

THE

PRESBYTERIAN PREACHER,

**OR ORIGINAL SERMONS BY LIVING MINISTERS IN THE PRES-
BYTERIAN CHURCH,**

ON

THE IMPORTANT DOCTRINES OF CHRISTIANITY,

**PRESENTED IN A CLEAR AND COMPREHENSIVE MANNER, FOR THE
INSTRUCTION OF THE PRESENT AGE, AND IN DEFENCE
OF THE TRUTH.**

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous altogether.—PSALMS.

EDITED BY REV. S. C. JENNINGS.

VOLUME II.



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SERMON XXII.*

BY JOHN M'MILLAN, D. D.

LATE OF WASHINGTON CO., PA.

**THE SINNER'S INABILITY INEXCUSABLE, YET
DIVINE INFLUENCE NECESSARY.**

JOHN 6:44. *No man can come to me, except the Father, which hath sent me, draw him.*

THERE is no doctrine to which mankind have a stronger and more inveterate aversion than that of the divine sovereignty:—that God should have a right to dispose of all events, and yet look upon the creature to be infinitely to blame, and chargeable with rebellion against God, and the ruin of his own soul. Sinful mortals would condescend to allow that God should dispose of events, if he would always, as they do, set up their interest, ease and happiness as his last end; and would act nothing beyond their inspection, and without their approbation. But when his wisdom goes a whit beyond their moon-light reason, and he projects any thing beyond their ken, he is to be arraigned at its bar. Nay, human reason, without any new creating power exerted, would condescend to receive laws from God as their sovereign, upon condition that he would admit them to be of his council, and that they should judge every command, and its penal sanction, whether it were holy, just and good, or not; that is, if he would lay aside his holy law, which is founded upon his infinite perfections, and take the depraved will of the rebellious creature as his rule.

From this unwillingness to submit to the divine sovereignty, and disposition to set up ourselves, as our last end, and to judge of the divine perfections by our own depraved taste, has arisen all those unreasonable quarrels against God's dispensations in all ages since our dreadful apostacy from God.

*The venerable author of this discourse has deceased, since this sermon was received for publication.

Hence it is that those peculiar doctrines of the gospel, viz. The universality and immutability of God's decrees—of original sin—man's moral impotency, and the absolute necessity of the supernatural influences of the Spirit of God in regeneration—justification by imputed righteousness—and the perseverance of the saints, have, in all ages, been pitched upon as the mark of malice, because all directly aim at our great idol, self, and set up God as an absolute Sovereign.

And here we see indeed how far man will stoop to his own idol. To maintain it, he freely consents to dethrone his own reason and conscience. His idol, for speaking a word in favor of what would otherwise be as clear as noon-day, puts out man's eyes, and leads him about in chains, enveloped in the mists, which, had he but one eye open, he would soon discover, were raised only from this total enmity of heart. And now, proud man, unwilling to own his blindness, pretends to see what never was or can be discovered, viz. an inconsistency in some of the clearest declarations in the word of God.

Reason, the glory of human nature, being deposed, enmity against God rules with despotic sway, and sets the passions to riot in his court, who knowing that their conclusions and decrees will have no authority in the soul without his name, act the Jezebel, and seal them with the sick king's ring, and give them out as his. And now they cry, "It is contrary to all the dictates of reason that God should, from all eternity, foreordain whatsoever comes to pass, and at the same time be a proper judge of their actions, or be sincere in his commands, or invitations." That "it is inconsistent with moral agency for God to command his creatures what he knows they cannot do, and then punish them for not doing it." And with these is connected that horrible charge that God is the author of sin—and that he makes his creatures with a design to damn them, and the like.

In order to treat on this subject, and give as clear a representation of it as possible, I have chosen the words of the text. They are the words of him who is to be our Judge. And I would remark, by the way, that no man, clear of prejudice, can read this chapter through attentively, and then conclude that our Savior did not mean to hold forth all those doctrines which I mentioned as being opposed to the corrupt heart. However they may gloss upon it, they cannot but believe that Christ meant to hold forth the doctrines which they by nature do oppose.

In treating on these words, what I design is,

I. To show wherein the inability, which is in every unregenerate sinner, to come to Christ, and to do every duty which God requires, does consist.

