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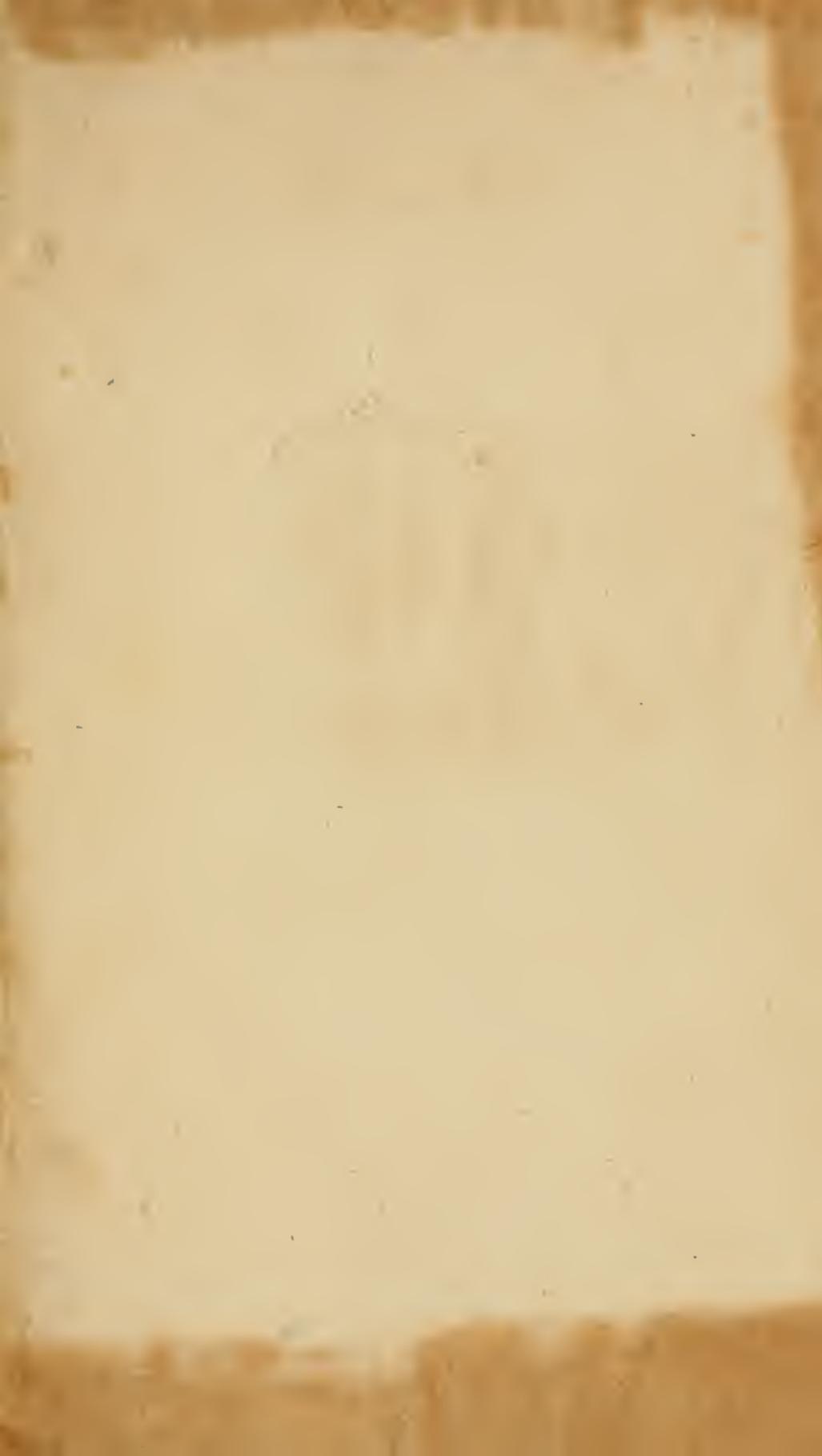
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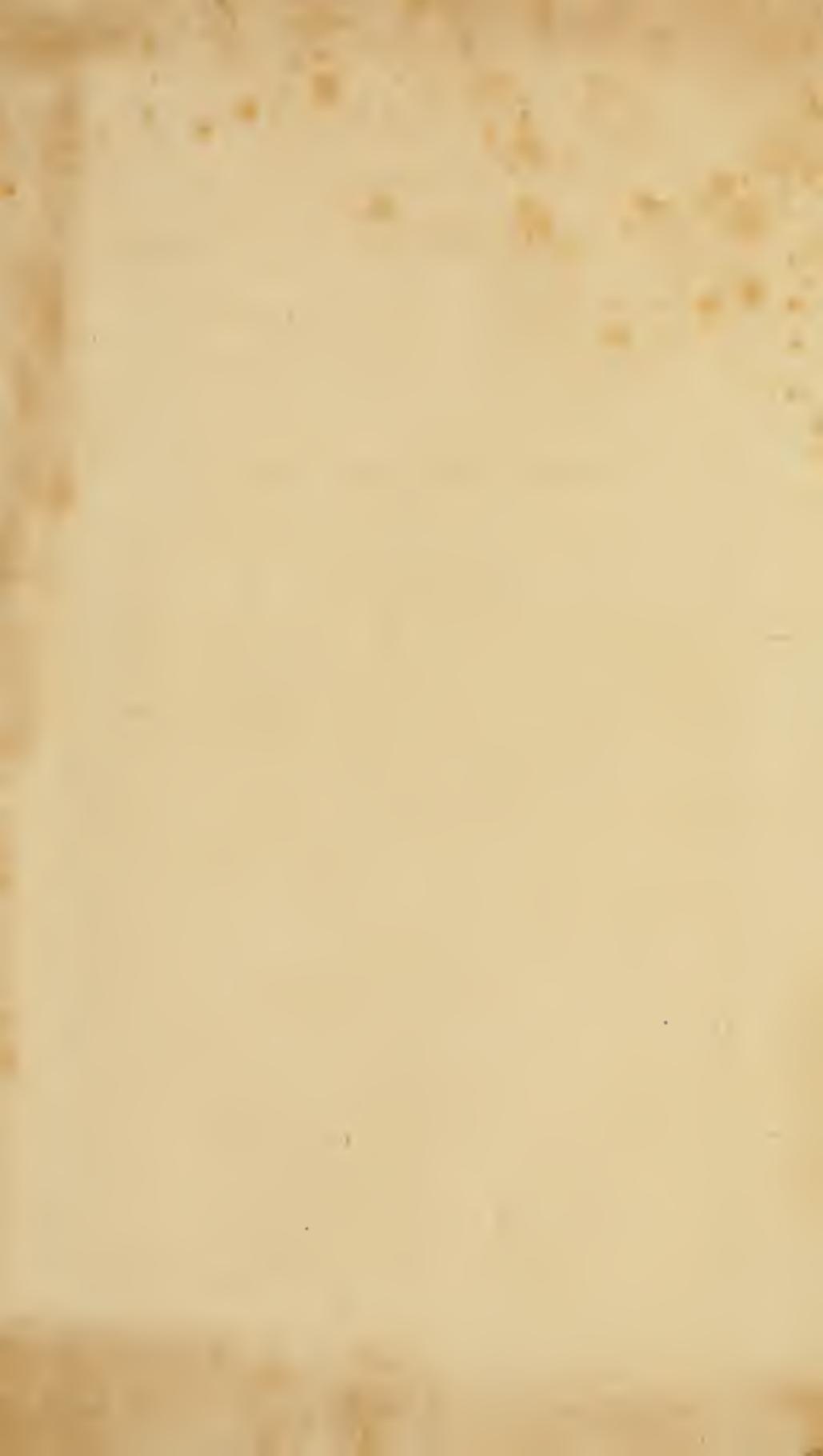
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# REMARKS

ON THE

## REFUTATION OF CALVINISM,

BY GEORGE TOMLINE, D.D. F.R.S.

LORD BISHOP OF LINCOLN, AND DEAN OF ST. PAUL'S, LONDON.

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BY THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS.

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“ Be ready always to give an answer to every man, that asketh you a reason of the hope that is in you, with meekness and fear.” 1 Pet. iii. 15.

‘ Take special care, before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not: that, in that mass of doctrine, which it is of late become the fashion to abuse under the name of Calvinism; you can distinguish with certainty, between that part, which is nothing better than Calvinism, and that which belongs to our common christianity, and the faith of the Reformed Churches.’ Bp. Horseley.

‘ Accusatio crimen desiderat, rem ut definiat, hominem ut notet, argumento probet, teste confirmet.’ Cicero.

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IN TWO VOLUMES.

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VOL. I.

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## PREFACE.

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IT has been regretted by many pious persons, that the controversy, to which 'The Refutation' relates, has again been revived, and brought before the publick: but the author of these Remarks does not entirely concur in this feeling, or accord to the opinions which excite it. *Veritas magna est, et prevalebit.* It is true, that if the persons, whose principles are brought before the tribunal of the publick, in so energetick a manner, and by so high an authority, do not "take heed to themselves;" they may very easily both raise a tempest of *acrimonious* controversy, and expose themselves and the common cause to additional censure and reproach: but nothing is so unfavourable to the progress of genuine christianity, among mankind in general, nay, among the bulk of nominal christians, as a *dead calm*. Within the writer's remembrance, the Calvinists, especially the evangelical clergy, were so inconsiderable and neglected a company, that, except a declamation now and then in a visitation sermon, little publick notice was taken of them. But now, it seems, they are become so numerous and successful, that, unless more decided measures be adopted, there is danger lest "all the world should go after them." And "in this I do rejoice, yea, and will rejoice."

It may be questioned, how far it would be advisable, in present circumstances, for any of our party, to *commence* a controversy: yet there can hardly be a doubt, but that it is incumbent on us to say something, to the publick arraignment of our principles, which ‘The Refutation’ contains.

Had that publication assailed those tenets exclusively, which are commonly called Calvinistick; these Remarks would, probably, not have been obtruded on the publick notice: but, as many doctrines which belong to our common christianity are deeply involved in the argument, the contest is no longer about unessential matters, but *pro aris et focis*. It is allowed, that the several doctrines, brought under consideration in the Refutation, have in reality a very intimate connexion or concatenation. Original sin, implying the total want, in fallen man, of what is *good before God*, makes way for the doctrine of special preventing grace, or regeneration by the Holy Spirit, in order to the true repentance, faith, and renewed acceptable obedience, of any of our fallen race. The remainder of this infection in the regenerate, rendering all which they do, imperfect or defiled; shows that justification must be of grace, in Christ, and by faith alone, not of works, from first to last: and that good works can, in this respect, do no more than evidence faith to be living and justifying: for, the alloy of evil connected with them needing forgiveness, they can do nothing either towards justification, or continuing us in a justified state. Regeneration also, being a new creation by the omnipotent power of

the Holy Spirit, “dividing to every one severally as he “will,” must be purposed and intended: and, considering the prescience and unchangeableness of God, “the eternal purpose which he has purposed in himself,” can hardly be excluded; or the conclusion, that those, whom he thus regenerates, he will “keep by his power, “through faith unto salvation.” Of this concatenation his Lordship is aware; and it would not have answered his design, to refute these latter doctrines, and leave the others unassailed. Numbers however do not allow or perceive this; and hold the grand outlines of the doctrine, here called Calvinistick, very decidedly and practically; either silently excluding personal election and final perseverance from their creed, or directly disavowing them.

But, besides the attempt to refute several doctrines, which are not generally considered as Calvinistick, but rather as “the faith once delivered to the saints;” for which we are required to “contend earnestly;” ‘The Refutation’ contains many statements of our doctrine which are erroneous, and arise from misapprehension; so that we are supposed to maintain tenets, not only which we disavow, but which the most systematical Calvinism, well understood, by no means includes: and some of these are so incongruous to others, that it is impossible for the same person to maintain both at the same time. Now we must either be willing, for the publick to conclude, that we plead guilty to these charges; (which would be, in our view, base treachery against the cause of truth; or we must come forward, and plead not guilty, and disprove the charges; showing

where we are misrepresented, or misunderstood; and what we do, or do not maintain.

The author of these Remarks, having, for above thirty-two years, been diligently employed in preparing and publishing works on religious subjects, grounded upon those very principles, which his Lordship has undertaken to refute; could not consider 'The Refutation' in any other light, than as tending to sweep away at once the labours of his whole life, by discrediting, or rendering doubtful and uncertain, the grand doctrines, which he has maintained, and endeavoured to improve to practical purposes. This consideration must account for his assuming so arduous and perilous a service, as the present; and may serve to excuse, what might otherwise be deemed presumptuous.

It could not be supposed, that 'The Refutation' would be left unanswered by the whole body, whose principles it assails: and, as the author of these Remarks is one of the senior writers of that body; it was not unnatural for him to think, that hoary hairs might be attended with some abatement of that eagerness of spirit, which is unfavourable to the discussion of such subjects, and making remarks on statements, in which there are many things suited to discompose the mind; not to speak of higher sources of meekness, and self-government, which either are or ought to be found in "an old disciple." In fact he hoped, that God would enable him to defend what, he doubts not, is Christian truth, in a Christian spirit; and without violating the precepts of our holy religion. How far he has succeeded more impartial judges must determine.

Many perhaps may deem it indecorous in him, to stand forth in answering the publication, not only of his superior in the church, but *his own* Diocesan. As, however, the main substance of 'The Refutation,' was first delivered by his Lordship in charges to his own clergy; it must be supposed that he had them especially in view, as far as the evangelical clergy are concerned. All the information, concerning our body, on which he proceeded, must be derived either from our publications, or from report; (as he has not much opportunity of hearing our sermons;) and the author is, as far as he knows, the senior writer of this company, in his Lordship's diocese. He therefore felt himself peculiarly called upon "to give "a reason of the hope that is in him;" and either to retract, or defend, the doctrines maintained in his numerous publications. He trusts, however, he has not forgotten, that his remarks are made on his superior and his diocesan; that he has in numerous places spoken as an *apologist*, where in other circumstances he would have taken a higher ground; and that he has uniformly paid as much respectful deference to the author of 'The Refutation,' as he could consistently with faithfulness to divine truth, "even to the word of the truth of the gospel."

It is with unaffected humility, that the author confesses, he has not executed his undertaking, in a manner worthy of so good a cause. It was necessary, that the answer should not be very long delayed: his other engagements are numerous: he has indeed laboured indefatigably; yet as many years almost, as months could be

allowed him, would have been necessary to an adequate publication on such multifarious, such difficult, and such infinitely important subjects; even if he had possessed adequate learning and talents. Indeed could he have reserved the whole copy, till the work had been finished, before he gave it to the printer, many inaccuracies, and still more repetitions, might have been prevented; which the memory of an old man could not otherwise exclude. His distance from the printer also has occasioned many little inaccuracies, and some of more importance, which will be noticed in the *Errata*; and to which he trusts that the goodness of the reader will specially attend. His distance also from publick libraries, and the scantiness of his own stock of books, have been a considerable impediment to him.— He has, however, no doubt of the gracious acceptance, which his feeble attempt will meet with, from his Lord and Master: and he trusts, that the same gracious Lord will incline the hearts of his brethren, whose cause he has attempted to advocate, to give it a favourable reception, notwithstanding its imperfections; and to unite in prayer with him, that it may be crowned with great and lasting usefulness.

Before he concludes, he would state a few particulars, by keeping which in mind, the reader will be better enabled to understand the argument of some chapters.

In the first chapter his chief object is to prove, that original sin is a *total*, not a *partial*, defect, derived from fallen Adam, of all that is spiritually good, or good in the sight of God; though not of all which is naturally

good in respect of men: that man is indeed a free agent, in the fullest sense, being under no necessity, or external restraint, or compulsion, whatever: but that the evil dispositions, and inclinations of the heart, induce a slavery into the will, rendering it incapable of choosing, what the heart cannot love, even what is good in the sight of God, till liberated from this bondage by the special grace of God in Christ. In outward things man chooses most freely; in evil things he chooses most freely; and in things spiritually good nothing hinders him from doing the same, but a total want of love to them. The special preventing grace of the Holy Spirit, or regeneration, must therefore first produce this love, these desires, this willingness; before there can be any thing to co-operate with his further gracious influences; according to the doctrine of our ninth and tenth articles. — ‘O God, our Refuge and Strength, who art the ‘ Author of all godliness.’—‘ Almighty and everlasting ‘ God, who makest us *both to will and do* those things ‘ which are good.’\*

In the second chapter it is his object to prove, that baptism is only the sacramental sign and seal of regeneration; (as circumcision was under the Old Testament;) and not regeneration itself, nor inseparably connected with it: that adults, sincerely professing repentance and faith, are already regenerate; and in baptism receive the sign and “ seal of the righteousness of faith, which they “ had yet being unbaptized:” that the event, as to each baptized infant, must determine, whether it was or was

\* Col. 23 after Trinity. Confirmation Service.

not regenerated in baptism: that baptism is not universally and indispensably necessary to salvation; but that regeneration is: and that ungodly and wicked persons, who have been baptized, need regeneration: even as all wicked Israelites needed the circumcision of the heart, and the Jews in our Lord's days needed regeneration.

In the third chapter, it is the author's object to show, that justification before God is wholly of unmerited mercy, in Christ and his righteousness and atonement, and by faith in him alone: that repentance, though always accompanying salvation, has no share in our justification; that good works follow after justification and are the only scriptural evidence of a living and justifying faith, and are for various purposes indispensably necessary, and highly useful; but in no degree conducive to our justification, or to our continuance in a justified state.

The argument in the fourth chapter assumes such various forms that a brief and clear abstract of it cannot easily be stated. In general the author attempts to show, that the doctrines on these subjects, commonly called Calvinistick, are both scriptural, and contained in our articles: but this does not go to prove, that every tenet of Calvin is scriptural.

In the fifth chapter on the quotations from the ancient fathers, the author's principal object is to show, that in very many of the passages adduced, the opposition is not so much to the tenets of Calvinism, as to the grand doctrines of our common Christianity; and, except Augustine, almost all, either directly or indirectly, introduce Pelagianism. These, therefore, by attempting to prove too much, prove nothing at all.

In the sixth chapter, the author endeavours to show, that the odious tenets of the ancient hereticks, which our sentiments are stated to resemble, are so far distant from resemblance with our's, that *contrariety* may be far more justly predicated concerning them.

On the seventh book, containing quotations from Calvin, it has been his grand object to prove, what positions of this eminent man were scriptural and tenable; and what speculations must be considered as unscriptural, or at least as intruding improperly into things not revealed: and also, that our being called Calvinists, not by our own free consent, does not bring us under any obligation; to embrace all Calvin's sentiments; or make us liable to have them imputed to us for our condemnation; unless we copy his offences.—Much less are we answerable for the Lambeth articles, or those of the Synod of Dort.

In the last chapter the author takes the liberty of beginning the history of Calvinism, long before either Calvin's or Augustine's days, even from the times of Moses and the prophets; and also of pointing out some inaccuracies in his Lordship's statement of these subjects.

At the conclusion he has added an Appendix of translations, from several of the confessions of the reformed and Lutheran churches, to which he especially requests the careful attention of the reader, both for the importance of them in the argument, and for the excellent instruction which they contain; for, in this respect he considers them as the best part of the publication.

*Aston Sanford*, Nov. 16, 1811.

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REMARKS  
ON  
'THE REFUTATION, &c.

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ON THE PREFACE.

IT being the plan of this Publication, to follow 'The Refutation of Calvinism,' from page to page, without any other method, it is needless to detain the reader, with any formal introduction.

The preface contains little, which requires to be adduced, in this place; being chiefly a *prospectus* of the publication; and some anticipated remarks on the evidence, which the author is about to bring forward, and which he considers as fully conclusive on the subject.— One passage, however, may be noticed.

Page vi. vii. '*If Calvinists, &c.*'\* The word *pretend* seems to be here used, instead of *maintain*, or, *contend*. It will appear, in the course of the work, which of these tenets modern Calvinists in general, and the evangelical clergy in particular, do maintain, and which they do not; and in what sense they understand them.

\* 'If Calvinists pretend that absolute decrees, the unconditional election and reprobation of individuals, particular redemption, irresistible grace, and the entire destruction of free-will in man in consequence of the fall, were the doctrines of the primitive church of Christ,' &c.

His Lordship, though he says, ‘The design of the following work, is to refute the peculiar doctrines of the system of theology, which was maintained by Calvin,’ undoubtedly intends to refute modern Calvinists: and therefore, their tenets should, in the first place, have been stated, with precision and accuracy.

