in opposition have given of our sentiments.

Be assured that the precise state of our difference in sentiment is—what you ascribe at least in part to yourselves, we ascribe wholly to grace.

* If any who profess Arminian tenets should seem to be living refutations of any of these sentiments, it will, I am persuaded, be found upon investigation, that the humble and devout life they live is owing, not to Arminianism, but to some just sentiments of the doctrines of grace which are unnaturally intermixed with it. See Dr. Wither'spoon's excellent essay upon justification.

Now if we have found by a mortifying experience, that we are nothing, and that Christ is all in the great concerns of our salvation, why need you be offended with us on that account? Such sentiments are not natural unto us, any more than unto you. We are by nature as prone to exalt ourselves, and as unwilling to make such mortifying sacrifices to the honour of sovereign grace as others are.

And even though we should in this respect mistake, and ascribe all the honour of our salvation to Christ, when we might very safely divide it with him—Will that God, who abases the proud, and exalts the humble, deal less favourably with us on that account? Or was unassuming humility, declining merited honours, ever esteemed an object of disrespect?

The scriptures teach us to ascribe our salvation entirely to grace—“For by grace are ye saved, through
“faith, and that not of yourselves; it is the gift of God:
“Not of works, lest any man should boast* Looking
“unto Jesus the author and finisher of our faith†. For
“it is God which worketh in you, both to will and to
“do of his good pleasure.”‡

Now if, as these scriptures teach us to believe, salvation is to be ascribed entirely to grace, there must be an election to eternal life. For if God doth in time, save a number of our guilty race, not according to their works, but according to the riches of his distinguishing grace, he must from eternity have determined to do this. And this is what we mean by election. To prove the doctrine, line upon line might easily be adduced from the sacred records. But waving this, I would beg leave to appeal to all who have experienced the power of religion, as witnesses to the truth of the doctrines of grace.

Before the grace of God reached your hearts, had you any disposition to obey the gospel more than others? Nay, did you not find in yourselves a strong opposition to the gospel way of salvation? And what overcame that opposition? Was it any thing but grace? And have you any reason to think that others yet in sin, would,

* Phil. ii. 8, 9.

† Heb. xii. 2.

‡ Phil. ii. 13.

in similar circumstances, be more refractory or disobedient than you have been? Whatever may be the case with regard to such as have only a name, while they are dead, the experience of all sincere Christians, will, I am persuaded, if distinctly marked, and well understood, teach the pious heart to ascribe salvation entirely to grace—sovereign distinguishing grace.

If then all the pious, whatever their speculative sentiments may be, are in heart so nearly one; we must certainly act a very unchristian part, should we, by misrepresentations and groundless calumnies, promote unchristian animosities, and foment a spirit of contention among brethren. Let us then, as far as a just regard for truth will permit, study the things that make for peace, and thus endeavour to provoke one another to love and to good works.

And here I would beg leave to observe, that they who have felt the power of distinguishing grace, and who see, and feel, and confess, that they are nothing but what grace has made them, seem to be under peculiar obligations thus to act. Let me then entreat all Calvinists of this description, to consider what manner of persons they ought to be in all holy conversation and godliness.

Why is it my brethren, that you are not running the career of dissipation and folly with the vain—sitting in the seat of the scorner, and reviling the religion of Jesus Christ with the infidel, or blaspheming, with the profane, that dear name you now adore and love. Is it owing to any goodness or virtue in you? No; it is grace, unmixed grace, that has made you to differ from the very worst, and most wretched of our race.

And was the Father of mercies mindful of you in the the counsels of eternity—Did your compassionate Redeemer bear you upon his heart in Gethsemane, and upon Calvary—and can you ever forget such love?

When wandering from God and happiness, did your blessed Saviour seek you—find you in the high way to ruin, and arrest your headlong course; while others, as good by nature as you, are permitted to go on? Did he forgive your sins, heal your souls, and make you heirs of glory, because he had loved you with an everlasting

love? Do you believe, and confess, that sovereign unmerited grace hath thus distinguished you from all your acquaintance—from all mankind who are yet in their sins—and will not you distinguish yourselves by the fervency of your love, and the holiness of your conversation?