II. *What drawings of the Father are consequently necessary in order to such a sinner's coming.*

III. *That the sinner's inability is so far from being any excuse, that, on the contrary, it is that for which he deserves hell fire every moment. And consequently,*

IV. *That it is no proper objection to the sincerity of his calls and offers, or the righteousness of his judgments in punishing those who will not accept of Christ.*

I. *I am to show wherein the inability, which is in every unregenerate sinner to come to Christ, does consist.*

Here I shall show negatively,

1st. It does not arise from any thing in the foreknowledge or decree of God. This is evident, because, as they are utterly unknown, they are not, either less or more, the motive upon which the soul acts, and for any creature to pretend that he acts from the divine decree or foreknowledge of God, is for him to assume the incommunicable prerogative of Deity, which is to work all things after the counsel of his own will. And what is no motive cannot be assigned as the cause of action in any moral agent. Nor,

2d. Is it any natural inability, consisting in a want of natural powers. Sinners do not reject Christ because their powers of soul are incapable in any sense to exert themselves agreeable to the moral taste, and the motives which are agreeable to it.

It is not for me here to inquire how far the natural powers of the soul are impaired by our fall. It is sufficient to show that the *weakness* of our powers is not the cause of rejecting Christ. And this is evident from these considerations. God requires us to love and serve him with all the powers of our souls—He never required us to exceed these—not with the powers of an angel—or, infinitely, as he loves himself. And we do find that there are no new physical powers added in regeneration. Nay, as to natural abilities, there are many souls go down to hell with bright and shining capacities, resembling Lucifer, the son of the morning; and so, capable of sharing greater degrees of condemnation, while some of the weak things of the world, persons of low genius, and mean capacities, are brought to a true knowledge of God in Christ.

When I speak of natural ability, I would be understood to mean *the native powers of the soul, by which it is capable to act according to its several ways of understanding, choosing, refusing, loving, desiring, hoping, hating, fearing, &c., according to the objects which are set before it, and their agreeableness or disconformity to the taste and temper of the heart, whence arise every motive of action in every rational being or moral agent.*

3dly. Nor is it owing to any want of clearness in the gospel offer. There is no want of any new revelation as to the object of

faith. Christ, as he is clearly revealed in the word, as Mediator, is the alone proper object of faith. But, positively,

4thly. All that inability which is in the unregenerate, consists in the total depravity of the heart, or what, for want of a term more familiar, I call, when speaking concerning sin and holiness, the *moral taste*, that is, *that capacity, wherein lies the power of discerning the beauty and excellence, or deformity of moral subjects*. This is the source from which every action of the soul, with respect to sin and holiness, has its origin: as the natural taste is the spring from which all activity, with respect to physical objects, has its rise. Without this, no motive could have any weight, or be any cause of action in any intelligent being. The soul of man, (could we suppose such to exist,) without this, must be a mere machine, actuated entirely by external causes, without any design, desire or choice. A few moments' reflection will convince any rational person that this is truly the case, and that it is impossible for any act of his will to take place, which is not actuated by motives arising from this quarter; that he sees no beauty in what is directly contrary to this taste and temper of heart; and that he feels an attractive force in whatever it be that is agreeable to it. Hence, then, arises every act of the will. Whatever is presented to the heart is chosen or refused, desired or rejected, according as it is agreeable or disagreeable to this power in the soul. And the notion of a sovereign power in the will to change itself, is as chimerical in philosophy, as it is dissonant to the sacred scriptures.

Herein then lies the depravity of human nature; this source of all its moral actions is so utterly ruined, that it can taste or relish no beauty or sweetness in that wherein the excellence of holiness does consist; so that in scripture language, we put darkness for light, and light for darkness, call bitter sweet, and sweet bitter.

Hence arises a disposition to set up self as our last end—to love sin as a real good, and our desires of holiness only have the *second* place: not from any beauty perceived in holiness, but only from selfish views. And could an unregenerate soul in this world view God's perfections as clearly, as its capacity would enable him, his hatred of God would be as complete, as it will be, if he leave the world in that state, at the day of judgment.