In addition to the multifarious quotations, which have been made, from authors of discordant sentiments; or, perhaps, in preference to some of them; a collection of passages should, in *fairness*, have been brought, from the works of that company, whose opinions were to be refuted. The want of this must be sensibly felt by all serious and impartial inquirers after truth; by all readers who, in the true spirit of an English jury, desire to have the witnesses examined, and the counsel heard, on both sides, even before they hear the judge sum up the evidence, and deliver his charge; much more, before they bring in the important verdict, on which the property, the liberty, the reputation, the country, or even the life, of a fellow-citizen depends.

But, waving this for the present: if, by ‘the primitive church of Christ,’ the church, during the lives of the apostles, and the other writers of the New Testament, be meant, we admit its authority, in the most unqualified sense; and would maintain no opinions, which we cannot prove from their writings. If, however, the primitive church include the writers after the close of the sacred canon, to the middle, or conclusion, of the fourth century, or during any part of that period, we avowedly disclaim its authority: we appeal from fallible fathers and councils to the infallible apostles; and we neither *pretend*, nor maintain, that the former held the same doctrines which we do; nor do we allow the contrary. “To the law and to the testimony.” ‘Holy scripture containeth all things necessary to salvation: so that

‘ whatsoever is not read therein, nor may be proved  
‘ thereby, is not required of any man, that it should be  
‘ believed, as an article of faith, or be thought requisite  
‘ or necessary to salvation.’\*

This subject, however, and others coincident with it, will require a more particular consideration, in the remarks on the fifth and sixth chapters of the Refutation,

\* Art. vi.

## REMARKS ON CHAP. I.

*Of Original Sin, Free-will, and the Operation of the Holy Spirit.*

Page i. *It is evident, &c.\** The consequences of Adam's transgression, on himself, and on all his posterity, especially on their moral character, or the state of their understanding, will, and affections, must not be decided on, from the bare narrative of the fall, and the coincident events; but from the scriptures at large; and from the state of the human race, in every age and nation, to this present time.

Numerous testimonies are found, in every part of the sacred oracles, concerning the *heart* of man, as descended from fallen Adam; and of the human *character* as derived from that source: and we may know how to apply these testimonies, by recollecting, and duly considering, the words of the wise man, or rather of Wisdom itself.—“Keep thy heart with all diligence, for out of it are the issues of life.”† The history of mankind is a comment on these divine testimonies, or an exemplification of them. The language also, in which the sacred writers speak of our recovery in Jesus Christ, is directly to the purpose, as fully declaring the depth of that ruin, from which we are thus restored.

\* ‘It is evident from the account left us by Moses, that a considerable change took place in the minds of our first parents immediately after they had transgressed the prohibitory command of God, not to eat of the tree of the knowledge of good and evil; but the conciseness with which the sacred historian has described the primitive condition of man, and his fall from the state in which he was created, has led to a variety of opinions respecting the effects of Adam's disobedience upon himself and his posterity.’

† Prov. iv. 23.

For instance: when we read as follows, in the history of the creation, “God said, Let us make man in our image, after our likeness:”—“So God created man in his own image; in the image of God created he him.”—“And God saw every thing that he had made, and behold it was very good.”\* And when after the fall we read these divine testimonies; “God saw the wickedness of man, that it was great in the earth; and that every imagination of the thoughts of his heart were only evil continually: and it repented the LORD that he had made man, and it grieved him in his heart.”—And after the deluge: “The imagination of man’s heart is evil from his youth:”† we must conclude, from this most striking contrast, that some vast and awful change had taken place in him, as to his moral character.

This most reasonable conclusion is illustrated by the history of Cain; and by the character given to the antediluvian world. “The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth; for all flesh had corrupted his way upon the earth.”‡

In fact, the conduct of mankind, in all ages and nations; except where “the oracles of God,” and the grace of the gospel, have made exceptions to the general rule, has clearly illustrated and fully demonstrated, this conclusion.

Again, Christians, as “renewed in the spirit of their mind,” are “after God created in righteousness and true holiness;” they have “put on the new man, which is renewed in knowledge, after the image of him that created them.”§ May we not conclude from these texts, that the image of God, in which man was at first

\* Gen. i. 26, 27, 31.

† Gen. vi. 5—12.

‡ Gen. vi. 5, 6. viii. 21.

§ Eph. iv. 23, 24. Col. iii. 10.

created, was “in knowledge,” “righteousness, and true holiness?” Can we, attentively reading and meditating on these testimonies, be satisfied with the notion, that the divine image consisted only in a rational nature, and in free agency? A rational nature and free agency are possessed by fallen angels; yet these are never said to bear the image of God. Pride, ambition, envy, malignity, deceit, and enmity against God, constitute the character of the devil: and these, wherever they exist and prevail, are the image of the devil. But “God is Love,” and holiness, and truth. Now, let facts decide, whether men in general, all over the world, in every age, apart from the grace of the gospel, have more resembled, or do more resemble, that holy God, from whom they have revolted; or that great enemy of God, by whose temptations they have been overcome, and reduced to bondage.

These hints may suffice at present, for the subject will often come under consideration, as lying at the very foundation of the whole controversy.

P. ii. l. 11. ‘*There are, &c.*’\* The *impossibility* mentioned in this quotation, in the judgment of those, who most strenuously maintain it, does not arise from any *natural* inability; (such as disables a lame man from running swiftly, or a very poor man from relieving the wants of the afflicted;) but from a *moral* inability; even as a very covetous rich man cannot find in his heart to be liberal; or a very slothful man cannot find in his heart to be industrious. The hindrance is indeed as real and insurmountable, (except by a change of heart, or disposition,) in the latter, as in the former case; but it forms no excuse for the man’s ill conduct.

\* There are others, who contend that the sin of Adam introduced into his nature such a radical impotence and depravity, that it is impossible for his descendants to make any voluntary effort towards piety or virtue, or in any respect to correct and improve their moral and religious character.

‘An effort towards piety and virtue,’ (nay, an effort of any kind,) must be *voluntary*: and if man be, in himself, altogether unwilling, it is impossible for him to make a *voluntary* effort. How far man, apart from the grace of the gospel, is thus altogether unwilling, must be the subject of subsequent discussion. It may, however, be added, that few *modern* Calvinists hold this total inability, except in respect of things spiritually good; “things accompanying salvation;” ‘good in the sight of God:’ and in this his Lordship seems to agree with them?\*

In acquiring virtue, or external moral good conduct, or even an external form of piety, from motives of a secular nature, such as regard to health, reputation, secular interest, peace or respectability in society; men, unaided by divine grace, nay, wholly disclaiming such assistance, often make both *voluntary* and successful efforts. Whether their *religious* character be thus improved, or not, may indeed be questioned; as not only heathen philosophers, but modern deists and infidels have made these *voluntary* and successful efforts, and have been proportionably buoyed up with pride and self-complacency, and contempt of others.

Indeed no man, who has just views concerning the best method of enjoying this present world, would lead an immoral life, even if he were an atheist in speculation: for immorality uniformly decreases enjoyment, and increases vexation and suffering, by an unchangeable arrangement of divine Providence.

Hypocrites, Pharisees, and other characters, against whom the scripture bears the most decided testimony, have in every age made these ‘*voluntary efforts*,’ from selfish and worldly motives, and have in some degree

\* P. 67, 68. Refutation.

succeeded in them. But, "Did ye these things unto me, saith the LORD?" "All their works they do for to be seen of men: Verily I say unto you, they have their reward."

Calvinists, in general, deem no man incapable of making *voluntary* and successful efforts; except in those things which must be done, (if done at all,) from holy motives, from the fear and love of God, with a hope grounded on the holy scripture, of his gracious acceptance, and with a desire to glorify his name.

P. ii. l. 18. '*That faith, &c.*'\* I am confident, that the word *irresistible* occurs more times, in 'The Refutation,' than in all the works of living authors, who are called Calvinists.—In my own various publications, which may be thought, at least, sufficiently voluminous, I do not think it occurs once, in the meaning and application here intended. Indeed it has been, for some time, almost universally disallowed by our writers. The subject of man's 'endeavour and concurrence,' will be hereafter fully considered: when it will appear, that the sentiments of modern Calvinists are misunderstood.—In the mean while, let the words of our article express them: 'We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.'†—As to other works, not 'pleasant and acceptable to God,' we believe, that carnal men are capable of them, without the 'grace of God by Christ.'‡

Man is a free agent, and therefore responsible for his

\* 'That faith, and all the Christian graces, are communicated by the sole and irresistible operation of the Spirit of God, without any endeavour or concurrence on the part of man. The former is the position of the Socinians, that Adam communicated no moral corruption to his posterity by his transgression; the latter of the Calvinists.'

† Art. x.

‡ P. 68, 69. Ref.

conduct; but fallen man, as left to himself, is so absolutely the slave of sin, that his will is never free from the bondage of avarice, ambition, sensual and worldly desires, or malignant passions; above all, it is totally averse to true godliness. In this sense it is not free: and this is the only sense, in which well informed Calvinists have ever denied the freedom of the will; as it will appear most conclusively, from the writings of the reformers, and from Calvin himself, in the course of this work.

Whatever a man can properly be said to do, he does *voluntarily*; but it is our opinion, that fallen man is never truly willing “to work out his own salvation;” or, (to ‘use his Lordship’s words,) steadily and constantly to obey good motions within us, whatever they may cost:’ ‘except as “God worketh in him to will.” Then indeed “to will is present with him; but how to perform “that which is good he finds not.”\* Yet, earnestly seeking deliverance and assistance from God, by constant prayer, and by diligently using every appointed means of grace, God worketh in him also “to do, of his good pleasure.”†

P. iii. l. 3. ‘*But though, &c.*‡ Does any body of men, or any individual, maintain, that ‘all idea of distinction between right and wrong was utterly obliterated from the human mind,’ by the fall of Adam?

\* Rom. vii. 18.

† Phil. ii. 13. The same verb (*ενεργεω*) is used in both parts of the verse “It is God, who worketh in you, both to will and to work effectually.” (Eph. i. 11. Jam. v. 16. *Gr.*)

‡ ‘But though a propensity to evil and wickedness, universal in extent and powerful in its effects, was thus transmitted to mankind, yet all idea of distinction between right and wrong was not utterly obliterated from the human mind, or every good affection eradicated from the human heart. The general approbation of virtue and detestation of vice, which have universally prevailed, prove, that the moral sense was not annihilated’

Nothing could possibly produce this effect, except such a change, as absolutely deprived man of his rational faculties, and reduced him totally to the rank of a brute; and then he would of course cease to be an accountable agent. Fallen angels know what is right, though they hate it; and what is wrong, though they love it.

Whether, 'every good affection be eradicated from the human heart,' must, according to our views, be decided according to the meaning giving to the word 'good affections.' If natural affection towards relatives, and humane compassionate feelings towards our fellow creatures, without any regard to the will and glory of God, be 'good affections:' then fallen man is capable of them, by the allowance of Calvinists, as well as others. But if love to God, and love to man, for the Lord's sake and according to his will, be exclusively meant by 'good affections;' then, in the judgment of Calvinists, fallen man is morally incapable of them except by the grace of God, 'from whom all holy desires, all good counsels, and all just works do proceed.']\*

'The approbation of virtue, and the detestation of vice,' (that is, of some virtues and vices,) as an inefficacious sentiment, may have been *general*; but it would be easy to shew, that it has been far from universal. *The moral sense*, in the language of modern writers, seems equivalent to *conscience*, according to the holy scriptures. Now conscience, though greatly disqualified for its important office in fallen man, is far, very far indeed, from being 'annihilated.' No, it will never be annihilated; it will to eternity exist, and be active as "the worm that never dieth," in all those who perish in their sins.

\* 2 Col. Even. Ser

P. iii. l. 13. ‘*Man did not, &c.*’\* The Calvinists do indeed maintain that fallen man is ‘an unmixed incorrigible mass of pollution and depravity, incapable of effectual amendment,’ except by the grace of the gospel: and this enhances the value of the gospel, immensely, in their judgment. But where do the scriptures speak of fallen man as recovered, or recoverable to the love of God with all his heart, and of his neighbour as himself. according to the two great commandments of the law; except by the grace of the gospel?

P. v. l. 8. ‘*The progress, &c.*’† No doubt there have been in every age some pious persons; “a remnant according to the election of grace.”‡ Of Abel, Enoch, Abraham, and Isaac, the apostle expressly states, that it was “by faith,” that they were thus distinguished. In the case of Abraham, this is enlarged on in many places;§ and he is spoken of as the father of the faithful, and the exemplar of all other believers, both as to the nature and efficacy of his faith, the way in which he was justified, and the blessings which were secured to him by covenant.¶ Of him especially the apostle says, “It is of faith, that it might be by grace, to the end that the promise might be sure to all the

\* ‘Man did not become by the fall an unmixed incorrigible mass of pollution and depravity, absolutely incapable of amendment, or of knowing or discharging, by his natural powers; any part of the duty of a dependent rational being.’

† ‘The progress of sin after the fall was very rapid and excessive; but we are informed that, amidst the general depravity, “Enoch walked with God;” and that “Noah was a just man, and perfect in his generations, and walked with God.” The former “was translated that he should not see death;” and the latter was preserved with his family, when a flood of waters destroyed all other flesh upon the earth. Between the flood and the promulgation of the law lived Abraham, who was called by God himself “the friend of God;” Isaac, to whose prayer it pleased God to listen; and Job, who “was perfect and upright, and one that feared God and eschewed evil.”

‡ Rom. xi. 5.

§ Rom. iv. Gal. iii. 6–18. Jam. ii. 20–24.

¶ Gal. iii. 15–18. Heb. vi. 13–19.

“seed; not to that only, which is of the law, but to that which is of the faith of Abraham, who is the father of us all.”\* Job indeed is not spoken of exactly in the same manner in the New Testament: yet the decided and strong testimony of him and his friends, to the depravity of human nature; his profession of faith in the Redeemer, who was to stand on the earth; and the strong language of his penitent confessions;† clearly shew in what way he was righteous before God.

When the “Seed of the woman” had been promised; the anticipated effects of his future obedience and redemption, as the Surety of the new covenant, began to be experienced; and all believers, in every age and nation, have been saved by faith in him. ‘Both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the Mediator, between God and man.’‡

Calvinists, as well as others, admit that many were accepted with God, before the coming of Christ: the only question is, whether the difference between these and others, was by nature, or by grace; by works, or by faith. And in this respect the testimonies of scripture are so numerous, and so decisive, that it might have been supposed, they could not be misunderstood.§ “Without faith it is impossible to please to God.”

P. vi. l. 12. ‘A law given by a righteous and merciful God, proves the possibility of obedience.’ The apostle speaks of what “the law could not do,”¶ “in that it was weak through the flesh.” Now a law, which it is in every sense possible for fallen man to obey, could not properly be thus spoken of. The ar-

\* Rom. iv. 16. † Job, xiv. 4. xv. 14—16 xix. 25—27. xxv. 4. xlii. 6. 13—18. ‡ Art. vii. § Ps. cxxx. 3, 4. cxliii. 2. Rom. iii. 19—26. iv. 2—8. xi. 5, 6. Gal. iii. 10—14. ¶ Το αδυνατον της νομης “the impossibility of the law.” Rom. viii. 3. *Gr.*

gument here turns entirely on the meaning of the word *possibility*. Suppose a perfect willingness, and unre-mitted exertion through life, such a ‘possibility of obedience’ might be admitted. These were found in the man Jesus Christ, but have not been found in any other of Adam’s posterity: and to all others obedience, perfect obedience, to the law of loving God with all the heart, and their neighbours as themselves, has been *morally* impossible. Yet ‘a righteous and merciful God’ knowing this, gave the law from mount Sinai, more explicitly than before, and has continued it in full authority, over all the race of men, as far as made known to them, even to this day. “The law worketh wrath:” nay, “the law entered, that the offence might abound:” “but where sin abounded, grace did much more abound.”\* To speak of the possibility of man’s doing what no mere man, out of the innumerable millions of Adam’s posterity, ever did, can prove nothing; even if admitted, as an abstract truth, like the infinite divisibility of matter: and if any other law, distinct from that of perfect love to God and man, be intended; we should be informed in what part of scripture it may be found, and what it requires of man, as entire obedience to its demands.

P. vi. l. 22. ‘Even in the idolatrous days of Ahab and Jezebel,—there were seven thousand in Israel, who had not bowed their knees to Baal.’ The apostle speaking concerning this company, argues thus: “What saith the answer of God unto him?” (Elijah.) “I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Even so then, at this present time also, there is a remnant according to the election of grace: and if by grace,

\* Rom. iv. 15. v. 20.

“ then is it no more of works, otherwise grace is no  
“ more grace.”\*

Nothing can be more decisive than this testimony. The whole was from God; he had “ reserved them to himself;” they were a “ remnant according to the election of grace:” the case formed a parallel to that of the Jews, who believed in Christ, and were reserved, when the nation in general was cast off for unbelief: and the whole, in both instances, was “ by grace, and not by works.”

In the subsequent page, his Lordship quotes several passages from the prophets, containing pressing exhortations to repentance, and works meet for repentance: and I have a confidence, that none of the clergy enforce these exhortations more fully and frequently, than those whom he has undertaken to refute. We know, indeed, that while we perform this our bounden duty, “ God alone can give the increase:” we lament, with Moses, over many whom we address; “ Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day:” but we would still plead the promise in our prayers for them; “ The LORD shall circumcise thy heart, and the heart of thy seed, to love the LORD thy God, with all thine heart, and with all thy soul; that thou mayest live:—and thou shalt return and obey the voice of the LORD, and do all his commandments.”†

P. 8, l. 8. ‘ The incorrigible depravity of human nature, was not a doctrine inculcated under the Mo-  
saic dispensation.’ The depravity of human nature is every where in “ the oracles of God,” most clearly inculcated. This depravity is *incorrigible*, except by divine grace, as will clearly appear in the sequel: but

\* Rom. xi. 2—6.

† Deut. xxix. 4. xxx. 6—8.

no Calvinist maintains, that it cannot be corrected and rectified by divine grace.

The exhortations in the New Testament, are as energetic, at least, as those in the Old; yet they do not prove fallen man's moral ability by nature, independent of divine grace, to comply with them; but merely what God requires of him, and to what the gospel calls and encourages him. 'We have no power to do works pleasant and acceptable to God, without the grace of Christ preventing us, that we may have a good will, and working with us, when we have that good will.'\*—'They who be endued with so excellent a benefit of God, be called according to his purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made the sons of God by adoption, &c.' (Art. xvii.)

P. viii. l. 10. 'St. Paul, &c.'† The Gentiles were "a law to themselves;" their own reason and conscience formed the law, to which they ought to have been obedient; and for violating which they merited condemnation. The apostle does not say, that "the law was written upon their hearts;" but "they shew the work of the law written in their hearts." Many things required by the divine law, were evident to their reason and conscience, and obtained their approbation, *Video meliora proboque; deteriora sequor*. This was the sum of their attainments.—When in any instance, a heathen

\* Art. x.

† 'St. Paul, in referring to the ancient Gentile world, as contradistinguished to the Jews, says, that "the Gentiles were a law unto themselves;" that "the law was written upon their hearts." Surely then it was possible for them to obey it; otherwise, how could their "consciences bear them witness, and their thoughts accuse or excuse one another?" Indeed he expressly says, that "the Gentiles, which have not the law, do by nature the things contained in the law," that is, the Gentiles though the natural suggestions of their own mind, discharge the moral duties enjoined by the law of Moses.'

acted according to the dictates of his reason and conscience, which were “a law unto himself;” his “conscience would excuse him;” and he would, when this was known, be excused in the consciences of other men; but when he acted contrary to this law of his own reason and conscience; he would be self condemned, and condemned by all others who judged by the same rule. But “if a man’s heart condemn him, God is “greater than his heart, and knoweth all things:” and “He who keepeth the whole law, and offendeth in one point is guilty of all.”\*

A man when accused of a murder, which he did not commit, finds his conscience excusing, or acquitting him; but at the same time, he may be accused by his conscience of robbery. Now his consciousness of innocence as to the murder, is no reason why the judge should not condemn him as a robber. The apostle’s avowed design is to “prove both Jews and gentiles, that “they are all under sin:”† and an interpretation coincident with that design must be adopted, unless we suppose that he intended to contradict himself. Did the Gentiles so ‘discharge the moral duties enjoined by the law of ‘Moses;’ as to love God with all their hearts, and their neighbour as themselves? Or did they only in particular instances, perform *externally* several virtues, which were required by the law? If the latter be meant, no Calvinist denies it; nor does this at all disprove their doctrine of original sin. Men in every age and nation have acted thus, from selfish and worldly motives, without any regard to God, or intention of obeying him. Men’s corrupt passions have been opposed to each other, like the balancing of parties by politicians; and the highest victory of heathen morality, was attained when ambition and love of the praise of men, or pride in one form or

\* 1 John iii. 20. Jam. ii. 10.