Strange! that every reflection upon such amazing love does not melt your hearts, and set your souls on fire. When you grow remiss and careless—when earthly enjoyments lie too near your hearts, when your conversation is vain and your life unfruitful—do you then believe and realize this love and grace? No: If the everlasting unmerited love of God, and the sovereign distinguishing grace of Christ were known and heartily believed, you would not fold your arms with the slothful—trifle with the vain, or pursue the world as if it were your all. The sweet, the melting, and the constraining influence of such amazing love and grace would bear you away in an unremitted course of chearful and devout obedience to the laws of your God and the gospel of your Lord and Saviour Jesus Christ.

When at any time you indulge the least degree of hatred, or ill-will towards any of your fellow-creatures; or if you engage in captious debates, and vain contentions about the perishing trifles of this world, do you then recollect and heartily believe that it is not owing to any virtue, or goodness in you, that you are not as vile as the vilest, and acting a part as mean, and as profligate, as any of your acquaintance? No: such affecting considerations, if heartily believed, would be powerfully felt—would melt the heart into tender compassion for your very enemies, and make you willing to concede to the children of this world those paltry trifles, for which the sons of contention are in arms; and for which—O mortifying recollection, Brother too often strives with brother! Then, instead of hating, you would pray for your worst enemies; instead of contending with them, you would strive “to quench” the coals of growing strife;” and endeavour, by all the means in your power to promote their best interests; both in this and in a future world.

O salutary influence of doctrines all divine! Would to God, that the opposers of these doctrines knew their worth and felt their power!

Ye happy, ye highly favoured subjects of sovereign grace, be not afraid to confess your obligations. Let not any opposition made to these self-humbling and love-inspiring doctrines unsettle your faith. Let not the terrible things thrown out against them, by such as know neither their nature nor their worth, disquiet your minds—Hold these divine doctrines fast, and proclaim them all abroad. And as you pass through life let shouts of grace—unmerited, distinguishing grace, be heard in all your borders—“Not unto us, not unto us, but unto thy name, O Lord, be the glory.”

And why, desponding sinners, are you thus sad from day to day? What objections have you to the gospel way of salvation? Are you unwilling to humble yourselves under the mighty hand of God, and to ascribe your salvation to distinguishing grace? “No; we are willing to be abased, that Christ may be exalted. We are, as far as we know our own hearts, well pleased with Christ and his salvation. But we are vile sinners—we are unworthy of salvation. It would, we fear, be an instance of great presumption in us, to go to the holy Jesus, in all our guilt and pollution—with such hearts we have, and thus trust in him for righteousness and salvation.”

Such indeed are the native dictates of an evil heart of unbelief. And such hearts have we all by nature. Nor upon Arminian principles, will it be easy to afford you any real relief. If the reason why the returning sinner is received into favour, is because he is better, or hath made a better improvement of the grace afforded than others, it seems necessary that you should know this to be your case, before you believe—And who that has ever seen his heart can be persuaded of this?

The unenlightened and unhumiliated sinner may be ready enough to foster sentiments so flattering to his pride “God, I thank thee, that I am not as other men.” But the poor, broken hearted sinner who sees, and feels how guilty and unworthy he is, cannot entertain such self-ex-

alting sentiments. He feels himself cut off from every hope and from every plea but that of unmerited grace. "God be merciful to me a sinner."

Nor, according to the doctrines of grace, is any other hope, or any other plea necessary. According to these heart reviving doctrines, nothing is required of you, only to see and feel your unworthiness--to see and feel your need of an almighty Saviour, and to come and receive freely what he hath purchased at the expence of his own blood. You never will--you never can obtain mercy on account of your own goodness or worthiness.