Now the moral taste being wholly depraved, is enmity against God, and every act of the soul arising from it, is an act of enmity. In this, therefore, lies the unregenerate sinner's inability. Through this depravity of heart, he can see no beauty in God's moral perfections. God and holiness are not therefore the objects of his desire; the law of God, which is a perfect copy

of these, has no beauty in his eyes. The salvation offered in the gospel, which eminently consists in being brought to a full conformity to the law of God, he has no true and genuine relish for; and therefore Christ, the holy one of God, who suffered the penalty of that law, and demonstrated by so doing that it was holy, just and good, has no beauty that he should be desired. Though angels and saints in glory adore him, and God, the Father, in him finds sweet delight, the poor blinded sinner has no drawings of soul after him. Were not the cause well known in heaven, amazement might well seize the first archangel in light. But it is well known that "the God of this world hath blinded the minds of them that believe not, lest the light of the knowledge of the glorious gospel of Christ, who is the image of God, should shine unto them."

II. *I come now to show what drawings of the Father are necessary in order to a sinner's coming to Christ.*

And here it is evident that he must have help where his impotency lies. As his inability lies *not in the want of natural powers*, but in the *moral taste and temper of the heart*, no degree of light let into the understanding, no degree of conviction of conscience is sufficient. All the affections and passions, and every natural principle in the unrenewed soul, exerted to the utmost of their capacity, can never do that which must be done, or the soul must perish forever. They will never bring it cordially to close in with Christ as he is freely offered in the gospel. The reason is evident—no stream can rise higher than its fountain: they cannot be reverted—or if they could, as they are polluted streams, they never can have a tendency to cleanse the fountain whence they flowed. "Grapes of gall" and bitter clusters will be all the produce until the stock be made good. The tendency of the exercise of any power of the soul, cannot be the acquisition of any good of entirely a different nature from what was aimed at, or viewed as such by the heart which sets the power in motion. Now, an unholy heart can never aim at holy enjoyments: and therefore, the murmurings of a soul under common convictions because God does not bestow himself, his Christ, his heaven upon it, are all unreasonable, because these are things such a soul never sought. You will perhaps ask, then, why is light let into the understanding and conviction upon the conscience? Why does the Spirit of God, in his common operations, move and operate upon all the powers of the soul, if no degree of these will ever do the work of drawing a soul to Christ? And why is this God's ordinary way, when he brings sinners in adult years to himself? To this, I answer; God is a sovereign, and he will have his own way of bringing home sinners to himself—He will honor his own institutions—He will deal with his rational creature agreeably to rational nature.

And moreover, as sin has impaired even the rational powers of the soul, and through a continued custom in sin, every exercise of the soul is debilitated, God by these will fit and prepare the soul in the proper and rational exercise of its powers, so that when the moral taste is renewed, they may bring to it a proper representation of the great object of faith and love which is to be received from the word of God. But that none of the common gifts and influences are sufficient, is evident, because many go down to hell with great light, great gifts, and great convictions.

But to answer the question, Wherein consists this drawing of the Father? I observe:

1st. That it consists in a work of Almighty power, no less than that of creation, of the same kind, and wrought by the same means. He creates the soul anew in Christ Jesus—creates a clean heart and renews a right spirit. The subject of this mighty change is the heart or moral taste, as is evident from what has been said, and the clear representations which are given of it in the scriptures. There it is called a creating a clean heart, renewing a right spirit—God's writing his law in the heart—shining into the heart, to give the knowledge of the glory of God—"the new man, after God, is created in righteousness and true holiness;" so that such a soul is now prepared to view God's perfections as glorious, beautiful, and excellent. It is moreover termed "regeneration"—being renewed in the spirit of the mind—and the production of the "new creature." These and the like expressions, frequent in the word of God, point out the giving a new capacity of viewing God's glory, and being properly exercised under such views, and therefore, can agree to nothing else but a changing the very temper of the heart, from which, as the fountain, every exercise flows. The same is held forth in such scriptures as describe the work by its effects; God's people are said to be willing in the day of his power, in the beauty of holiness—and they believe according to the working of his mighty power, &c.; now this willing, and this readiness to believe in Christ, can arise from nothing less than the renovation of the moral taste, as has been already said, and could abundantly be made appear.