† Rom. iii. 9.

other, prevailed against covetousness and sensuality; and what were deemed mean and grovelling vices. But in all this, there was nothing “good before God,” nothing acceptable in his sight. They loved neither God nor their neighbour with a holy love; and they did not “repent and do works meet for repentance.” After all, the apostle says, “As many as have sinned without law, shall also perish without law,” but he gives no intimation of their acceptance and salvation. He had before said, “So that they are without excuse.”\* All men know more than they practise; and might know more of God and his will than they do, if they did not “love darkness rather than light.”† And this will leave all, except those “who are justified freely by grace,” self condemned at the tribunal of the Judge; “That every mouth may be stopped, and all the world may become guilty before God.”‡

P. ix. l. 1. ‘*A rule of life, &c.*’§ Have there been any instances of men performing sincere, habitual, persevering, though imperfect obedience in all particulars through life, to the dictates of their own reason and conscience? If no instances of this kind have been found; the capacity of man to obey, whatever it be, is an aggravation of his guilt in disobeying, and an additional proof of the desperate wickedness of the human heart. The interpretation given of the apostle’s words,¶ as if spoken concerning men in general, and not concerning a particular description of persons, brought in

\* Rom. i. 20. ii. 12.

† John iii. 19.

‡ Rom. iii. 19.

§ ‘A rule of life, derived from their Maker and interwoven in their frame; and that they were capable of obeying it, although in fact their obedience has been very rare, and always imperfect. This has arisen from the extreme difficulty of resisting “another law in their members warring against the law of their minds, and bringing them into captivity to the law of sin, which was in their members.”’

¶ Rom. vii. 23.

some measure at least under the influence of Christian principles, certainly cannot be supported: but it does not affect the main argument.

P. ix l. 9. *'It will scarcely, &c.'*\* There never was on earth a wretch so abandoned to vice, as not to do externally some 'acts of mercy, justice, and self-denial.' Cicero speaks in energetic language of Catiline's *self-denial*, in seeking to accomplish his most nefarious designs. Bands of robbers must observe some rule of justice to each other, in dividing their booty. Even murderers, under a special impulse, have been known to shew mercy; and seducers, whose general conduct is as cruel as that of murderers, are not unfrequently noted for a sort of liberality and partial beneficence. But is there in all this any 'good thing in the sight of God?' For of this alone Calvinists consider fallen man as morally incapable, without the special grace of God. They do not suppose 'the temporary and occasional controul of their sinful passions' to be 'physically impossible:' nay, they allow, that from regard to health, or interest, or reputation, numbers of ungodly men impose a restraint on their strongest inclinations, of a far more permanent nature: yet this, not being done from regard to God, is not good in his sight.

P. ix. l. 22. 'The understanding was greatly impaired by the fall; but no one will maintain, that it was utterly destroyed, or that what remains is incapable of improvement.'—As his Lordship most reasonably allows, that no one, (not even a Calvinist,) will maintain, that the understanding was utterly destroyed

\* 'It will scarcely be denied that some acts of mercy, justice, and self-denial are recorded in profane history, and therefore upon these occasions, as far at least as external deeds are concerned, men were able to counteract the depravity introduced into their nature by the fall of Adam.'

by the fall; the passage is adduced merely as introductory to what next follows.

P. x. l. 1. ‘Every good affection, towards God, and towards man, was not totally extinguished.’ It must not be concealed, that we Calvinists do maintain, that all ‘good affections towards God were totally extinguished by the fall.’ “That which is born of the flesh is flesh:” and, “the carnal mind is enmity against God:” and enmity against God is wholly incompatible with good affections towards him.\*—If natural instinctive love to near relatives, or any of those things, which have before been mentioned, as found in fallen man, apart from special grace be ‘good affections,’ we allow of them; but in no other sense. ‘Because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace.’† Things good before men, no doubt, fallen man can do without special grace: but not things good before God; as his Lordship afterwards concedes.

P. 10. *Note from Melancthon.* This note I shall attempt to translate; and then it will speak for itself. ‘Therefore the true definition of the law of nature is, that the law of nature is the knowledge of the divine law, implanted in the nature of man. For on this account man is said to have been created after the image of God; because the image shone forth in him; that is, the knowledge of God, and a certain likeness of the divine mind: that is, the discrimination of things honourable and base: and with this knowledge the powers of man agreed. The will, before the fall, was turned unto God; true sentiments also glowed in the mind, and in the will, love towards God; and the heart assented, without any hesitation, to the things known. And they determined, that we were created to ac-

\* John iii. 6. Rom. viii. 7.

† Col. 1 Sunday after Trinity.

‘ knowledge and praise that God, and to obey that Lord  
 ‘ who created us, sustained us, and impressed his image  
 ‘ on us; who demands and approves righteous things;  
 ‘ and on the contrary, condemns and punishes things un-  
 ‘ righteous. But, though in this corruption of nature,  
 ‘ the image of God being defaced: these things known do  
 ‘ not thus shine forth, yet they remain: but the heart re-  
 ‘ sists, and certain doubts rush in which seem to con-  
 ‘ tend against these known truths.’ The reader will ob-  
 serve, that all, except the last sentence, is spoken of  
 man as God at first created him; and the energetic ex-  
 pression, *sed cor repugnat*, ‘ the heart resists,’ clearly  
 establishes our sentiments, and shews the need which we  
 have of a “new heart,” in order to “walk in newness  
 “of life.” “Make the tree good, and his fruit good:  
 “for a corrupt tree bringeth forth evil fruit.”

P. xi. l. 17. ‘ *To those who, &c.*’\* Did not our Sa-  
 viour preach ‘the glad tidings of the Gospel?’ And  
 were they not conveyed to his hearers till afterwards?†  
 If John the Baptist, and our Lord and his apostles, and  
 the seventy disciples, during his life on earth, preached  
 the gospel: then most clearly the instances of good things  
 in men, during that period which are afterwards men-  
 tioned, should be ascribed to the grace of the gospel.

P. xi. l. 21. “I am not come,” says Christ, “to  
 “call the righteous, but sinners to repentance:” ‘we  
 ‘ may therefore affirm upon the authority of our blessed  
 ‘ Saviour himself, that there is at least a degree of righ-  
 ‘ teousness in some men.’—If any be righteous in  
 themselves, without Christ; he did not come to call  
 them to be his disciples, or to seek salvation from him.  
 If their own righteousness be sufficient for their justifi-

\* ‘To those who heard the preaching of our Saviour, and to whom the  
 glad tidings of the gospel were afterwards conveyed.’

† Matt. iv. 23. Mark i. 14. Luke iv. 18.

cation, they may be saved without him: yet for this, 'some degree of righteousness' will not suffice: "But "Christ shall profit them nothing," if he do not call them to come unto him and trust in him. The persons spoken of either had previously repented, or they had not: if they had repented, and were then penitent; this was an acknowledgement of their sinfulness and need of mercy; if they had not repented, either they had never sinned, or they remained unpardoned; for it will scarcely be maintained, that impenitent sinners have obtained forgiveness. "God com- "mandeth all men every where to repent:"\* and he who has not repented, and yet "needs no repentance," must have been perfectly holy in heart and life, from his very birth.

P. xii. l. 15. '*By the righteous, &c.*'† Whether Dr. Whitby's comment on the scripture referred to, or that of those 'who wish to reconcile this passage to the 'Calvinistic system,' be preferable, must be left to the decision of the reader. But it may be observed, that many in reality 'need the spiritual Physician,' who think they do not; and therefore despise and neglect him; on the other hand, there are none of the whole fallen race of man, who do not want him. 'I have 'need,' says he, who "was filled with the Holy Ghost "even from his mother's womb;"‡ "I have need to be "baptized of thee, and comest thou to me?"§

\* Acts xvii. 30.

† 'By the righteous, (says Whitby, very justly,) we are not to understand 'those who are only righteous in their own conceits, such as the Pharisees 'were, who justified themselves before men, and trusted in themselves that 'they were righteous, and despised others, in comparison of themselves: for 'such are not whole, but have great need of the spiritual physician: and 'such especially the gospel calleth to repentance.'

‡ Luke i. 15.

§ Matt. iii. 14.

P. xii. l. 25. ‘*Moreover, &c.*’\* Did our Lord then come to call none but such as live in the customary practice of sin? Are others excluded from his salvation? Or, have they no need of it? Are the righteous here described, become righteous without the grace of the gospel? And is their righteousness sufficient for their acceptance with God, without the merits and atonement of Christ? ‘We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working in us, when we have that good will.’† ‘Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God.’‡ ‘Good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgment; yet they are pleasing and acceptable to God in Christ.’§—Were then Job, and Zacharias and Elizabeth, “righteous before God,” by a natural good disposition, or by special grace? His Lordship grants, that ‘our weak and unassisted nature will not allow us to perform,’ an action ‘good in the sight of God.’¶ Zacharias and Elizabeth were righteous before God; therefore “by the

\* ‘Moreover, the word sinners here imports such persons as live in a customary practice of sin, so that the tenor of their lives is wicked, and who are therefore to be called to that repentance which consists in the change of their lives, from the service of sin to holiness, from slavery to Satan to the fear of God; and therefore, by the righteous who need no repentance, we are not to understand those who are entirely free from sin; for so, there is not a just man upon earth, nor any man who is not a sinner; but those who are truly and sincerely righteous, have truly reformed their lives, who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and acceptable in the sight of God; in which sense Job was righteous and eschewed evil; Zacharias and Elizabeth were righteous, walking in all the commandments of the Lord; and Simeon; and so they needed not that repentance which consists in the change of the life from a course of sinning to a living unto God.’

† Art. x.

‡ Art. xiii.

§ Art. xii.

¶ Page 67. Ref.

“ grace of God they were what they were.” It is said of Simeon that “ the Holy Ghost was upon him; and “ the goodness of his character must surely be ascribed “ to special grace; yet he also waited for the consola- “ tion of Israel,” and welcomed the child Jesus, as “ the Salvation of God.”

If the persons spoken of needed not that repentance which other sinners did, it was because they had repented, and were daily repenting; for no impenitent sinner can be “ righteous before God,” whether his sins have been many or few; and “ there is not a just man on “ earth, who doeth good and sinneth not.”\*—But ‘ they ‘ lived before the gospel dispensation.’—Was it then peculiar to Abraham, that he was justified by faith, long before the coming of Christ? Might it not be said of all believers, from the beginning, as well as of him; “ It is of faith, that it might be by grace?” Their light, and comfort, and fruitfulness came from the dawning of the “ Sun of Righteousness,” before he became visible above the horizon.—‘ My good child know this, ‘ that thou art not able to do these things of thyself, nor ‘ to walk in the commandments of God, and to serve ‘ him without his special grace.’† Was the case then different before the coming of Christ? and were men at that time able to ‘ keep the commandments of God, and ‘ to serve him, without his special grace?’

P. xiv. l. 14. ‘ *That on the good, &c.*’† Will his Lordship then maintain, that “ the honest and good

\* Ec. vii. 20.

† Ques. in Cat. before the Lord’s Prayer.

“ That on the good ground,” says Christ, “ are they which in an honest “ and good heart, having heard the word, keep it, and bring forth fruit with “ patience;” ‘ here we have again our Saviour’s authority for saying, that there ‘ is some honesty, some goodness of heart in the human race; and that dif- ‘ ferent men possess these virtuous qualities in different degrees, since of the ‘ seed which fell upon good ground, some brought forth “ an hundred fold, “ some sixty, some thirty.”

“heart,” in which “the word of the kingdom,” the good seed, takes root, and brings forth fruit, is uniformly the effect of ‘some honesty and goodness of heart in ‘the human race?’ And if this be not always the case, what reason is there to suppose it ever is? “A new heart will I give you, and a new spirit will I put within you, “and I will take away the stoney heart out of your flesh, “and will give you a heart of flesh; and I will put my “own Spirit within you, and cause you to walk in my “statutes, and ye shall keep my judgments and do “them.”\* “Do not err, my beloved brethren; every “good gift, and every perfect gift is from above, and “cometh down from the Father of lights.”† “I have “planted, Apollos watered; but God gave the in- “crease.”‡ ‘They be called according to God’s pur- ‘pose by his Spirit working in due season; they through ‘grace obey the calling.’§ ‘O God, from whom all ho- ‘ly desires, all good counsels, and all just works do ‘proceed.’¶ We have ‘our Saviour’s authority for ‘saying,’ that “out of the heart of men proceed evil “thoughts, adulteries, fornications, murders, covetous- “ness, wickedness, deceit, lasciviousness, an evil eye, “blasphemy, pride, foolishness.”|| And also, that “No man can come unto him, except it be given to “him of the Father.”\*\* But where he says, that ‘there ‘is some honesty, some goodness of heart in the human ‘race;’ except as implanted by the grace of God, does not appear.

P. xv. l. 4. ‘To what purpose, &c.’†† If men

\* Ez. xxxvi. 26, 27.

† Jam. i. 16, 17.

‡ 1 Cor. iii. 6.

§ Art. xvii.

¶ 2 Col. Even.

|| Mark vii. 21, 22.

\*\* John. vi. 65.

†† ‘To what purpose would this advice be given, if men had not the power of resisting the wiles of the devil, of supporting the trials of persecution, and of withstanding the temptations of the riches and pleasures of this world, the three causes to which our Saviour ascribes the failure of religious instruction?’

neither have by nature, nor can have by grace, power to comply with the advice given; it would certainly be given in vain. But will his Lordship maintain, that men have, without the grace of God, power to do all those things, which are here mentioned?—‘Because by the weakness of our mortal nature, we can do no good thing without thee, Grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed.’\* The reader may profitably examine the texts referred to below; though it would carry us too far to quote, and particularly consider them.†—It is undoubtedly our duty to comply with every command, exhortation and counsel of scripture: but whether we have by nature, any *moral ability*, or disposition to do this, is precisely the question to be decided.

P. xvi. l. 6. ‘If they do not by their prayers and exertions endeavour to obtain his favour and assistance.’ The duty and necessity of prayer, as well as exertion, are undeniable; but the Lord teaches us to give the honour to him, even for a heart and disposition to pray. “I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication.”‡ “Lord thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear.”§ Nor does our church fail to keep this in our remembrance. ‘Grant that we to whom thou hast given an hearty desire to pray.’¶ ‘As by thy special grace preventing us, thou dost put into our hearts good desires.’||

P. xvi. l. 9. ‘*Our Saviour, &c.*’\*\*\* The persons

\* Col. 1 after Trin. † 2 Cor. xii. 9, 10. Eph. iii. 16, 17. vi. 10—12. Phil. iv. 13. Col. i. 11. 2 Tim. i. 14. 1 Pet. v. 9, 10. 1 John v. 4, 5.  
‡ Zech. xii. 10. § Ps. x. 17. ¶ Col. 3 Sun. after Trin. || Col. East. Sun.

\*\*\* ‘Our Saviour represents the “man travelling into a far country, who called his own servants, and delivered unto them his goods,” as saying,

spoken of in this parable, were all professed servants of Christ: some shewed the sincerity of their professed faith and love, by improving their talents; but the unprofitable servant shewed his insincerity by his sloth, and hard thoughts of his Lord.—“Nothing availeth,—“but faith which worketh by love:”—but “the fruit of the Spirit is love.”\* That, therefore, which distinguished the good servants from the unprofitable servant, was “the fruit of the Spirit;” not of nature, but of grace.

P. xvii. l. 16. ‘*Let it, &c.*’† ‘God’s drawing,’ so far from ‘excluding our consent,’ indeed induces and secures our consent. “Thy people shall be willing “in the day of thy power.”‡

*Note x. The following, &c.*§ To this quotation from Bp. Hooper, the blessed Reformer and Martyr, no sober-minded Calvinist will hesitate to give his full and cordial consent.

‘upon his return, to each of those servants, who by trading had gained other talents besides those which were entrusted to them, “Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord:” ‘Does not this part of the parable shew the power of exertion, and the certainty of reward? Aud does not the casting of the unprofitable servant, who had hidden his talent in the earth, into outer darkness, where shall be weeping and gnashing of teeth, prove, that those who are slothful and inactive, who do not by their own diligence improve the gifts which they receive in this life, will be severely punished in the world to come?’

\* 2 Gal. v. 6. 22, 23.

† ‘Let it however be remembered, in the words of Dr. Doddridge’s note upon this verse, that “the truth is, God’s drawing does not exclude our consent to follow, and our activity in doing it; but it always includes a “divine agency.”

‡ Ps. cx. 3.

§ ‘The following is the comment of Bishop Hooper, one of our Reformers and Martyrs, upon this text;’ “No man cometh unto me, except my Father draw him.” “Many understand these words in a wrong sense, as if God required no more in a reasonable man, than in a dead post, and mark not the words which follow: ‘Every man that heareth and learneth of my Father, cometh unto me.’ “God draweth with his word and the Holy Ghost,

P. xviii. l. 5. ‘*There is not, &c.*’\* The meaning annexed to the word *supernatural* is the only point to be settled in this passage. If it mean *miraculous*, in the common acceptation of the word; the assertion may be admitted: if it signify *compulsory*, so as to exclude free agency and voluntary concurrence, it is certainly true. But *supernatural* properly means what is *above nature*, and to which nature, left to its unassisted powers, could not attain; and, in this sense of the word, we boldly maintain, that no man, in any age or nation, ever believed the gospel with a living and saving faith, working by love, without a supernatural power exerted on his mind. Is there nothing above or beyond man’s fallen nature, in the drawing and teaching of God before mentioned? Is there nothing of this implied, when it is said, “the hand of the Lord was with them, and a great number believed, and was turned to the Lord?”† Or when it is said of Lydia, “Whose heart the Lord opened, that she attended unto the things which were spoken of Paul?”‡ Or in the words of the apostle, “I have planted, Apollos watered; but God gave the increase?”§ Or in those of St. James, “Of his own will begat he us by the word of truth, &c.”

Indeed, every time the apostle thanked God for the success of the gospel in the conversion of his hearers, he evidently ascribed that event to a supernatural power giving efficacy to the word of truth: unless he used this language in the same formal and unmeaning manner, as the Pharisee at the temple said, “God I thank thee that

“but man’s duty is to hear and learn; that is to say, to receive the grace offered, consent to the promise, and not to impugn the God that calleth.”

\* ‘There is not a single passage in the New Testament, which leads us to suppose that any supernatural power was exerted over the minds of ordinary hearers; and therefore we are authorized to attribute their faith to the voluntary exercise of their reason.’

† Acts xi. 21.

‡ Acts xvi. 14

§ 1 Cor. iii. 6.

“I am not as other men are, &c.”\* But let the reader compare with this, the passages referred to.†

When St. Paul says, We “were by nature children of wrath even as others; but God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together;” does this imply nothing supernatural?‡ He had before said, “What is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead:”§ and he, in the passage above quoted, returns to the illustration of the divine power, exerted in his conversion, and in that of the Ephesians. But probably his Lordship only meant, *compulsory*, by *supernatural*; and faith is certainly a voluntary exercise of our rational faculties: yet a power far beyond nature must be employed, to render proud, worldly, ungodly men, willing to use their faculties in this manner.

P. xviii. l. 18. ‘Why should they not be competent, by the use of their natural faculties, to understand, that Jesus was the promised Messiah?’ Because their minds were blinded by prejudices and corrupt passions, “How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?”¶ Indeed, if merely understanding that Jesus was the promised Messiah, were the living and saving faith which the gospel requires; numbers in the days of our Lord, and in every subsequent age have thus believed without special grace.∥ But his Lordship elsewhere repeatedly allows the distinction, between

\* Luke xviii. 11. † Eph. i. 15, 16. 1 Thes. i. 2—5. iii. 9. 2 Thes. i. 3.

‡ Eph. ii. 3—6. § Eph. i. 19, 20. ¶ John v. 44. ∥ John ii. 22—25. vi. 14, 15: 65, 66. xii. 41, 42.

this dead faith, and that living faith which “worketh by love.” The miracles and discourses of our Lord were the *means* used in bringing men to believe in him; but the drawing and teaching of God were in every case the efficacious cause of true faith, as he himself hath expressly testified; “No man can come unto me, except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God, every man therefore who hath heard, and hath learned of the Father, cometh unto me.”—“Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.”\*

P. xx. l. 1. ‘*A sincere, &c.*’† This is the undoubted import of the words of our Lord:‡ but it determines nothing concerning ‘the source of this sincere disposition,’ whether from fallen nature, or from the special grace of God.