Why then wait a moment longer for what you never can obtain? Why keep any longer at a distance from Christ, because you do not find in yourselves what you can receive only from him? May God enable you to believe the doctrines of grace and heartily embrace them. Consider the freeness and the fulness of that grace which is in Jesus Christ—grace which is as free to the vilest of the vile as to the most upright of mortals. Be not afraid to trust in Christ for that salvation which he calls upon you to receive; you shall not trust in vain---According to your faith it shall be unto you.

O ye busy Legalists, who are toiling and wasting your time for nought,

Who work with mighty pain,
To weave a garment of your own,
That will not hide your sin,

Believe the gospel---receive the doctrines of grace, and toil no longer for a righteousness of your own to entitle you to mercy.

Jesus hath magnified the law and made it honourable. Jesus hath brought in an everlasting righteousness. And with his righteousness alone, as the foundation of a sinner's justification, is God well pleased. You cannot possibly add any thing to its perfection. And if ever you obtain mercy, you will have to renounce your own righteousness, and make mention of the righteousness of Christ only. And after all, the relenting publican will be received into favour, as readily as you.

Be convinced, that you never can work out a righteousness of your own, which will recommend you to the favour of God; and come and receive all you need without money and without price, and join us in hearty ascriptions of praise for unmerited grace.

But my unhappy friends, who are Calvinists in speculation only, not in heart, what shall I say to you?

Will orthodoxy save you---will good sentiments deliver you from the wrath to come? The design of the truths revealed in the word of God, is to lead the sinner to a living faith in Jesus Christ, and thus to promote holiness in heart and holiness in life. But if these purposes are not accomplished, what will your knowledge of the truth avail? To have just sentiments of the faith once delivered to the saints, is, indeed, a privilege for which you ought to be very thankful; but it is a privilege which, if misimproved, will sink you deeper in ruin.

When you hear others talk of the goodness of their hearts and lives, as the foundation of their hope; inspired by a zeal for the truth, you may perhaps despise and pity them; and at the same time rejoice in the apprehension that you are not thus dishonouring your Saviour, and building your eternal hopes upon the sand. But alas! your zeal is not according to knowledge. How little reason have you to rejoice while you hold the truth in unrighteousness?---Out of your own mouth will the Lord condemn you.

You profess to believe that Christ is all, and the sinner nothing in the great concerns of salvation. And yet in heart you go about to establish a righteousness of your own: and self in some form, is still an idol to which you offer that homage which is due only to Christ.

You profess to believe that no recommendatory qualifications are required of the believing sinner; and that salvation is free to all without exception, who are willing to receive it in the way of the gospel: and yet, in heart you prefer the lust of the flesh, the lust of the eyes, and the pride of life to Jesus and salvation!

And shall it always be the case? Will you live and die honouring Christ with your lips, whilst your hearts are far from him, and set in perfect opposition to his sal-

vation? Will you convert the knowledge of gospel-truth, which is intended to guard you from mistaking the way to heaven, into a snare and a soul-ruining deception? O think how soon the illusion will vanish, and the secrets of your hearts be disclosed. Think how soon your state will be decided, not according to the orthodoxy of your faith simply considered: but, if you die in unbelief, according to the opposition of your hearts to the gospel of Christ. And remember that your superior knowledge, if not improved, will soon cover you with thicker shades of everlasting infamy; and only serve to make you more completely wretched for ever!

Consider then your unhappy case; and rest no longer upon your orthodoxy—upon a name to live, whilst you are dead—upon a lifeless form of religion—upon your own righteousness, or any hope that will fail you in the day of judgment. Will any of you be disposed to say, “We cannot obey the gospel, and believe in Christ for “salvation?”