2dly. The heart being now prepared for the reception of Christ, and viewing his glory, and the glory of the divine attributes shining through him, as a proper object of delight unknown before; the understanding being enlightened from without, by the word of God, and the Spirit dealing with the soul, (I speak of the work in adults,) and together with the will and affections renewed, as all flowing from the heart now prepared; God holds up, in the word of truth, in the hand of the Spirit, the great name of Christ as Mediator, which is the direct object of saving

faith. The soul is ravished with the view. His name is like ointment poured forth. The *eye* of faith pores upon his beauty—she sees wonders in his person, wonders in his offices. He is altogether lovely. Never did the soul discover such an object. The *ear* of faith listens, with no less wonder and delight, to what he reports from his word, of the wonders he has done:

“How on his Father’s breast he lay,
The darling of his soul,
Infinite years before the day
Or heavens began to roll.”

And how readily, on viewing the ruins of our fall,

“Aside the Prince of Glory threw
His most divine array,
And wrapp’d his godhead in a veil
Of our inferior clay.”

And how, rather than God’s glory should be stained, he stained his cross, and while she views the wondrous price of pardon which he paid, the worth of which could never be calculated by the arithmetic of archangels, or the brightest genius in glory, every divine perfection shines forth in the greatest clearness.

“Now does the law divine,
In its true lustre shine,
There God’s perfections join
In concord sweet;
But still the plan of grace
Through Jesus’ righteousness
Shines with distinguished rays,
Full and complete.”

The soul now feels the power of divine love, as the genuine fruit of that change of heart, together with those views she has of Christ; she is ravished with his beauty, and all reluctance is sweetly overcome, and thus

“The soul he seizes in his arms,
From the false world’s deceitful charms,
With force divinely sweet.”

And now, with the greatest freedom, as the soul views the beauty of holiness, the will is drawn to him.

I would now ask such sticklers for sovereign power in the will over its own acts, who cannot bear the thought of invincible grace offering any violence to that noble faculty, Is it possible for such a soul to be unwilling, to refuse or defer one moment giving up itself to such a glorious Savior? If it can, then I acknowledge the will is not free. If there be any power, either within or without the soul, which can so control its acts that it cannot fall in with whatever is agreeable to the taste of the heart, then liberty is not to be predicated of the human will.

The hypothesis of a self-determining power of the will, therefore, and not the scripture doctrine, is to be charged with being contrary to human liberty. I proceed, now,

III. *To show that all the unregenerate sinner's ability to come to Christ, and to perform all the duties which God requires, is so far from being any excuse, that it is that for which he deserves damnation every moment.*

I have almost rendered the proof of this unnecessary. For if it be true that all the sinner's ability consists in his heart's being totally alienated from God and holiness, then for any one to excuse himself upon this account, is the same absurdity as to say that the more wicked any one is, the less he is to blame; so that perfect wickedness would render him entirely innocent.

Let it only be remembered that all the sinner's inability is of a *moral*, and not of a *physical* nature, and the absurdity of such excuses must appear in a proper light. Now it has been said, and proved agreeable to scripture and reason, that the unrenewed man is, while such, utterly incapacitated to view the glory of God, or the mediatorial offices of Christ; but this incapacity arises entirely from the disconformity of the heart from these glorious objects. The creature has full and free liberty of will to act agreeably to every object set before it, as it is agreeable or not. All the reason, therefore, why the sinner cannot love God and obey him, behold Christ's glory and believe on him, is because he has *no heart* for these things. He can find and feel motives enough to draw him to sin, vanity, and the world, because these are agreeable to his taste. Sometimes, too, he can fear hell, and hope and wish for his ideal heaven; and in order to shun the one, and to obtain the other, he may, upon mere selfish motives, be led to reform his life, pray often and earnestly, seek for stronger convictions, and delight in having his affections moved, hoping by these to be brought to salvation through his own righteousness, without the disagreeable necessity of denying himself, and stooping so low as to take all as a free gift of sovereign bounty through Christ. All this, and much more, he may be brought willingly to comply with; for there is a proper foundation in his heart for these; there being nothing in all this contrary to the inclination he has to set up self as his last end, so that to will is present with him. But as to coming to Christ, in our Savior's meaning of it, all the light that can be let into the understanding, from the word of God, and from the common influences of the Spirit—any convictions of conscience—fears of hell—or hopes of heaven, will never bring the unregenerate soul to behold spiritual beauty in its proper objects, and in such a point of view as to render them truly desirable. For though the understanding and conscience were properly enlightened by the word and Spirit of God,

(which, how far they may be in the unregenerate I shall not here inquire,) yet the more divine objects are viewed in their true light, the more hatred will the heart which is opposed to God exercise against them. Could the soul know all the truth which is revealed, yet unless the heart is changed, it would but exercise the *more enmity* against God, and the way of salvation through Christ. The truth of this we see in convinced sinners, the methods they take to fly from God and Christ. And a still clearer discovery will be made at the last day, when a view of Christ in his glory will drive the damned into the bottomless pit, filled with the stings of envy, rancor, and malice, the poison of which will prey upon their souls to an endless eternity.