P. xx. l. 7. ‘No acuteness of understanding, no depth of learning, no labour of research were requisite, &c.’ ‘A sincere disposition to obey the divine will’ must include a sincere desire of becoming acquainted with it; and how can this be manifested except by the ‘labour of research?’ If a Calvinist had incautiously dropped such a word from his lips or pen: many would have said, that he expected the knowledge of the doctrine, without the labour of searching the scriptures, and diligently using the proper means of obtaining that knowledge; supposing that he should receive it in consequence of a divine decree, by some vision or new revelation, according to the presumptuous hopes of en-

\* John vi. 44, 45. 65.

† ‘A sincere disposition to obey the Divine will was therefore all that was necessary, to enable a person to judge whether the doctrine preached by Christ was the invention of man or a revelation from God.’

‡ John vii. 17.

thusiasts. But we remember, that he who said, "He shall know the doctrine, &c;" said also, "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me:"\* and also the instructions of Solomon: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God; for the Lord giveth wisdom."† We do not expect to know the will, or truth of God, without 'the labour of research;' or without fervent constant prayer to be enabled to understand, believe, and obey the word of God. Thus the Bereans "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so; therefore many of them believed."‡

P. xx. l. 16. 'These men,§ however reluctantly, believed that Jesus was the Messiah, although their faith did not produce a suitable conduct.'—The sufficiency even of our fallen nature, to yield to unanswerable evidence, and reluctantly to believe, without loving or obeying, few Calvinists would deny. But this dead and worthless faith, of which even devils are capable, is distant, *toto cælo*, from the faith of those, "who believe to the saving of their soul."

P. 22, l. 19. 'These new proselytes amounted to three thousand souls, whom St. Luke here represents as by degrees converted, before they received the Holy Ghost.'—His Lordship seems to make a dis-

\* John v. 39.

† Prov. ii. 1—6.

‡ Acts xvii. 11, 12

§ John xii. 42, 43.

inction between the *proseliting*, and the *converting* of this company. They *suddenly* became proselytes, and *by degrees* were converted. But in the history nothing of this kind appears. The apostle says, “Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins.” “Then they that gladly received the word were baptized. And the same day there were added to them, about three thousand souls.”\* Did they then “gladly receive the word, which called them to repentance and faith in Jesus Christ;” and the profession of that faith by being baptized: and were they added to the apostles and primitive believers, before they were converted? Or do any imagine, that Calvinists in general expect more sudden conversions? Averse as our opponents may be to sudden conversions, (and probably they are not more so than many of us are,) it might have been supposed, that on so extraordinary an occasion, it would have been admitted, that these persons were suddenly converted: though it should have been necessary to caution the reader against considering this as a general rule for conversions in ordinary circumstances: and that the events of that memorable day would have been regarded as parallel to the case of the penitent thief on the cross.—They were, however, ‘converted before they received the Holy Ghost:’ But if “no man can say, that Jesus is the Lord, but by the Holy Ghost;”† if the office of the Holy Ghost be to “convince—of sin, of righteousness, and of judgment;”—to “glorify Christ; and to receive of his, and shew them to men;”‡ and if “love, joy, and peace,” be “the fruits of the Spirit:” then they certainly had received the Holy Ghost as “the Spirit of life in Christ Jesus,” on the very day of

\* Acts ii. 38. 41.

† 1 Cor. xii. 3.

‡ John xvi. 7—12.

Pentecost; for “they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”\* At what time they received the Holy Ghost, as enduing them with miraculous powers, and the gift of tongues, it is not said; but surely, the things recorded of them in the close of the second chapter of Acts, shew that they were immediately rendered true believers in Christ.

P. xxiii. l. 4. ‘This miracle and these arguments, by their united force, gradually removed all prejudice.’ Where do we read in the history of *gradually*, and ‘*progressive effect*,’ as afterwards in the same page, in St. Luke’s narrative? If a Calvinist had endeavoured to give such a turn to any passage, which seemed to militate against his doctrines, it would, and indeed justly, have been ascribed to his partial attachment to a peculiar system.

P. xxiii. l. 19. ‘The conversion of these persons also was owing to the exercise of their own natural powers.’ Is it here meant, that ‘*Hic Deus nihil fecit?*’ Must every instance of conversion, recorded in scripture, be expressly noticed as the effect of special grace, in order to prevent the conclusion, that it was wholly from fallen nature, unrenewed, nay, unassisted? But perhaps no more was meant; than that no *coercion* was used; and that the conversion of the Samaritans was effected in entire consistency with the free exercise of their own rational powers.

P. xxiv. l. 9. ‘*Had it, &c.*’† Cornelius was “a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to

\* Acts ii. 42—47.

† ‘Had it been consistent with the plan of divine Providence to communicate such conviction by supernatural influence, the preaching of Peter in the house of Cornelius would have been superfluous and unnecessary.’

“God always.” He was a just man,—“of good report among all the nation of the Jews;” “his prayer was heard, and his alms were had in remembrance in the sight of God.”\* Now will any minister of our established church ascribe all these things to man’s fallen nature, independent of special grace?—‘We have no power of ourselves to do good works, pleasant and acceptable to God, without the grace of God in Christ preventing us that we may have a good will, and working with us, when we have that good will.’† ‘We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our hearts good desires, &c.’‡ The miraculous powers afterwards conferred were evidently distinct from that special grace, by which a gentile had been brought to “fear God and work righteousness,” in so exemplary a manner.

Again, let the argument concerning Peter’s preaching being superfluous and unnecessary, on the supposition, that supernatural influence produced the conviction on the mind of Cornelius and his friends, be fairly considered. The casting down of the walls of Jericho was indisputably the effect of supernatural power; but was all the conduct of Joshua, and of the priests, and of Israel, superfluous ‘and unnecessary?’ If in instances evidently miraculous, the use of appointed means are neither superfluous nor unnecessary; how can they be so, in any case, in which supernatural power is exerted? To use the appointed means, and to expect success from the *opus operatum*, and not from God, is self-dependence; to neglect means, and yet to expect success from God, is enthusiasm and presumption. But to use the means which God has appointed, and to depend on

\* Acts x. 2. 4. 22. 31.

† Art. x.

‡ Col. for East. Sund.

his special grace to render them successful, is evidently the scriptural plan. Mary, the mother of our Lord, expected from him a miraculous interposition, when wine was wanted at the marriage at Cana: but she very properly charged the servants, thus, "Whatsoever he saith unto you, do it;" and they as properly complied. Was this 'superfluous and unnecessary?'

P. xxiv. l. 16. 'Hence it appears, that the faith of the Bereans was the result of the candour, with which they listened to the preaching of the apostle, and of the diligence with which they inquired into the evidences of the gospel.' But does it also appear, that this candour and this diligence were the produce of fallen human nature, without special grace? "Do not err my beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of lights."\*

P. xxiv. l. 26. '*In whom, &c.*'† Was there then no communication of the Holy Spirit to the Ephesians, in order to their believing? Grotius zealously maintained this opinion, but here even his admirer, Bp. Bull, saw reason to differ from him. 'These things, (I may observe by the way,) throw light on the observation, which so wonderfully pleased the learned Grotius, that he seized the opportunity of collecting it from almost every place: namely,—that the Holy Spirit, in the New Testament, is most frequently placed after faith. This observation is true, if it be understood concerning that most copious effusion of conspicuous gifts,

\* Jam. i. 16, 17.

† "In whom (namely in Christ) ye also trusted," after that "ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise:" 'The order to be here noticed is this,—first, the hearing of the word; secondly, belief produced by that hearing; thirdly, the communication of the Spirit in consequence of that belief.'

‘ which was peculiar to the primitive church; or even  
 ‘ concerning that fuller measure of the Spirit, which by,  
 ‘ and after, faith formed by love, believers even now re-  
 ‘ ceive. In the mean time, it is certain that some spe-  
 ‘ cial operation of the divine Spirit always precedes ef-  
 ‘ ficacious faith. Nor do I believe, that the intention  
 ‘ of that great man was different; though in some places  
 ‘ his words may seem to have been too crudely con-  
 ‘ ceived.’ (*Bp. Bull.*) *Translation*, (*Harmonia Aposto-  
 tolica*, c. xi. § 9.)—“ No man can say that Jesus is the  
 “ Lord, but by the Holy Ghost.”\* It appears that his  
 Lordship, as well as many other learned men, supposes  
 “ the seal of the Spirit,” to signify miraculous gifts,  
 such as were conferred on Cornelius and his friends:  
 but an impartial and careful examination of the subject  
 must lead to a contrary conclusion. “ Ye were sealed  
 “ with that Holy Spirit of promise, which is the earnest  
 “ of our inheritance, until the redemption of the pur-  
 “ chased possession, unto the praise of his glory.”†  
 But how could miraculous gifts be the earnest and  
 pledge of the eternal inheritance? “ Many will say to  
 “ me in that day, Lord, Lord, have we not prophesied  
 “ in thy name; and in thy name have cast out devils; and  
 “ in thy name done many wonderful works? And then  
 “ will I profess unto them, I never knew you; depart  
 “ from me ye that work iniquity.”‡—“ Though I speak  
 “ with the tongues of men and of angels, and have not  
 “ charity, (*αγαπη, love*,) I am become as sounding  
 “ brass, or a tinkling cymbal: and though I have the  
 “ gift of prophesy, and understand all mysteries, and  
 “ all knowledge; and though I have all faith, so that  
 “ I could remove mountains, and have not charity, I am  
 “ nothing.”§ For nothing “ availeth, but faith which

\* 1 Cor. xii. 5.

† Eph. i. 13, 14.

‡ Matt. vii. 22, 23

§ 1 Cor. xiii. 1, 2.

“worketh by love.”\* Men of the character described in these texts, could have no earnest of the inheritance. They were at the time, when they wrought miracles and prophesied, “workers of iniquity;” so that the Saviour “never knew them.” An *earnest* is something given in hand as a pledge and security for the performance of a promise, or the fulfilment of a bargain:† but miraculous gifts in no degree secure the promised inheritance to the possessor. Again, the apostle says, “Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption.”‡ But how can they be “sealed to the day of redemption,” who are at the very time the children of the devil, and heirs of hell?§ —“Now he who establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts.”¶ Establishment in Christ, the anointing,|| the “seal, the earnest of the Spirit in the heart,” (the seat of the affections,) all combine to shew, that “things which accompany salvation”\*\* are intended. But miraculous powers do not, and never did, uniformly accompany salvation; for immense multitudes have been and will be saved, who in this sense, ‘received not the Holy Ghost;’ and many who had thus received it were not saved. Indeed this opinion implies, that none ever had “the seal and earnest of the Spirit;” but a part of the primitive christians: and if there be no other ‘communication of the Spirit;’ and yet, “If any man have not the Spirit of Christ, he is none of his;”†† the case of all professed christians in all subsequent ages has been hopeless; all

\* Gal. v. 6. † Gen. xxxviii. 17. *Septuagint.* Ἀρραβὼν a voce *Guarab* (Heb.) quod *spondere* significat.—Est autem *Arabo* pars pretii data in antecessum, ut de toto pretio scuturo fides fiat. (*Got. in Leigh.*)

‡ Eph. iv. 30. § 1 John iii. 8—10. ¶ 2 Cor. i. 21, 22. || 1 John ii. 19, 20.

\*\* Heb. vi. 9. †† Rom. viii. 9.

expectation, at present, of “receiving the Holy Ghost,” must be enthusiastical and presumptuous; and all the worship of our established church marked with the same stain.

Our Lord said to his disciples: “If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive; because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.”\* Hence we learn, that the Holy Spirit dwelt with the apostles before the day of Pentecost, and yet he was not given to them as “a Comforter, to abide with them for ever.” As “the Spirit of life,” of illumination, and conviction, as drawing them to believe in Christ and love him; and in no small measure, enabling them to work miracles, he dwelt with them: but not as their abiding Comforter, their animating Counsellor, and Advocate. Love is the fruit of the Spirit; yet love of Christ, and its effects in influencing them to keep his commandments, must precede their receiving him as a Comforter. The Spirit, as enabling them to work miracles, did not “abide with them for ever; but only till death:† but the Comforter would be “in them a fountain of water springing up into everlasting life.”‡ Hence it may be inferred, that the preventing grace of the Holy Spirit, as convincing men of sin; in softening, humbling, and changing the heart; in disposing and enabling them to repent and believe in Christ; to “love him and keep his commandments,” prepares the way for his further influences, as an unfailing Source of consolation, the Earnest, the Seal, and the First fruits of the eternal inheritance, the Spirit of adoption, witnessing with their

\* John xiv. 15—17. † 1 Cor. xiii. 8. ‡ Comp. John iv. 14. with vii. 37.

spirits, that they are the children and heirs of God;\* that in order to obtain this inestimable blessing, they must shew their love to Christ by keeping his commandments;† that by any evil tempers or misconduct, even they who are thus sealed, “grieve the Holy Spirit,” and interrupt his consolations; till like David in deep repentance, they earnestly pray, “Cast me not away from thy presence, take not thy Holy Spirit from me; restore unto me the joy of thy salvation, and uphold me with thy free Spirit.‡”

P. xxv. last line. ‘The Spirit was never communicated to those who refused to believe.’ Professed faith in Christ generally preceded the communication of miraculous powers; yet many who received these, though they did not ‘refuse to believe;’ yet did ‘not believe to the saving of the soul;’ having only a dead and temporary faith; “not that which worketh by love.” I say *generally*, for the case of Cornelius and his friends was an exception to this rule.§

P. xxvi. l. 7. ‘*Might become, &c.*’¶ This no Calvinist denies: but what is such a faith, but the dead faith described by St. James, of which even the devils are capable? If then the devils can thus believe, the most impious and wicked of the human race are capable of doing the same. We only maintain, that living, saving “faith, which worketh by love,” and “overcometh the world,” and ‘may be as evidently known,’ by good works, ‘as a tree is discerned by its fruit,’ cannot be

\* Rom. iii. 15—17. Gal. iv. 6. † John xiv. 22—25. ‡ Ps. li. 11, 12.

§ See the translated quotation from Bp. Bull in the preceding remark.

¶ ‘Might become, without any supernatural aid, believers in the divine mission of Christ; yet it is material to observe, that this belief was not always followed by steady perseverance, or even accompanied by just sentiments and right principles, while the belief itself remained. Our Saviour, in his parable of the sower, already referred to, speaks of those, “who for a while believe, and in time of temptation fall away.”’

exercised by fallen man, without a supernatural influence. Concerning any other faith, we have no controversy with any man. They, who for a while believed, and “in time of temptation fell away,” “had no root “in themselves.” They were never “rooted and “grounded in love;” they never shewed, “the work “of faith and labour of love, and patience of hope in “our Lord Jesus Christ.”\*

P. xxvii. l. 5. ‘*The truth is, &c.*’† If the converts were so ‘persuaded that Jesus was the Messiah,’ as to believe in him with a true and living faith; they immediately became ‘faithful disciples of Christ;’ though they had still much to learn. They had entered his school in order to further proficiency. *Ingrederere ut proficias.* “Go make disciples” (Μαθητευσατε) “of all “nations, baptizing them in the name of the Father, and “of the Son, and of the Holy Ghost. Teaching” (Διδασκουντες) “them to observe all things whatsoever I “have commanded you.‡” They must first bring men to become Christians by general instruction, and then teach them more particularly what Christianity required of them. But a dead faith could only make hypocrites, not disciples; neither would it prepare the mind or heart for subsequent instruction.

P. xxvii. l. 13. ‘*The change, &c.*’§ If men, called

\* Mark iv. 16, 17. Eph. iii. 17. 1 Thes. i. 3.

† ‘The truth is, that after the converts were persuaded that Jesus was the Messiah, many errors were to be renounced, many sins were to be abandoned, many lusts were to be mortified, many impurities were to be corrected, many duties were to be performed, many virtues were to be cultivated, before they could have any claim to the character of faithful disciples of Christ.’

‡ Matt. xxviii. 19, 20.

§ ‘The change in the minds, and hearts, and conduct, of those who received the Gospel as “the power of God unto salvation,” was so great, that “in the strong figurative language of scripture, true believers, who, having “been brought up in the vices and follies of heathenism, had embraced Chris-

Christians and baptized in infancy, live as heathens, in ungodliness and unrighteousness; yet at length repent, believe, and obey the gospel; if “the grace of God, which bringeth salvation, teach them, that, denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world:”\* is not the strong language of scripture equally applicable to them also? ‘Those who call themselves Christians, merely because they happen to be born in a Christian country, but attend neither to the doctrines nor to the duties of the gospel; seem to differ but little with respect to the point under consideration, from those to whom the gospel was first preached. The process in both is nearly the same.’† And surely the Jews, who before had “with wicked hands crucified the Lord of glory;” and Saul the blasphemer and persecutor; when they became humble, zealous, loving, holy believers, were as much “new creatures,” as any Gentile convert could be. “If any man be in Christ he is a new creature.”‡

P. xxviii. l. 5. ‘*Let it not, &c.*’§ Calvinists in general, so far from thinking thus, do not so much as allow that the business is effectually begun, unless some-

‘tianity at a mature age, were said to “walk in newness of life,” ‘to become “new creatures;” ‘to “put off the old man with his deeds, and to put on the new man after the image of him that created him:” ‘to “put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which after God is created in righteousness and true holiness.”

\* Tit. ii. 11, 12.

† Refut. 59.

‡ Cor. v. 17.

§ ‘Let it not then be supposed that the business of religion was completed, that eternal happiness was secured, the instant the understanding became convinced that Christ was “a Teacher come from God,” “that Prophet that should come into the world,” ‘Not only much remained to be done, but that which infinitely exceeded the natural powers of men, weakened and corrupted as they were by the fall of Adam, and by long and inveterate habits of vice and wickedness.’

thing father than is here stated, be done. No information in the understanding, however correct and full; no conviction in the conscience, however strong, if not attended, or followed, by “faith which worketh by love,” is so much as a beginning of that “good work, which he who hath begun, will perform until the day of Christ.”\* “With the heart man believeth unto righteousness.”† The truth must be *received*, as well as assented to; received as *good*, as well as acknowledged to be *true*; received with the full consent of the will, and the desire and choice of the heart. Even when this is the case, ‘the business of religion is not completed,’ though it is effectually begun. We do indeed maintain, that he who thus believes in Christ, “hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”‡ We, however, decidedly hold, that in order to obtain, and habitually possess an inward assurance of being in this happy state; to evidence the sincerity of our faith and love; to grow more and more meet for heaven; to enjoy the delightful earnest of our inheritance; to glorify God; to “adorn the doctrine of God our Saviour in all things,” and to do “good to all men,” as we have opportunity: ‘not only much remaineth to be done, but that which infinitely exceeds the natural powers’ of fallen man. And here we are happy to find, that his Lordship coincides with us in sentiment. We would therefore continually exhort those who have believed, “Giving all diligence, to add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, char-

\* Phil. i. 6.    † Rom. x. 10.    ‡ John v. 24.

“ity.”\* We would say to them, “Whereunto ye have attained, walk by the same rule:” we would urge them to “press forward;” “to abound more and more:” “to be stedfast; unmoveable, always abounding in the work of the Lord; forasmuch as we know, that our labour is not in vain in the Lord.”†

P. xxviii. l. 15. ‘As many, &c.’‡ The word rendered power,§ is not δυναμιν, but ἐξουσίαν.¶—1. *Licentia*. 2. *Auctoritas*. 3. *Potestas, jus*. 4. *Magistratus, facultas, ab ἐξουσίαι licet (Hederic)*—*Licentia, licence, permission*. (*Ainsworth*.) Though frequently rendered *power*, in the New Testament, it far more frequently signifies *authority*; as, if needful, might easily be shown. Many have explained the word, in the text under consideration, to mean *privilege*; but *jus*, or, *right*, (for a gift, confers a right to the thing given, however freely,) seems to be its proper import. It cannot, however, I think, with deference to more competent judges, signify a *physical power*, enabling the man to perform some action, of which he before was incapable: (for by what act of their own, subsequent to believing, do men become the sons of God?) but a right to the adoption, which may be pleaded at the throne of grace. “Ye are all the children of God by faith in Jesus Christ,” and not by any subsequent act or course of action. “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.”|| ‘Wherefore they, which be endued with so excellent a benefit of God, be called according to God’s purpose,

\* 2 Pet. i. 5—10. † 1 Cor. xv. 58. Phil. iii. 14—16. 1 Thes. iv. 1, 2.

‡ ‘As many as received him, to them gave he power to become “the sons of God, even to them that believe on his name:” ‘bare belief therefore in Christ did not make them “the sons of God,”—‘this was to be the effect of power from on high’ ‘given subsequent to belief.’