My dear brethren, what do you mean by such language? Do you mean, that you love sin so heartily, that you are determined never to part with it? Or, do you mean that you hate Christ and his salvation so much, that you are resolved never to submit to him as your Saviour, and your Lord? If you cannot obey the gospel, it must be because your hearts are opposed to it, and in love with sin. How would such a plea as this appear in the day of final judgment? “Condemn me “not, O righteous judge, on account of my disobedi- “ence to thy gospel: for I could not help it—it was “not in my power to obey—My love for sin was so “great, that I could not bear to give it up. And my “heart was so full of enmity to thee, and so opposed to “thy holy salvation, that I could not obey thy gospel, “and submit to thee as my Saviour, and my Lord?” Could any of you presume to offer such guilty pleas then? No: every mouth will then be stopped, and all the unbelieving world stand confounded and speechless before God. And such pleas must be as absurd and as wicked now, as they will then appear to be.

Trust then no longer to this or any other refuge of lies. Be assured that according to your own choice, your eternal state will be decided. If Jesus and his salvation be your hearty choice, heaven is yours. But unless you make this happy choice, you are undone forever. Nor is there any thing to hinder you from doing this, but a guilty opposition in heart to Jesus Christ and his salvation. And can you imagine that there is any reason for this opposition? Is he not worthy of your esteem, your confidence, and your love? Is not his salvation a great, a suitable, and a precious salvation? Do not then any longer make your sin a plea for sin. Believe and confess your guilt, and try to feel as a poor gospel despiser will feel before the bar of final judgment. If it be a fact that you are unwilling to accept of the salvation of Christ, can you think it hard to be denied what you are unwilling to receive? And since your unwillingness to accept of this holy salvation is your sin, can you think it unreasonable that you should be consigned to an aggravated punishment on this account? But can you bear the thoughts of being consigned to such a dreadful doom in consequence of your wilfully rejecting the salvation of Christ?

Take a view of the world in all its glory, let its most enchanting scenes pass in review before you. And then raise your eyes to that Saviour who expired on Calvary for sinners, behold him on his Father's throne and arrayed in glory all divine—behold him bearing the marks of dying love, and stretching out his compassionate arms to receive into favour every returning sinner, and say, for all that the world can do for you, for all the pleasures of sin, will you renounce your part in Jesus Christ and his salvation? If you do, your blood must be upon your own head. The Saviour's throne will be guiltless—O what a pity, that any who now ascribe a sinner's salvation all to grace, should thus exclude themselves and that forever, from any part in the songs of praise to Jesus Christ for grace and salvation with which the saints in glory will forever encompass his holy throne—"Unto him that loved us and washed us from our sins in his

“ own blood, be glory and dominion and salvation, for-
 “ ever and ever. Amen.”

That doctrines calculated to promote such salutary effects in the world as the doctrines of grace are, should by being misunderstood and misrepresented, eventually occasion such animosities among professing Christians--- is enough to make the friends of religion and of mankind weep ! And shall it always be the case ?

Faithful and true are thy predictions, blessed Jesus, with regard to the mournful, as well as the happy consequences of thy holy religion among men. And hast thou not, O our Saviour, promised peace in the latter days, when the wolf shall dwell with the lamb ; and when they shall not hurt nor destroy in all thy holy mountain ! O hasten these long expected days : hasten the happy time when all thy servants shall see eye to eye ; and join hand in hand to promote thy honour, and advance thy kingdom on earth. For this thy faithful servants have long prayed, for this they still pray, and long and wait.

Thou seest how infidels triumph and perish--how iniquity abounds. O come for our salvation, and for the salvation of our world, thou desire of all nations.

Let the dust and ruins of Zion be precious in thy sight ; take possession of the heathen tribes, as a part of thy purchased inheritance, and fill the whole earth with thy glory.

Sun of righteousness, arise upon our benighted world ; and make the light of our moon as the light of our sun, and the light of our sun sevenfold ; that all the nations upon earth may rejoice in thy beams, walk in thy light, and pursue the devious paths of darkness and error no more.

Prince of Peace, bind up we pray thee the breach of thy people and heal our dissensions. Give to thy disciples a brother's heart, that they may love as brethren, live in peace, and magnify thy holy name forever. A-
 mea.

T H E E N D.