Now none will pretend that such a total want of love to God and holiness, can be any excuse; and yet all may see that such a heart of enmity is an effectual bar to a sinner's coming to Christ, so long as he is under the power of it. None will pretend that it is any excuse for a murderer, that he is totally destitute of any principle of benevolence to his fellow citizens, and therefore cannot but desire and delight in their destruction. All would be ready to say, away with such a fellow from the earth, for it is not fit that he should live. It would be deemed an insult to reason to plead such an excuse for wilful murder. But to reject Jesus Christ one moment is infinitely more criminal in God's sight, than the murder of our whole species could be, for this is crucifying the Son of God; yet for this, many are so hardy as to plead their inability, as though the greatness of their guilt could be an extenuation of their crime.

There is, therefore, no way left for the sinner to excuse himself, but to deny this total depravity of heart. But none can read the Bible through with any care, and not have a strong conviction that Jesus Christ, as well as the prophets and apostles, did verily believe that every unregenerate sinner is really totally and universally depraved. And he must be a great stranger to his own heart, whose experience has not taught him the same melancholy truth.

IV. From what has been said, it follows, *that the sinner's inability is no objection to the propriety of God's commands*—the justice of his threatenings—the sincerity of his complaints—the righteousness of his judgments—and the earnestness of his calls and offers.

Since our sinfulness can never break the bond of obligation which lies upon us to serve and obey God, no inability which is in us, which consists in sinfulness of heart, can render it improper that God should lay his commands upon us. To suppose the contrary, is to make the sinful depravity of the creature, the

measure and rule of duty: that is, instead of God's law, which is the copy of the divine perfections, we must have a transcript of the sinner's depraved heart, as a standard of holiness. Now this is exactly what every unregenerate sinner would have. This is exactly what the depraved heart means, when it finds fault with the law of God for commanding what he has no ability, that is, no inclination to do. Did not God's law require any thing but what the sinner has ability to do, it must be as unholy as the depraved, unsanctified heart. So that God must either cease to be what he is, and entirely give up his moral perfections, or every command of his must require that which the sinner has no ability, in a moral sense, to perform. And so when God's creatures turn rebels, he must give up the reins of government, the sinner becoming, *sui juris*, subject to no law but his own. Thus God's right to command appears not to be infringed by any inability in the sinner.

And if God has still a right to command, he may justly enforce his commands, by threatening punishment to the disobedient. If our moral inability to obey does not disannul God's right to command, that is, if the creature's being a sinner does not loose the bonds of obligation from his neck, then the great moral Governor of the world has an indefeasible right to enforce his laws by a penal sanction.

If God has not a right to threaten sinners, because of their inability to obey his law, then he can have no right to punish sin either on earth or in hell: wicked men and devils he might not punish, for they, as soon as they became sinners, lay under this inability, having no heart to obey God. He could only threaten holy beings, and set up his law, with its penal sanction, to terrify his angels. And this could only be in jest, as he must know, (and they too, if they can but reason half as well as mankind,) that his threatenings never could be put in execution, even in case of disobedience; for if they were to sin, it would be through the want of a taste for holiness, that is, moral inability to keep God's law.

Hence, if God has not a right to threaten sinners, and punish them too, instead of being the most worthy of reverence and veneration, he must be the most ridiculous of all beings; none of his threatenings, promises or offers, being to be depended upon. And it appears from the conduct of sinners in general, that they do thus look upon the Most High, as being altogether such an one as themselves.

Now, therefore, it follows, that God has a right to complain of the conduct of sinners, for their breaches of his law, and despising of his grace. This will be immediately granted, that if God has proper grounds to command, threaten, and punish sinners for these things, he has good reason to complain of their

conduct. Nor would any, perhaps, ever have entertained a thought to the contrary, had it not been for their unreasonable disgust to the sovereignty of God, which leads them to judge of the *divine conduct*, by *their own scanty* measure.