§ John i. 12. ¶ Matt. xxviii. 18, Rom. xiii. 1. 1 Cor. ix. 4. 6. 12. 18. xi. 10. Eph. i. 21 *Gr.* || Gal. iii. 26. iv. 6

‘ by his Spirit working in due season; they through  
 ‘ grace obey the calling; they be justified freely; they  
 ‘ be made the sons of God by adoption; they be made  
 ‘ like the image of his only begotten Son Jesus Christ;  
 ‘ they walk religiously in good works.’\* The order and  
 arrangement, in this passage, of the several particulars,  
 require peculiar notice.

The text under consideration gives us, likewise, the  
 right view of saving faith. They who believe in Christ,  
 “ receive him as their Prophet, Priest and King;” they  
 thus become partakers of Christ,† “ Of him are they in  
 “ Christ Jesus, who of God is made unto them, Wis-  
 “ dom, Righteousness, Sanctification, and Redemp-  
 “ tion.”‡ For “ This is the record that God hath given  
 “ unto us eternal life, and this life is in his Son: he that  
 “ hath the Son hath life; and he that hath not the Son of  
 “ God, hath not life.”§ They become “ all one in  
 Christ Jesus,” and so “ the children of God.”¶

P. xxix. l. 13. “ *Repent, &c.*”|| The apostle’s  
 exhortation intimates nothing like the lines which fol-  
 low, not as a comment, but as if spoken by Peter, and  
 which are an evident addition to the word of God. The  
 persons addressed were not called believers; but they  
 were exhorted “ to repent and be baptized,” (as pro-  
 fessing faith in Christ,) “ for the remission of sins, and  
 “ thus receive the gift of the Holy Ghost.” Did they  
 at all believe in Christ, before they repented of having

\* Art. xvii † Heb. iii. 14. ‡ 1 Cor. i. 30. § 1 John v. 11, 12.  
 ¶ Gal. iii. 26—28. || Acts ii. 38.

|| “ Repent, and be baptized every one of you in the name of Jesus Christ,  
 “ for the remission of sins, and ye shall receive the gift of the Holy Ghost;”  
 ‘ without which, your present belief cannot be improved into that true and  
 ‘ lively faith which is essential to salvation. The rite of baptism was or-  
 ‘ dained by Christ himself; and its twofold office is here described by his  
 ‘ apostle, namely, that it washes away the guilt of former sins, and imparts  
 the Holy Ghost to those who shall previously have repented and believed.’

crucified him? And would baptism of itself improve such an impenitent faith into that ‘true and lively faith which is essential to salvation;’\* Does baptism itself wash away the guilt of sins? Is this “the Fountain “opened for sin and for uncleanness?”† Ananias indeed said to Saul, “Arise and be baptized, and wash away “thy sins, calling on the name of the Lord:”‡ but surely his sins were washed away, not in the baptismal water, but by the blood of Christ the Lord, through faith in his name, which he professed in baptism, and in answer to his prayer. “The blood of Jesus Christ cleanseth us from “all sin.”§ “Unto him that loved us, and washed us “from our sins in his own blood.”¶ “These—have “washed their robes, and made them white in the blood “of the Lamb.”|| To ascribe that to the *opus operatum* of baptism, which is so expressly in scripture ascribed to the blood of Christ, is in fact to return to the ceremonies of the Mosaick law, “which stood only in “meats and drinks, and divers baptisms:” (βαπτισμοις:) whereas “the blood of Christ, who through the eternal “Spirit offered himself without spot to God, purges the “conscience from dead works to serve the living “God.”\*\* Baptism, as ‘the outward and visible sign ‘of an inward and spiritual grace,’ namely ‘a death unto ‘sin, and a new birth unto righteousness,’†† may with some propriety be called “the laver of regeneration:” but it can in no sense be ‘the laver of atonement,’ in which we may ‘wash away the guilt of sin.’ “This is “he that came by water and blood; not by water only, “but by water and blood:”‡‡ but of “the blood,” and faith in the blood of Christ, the Lord’s supper is the outward ‘and visible sign.’ ‘Baptism—is a sign of

\* Remarks on p. 22. Refut. † Zecl. xiii. 1. ‡ Acts xxii 16.  
 § Rom. x. 9—14. ¶ 1 John i. 7. || Rev. i. 5. vii. 14. \*\* Heb.  
 i. 10—14. †† Ch. Catechism. ‡‡ 1 John v. 6.

‘regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the church: the promises of the forgiveness of sins, and of our adoption to be the sons of God, are visibly signed and sealed.’\* Whether baptism imparts the Holy Ghost or not, will be considered in the remarks on the next chapter.

P. xxix. l. 24. ‘*It had been foretold, &c.*† John Baptist said, “I indeed baptize you with water unto repentance: but he that cometh after me—shall baptize you with the Holy Ghost and with fire.”‡ The baptism with water is here expressly distinguished from the baptism “with the Holy Ghost and with fire:” and, however the water of baptism may convey the supernatural ‘assistance of the Holy Spirit,’ it cannot surely be “baptizing with fire.” The words certainly imply something, which Christ could or would do; but which John could not. “John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.”§ The promise was here made by our Lord to the apostles, a promise, that they themselves should be “baptized with the Holy Ghost;” not that they should baptize others with the Holy Ghost, which they were no more able to do, than John Baptist had been; however Christ might accompany the baptism with water, as administered by them, with the baptism of the Holy Ghost. The outward sign man may impart; but God alone can give the thing signified. It is never said that the apostles, or that any man except

\* Art. xxvii.

† It had been foretold by John the Baptist, that Christ ‘should baptize with the Holy Ghost, meaning that the baptism instituted by Christ, and administered by his apostles and their successors, should convey the supernatural assistance of the Spirit of God.’

‡ Matt. iii. 11. Mark i. 8.

§ Acts. i. 5.

Jesus Christ “baptized with the Holy Ghost;” though the laying on of the apostles’ hands with prayer, was the general sign of the Lord’s conferring the miraculous gifts of the Holy Spirit on those who had been baptized.—I say *general*; because the Holy Spirit was thus poured out on Cornelius and his friends, before baptism, and without the laying on of the apostles’ hands.\* No doubt, in one sense Christ baptizes all his true disciples with the Holy Ghost: “By one Spirit we are all “baptized into one body.”† It was of this baptism, that John said to our Lord, “I have need to be baptized “of thee.”‡ John did not need to be baptized “with “water,” by the apostles or ministers of Christ; nor even by the Saviour himself. He lived and died before baptism, “in the name of the Father, and of the Son, “and of the Holy Ghost,” was instituted: but, as born in sin, he needed to be “washed and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit “of our God;”§ as our Lord said unto Peter, “If I “wash thee not, thou hast no part in me.”¶ The application, however, of John Baptist’s words by our Lord, when about to ascend into heaven, to his apostles and disciples, is restricted by the words “not many days “hence,” to the pouring out of the Holy Spirit upon them on the day of Pentecost:|| not merely by enduing them more abundantly than before, with miraculous powers, and conferring on them the gift of tongues; but by purifying their minds and hearts from all ambitious and secular thoughts and desires; and by elevating their desires and affections to every thing holy, sublime and divine; as by *fire*, which changes into its own nature whatever is capable of that change, and consumes whatever is not capable of it.

\* Acts x. 44—48.      † 1 Cor. xii. 13.      ‡ Matt. vii. 14.      § 1 Cor vi. 11.  
 ¶ John xiii. 8.      || Acts ii. 2—4.

P. xxx. l. 3. ‘*This communication, &c.*’\* Whence then come the ‘holy desires, the good counsels, and ‘the just works’ of those who repent and believe before they are baptized? Admitting in this place, that baptism is regeneration, or, that regeneration uniformly accompanies baptism when rightly administered: yet, as according to his Lordship’s subsequent statement, the grace of baptism may be lost by sin; such professed christians as have lost it, perhaps at an early period in life, do not ‘possess the invaluable blessing of preventing grace:’ and if it be not restored in some other way, subsequent to baptism, they must for ever remain destitute of it.

P. xxx. l. 11. ‘It (the Holy Spirit) tells us what ‘we ought to do, not with the erroneous judgment of ‘man, but with the infallible truth of God.’ Either the holy scriptures tells us the same; and so according to this there is no distinction between the word of truth and the Spirit of truth: or some suggestion, whisper, or impression, distinguishable from the operations of our own minds, seems implied in the words; and indeed more strongly, than in most things found in the writings of Calvinists, who are, without distinction, condemned as Enthusiasts. The word of God sufficiently ‘tells us ‘what we ought to do:’ and if the Holy Spirit do nothing more than this, we are no nearer salvation, than before; unless it be more difficult to tell men their duty, than to induce and enable them to perform it; but this is contrary to universal observation and experience.

P. xxx. l. 13. ‘Nay more, it affords us actual sup-

\* ‘This communication being made at baptism, at the time of admission ‘into the gospel covenant, every Christian must possess the invaluable blessing of preventing grace, which, without extinguishing the evil propensities of our nature, inspires holy desires, suggests good counsels, and excites to just works.’

‘port in the discharge of our duty, by strengthening our feeble nature, and invigorating our virtuous resolutions.’ This indeed is something more than ‘telling us what we ought to do:’ but the grand *desideratum*, a *willing mind*, is not provided for. Unless it be true, in fact, that all baptized persons are inspired with holy desires, inclinations and counsels, and an efficacious excitement to good works; the whole must come far short of what our case requires, as far as baptism is concerned.

Note from Barrow, ‘*To all persons, &c.*’\* If this were indeed the case, surely we should witness more of the happy effects in children, and young persons, brought up under religious instructions. But what impartial observer does not know, that baptized children, from the first dawn of reason, are as self-willed, wayward, passionate, rebellious against authority, as envious, contentious, prone to deceit, and unteachable in respect of what is truly good, as other children are?

P. xxx. l. 18. ‘*If we make, &c.*’† ‘Being by nature born in sin, and children of wrath, we are hereby made the children of grace.’‡ According to this, either ‘the outward and visible sign,’ in baptism, or ‘the inward and spiritual grace,’ or both combined,

\* “To all persons by the Holy mystery of baptism duly initiated to Christianity, or admitted into the communion of Christ’s body, the grace of God’s Holy Spirit certainly is bestowed, enabling them to perform the conditions of piety and virtue then undertaken by them; enlightening their minds, rectifying their wills, purifying their affections, directing and assisting them in their practice; the which holy gift (if not abused, ill-treated, driven away, or quenched by their ill behaviour) will perpetually be continued, improved, and increased to them.”

† ‘If we make a right use of baptismal grace, it is increased; and by repeated additions, in consequence of right use, it carries forward the human soul from one degree of religious proficiency to another, till it qualifies us to be “heirs of God,” “and joint heirs with Christ.”

‡ Catechism.

makes the baptized person a child of grace: and if baptism is regeneration, or uniformly attended by it; then all who are rightly baptized, become *at the time* ‘children of grace,’ that is, children of God. Yet the passage under consideration, states men’s being qualified to be, “heirs of God, and joint heirs of Christ,” (for so all the children of God are,) as a distant thing, distinct both from the outward sign, and the inward grace of baptism, and the result of ‘making a right use of baptismal grace.’ No doubt it is our bounden duty, to make a right use of every ‘means of grace,’ and of every inward good desire, counsel or suggestion: and except we do this, we are not authorized to expect the blessings of adoption, and the spirit of adoption; but if we depend on our own strength and resolutions, and ‘trust in our own hearts;’\* instead of “trusting in the Lord with all our hearts;” our confidence will surely be put to shame, as Peter’s was. Baptismal grace will be more fully considered, in the remarks on the next chapter; but it may here be noted; that, whatever it be, it must either be made a proper use of from the first dawn of *râson*, or it will speedily be lost; and in how few instances, the former is the case, needs not to be repeated. “Even a child may be known by his doing, whether his work be pure, and whether it be right.”†

P. xxxii. l. 7. ‘It rests with ourselves, whether we will obey its suggestions,’ that is, those of the Holy Spirit. No man obeys the suggestions of the Spirit, against his will; and certainly they may be withstood or quenched: but a question here comes in our way, How is it that all men do not finally and fatally resist the Holy Spirit; seeing all are by nature alike depraved? To this

\* Prov. xviii. 26.

† Prov. xx. 11

question, the apostle suggests an answer, when he says, We “were by nature the children of wrath even as  
 “others; but God, who is rich in mercy, for his great  
 “love wherewith he loved us; even when we were dead  
 “in sin, hath quickened us together with Christ: by  
 “grace are ye saved:”\* and with this the liturgy and  
 articles of our church coincide. ‘As by thy special  
 ‘grace preventing us, thou dost put into our hearts  
 ‘good desires: so by thy continual help we may bring  
 ‘the same to good effect.’† ‘Wherefore they which  
 ‘be endued with so excellent a benefit of God, be called  
 ‘according to God’s purpose, by his Spirit working in  
 ‘due season; they through grace obey the calling.’‡  
 The language however of the passage under considera-  
 tion, implies that the influence of the Holy Spirit which  
 is spoken of, is merely a *suggestion* to the mind, re-  
 minding, or informing us of something forgotten or un-  
 known, without any direct efficacious operation on the  
 will and affections: and a quotation from Dr. Jortin,  
 which follows, confirms the same opinion: but this is  
 widely different from “God’s working in us to will and  
 “to do:”§ and putting into our hearts *good desires*; as  
 it will ere long be more fully shown.

P. xxxii. l. 9. ‘Even St. Paul allowed the possi-  
 ‘bility of his having received the grace of God in vain.’  
 That there is a sense, in which men may “receive the  
 “grace of God in vain” cannot be denied: but in the  
 passage referred to,¶ it is evident, that the apostle is not  
 speaking concerning the grace of God given to him,  
 being in vain, as to his own salvation; but as to the la-  
 bours, and self denials, and success of his ministry:  
 “I laboured more abundantly than they all; yet not I,  
 “but the grace of God which was with me.” When

\* Eph. ii. 5—5. † Col. East. Sunday. ‡ Art. xvii. § Phil. ii. 13.

¶ 1 Cor. xv. 10.

he says in another place, “ We then, as workers together with God, beseech you also, that ye receive not the grace of God in vain;”\* he certainly referred to the amazing love of God spoken of in the preceding chapter; especially, in making “ Him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him;” and in condescending to “ beseech us to be reconciled unto God.”† He did not at all refer to the grace of baptism, or even to any internal influence, or suggestions of the Holy Spirit. And let it here be noted that *suggestions* is no scriptural term: and many even among Calvinists, regard it rather with a suspicious eye, as leaning towards enthusiasm; when they meet with it in the writings of their brethren. For certainly, it does not much differ from *impressions, whispers, revelations, &c.*

P. xxxii. l. 21. ‘ The whole analogy of nature shows, that we are not to expect any benefits, without making use of the appointed means for obtaining or enjoying them.’—This quotation from Bp. Butler, is entirely coincident with what has been before stated.‡ Our duty, and the way in which every blessing is to be expected, are accurately stated. But the rich mercy of God, who has often been found “ of them who sought him not,”§ may ‘ prevent us with the blessings of his goodness,’ and both far exceed what we have a right to expect, and anticipate our very desires. ‘ Almighty and everlasting God, who art always more ready to hear than we to pray, and to give more than either we desire or deserve.’¶

P. xxxii. l. 24. ‘ *The terms, &c.*’|| Certainly the

\* 2 Cor. vi. 1. † 2 Cor. v. 18—21. ‡ See remarks on p. xxiv. l. 9  
§ Rom. x. 20. ¶ Col. 12 Sun. after Trinity.

|| ‘ The terms of scripture represent the Spirit of God, as an assisting, not forcing power, as not suspending our own powers, but enabling them; as

Holy Spirit neither ‘forces us, nor suspends our own powers:’ but there is an influence often mentioned in the scripture, and in our liturgy, which is here entirely overlooked, viz. that of *inclining the heart*, and “working in us to will.” “The Lord our God be with us, as he was with our fathers;—that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments.”\* “Incline my heart unto thy testimonies, and not unto covetousness.” “Incline not my heart to any evil thing.”† To the same import are the promises of a new heart, and the prayers grounded on them:‡ as well as what is spoken of the Lord’s “preparing the heart.”§ ‘O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise.’¶ ‘Stir up, we beseech thee, O Lord, the wills of thy faithful people.’|| ‘Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit.’\*\* After each of the commandments has been read by the minister, the people are taught to pray ‘Lord have mercy upon us, and incline our hearts to keep this law:’ and after the tenth, ‘Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.’†† It is thus, that “the grace of God,” as distinct from his word of precept, counsel and encouraging exhortation, inwardly and efficaciously

‘imparting strength and faculty for our religious work, if we will use them; but whether we will use them or not, still depending upon ourselves.’

\* 1 Kings viii. 57, 58. † Ps. cxix. 35 cxli. 4. ‡ Ps. li. 10. Jer. xxiv. 7. xxxii. 39, 40. Ez. vi. 19. xxxvi. 26. § 1 Chr. xxix. 18. Ps. x. 17. Prov. xvi. 1. ¶ Col. 4 Sund. after Easter. || Col. 25 Sun. after Trin.

\*\* Col. communion service, &c. See also prayer for the King. Morning and evening. ‘Replenish him with the grace of thy Holy Spirit that he may always incline to thy will’

†† Jer. xxxi. 33 Heb. viii. 10

“ teaches us, that, denying ungodliness and worldly  
 “ lusts: we should live soberly, righteously, and godly  
 “ in this present world.”\* Were it possible to im-  
 plant the love of honesty in the heart of a thief, and to  
 “ incline his heart” to obey the salutary laws of the land,  
 it would produce an entire change in his character and  
 conduct, without either forcing him, or suspending his  
 own powers; and more effectually teach him to live  
 justly, than any laws, penalties, threats, promises, per-  
 suasions, or exhortations could do. This however,  
 “ is impossible with man, but with God all things are  
 “ possible;”† and he has promised to do it, and is con-  
 tinually performing that promise. “ Thy people shall  
 “ be willing in the day of thy power.”‡ ‘ The grace  
 ‘ of God by Christ preventing us, that we may have a  
 ‘ good will, and working with us when we have that  
 ‘ good will.’§

P. xxxiii. l. 9. ‘ *To walk, &c.*’¶ This is a brief  
 and just statement of the subject; only it may be ob-  
 served, that pride, ambition, envy, and malice, are as  
 much *selfishness*, as avarice or dishonesty. ‘ The good  
 ‘ motions of the Spirit’ excite men to repentance, and  
 faith in Christ, as well as to other acts of holy obe-  
 dience. ‘ An act’ must be *voluntary*; else the man,  
 who seems to *act*, is really *passive*; as those unhappy  
 persons are, whose limbs are involuntarily moved in  
 some kinds of disease.

P. xxxiii. l. 14. ‘ *All the, &c.*’|| I suppose the

\* Tit. ii. 11, 12. † Matt. xix. 26. ‡ Ps. cx. 3. § Art. x.

¶ ‘ To walk after the flesh, is to follow wherever the impulses of sensuality  
 ‘ and selfishness lead us, which is a voluntary act. To walk after the Spirit,  
 ‘ is steadily and resolutely to obey good motions within us, whatever they  
 ‘ cost us; which is also a voluntary act.

|| ‘ All the language of this remarkable chapter (Rom. viii.) proceeds in the  
 ‘ same strain; namely, that after the Spirit of God is given, it remains and  
 ‘ rests with ourselves whether we avail ourselves of it or not. If ye through

eighth of Romans, and not the seventh is intended: but there is nothing in either chapter, stating, that ‘ after the Spirit of God is given, it remains and rests with ourselves, whether we avail ourselves of it or no.’ St. Paul is not speaking of the Spirit of God being first given to sinners; but distinguishing between those who “ walked after the Spirit,” and those who “ walked after the flesh;” those who had the Spirit, and those who had not. “ Ye are not in the flesh but in the spirit, “ if so be the Spirit of God dwell in you: now if any man have not the Spirit of Christ he is none of his.”\* If men lived and walked after the flesh, it was because “ they had not the Spirit of Christ, and were none of his.” “ But if through the Spirit,” depending on him to teach, incline and enable them, and praying for these blessings, “ they mortified the deeds of the body,” they were Christ’s, had his Spirit dwelling in them, and would live by him.—Certainly “ mortifying the deeds of the body,” must be *our* act, if done at all, and so is every act of obedience: but then it is done, ‘ by the special grace of God putting into our minds good desires, and ‘ by his continual help,’ enabling us ‘ to bring them to good effect.’† For when “ we work out our own salvation with fear and trembling; it is God that worketh in us both to will and to do of his good pleasure.”‡ “ Now the God of peace—make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ.”§ “ The grace of Christ—doth take away the stony heart,

‘ the Spirit do mortify the deeds of the flesh, ye shall live. It is through the Spirit that we are enabled to mortify the deeds of the flesh. But still, whether we mortify them or not, is our act, because it is made a subject of precept and exhortation so to do.’

\* Rom. viii. 9. 11. † Col. for Easter Sun. ‡ Phil. ii. 12, 13.

Ενεργων εν ημιν και το θελον και το ενεργων, “ working effectually in us, both to will and to work effectually.” The same verb is used in both clauses.

§ Heb. xiii. 20, 21.

‘ and giveth an heart of flesh: and although those, that  
 ‘ have no will to do good things, he maketh them to will;  
 ‘ and those that would do evil things, he maketh them  
 ‘ not to will the same: yet nevertheless, he enforceth not  
 ‘ the will; and therefore no man when he sinneth, can  
 ‘ excuse himself as not worthy to be blamed, or con-  
 ‘ demned, by alleging that he sinned unwillingly, or by  
 ‘ compulsion.’\*—“ Seeing ye have purified your souls,  
 “ in obeying the truth, through the Spirit, unto unfeign-  
 “ ed love of the brethren.”† “ Whereunto I also labour,  
 “ striving according to his working, which worketh in  
 “ me mightily.”‡

P. xxxiii. l. 24. ‘ *Health, &c.*’§ Health and strength, with very many other things, are gifts of God, or talents committed to our stewardship, of which a good or a bad use may be made. Depraved nature disposes us to make a bad use of them, to waste or to bury them: but special grace teaches, inclines, and enables the possessor to improve them to the glory of God, the benefit of mankind, and eventually to his own abundant advantage. The strivings of the Spirit, producing convictions and transient effects, are in some respects of the same nature. Even the gift of prophesy and miracles might be improved or perverted; but “ the sanctification  
 “ of the Spirit unto obedience,” or ‘ special grace,’ is wholly of another nature; and as far as it is vouchsafed,

\* Tenth Article, of the 42 Articles of Edw. VI. p. 331. vol. ii. ‘ The fathers of the English church;’ a very useful work, to which further references will be made.’

† 1 Peter i. 22.

‡ Col. i. 29.

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§ ‘ Health is God’s gift; but what use we will make of it, is our choice. Bodily strength is God’s gift; but of what advantage it shall be to us, depends upon ourselves. Even so, the higher gift of the Spirit remains a gift, the value of which will be exceedingly great; will be little; will be none; will be even an increase of guilt and condemnation, according as it is applied and obeyed, or neglected and withstood.

it efficaciously leads men to improve every talent, and to employ aright every other gift of God. But what is there in fallen man which can improve, as a talent, the special grace of God? “The flesh lusteth against the Spirit:”\* fallen nature against that which is born of the Spirit. ‘Man is of his own nature inclined to evil; so that the flesh lusteth always contrary to the Spirit.’†

P. xxxiv. l. 6. “Grieve not the Spirit of God:” ‘therefore he may be grieved; being grieved he may be rejected; rejected he may be withdrawn.’ The apostle does not say this. A father may be grieved by the misconduct of his son, yet he may not disinherit him: a husband may be grieved by the misconduct of his wife, and yet not divorce her. David grieved the Holy Spirit, as much perhaps as this possibly could be done; yet “the joy of God’s salvation was restored to him.”—One question in the controversy between the Calvinists and their opponents, is this: Whether the Spirit of life and sanctification be ever finally withdrawn from those who are by him “sealed unto the day of redemption:” and this question ought not to be prejudged. In the remarks on the fourth chapter, it will be considered.

P. xxxiv. l. 15. ‘Hence‡ it appears, &c.’§ Peter addresses the churches in Asia as those “who had obtained like precious faith;” and as those to whom “divine power had given all things that pertain to life and godliness.”¶ But can it be supposed that he in-

\* Gal. v. 17.

† Art. ix.

‡ From 2 Pet. iii. 16—18.

§ ‘Hence it appears, that there was danger, lest those “who had obtained like precious faith” ‘with St. Peter himself, those to whom “Divine Power had given all things that pertain unto life and godliness,” ‘there was danger lest persons of this description should be “led away with the error of the wicked;” lest they should “fall from their own stedfastness,” ‘and wrest the scriptures to their own destruction.’

¶ 2 Peter i. 1—3.

tended to warrant the sincerity of every professed christian in all these churches? Or that none but true christians would ever read his epistle? Many warnings show the contrary.

Men professing christianity, might be hypocrites; (what church has hitherto been free from them?) and some true christians might “fall from their own stedfastness;” yet “God might give them repentance,” and so they might “recover themselves out of the snare of “the devil;”\* and therefore not be among those, who “wrested the scriptures to their own destruction.”

P. xxxiv. last line. ‘Although they (the persons ‘above spoken of) had already received the Holy Ghost.’ It does not appear, in what sense this is meant. The expression in scripture, generally signifies miraculous powers, not sanctifying grace. Nothing concerning these is spoken by St. Peter, in this second Epistle; nor is the Holy Spirit mentioned, except as speaking by the ancient prophets.

P. xxxv. l. 1. ‘*The precept, &c.*’ † This, modern Calvinists would generally allow; provided, the word *consequence*, were explained to mean, our duty, of “giving all diligence,” and the proportion which is to be expected, of our “growth in grace,” to the degree of our diligence, according to the truths, promises, and precepts of scripture. “I laboured more abundantly “than they all; yet not I, but the grace of God which “was with me.”‡

\* 2 Tim. ii. 25, 26.

† ‘The precept, “grow in grace, and in the knowledge of our Lord and “Saviour Jesus Christ,” ‘proves, that there are degrees in grace and Christian knowledge, and that the growth and increase of these spiritual endowments must be the consequence of our own exertions.’

‡ 1 Cor. xv. 10.

P. xxxv. l. 15. ‘*First,\* &c.*’† But few Calvinists, and still fewer of the evangelical clergy, would object to the general import of this quotation.

P. xxxv. l. 27. ‘*In what manner, &c.*’‡ It would be well, if persons on both sides in respect of these controverted points, would adhere to this, that ‘they are utterly unable to explain or discover,’ many things respecting them. ‘Indeed exactly to define the manner of the concurrence of divine grace with the human will; and to say what grace alone performs, and what free will, with and under grace, performs, is a matter of no small difficulty. Indeed, this very thing is not perhaps improperly, placed by learned and pious men, among “the deep things of God, and his ways which “are past finding out.” ‘But, however we may not know the manner of the thing, the thing itself is firmly to be believed.’§—*Liberum arbitrium*, (translated *free will*), is here used in a sense different from that, in which the reformers generally took it: for they oppose it to *servum arbitrium*, or a will enslaved by sinful passions, and inclined to evil; not to the want of free agency. St. Augustine, however, in a passage quoted

\* On Phil. ii. 12, 13.

† ‘First, That the personal exertions of Christians are necessary for salvation, else why should they be commanded “to work out their salvation,” and that too “with fear and trembling,” “with an anxious care, lest their exertions should not be successful, and lest from their negligence, the furthering help of the Spirit should be withdrawn? And, secondly, That God influences both the wills and the actions of Christians, “God worketh in you, both to will and to do.” ‘Thus does this passage incontestibly prove, both the energy of man and the operation of God, in the great work of salvation.’

‡ ‘In what manner, or in what proportion, if I may so say, God and man co-operate, I am utterly unable to explain or discover. But this is no more a reason for my disbelief of this co-operation, than my inability to comprehend the union of the divine and human natures in Christ is a reason for my disbelieving that Christ was both God and man.

§ Translation of Latin quotation from Bp. Bull, in Refutation.

by his Lordship, uses the term, in the same sense as Bp. Bull.

P. xxxvi. last line. ‘That man possesses free will; and that God by his Spirit influences this free will, without destroying it, is indisputably true; but how this is effected, is an inexplicable mystery.’ This is very clearly stated; if free will be understood to mean free agency. God, by influencing the will, neither destroys it, nor in the least interferes with the exercise of it.

P. xxxvii. l. 9. ‘God does not so work, as to exclude our own care and industry, that is, he does not work irresistibly.’\* He works efficaciously, not to *exclude*, but to *excite*, and *assist* our diligence, and to render it successful.—The whole argument in the subsequent part of the quotation from Bp. Sherlock, turns on the difference between “God working in us both to will and to do,” and his supposed ‘working in us whether we will or no:’ and as none of that body, whose cause I have presumed to advocate, are so absurd as to maintain the latter, I have no further concern with it. One thing indeed it proves; viz. that it has long been the lot of Calvinists to be either misunderstood, or misrepresented by their opponents.

P. xxxviii. l. 14. ‘*It appears, &c.*’† The critique on this important verse,‡ may probably be well grounded:

\* Quotation, Bp. Sherlock.

† It appears to me, that the word *ταυτο* refers neither to *χαριτι* nor to *πιστει* exclusively, but to the whole sentence, *Τη γαρ χαριτι εστι σωτηρια διε της πιστει*, and that the apostle intended to declare, that salvation by grace through faith is not derived from man, but is the free gift of God through faith in Christ, as he says in another place, “the gift of God is eternal life, through Jesus Christ our Lord.” ‘By the expression, “ye are saved,” ‘St. Paul did not mean to tell the Ephesian converts, that their salvation had actually taken place, or that it was certain; but that they were enabled to obtain salvation’

‡ Eph. ii 8.

but the apostle intended more than to ‘declare, that salvation by grace, through faith, is not derived from ‘man, &c.’ His words undeniably, contain not a *general*, but a *particular* proposition, concerning the christians at Ephesus, as “saved by grace through faith, &c.”—It will be needful here, to look back on the preceding verses.—“You hath he quickened who were “dead in trespasses and sins; wherein in times past ye “walked according to the course of this world, according to the prince of the power of the air, the spirit that “now worketh in the children of disobedience: among “whom also we all had our conversation in times past, “in the lusts of our flesh, fulfilling the desires of the “flesh and of the mind; and were by nature the children of wrath even as others. But God, who is rich “in mercy, for his great love wherewith he loved us, “even when we were dead in sins, hath quickened us “together with Christ; by grace ye are saved.”\* They had been “dead in sins,” “children of disobedience,” “children of wrath:” and God of his rich mercy had raised them ‘from the death of sin to the life of righteousness.’ Thus “by grace were they saved.”—“And hath raised us up together, and made us to sit “together in heavenly places in Christ Jesus; that in the “ages to come, he might show the exceeding riches of “his grace, in his kindness towards us through Jesus “Christ. For by grace are ye saved, through faith, and “and that not of yourselves, it is the gift of God: not “of works lest any man should boast. For we are his “workmanship created in Christ Jesus unto good works, “which God hath before ordained that we should walk “in them.”† Now to interpret this passage, as merely containing abstract propositions, in which neither the

\* Eph. ii. 1—5.

† Eph. ii. 6—10.

apostle, nor the Ephesians were any more concerned, than other men; is totally to alter it, and to put a meaning upon it, wholly different from that which the writer intended to convey; or, at least to give but a very small part of his meaning, without the peculiar energy and animation with which he expressed it. No doubt the apostle knew what ideas he intended to communicate, and the most proper words for that purpose; but if there were no sound sense, in which he and the Ephesian believers were actually “ saved by grace,” or rather “ had been saved by grace,\* through faith;” it does not appear how his language can be justified, as it is evidently suited to convey that sentiment; and to induce the Ephesians to conclude, that “ their salvation had actually taken place;” and not merely ‘ that they were ‘ enabled to obtain salvation:’ for that may be said, at least, of all those who have heard the word of salvation, or may hear or read it, if they will.† Indeed if this were all, what advantage had the Ephesian Christians, above their heathen, or Jewish neighbours, who rejected the gospel, and persecuted the preachers of it?—“ Being “ saved,” in the language of the New Testament, often signifies being actually pardoned, and reconciled to God, through Jesus Christ, and by faith in him. “ And Jesus “ said unto her, Thy sins are forgiven.”—“ Thy faith “ hath saved thee; go in peace.”‡ “ And the Lord ad- “ ded to the church daily such as should be saved.”§ “ To us who are saved, it is the power of God.”¶ “ Who hath saved us and called us with a holy calling, “ not according to our own works, but according to “ his own purpose and grace, which was given in Christ

\* Εως σωσμεναι: 5. 8 verses, Gr.

† Note, Refutation, p. 102, 103.

‡ Luke vii. 47—50.

§ Acts ii. 47. Της σωζομεναι, *The saved.* (*Whitby.*)

¶ Οι σωζομεναι *The christians are so stiled elsewhere. So 1 Cor. i. 18.* (*Whitby.*)

“ Jesus before the world began.”\* “ Not by works of  
 “ righteousness which we have done, but according to  
 “ his mercy he saved us, by the washing of regeneration,  
 “ and renewing of the Holy Ghost, which he shed on  
 “ us abundantly through Jesus Christ our Saviour; that,  
 “ being justified by his grace, we should be made heirs  
 “ according to the hope of eternal life.”† But *saved*  
 and *salvation* are also used more exactly according to  
 the import of the words, for complete and final deliver-  
 ance from sin and all its consequences, to the full enjoy-  
 ment of heavenly glory: “ Now is our salvation nearer  
 “ than when we believed.”‡ And in this sense, as to  
 the body, ‘ Salvation itself will not actually take place,  
 ‘ till the sentence is pronounced at the day of judgment.’

P. xxxix. l. 2. ‘ It can scarcely be supposed, that  
 ‘ every christian then at Ephesus, will be finally saved.’  
 Whether the general address to the church at Ephesus,  
 as saints, or holy persons, implies that all professed  
 christians, whether hypocrites or sincere believers, were  
 called *saints* in the apostle’s language; or whether he  
 speaks of the whole company, as being, in the judg-  
 ment of charity, what they appeared and professed to  
 be, is a question, which will require a fuller investiga-  
 tion in the sequel. Every *true* Christian; however, at  
 Ephesus, and in every other place, and every true  
 Christian, through all succeeding ages, and in all places,  
 have been and are, brought into a state of acceptance  
 and reconciliation to God, according to the plain lan-  
 guage of the New Testament. “ Being justified by  
 “ faith, we have peace with God, through our Lord Je-  
 “ sus Christ; by whom we have access into this grace,  
 “ wherein we stand, and rejoice in hope of the glory of  
 “ God.”—“ Much more then, being justified by his

\* 2 Tim. i. 9.

† Tit. iii. 5—7.

‡ Rom. xiii. 11.

“blood, we shall be saved from wrath through him. “For if, when we were enemies, we were reconciled to “God, by the death of his Son, much more, being re- “conciled, we shall be saved by his life.”\* In what sense these latter verses are to be interpreted; and whether all *true* christians will be finally saved, forms a distinct question, the discussion of which is reserved to another part of the work.

P. xxxix. l. 9. “According to his mercy he saved “us, by the washing of regeneration.” ‘No one will ‘contend that every baptized person is actually saved, ‘or certain of salvation.’—Whether ‘the washing of re- ‘generation’ be synonymous with ‘being baptized,’ will require a fuller consideration hereafter: but the apostle adds, “and renewing of the Holy Ghost, which he shed “on us abundantly, &c.” Now “the renewing of the “Holy Ghost” evidently denotes something distinct from baptism, if not subsequent to it.—The apostle writing to the Christians, who had been baptized, says, “Be ye transformed in the renewing of your mind.” “That ye put off, as concerning the former conversation, “the old man, which is corrupt according to the deceit- “ful lusts;” and be renewed in the spirit of your mind.”† “The inward man is renewed day by day;” that is, “Beholding, as in a glass the glory of the Lord, we are “changed into the same image, from glory to glory, “even as by the Spirit of the Lord.”‡ “That we, being ‘thy children by adoption and grace, may daily be re- ‘newed by the Holy Spirit.’§ But Calvinists in general do not maintain, that all who are regenerate, and in a measure renewed by the Holy Spirit, ‘are certain of sal- ‘vation.’ We indeed believe, that they will certainly be

\* Rom. v. 1, 2, 10, 11.

† 2 Cor. iii. 18. iv. 6.

‡ Rom. xii. 2. Eph. iv. 23.

§ Col. Christ. Day.

saved; but it is only by diligence in every good thing, that they can obtain, or preserve, the assured hope of final salvation, or be certain of it in their own minds.\*

P. xxxix. l. 17. 'The same observations will apply to the passages, "Baptism doth now save us."—The outward baptism admits into the visible church; the inward grace of baptism admits us into "the church of "the first-born, whose names are written in heaven;"† in the same manner, as Noah entered into the ark, and was saved. He was not actually safe from all perils, on first entering the ark; for it might have been wrecked, had not the covenant and promise of God secured both it and him.‡ For these "were immutable things, in "which it was impossible for God to lie."§ Yet Noah had to endure various privations, hardships, and apparent perils; and if his faith had not been very strong, many alarms also. Thus, as we think, every true christian, every one, who has the inward grace of baptism, is "saved." His salvation is secured by the promise and covenant of God, and will certainly be accomplished, though he have to pass through many trials and temptations, perils and alarms, in the mean while.—'Mercifully 'look upon this child: wash him and sanctify him with 'the Holy Ghost, that he, being delivered from thy 'wrath, may be received into the ark of Christ's church, 'and, being stedfast in faith, joyful in hope; and rooted 'in charity, may so pass the waves of this troublesome 'world, that he may finally come to the land of everlasting life.'—'Ye have heard, that our Lord Jesus Christ 'has promised in his gospel to grant *all these things*, 'which ye have prayed for.'¶ If then we have prayed, 'not only for the child's admission into the ark, but for

\* Heb. vi. 11, 12. 2 Pet. i. 6—10.

† Heb. xii. 23.

‡ Gen. vi. 18, 19.

§ Heb. vi. 17, 18.

¶ Baptismal service.

his preservation to eternal life: why should we assume, that Christ has fulfilled his promise and answered our prayer, in the first particular; and yet doubt whether he will ever fulfil his promise and answer our prayer, as to all the subsequent particulars? “He is faithful, who has “promised:” and whatever we expect and pray for in true faith, according to his promise, will assuredly be granted. “The like figure whereunto, even baptism, “doth also now save us; not the putting away the filth “of the flesh, but the answer of a good conscience to- “wards God.”\* If one professing faith in Christ, was sincere in doing it, he had “the answer of a good con- “science towards God;” and, being baptized on this pro- fession, he was saved, in the same sense, as Noah was in the ark. This was the case of the Ethiopian treasurer. † If any one, on the other hand, made this profession, hy- pocratically, or, with a mere notional and dead faith, “he had the washing away the filth of the flesh,” but not “the answer of a good conscience towards God;” and so was not saved. This was the case of Simon Magus, as recorded in the same chapter. ‡ Both were baptized by the same person, and both rightly, § in this sense: yet one had the inward washing by the Holy Spirit, the other the outward washing of water alone.

P. xxxix. l. 18. “We are saved by hope.” The words may be rendered “We have been saved in hope.” ¶ A “hope that maketh not ashamed, because the love of “God is shed abroad in our hearts by the Holy Ghost.”

P. xxxix. l. 21. ‘*The persons, &c.*’ || Had no persons

\* 1 Pet. iii. 21. † Acts viii. 37—39. ‡ Acts viii. 13. § Art. xxvii. xxviii. ¶ Rom. viii. 24. *Τη ἐλπίδι ἐσθθνημεν.* Whether the first aorist, in this connexion, can bear to be interpreted in a *future* sense, the learned must determine.

|| ‘The persons here spoken of, were not actually and completely saved

the *means* of salvation, except those, “who were reconciled to God by the death of his Son?” The means of salvation are afforded to all, who have the word of God sent to them.\* They who believe, with a penitent obedient faith, “pass from death to life,”† from condemnation to justification; they are reconciled to God, and adopted as his children, and are “made heirs according to the hope of eternal life.”‡ Thus, “They are called and saved with an holy calling.”§ But others “put” “the word of salvation” “from them, and judge themselves unworthy of everlasting life.”¶ As, however, the latter may not finally persevere in unbelief; so, I would not, in this place, assume, that the former always persevere in obedient faith. Our general sentiments on this subject are well known; though many things relating to particulars are lamentably misunderstood: but this is not the proper place for discussing the subject. The language, in these scriptures, taken from the epistles, is exactly similar to that of our Lord. “Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me *hath* everlasting life, and *shall* not come into condemnation; but hath passed from death unto life.”|| “Verily, verily, I say unto you, he that believeth on me *hath* everlasting life.” “Whoso eateth my flesh, and drinketh my blood *hath* everlasting life.”\*\* “And I give them eternal life, and they shall never perish.”†† And to that of John Baptist: “He, that believeth on the Son of God, *hath* everlasting life.”‡‡ It must strike any impartial man, as very re-

‘but being “reconciled to God by the death of his Son,” they had now the means of salvation, of which they could not fail but through their own neglect.’