Objection. By this scheme of doctrine, God knew from eternity what would be the event. When he made devils and men, he knew they would sin, and who would, and who would not repent and turn to him. Therefore, for him to complain when all things turn out agreeable to his expectation is unreasonable.

Answer. This objection arises, as I said, from judging of God by ourselves. But even this is done with great partiality; for we do not judge from cases as nearly parallel as our state of being compared with that of our Maker would admit of; when even this would be improper, and an absurd ground of judgment.

Being inferior to the great Eternal, who *foreknows* all things with an *absolute certainty*, whereas we know nothing future, except what he has revealed, any further than as probable events, we cannot be brought to act upon those motives which he does. To pretend thus to do, would be to claim his prerogatives. He acts with regard to the *whole system of being*, with infinitely greater ease and perspicuity than we can with respect to the minutest object. Therefore, until *we can* look through the whole, we shall never be able to be influenced by *his motives*. As we, in such cases, are influenced to diligence and activity by the probability of success, and cannot easily conceive how we could seriously engage in, and strenuously prosecute *any affair*, the issue of which we certainly know would be unsuccessful, we are apt to judge in the same manner with regard to God; and so conclude, either that he must be ignorant of the event, or insincere in his manner of conducting matters.

I have already observed that the foreknowledge of God can never be any motive of action in men or angels, it being infinitely above their capacities. To this I now add, if God's infinite wisdom and absolute foreknowledge are any hindrance to his sincerity, so that he cannot be sincere, when he foreknows the event, then he never has been in earnest about any thing he has undertaken from everlasting ages to this day, nor can be to all eternity. Then his omniscience will be an eternal blot to his character, and (with reverence be it spoken) he had better have contented himself with fallible conjectures, so as to be capable of acting with as perfect sincerity as his creatures do, whose ignorance renders them capable of sincerely aiming at any thing where there is a probability of success. Thus he would have kept up a good moral character among his creatures. And as the least moral good is infinitely above any natural good, sincerity is preferable even to omniscience.

And if this be the case, the most ignorant and thoughtless

among this class of reasoners have done very wisely in stripping God of his foreknowledge, in order to make out his sincerity. For the moral perfections of God are more glorious than the natural. If, then, he must part with one or the other, so that he cannot be all wise and the God of truth at the same time, let them deprive him of that which will be the least scandal to him. They have, therefore, taken away his omniscience that so he may keep pace with his creatures, and represented him as in ignorance of future events. And when he gets disappointed, at any unexpected turn in his affairs, he may sincerely set himself to try some other scheme. But since they have undertaken to correct his mistakes in claiming absolute foreknowledge, they ought, to show their sincere affection for him, advise him not to lay his claims and pretences so high again.

It is necessary here to distinguish between *natural* and *moral* necessity. Nor are these metaphysical terms without a meaning, but really exist. Natural necessity is when such physical causes concur as have a natural tendency, whether we will or not, to bring about any event which is future. Thus there is a natural necessity that any ponderous body, which is not supported, should fall, from the natural principle of gravity. So there is a natural necessity that all men should die, because of the natural tendency of all bodies to dissolution. So, whether we will or not, we are all hastening to old age or death every moment.

Moral necessity is that which arises from the concurrence of moral causes, which may all be resolved into the holiness or depravity of the moral taste, and such motives as, in consequence hereof, have a tendency to influence the will of moral agents. Thus, sinners, under total depravity, cannot cease from sinning.

However nearly these two kinds of necessity are connected, and sometimes blended together, both meeting in the same subject, yet they are plainly and distinctly to be perceived. And it is no vain or groundless distinction, but founded on the nature of things, and agreeable to scripture: and every one of but ordinary capacity may distinguish them, if he be but willing to have his eyes opened. He may see that there is no natural necessity that he should continue in sin, in darkness and ignorance, no physical cause impelling him to it. But he may be under a moral necessity from the corrupt taste of his heart, which inclines him so strongly to find fault with God, and his dealings with his creatures, that he has no inclination to listen to any thing which would serve to set God's character in a proper point of light. But the more of this necessity lies upon any moral agent, the greater is his criminality.