\* Acts xiii. 26.

† John v. 24.

‡ Tit. iii. 7.

§ 2 Tim. i. 9.

¶ Acts xiii. 46.

|| John v. 24.

\*\* John vi. 47. 54.

†† John x. 28.

‡‡ John iii. 36.

markable, that so many passages of scripture, on this subject, should, evidently by design, be put either in the present or past tense; when the future seems so much more suitable, in the judgment of our numerous and learned opponents.

P. xl. l. 2. 'The gospel is called in scripture,' "the way which leadeth unto life," "a new and living way, and the way of salvation."—Whether Christ himself, "the Way, and the Truth, and the Life," rather than the gospel, be not meant, in the second of these texts, the reader will determine.

P. xl. l. 9. '*In this quotation, &c.*'\* There is some doubt, what quotations are here referred to; for the latter does not occur, within four preceding pages. It is not, however, the opinion of modern Calvinists, that "being saved by grace," is at all inconsistent with "working out our own salvation;" or that "the grace of God does in any wise 'force them to be saved:' "for it is God, that worketh in us, both to will and to do of his good pleasure:" "The grace of God in Christ preventing us, that we may have a good will and working 'with us when we have that good will.'†—"Grace,' or undeserved mercy, concurred, so to speak, with infinite wisdom, in forming the glorious plan of salvation. Grace promised the Saviour to fallen man: grace sent the divine Saviour, and "delivered him up," as a will-

\* 'In this quotation, St. Paul says, "by grace ye are saved;" and in the preceding he commanded the converts to "work out their salvation:"—In this, says Dr. Jortin, there is no inconsistency. Men are saved by grace, because without God's favourable assistance and acceptance of their imperfect endeavours, they could not of themselves acquire eternal life; and at the same time it is no less true that they work out their salvation, because unless they exert their own powers, the grace of God alone will in no wise force them to be saved. Thus God's working in or with us, and our working together with God, are easily reconciled.'

† Art. x.

ing Sacrifice, "for us all:" grace raised the Saviour from the dead, and placed him on the mediatorial throne: grace sent us "the word of the truth of the gospel;" "God hath not dealt thus with every nation:" grace quickened us, when dead in sin: "we are justified freely "by the grace of God:" by grace we are sanctified: and grace will put every heir of God in full possession of his eternal inheritance.\* Is there one link, (so to speak) in this chain, which any man will deliberately ascribe to human merit, or human efforts, or to any thing, except the unmerited mercy and favour of God alone?

P. xl. l. 23. *'The Spirit, &c.'*† It is evident, that the apostle is not here speaking of unconverted men; but of himself and his fellow-christians. Though by nature "without strength;"‡ by grace they had some strength, but this was attended with many infirmities, by reason of "sin, which dwelt in them." But the Spirit helped them against these infirmities. "That "which is born of the Spirit," is spirit; and with "that "which is born of God," the Holy Spirit co-operates, to render it victorious: but not with the unrenewed hearts of sinners, or with the flesh, which will never concur and co-operate in its own crucifixion. To the quotation from Doddridge, I shall add another quotation more fully to show his meaning.—'We are surrounded

\* Zech. iv. 6—9.

† "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought;" the Spirit helps, but does not compel us; it supplies the deficiency of our natural strength, by suggesting what is right, and by assisting our weakness in performing it. The Greek word *συμμετιλαμβάνεται* expresses the co-operation for which we contend, more clearly than the English word "helpeth." "It literally expresses, says Doddridge, the action of one who helps another to bear a burden, by taking hold of it on one side, and lifting or bearing it with him; and so it seems to intimate the obligation on us to exert our little strength, feeble as it is, in concurrence with his Almighty aid."

‡ Rom. v. 6.

‘with so much ignorance and prejudice, that in many instances, “we do not know what to pray for as we ought;” because we know not, on the whole, what may be best for us. But the Spirit itself manages all these affairs for us, guiding our minds to suitable petitions, and exciting in them correspondent affections; and sometimes inspiring us with that ardour of holy desire, which no words can express, but must therefore vent themselves in unutterable groanings.’\* ‘For ever adored be the divine goodness, in sending down his Spirit on such sinful creatures, to help our infirmities, to *implant* and excite graces in our hearts, to be a source of perfect delights, and our eternal happiness.’†

Some exhortations are next adduced; to which very many more might be added, which prove, that ‘some approach—towards God on the part of men, some exertion of their own will, is necessary to obtain the effectual assistance’ of God. I trust, that the Evangelical clergy are not remarkably deficient in enforcing these exhortations: nay, I must confidently aver, that they, as a body, abound above others in doing this: and that, they would not be so generally disapproved, did they not thus “testify of the world,” (though called christian, as our Lord did of the world, as called Jews,) that the “works of it are evil;”‡ and did they not, by such addresses to the consciences of their hearers, with a plainness which often offends, shew, that the profession of christianity will never save from eternal damnation those, who refuse to comply with these exhortations.

P. xli. l. 27. ‘*The purification, &c.*’§ “Ye have

\* Dod. Par. on Rom. viii. 26.

† Dod. Improvement on Rom. viii.

‡ John vii. 7.

§ ‘The purification of the souls of these christians was in part owing to their own act in obeying the truth, through the assistance of the Spirit.’

“purified your souls.”\* This was, not only in part, but entirely, their own act. The act of the Holy Spirit consisted, in ‘enlightening their minds, stirring up their wills, and aiding and prospering their endeavours.’ If any, whether Calvinists or others, suppose, that the influence of the Holy Spirit supersedes our own labour, they doubtless have unscriptural views on the subject.

P. xlii. l. 13. ‘*The same apostle, &c.*’† The original word, rendered *communion*,‡ signifies *participation*, or *copartnership*, *joint communication*, or *mutual intercourse*.§ In none of the texts referred to, does the idea of *co-operation*, in the sense here intended, at all appear; the original words, which are uniformly employed to convey that idea, are Συνεργεῖτε, and Συνεργός.¶ The word

\* See on 33 Refutation. Jam. iv. 8. 1 Pet. i. 22.

† ‘The same apostle prays for “the communion of the Holy Ghost;” and both the Greek and English words imply the most intimate co-operation, and signify that the graces and virtues, on which salvation depends, are the joint or common operation of the supernatural power of the Holy Ghost, and of the natural power of man; that the Holy Ghost acts with men, in such manner that their separate or respective parts cannot be perceived or distinguished.’

‡ 2 Cor. xiii. 14.

§ Κοινωνία (α κοινωνός) *Communio, communitas, consortium, societas, communicatio, participatio.—Officium charitatis. (Hederic.)* In Acts ii. 42. 1 Cor. i. 9. Gal. ii. 9. Phil. i. 5. ii. 1. iii. 10. 1 John, i. 3. 6, 7, it is translated *fellowship*. In Rom. xv. 26, *contribution*. Heb. xiii. 16, *to communicate*.—Κοινωνός. *Cui est communitas, socius, particeps. (Hederic.)* Luke v. 7—10. 2 Cor. viii. 23. Philem. 17. *Partner, or, partners.—Matt. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. Phil. i. 7. 1 Pet. v. 1. 2 Pet. i. 4. Partakers. Philem. 6, communication. Heb. x. 33, companions.—Κοινωνεῖτε. In commune venio, commune aliquid habeo, particeps sum, communico: consentio cum aliquo: sacre cene particeps fio. (Hederic.)* Rom. xii. 13. Gal. vi. 6. Phil. iv. 15. *Communicate, Rom. xv. 27, made partakers. 1 Tim. v. 22, be partaker. Heb. ii. 14. 1 Pet. iv. 13, are partakers. 2 John 11, is partaker.—Συγκοινωνός, Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9, partakers. Συγκοινωνεῖτε, Rev. xviii. 4, be partakers. Eph. v. 11, have fellowship.—Κοινωνικός, 1 Tim. vi. 18, willing to communicate.*

¶ Συνεργεῖτε. Mark xvi. 20. Rom. viii. 28. 1 Cor. xvi. 16. 2 Cor. vi. 1. Jam. ii. 22. Gr. Συνεργός, Rom. xvi. 3 9. translated *helpers and helper. 21, work-fellow. 1 Cor. iii. 9, labourers together. 2 Cor. i. 24, helpers. viii. 23,*

*Συνεργία*, *co-operation*, is not found in the New Testament: and in all the places, in which God and man are spoken of, as co-operating, the salvation of others, not of the person or persons, thus working together with God, is uniformly meant.\* In this case God is the Agent; and men are his willing instruments, aiming to promote his cause in the world, and using the appointed means of doing this, which he renders successful by his effectual operation.†—In the text, under consideration, the apostle was not speaking of any thing, in which co-operation was required; but praying that “the grace of the Lord “Jesus, the love of the Father, and the communion,” (or participation with other christians,) “of the Holy “Spirit,” the Comforter, might be with all those, to whom he wrote. He was not exhorting them to any duty; so that there could be no call on them to co-operate, except by adding a fervent Amen to his prayer for them.

When the apostle said, “I fill up that which is behind “of the afflictions of Christ, in my flesh, for his body’s “sake, which is the church;”‡ did he mean, that the sufferings of Christ, and his sufferings co-operated in atoning for our sins? Or merely that his sufferings were necessary, in order to bring sinners to receive and partake of the all sufficient atonement of Christ? If, in producing the willing mind to turn to God, the sinner’s co-operation with God be admitted, not only is the glory divided between two agents, and boasting introduced; but the will of man takes the lead, and seems entitled to the precedency. But as, “It is God, that worketh in “us both to will and to work,” all the glory is given to

*fellow-helper.* Phil. ii. 25, *companion in labour.* Col. iv. 11, *fellow-workers.* 1 Thes. iii. 2. Philem. 1. 24, *fellow-labourers.* 3 John 8, *fellow-helpers.*

\* Mark xvi. 20. 1 Cor. iii. 9. 2 Cor. vi. 1. † Acts xiv. 27. xv. 4. Rom. xv. 18. ‡ Col. i. 24.

him; yet our bounden duty of “working out our own salvation,” continues the same; and all the immense advantages of attending to it, are wholly ours; which claim our liveliest gratitude, while at the same time boasting is excluded. “That no flesh should glory in his presence. But *of him* are ye in Christ Jesus, who of God is made to us, Wisdom, and Righteousness, and Sanctification, and Redemption: that according as it is written, He that glorieth, let him glory in the Lord.”\*

P. xlii. l. 25. ‘*And is not, &c.*’† In the person of Christ, ‘perfect God and perfect Man,’ the divine nature has, in all things, the precedency: but in the co-operation, intended to be illustrated by it, the power and will of man precede and render effectual, the supernatural powers of the Holy Spirit; unless we, unreservedly ascribe our willingness to obey the call of the gospel to his special preventing grace. How far the intended illustration, from a topic, so extremely different, is admissible, may be questioned: for the union of the divine and human nature in the person of Christ, has scarcely any thing, which accords to the co-operation of two agents in one work.—Even “the chiefest of the apostles” were ‘imperfect men:’ surely then the epithet is too feeble for the character of man, as he is by nature!

P. xliii. l. 9. ‘*The thoughts, &c.*’‡ In speaking of Christ, his divine nature is with exact propriety, placed

\* 1 Cor. i. 29—31.

† ‘And is not this similar to what took place in our blessed Saviour himself? he was God and man in one Christ—He was perfect God and perfect Man. Though “in him dwelt all the fulness of the Godhead;” yet “he was in all things made like unto his brethren,” and “was in all points tempted like as we are.” We Christians are imperfect men, improved and assisted by that portion of divine grace, which it pleases God to bestow upon us.’

‡ ‘The thoughts, words and actions of Christ, proceeded from the union of his divine and human natures; and the graces and virtues of Christians, proceed from the joint and common operation of the natural power of man

*first*; but in mentioning the graces and virtues of christians, 'the natural power of man' precedes 'the supernatural power of the Holy Ghost.' This is perfectly consistent with that system, and indeed inseparable from it.

P. xliii. l. 21. '*We sometimes, &c.*'\* It would have been more satisfactory to the reader, if his Lordship had quoted, or referred to, any texts of scripture, in which 'the good works of men are ascribed to God alone, without any reference to man.' I cannot call to memory any text to this effect. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."† The "fruits of the Spirit" are indeed coincident with those fruits of "righteousness, which are by Jesus Christ, unto the glory and praise of God;"‡ but they are not 'ascribed to God alone, without any reference to man;' for they spring from the mind, judgment, and affections of those who are "led by the Spirit," "live in the Spirit," and "walk in the Spirit."§ The will and power, to perform good works, ought to be, and is in scripture, and in our articles and liturgy, ascribed to God alone: but how the good works themselves can be 'ascribed to God alone, without any reference to man,' except by actually considering man as a mere *automaton*, does not appear.—In the co-operation before stated, in which God co-operated with his servants, in the conversion of sinners,

with the supernatural power of the Holy Ghost, for "of his fullness have all we received."

\* 'We sometimes find them,' (the good works of men,) 'in scripture ascribed to God alone without any reference to man, and sometimes to man alone without any reference to God.'

† Eph. ii. 10.

‡ Phil. i. 11.

§ Gal. v. 16--18. 22--25.

it was clearly stated, that God is the great Agent, and man the instrument by which he works. But in good works, man is the sole agent, though "it is God who worketh in him, both to will and to do:" and to speak of God as the Agent, is to represent man as merely passive, not working as a voluntary agent, but wrought upon as a statue, or a corpse, without any choice or consciousness.

P. xliv. l. 4. '*The grace, &c.*'\* This passage, if detached from the context, might be interpreted to mean, that 'the grace of God' influences the heart and mind of man, by producing an inward change, called "a new heart," which effectually induces him to "walk in newness of life," in a manner, not at all interfering with his free agency: namely, by so enlightening the mind, rectifying the judgment, rendering the will submissive, and purifying the affections, by the omnipotent power of the Holy Spirit; that the man now as willingly chooses to repent, believe, and obey, as he before did to rebel, to reject the gospel, and to harden his heart in unbelief. Yet he himself is not conscious of any influence, distinguishable from that of his own mind; but merely complies with the dictates of his enlightened conscience. Until at length, perceiving that an entire change has taken place in his views, judgment, desires, and affections, coincident with that, which is ascribed in scripture, to the new-creating grace of God; he learns to give him all the glory, and finds at the same time a great accession to his own comfort. "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."† 'The

\* 'That the grace of God co-operates with the free will of men, can alone reconcile the numerous texts, both preceptive and declaratory, which relate to human conduct, and which separately assert the divine and human agency.'

† John iii. 21.

‘ grace of God, thus co-operating,’ does indeed ‘ reconcile the numerous texts, both preceptive and declaratory, which relate to human conduct, and which separately assert the divine and human agency.’

P. xliv. l. 10. ‘ *The concurrence, &c.*’\* This quotation from Bp. Bramhall, is not *materially* different from the sentiments of modern Calvinists. He allows, that in the act of our ‘ believing, or conversion to God,’ ‘ It is God that worketh in us the will and the deed;’ and we do not deny, that we must “ Work out our own “ salvation with fear and trembling.” None of us imagine, that ‘ our repentance is God’s work alone;’ and he admits, that if it ‘ were our work alone, we need not pray,’

\* ‘ The concurrence of God and man, says Archbishop Bramhall, in producing the act of our believing or conversion to God, is so evident in Holy Scripture, that it is vanity and lost labour to oppose it. If God did not concur, the Scripture would not say, It is God that worketh in us, both the will and the deed. If man did not concur, the Scripture would not say, “ Work out your own salvation with fear and trembling.” ‘ If our repentance were God’s work alone, God would not say to man, Turn ye unto me with all your heart: and if repentance were man’s work alone, we had no need to pray, “ Turn us, O Lord, and we shall be turned.” ‘ We are commanded to repent and to believe: In vain are commandments given to them, who cannot at all concur to the acting of that which is commanded. Faith and repentance are proposed unto us as conditions to obtain blessedness and avoid destruction. “ If thou shalt confess with thy mouth, and believe with thy heart, thou shalt be saved.” ‘ And except ye repent, ye shall all likewise perish.” ‘ To propose impossible conditions, which they to whom they are proposed, have no power either to accept or refuse, is a mere mockery. Our unbelief and impenitence is imputed to us as our own fault, “ Because of unbelief thou wert broken off;” ‘ and, “ After thy hardness and impenitent heart, thou treadest surest up unto thyself wrath.” ‘ Their unbelief and impenitence were not their own faults, if they neither had power to concur with the grace of God to the production of faith and repentance; nor yet to refuse the grace of God. The Holy Scripture doth teach us, that God doth help us in doing works of piety; “ The Lord is my Helper,” ‘ and “ The Spirit helpeth our infirmities.” ‘ If we did not co-operate at all, God could not be said to help us. There is, therefore, there must be, co-operation. Neither doth this concurrence or co-operation of man, at all entrench upon the power or honour of God, because this very liberty to co-operate is his gift, and this manner of acting his own institution.’

‘ Turn thou us, O Lord, and we shall be turned.’—None of us suppose, that God has proposed ‘ impossible conditions, which they to whom they are proposed, have ‘ no power to accept or *refuse*.’ We have by nature both power and inclination to *refuse*; and nothing is wanting but a willing mind, in order to accept of them: but Bp. Bramhall, as far as I can judge from the quotation, would admit, that whatever *power* we have, we have not that willing mind, except by the grace of God. ‘ The liberty to co-operate is his gift; but the inclination to comply with his proposal is his also. How far the word *co-operate* is proper, may be questioned: but as the matter is here stated, I feel no great repugnancy to it; especially as explained in the concluding part of the quotation.

P. xlv. l. 23. ‘ *These words, &c.*’\* ‘ The irresistible decree,’ is never the *cause* of a man’s heart being shut againts the gospel: man’s depravity induces him to shut his own heart; and God in righteous judgment, leaves him to his perverse choice, according to his own foreknowledge and purpose. But the heart is always shut, ‘ till God first knocks at the door of our ‘ hearts by his preventing grace, WITHOUT WHICH WE

\* ‘ These words, “ Behold I stand at the door and knock,” are not understood only of the minister’s outward knocking at the door of the ear with persuasive words, but much more of God Almighty’s knocking at the door of the heart, by his preventing grace. To what end doth he knock to have it opened, if he himself had shut it by an irresistible decree? God first ‘ knocks at the door of our hearts by his preventing grace, without which ‘ we have no desire to open unto Christ. And then he helps us by his adjuvant or assistant grace, that we may be able to open. Yet the very name ‘ of God’s adjuvant, or assistant, or helping grace, doth admonish us that ‘ there is something for us to do on our parts: that is, to open, to consent, ‘ to concur. Why should our co-operation seem so strange, which the apostle doth assert so positively? “ We are labourers together with God.” ‘ And “ I laboured more abundantly than they all;” ‘ yet not I (that is, not I alone) but the grace of God which was with me.’

‘HAVE NO DESIRE TO OPEN UNTO CHRIST.’—‘Not I alone’—Would St. Paul approve of this addition to, or gloss upon, his words?

P. xvii. last line. ‘*He infers; &c.*’\* In imputing these sentiments to the Calvinists, indiscriminately, it would have been far more satisfactory, if some evidence in proof of the charge had been adduced; especially from the writings of modern Calvinists, in the established church. It will probably be allowed by most readers, that the author of these remarks has had considerable opportunity of learning the sentiments of his brethren; but he can confidently declare as in the presence of God, that he never heard one of them, or indeed any Calvinist, avowedly profess such tenets as these. It is indeed a serious thing to advance such accusations against a large body of men, of whom his Lordship allows, many to be pious and diligent ministers, without clear and decisive evidence; and we must be excused, in answering with the apostle, “Neither can they prove “the things, whereof they now accuse us.”†

Modern Calvinists generally avoid the use of the word *irresistible*, as exceptionable, and not scriptural: and *necessary* in this connexion, belongs not to the system of those, who believe the predestination of an infinitely wise, just, and merciful God; but to that of fatalists, heathen fatalists, and modern necessarians.

Note, P. xlviii. ‘*We say, &c.*’‡ There have been

\* ‘He infers that man has no concern whatever in working out his salvation; and that the thoughts, words, and works of those who shall be saved, are necessary and irresistible effects of divine grace: this is the error of Calvinists.’

† Acts xxiv. 13.

‡ ‘We say that of ourselves we can do nothing; whence they conclude, that we have nothing to do. We say, that it is the grace of God which enables us to do every thing; from whence, they conclude that every thing must be left to the grace of God, and that we need only work ourselves into

and still are, a considerable number, to whom the rebuke, in this quotation from Sherlock is justly applicable: but, I have a confidence that they receive it as frequently, constantly, and decidedly, from the evangelical clergy, as from any other ministers, either of the establishment or elsewhere. The author of these remarks, during more than twenty years, was subjected to very much censure and many painful effects, for plainly protesting against this very enthusiasm, and antinomian delusion: and he cannot but think it hard, to be included in the same general sentence of condemnation with the persons, whose pestiferous tenets, he so long, and he trusts, successfully opposed.—We require nothing of our opponents beyond a fair discrimination. Let them state the censurable tenets, bring clear evidence against the accused, and, having proved them guilty, proceed to pass sentence on them; but surely it is not candid, to conclude under one general sentence, so large and multifarious a body of men, as are now called ‘the Calvinists,’ making them all accountable for the faults of some individuals; and to class among them all the Evangelical clergy and their congregations! But I retract—it is not so much, in many instances, the want of candour and equity, as the want of information. We preach very publickly, but they disdain to hear us; we publish books on various subjects, but they will not deign to read them! for I hope no one who has read them, would persist in charging us with tenets, which we openly disavow, and labour to discountenance to the utmost of our ability.

P. xlix. l. 2. ‘Unitarians, to which title they have ‘no more right, than Calvinists have to that of Evan-

‘a strong persuasion that God is at work for us, and may sit still ourselves. ‘And this persuasion, which is generally mere enthusiasm, they dignify with ‘the name of Christian faith.’ Sherlock, v. 2. p. 80.

‘gelical divines.’—What exclusive right any body of men have to the title of ‘Evangelical divines,’ I do not enquire. A certain description of ministers, and among them, several clergymen in the established church, were thus distinguished, before almost any now living, were joined to the company. Whether, therefore, our predecessors arrogated to themselves the title of evangelical ministers; or others so denominated them, as noticing in their preaching, a marked difference from that of other preachers, needs not here be decided. It is certain, however, that the present race of ‘Calvinists’ did not give themselves or one another the title of Evangelical divines or ministers; for it was given to the body before many of these were born, and before almost any part had entered the ministry; and they have no option, whether they will be so called or not; except by renouncing or concealing their present sentiments. It would indeed be a great blessing to mankind if all who are so called, and all who desire to be thought as much deserving of the title as others; were both in doctrine, spirit, and conduct, all which that title imports: “taking heed unto  
 “themselves, and to their doctrine, and continuing in  
 “them; for in so doing, they would both save them-  
 “selves, and those that hear them.”\* If, however, we had assumed to ourselves this title, it would not have been more justly censurable, than it is for men to call themselves, and one another, *Orthodox*. It may admit of some argument, whether *evangelical* opinions be right or not: but what is *orthodox* must be right, since the very name denotes it.

P. xlix. l. 23. ‘*It should, &c.*’† I quote this pas-

\* 1 Tim. iv. 16.

† ‘It should be remembered, that all Scripture is given by inspiration, and is written for our learning. Every part of it is true, and equally true. It is our duty to read and attend to the whole. The whole Bible is the

sage with cordial approbation, and recommend it to the special attention of the reader.

P. l. l. 8. ‘*I shall, &c.*’\* The words in the Latin article, (of which the English is an authoritative translation,) are ‘*Ab originali justitia quam longissime distet.*’ *Quam longissime* signifies, ‘as far off as possible.’— ‘*Quam,*’† ‘Very much, very greatly.’ *Examples.* *Quam maxima possem voce.* Terence. (‘With the ‘loudest voice that I could.’) ‘*An est quod malim quam te quam doctissimum videre?*’ (Cicero.) (‘Is there ‘any thing which I should rather choose, than to see ‘thee as learned as possible?’) ‘*Ut quam maximas, quam primum, quam sæpissime gratias agat.*’ (Cicero.) (‘that he may return thanks, as great, as speedily, and ‘as often as possible.’) ‘Very far gone from original ‘righteousness,’ is superlative, and expressive; but not so energetic as the Latin. Whether it be true or no, that ‘original righteousness is not entirely lost, &c.;

the article certainly gives no countenance to that sentiment? ‘Original sin standeth not in the following of ‘Adam, (*in imitatione Adami situm,*) as the Pelagians ‘vainly talk; (*fabulantur;*) but it is the fault and corruption, (*vitium et depravatio,*) of the nature of every ‘man, that is naturally ingendered of the offspring of ‘Adam, whereby (*qua fit ut*) man is very far gone ‘(*quam longissime distet,*) from original righteousness,

‘ground of our faith, and the rule of our life. We are to compare Scripture ‘with Scripture; we must add truth to truth; and disdaining all partial and ‘narrow views of the Deity and his dispensations, search out “all the counsel ‘of God,” as far as it is revealed, if we wish to become wise unto salvation.’

\* ‘I shall first notice the article upon original sin, in which it is said, that ‘man is very far gone from original righteousness:” this expression implies, that original righteousness is not entirely lost, that all the good qualities and principles, with which man was at first created, are not absolutely destroyed.

† Ainsworth on the word *quam*, (7.)

‘ and is of his own nature inclined to evil; so that the  
 ‘ flesh lusteth always contrary to the Spirit; and there-  
 ‘ fore in every person born into this world, it deserveth  
 ‘ God’s wrath and damnation.’\*

P. l. ‘ *When, &c.*’† Had his Lordship mentioned the book, or books, in which the reader might find fuller information on the transaction here mentioned, something further might have been said upon it. It is, however, of little consequence in the argument, what construction either party at that time put upon the article under consideration. This can only prove what they thought on the subject. ‘ But the plain and obvious sense of the passage’ is to be sought from the words themselves, and not from men’s thoughts about it. The most Calvinistic of the Evangelical clergy are perfectly satisfied with the article as it now stands; and only desire that it may be cordially subscribed, and firmly adhered to, by all the clergy; and by their means be made known to all their congregations, that they may believe and practically improve it.

P. li. l. 1. ‘ The article proceeds to say, that man of his own nature inclineth to evil.’ l. 10. ‘ Inclineth to evil.’—The English article reads, ‘ Is of his own nature *inclined*;

\* Art. ix.

† ‘ When the assembly of divines in the reign of Charles the First, undertook to reform, as they called it, our articles according to the Calvinistic creed, they proposed to omit the words, “ man is very far gone from original righteousness,” and to substitute for them, “ man is wholly deprived of original righteousness.” It was admitted by both parties, that the two sentences conveyed ideas extremely different; and the proposed alteration was rejected by those, who wished to maintain the ancient and established doctrine of the church of England, in opposition to the peculiar tenets of Calvin.’

P. li. l. 7. ‘*The article, &c.*’\*—‘The flesh lusteth *always* contrary to the Spirit.’

P. li. l. 11. ‘An inclination though strong may be *conquered.*’—One strong inclination may be conquered by another still stronger: but what inclination is there in fallen man, which is stronger than his inclination to evil? An inclination, to sensual indulgence, may be overcome by a stronger inclination to acquire honour, or wealth, or even to enjoy health and outward comfort: and, on the contrary, a propensity to ambition, or avarice, may be overcome by a stronger propensity to animal indulgence. The powers of the mind may govern the bodily appetites: but the works of the flesh include “emulations,” and other vices of the mind, as well as adultery, fornication, and drunkenness: and if emulation, or ambition, overcome sensuality, what is there in man, without divine grace, to overcome emulation? The heathen philosophers never thought of any thing higher, than keeping men from low vice (*turpe*) by love of glory, or regard to what was honourable; (*honestum*;) but the love of glory, “the honour which cometh from man,” is at least as opposite to true religion as sensual indulgence. “God resisteth the proud.” The case is therefore desperate, unless some radical and complete change can be wrought in the minds and hearts of men. Nothing can avail, in giving sinners a victory over every evil propensity, but *a new creation.*†

P. li. l. 12. ‘The continuance of this infection of nature, even in those who are baptized,’ &c. However fully satisfied his Lordship may be, that *regenerated* and *baptized* are synonymous terms, he could not expect that the persons, whose tenets he had undertaken to re-

\* \* The article does not pronounce with the Calvinists, that man of his own nature can perform nothing but evil.

† Gal. vi. 15. *Cr.*

sure, would at once admit his conclusions, even before they had heard his arguments. This, therefore, must be allowed to be *petitio principii*, a premature assumption of the point in debate. How far such a substitution of one word for another, in quoting our articles or liturgy, by a Calvinist, would be considered, as implying dissatisfaction with the language of them, and a wish to alter it, must be left to the reader to decide.

P. li. l. 14. ‘*The constant, &c.*’\* If by ‘the Spirit,’ the *soul* be meant, and by ‘the flesh,’ the *body*, the victories of the Spirit are only those of pride, ambition, avarice, and malignant passions, over sensuality. But this could not be the meaning of those who compiled the articles. “They that are in the flesh cannot please God; but ye are not in the flesh, but in the spirit; if so be the Spirit of God dwell in you.”† “The Spirit” in the passage evidently referred to in the article,‡ must mean either the Holy Spirit, or “that which is born of the Spirit.”§ And it is evident that the article means “the Holy Spirit.” Depraved nature always lusteth contrary to the strivings of the Holy Spirit; it always resists, and endeavours to quench his holy motions. But when he ‘prevails,’ and overcomes depraved nature, by special grace, then the man becomes one of those, “who are not in the flesh, but in the spirit.” The latter part of the article, (after the word *damnation*,) speaks of such persons exclusively. Yet even in them, the flesh still “lusteth against the Spirit;” “so that they cannot do the things which they would.” Sin, however, has no longer dominion; but the new and holy nature,

\* ‘The constant lusting of the flesh against the Spirit, is here asserted, generally and indiscriminately, without any declaration that either the Spirit or the flesh invariably and necessarily prevails in any particular description of persons.’

† Rom. viii. 8, 9.

‡ Gal. v. 17.

§ John iii. 6.

thus implanted, opposes the lustings of the flesh, and in great measure prevails against them; though not so perfectly, as they long, and pray, that it should. “Being  
 “made free from sin, and become servants to God, ye  
 “have your fruit unto holiness, and the end everlasting  
 “life.”\*—‘The invariable prevalence of the flesh, under  
 ‘one form or other, in carnal persons lacking the Spirit  
 ‘of Christ,’ we do indeed maintain: but ‘the invariable  
 ‘prevalence of the Spirit’ in all believers, implies more  
 than we mean. We only hold, that, notwithstanding  
 evil prevails on some occasions against their better pur-  
 poses; yet they are so “kept by the power of God;”  
 that they either proceed in an uniform course of unre-  
 served, though imperfect, obedience, or are brought  
 back from all their wanderings in deep repentance,  
 (often by means of severe rebukes and chastisements;) and  
 by renewed faith in the mercy of God, through Je-  
 sus Christ: so that none are finally left to perish; but  
 like the company, in the ship with St. Paul, they escape  
 safe from all perils and storms to the heavenly inheri-  
 tance. ‘The true, faithful man endeavoureth himself  
 ‘to conform his will to God’s will, in all things, and to  
 ‘walk right forth in his precepts. And where by his in-  
 ‘firmity he chanceth to fall, he lieth not still, but, by  
 ‘God’s help, riseth again: and his trust is so much in  
 ‘God, that he doubteth not in God’s goodness to him;  
 ‘but that, if by fragility and weakness he fall again,  
 ‘God will not suffer him so to lie still, but put his hand  
 ‘to help him up again, and so at the last he will take  
 ‘him up at death unto the life of glory everlasting.’  
 (Cranmer, *Fathers of the English Church*, Vol.  
 iii. p. 89.)

P. li. l. 19. ‘*It cannot, &c.*’† Calvinists are ge-

\* Rom. vi. 22.

† ‘It cannot therefore be pretended that this article gives any countenance

nerally accused of holding too lax, rather than too strict, sentiments, in respect of personal obedience and holiness. Though this accusation, as to the body at large, is ungrounded: some unguarded expressions in the writings or discourses of individuals, give it a measure of plausibility. But, that the Calvinists hold the 'notions of sinless obedience and spotless purity in the 'elect,' (as to this world,) is to me a novel charge. It is true indeed, that some of that large body, which has been collected by Mr. John Wesley and his assistants and successors, hold the doctrine of sinless perfection, attainable in this present life; and some think themselves to have attained this perfection; but they cannot combine with it the idea of 'unspotted purity in the 'elect,' according to the calvinistical sense of that word: because they are most decided opposers of this part of the calvinistical system. If, however, they also be classed among the Calvinists; this tenet belongs to them exclusively. It does not appear in what sense, this charge is brought against the Calvinists, unless it be, that a few individuals, who called themselves by this name, have maintained, that the same actions which are sins, and most atrocious crimes in other men, are not sins in the elect, or in believers. But, I will confidently affirm, that by the verdict of an immense majority of Calvinists, these men would be adjudged *insane, quo ad hoc*; and not being able to give satisfactory security for their good behaviour in society, should be restrained by some mild confinement, (like other lunaticks,) from doing mischief.—'The incorrigible pollution and inevitable wickedness in the reprobate,' is no doctrine of modern Calvinists. 'The incorrigible pollution and

' to the Calvinistic notions of sinless obedience and unspotted purity in the 'elect, and of incorrigible pollution and inevitable wickedness in the reprobate.'

‘ inevitable wickedness of all men,’ without exception; unless “ washed, and sanctified, and justified, in the “ name of the Lord Jesus and by the Spirit of our God,” we indeed hold; and wonder, how any who do not, can subscribe our articles. The word *reprobate* is not, in this sense found in scripture, and we do not want it, “ He that believeth not the Son shall not see life; but the “ wrath of God abideth on him;” and “ Except ye re- “ pent, ye shall all likewise perish.”\*

P. liii. l. 15. ‘ *In the, &c.*’† The words quoted from the article include the beginning, as well as the progress of the change, by which we are turned from sin to God and holiness. “ The preparations of the “ heart are from the Lord.”‡ “ He, who hath begun “ a good work in you, will perform it until the day of “ Christ.”§ But ‘ unassisted exertions’ seem to imply, that apart from the grace of Christ, we may have the willing mind, though without assistance, our exertions will not be eventually successful. ‘ Wherefore we ‘ have no power to do good works pleasant and accept- ‘ able to God, without the grace of God by Christ pre- ‘ venting us, that we may have a good will, and work- ‘ ing *with us* when we have that good will.’¶ The *co- operation* here spoken of is expressly mentioned as subsequent to our ‘ having a good will;’ which is exclu- sively ascribed to the ‘ preventing grace of God in Christ

\* Luke xiii. 3—5. John iii. 36.

† ‘ In the article upon free will, it is said,’ ‘ The condition of man after ‘ the fall of Adam is such, that he cannot turn and prepare himself by his ‘ own natural strength and good works, to faith and calling upon God;’ ‘ that is, a man cannot by his own natural faculties and unassisted exertions, ‘ so counteract and correct the imperfection and corruption derived from ‘ the fall of Adam, as to be able of himself to acquire that true and lively ‘ faith which would secure his salvation, or to call upon God with that sin- ‘ cerity, fervour, and devotion, which can alone give efficacy to our prayers.’

‡ Prov. xvi. 1.

§ Phil. i. 6.

¶ Conclusion of Art. x.

‘working *in us,*’ not *with us.* ‘As by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help, we may bring the same to good effect.’\* The help here also is prayed for as a subsequent blessing, to the good desires put into our hearts by preventing grace.—Calvinists readily allow, that man by nature, without either special preventing grace, or supernatural assistance, is able to perform a decent outward morality, to believe with a dead unfruitful faith, and to go on with a form of godliness: ‘but to acquire that lively faith which would secure his salvation, or to call on God with that sincerity, fervour, and devotion, which alone can give efficacy to our prayers,’—with internal holiness, producing uniform, hearty, and unreserved obedience, he cannot attain. He may be a formalist, or a hypocrite, a Pharisee, or a proud heathen or infidel moralist; but not an accepted believer, a spiritual worshipper, or a humble devoted servant of God, without the special grace of God. Something previous to *assistance* is here needful to those dead in sin. Till omnipotence restored life to Lazarus, no assistance could bring him out of the grave.

P. liv. l. 20. ‘*It is, &c.*’† It does not become us to assign limits to the Almighty, in his manner of bestowing his benefits. He confers, or withholds them, in perfect wisdom, justice, goodness, and truth; whether we can discern it or no. His reasons for making these differences, which to us may appear arbitrary, or capricious, will, when made known at the great decisive day, be found so unanswerable, as to stop the mouths of all his enemies, and constrain “the wicked to be silent in “darkness;”‡ while all his friends will be filled with

\* Col. for East Sund.

† ‘It is a gift not bestowed arbitrarily, capriciously, or irrespectively.’

‡ 1 Sam. ii. 9.

admiration, gratitude, and love. At present, “ he giveth not account of any of his matters;”\* but silences our presumptuous objections, by saying, “ Nay, but, “ O man, who art thou that repliest against God?”†—The word *irrespectively* requires a little further notice. Does his Lordship maintain, that God, in giving faith, has respect to any thing good in those who receive it, independent of his special grace? If this be so, then without doubt boasting is introduced. For some men have by nature, without special preventing grace, the will and the power to do that which is good before God; even so good, as to induce him to give them saving faith in preference to others. This is diametrically contrary to the article which has been considered. Yet unless this be maintained, faith must be the gift of God *irrespectively* of any thing good in him who receives it.

P. liv. l. 23. ‘ *We can, &c.*’† His Lordship has here inadvertently made a concession of so great importance, as, if carried to its full consequences, determines the question, Whether the church of England be Calvinistick in doctrine or not? The passage, inclosed by double inverted commas, is adduced as the words of ‘ modern Calvinistick writers; but is indeed a quotation from the Homilies of our church! Ergo, the compilers of our homilies were Calvinistick writers. The same persons formed our articles and liturgy: (for the homily, whence it is taken, is one of those set forth in Queen Elizabeth’s reign, 1562:) Ergo, they who formed our articles and liturgy were Calvinistick writers.—‘ It is ‘ the Holy Ghost, and no other thing, that doth quicken

\* Job xxxiii. 13. † Rom. ix. 20.

‡ ‘ We can by no means allow the inferences attempted to be drawn from ‘ them by modern Calvinistic writers, namely, that “ of our own nature we “ are without any spark of goodness in us.”

‘ the minds of men, stirring up good and godly motions  
 ‘ in their hearts, which are agreeable to the will and  
 ‘ commandment of God, such as of their own crooked  
 ‘ and perverse nature they should never have. “ That  
 ‘ which is born of the Spirit is spirit.” ‘ As who should  
 ‘ say, Man of his own nature is fleshly and carnal, cor-  
 ‘ rupt and naught, sinful and disobedient to God, *with-*  
 ‘ *out any spark of goodness in him*, without any virtuous  
 ‘ or godly motion, only given to evil thoughts and wick-  
 ‘ ed deeds.’\* It certainly may be presumed, that there  
 is a striking resemblance between the language of modern Calvinists, and that of our venerable reformers, when the one is mistaken for the other, by our opponents. Probably, his Lordship met with the passage, in the writings of some modern Calvinist; and, not recognizing the words of the homily, as there quoted, supposed them to be the words of the author, and so produced them as a specimen of our doctrine: and such indeed they are, and ought to be, considering our subscriptions, and solemn engagements in the sight of God in this behalf. A genuine controversialist might make further use of this extraordinary inadvertency, in so important a matter: but I shall only add, my sincere desire and prayer, that all our bishops, priests, and deacons, may become so familiarly acquainted with the language of the homilies, as to be effectually secured from falling into such mistakes in future. It may also be a caution to writers in general, when they quote words with marked disapprobation, to ascertain previously from what source they are derived; lest in aiming a deadly blow at an adversary, they should inadvertently smite a friend or a parent.

P. lv. l. 13. ‘ *To perform their part towards their*

\* Homily on Whitsunday, 1 Part.

'conversion.' The persons, addressed by the apostle, were called on to "repent and be converted;" to "repent and turn to God, and to do works meet for repentance." Repentance or conversion, (as it implies actively turning unto God;) is wholly the act of the penitent: but to "work in us both to will and to do, is the act of God alone."

P. lvi. l. 7. '*St. Paul, &c.*'\* The Calvinists, in general, and the evangelical clergy especially, refer their hearers to the sacred scriptures, as the only infallible standard of truth and duty; and, in particular, when 'any of their converts fall into errors, either of doctrine or practice' they 'endeavour to bring them back' to "the truth as it is in Jesus,"—by referring them 'to the written word of God:' and they consider, as dangerous enthusiasts, all those who object to this proceeding.

But the word *argument* is capable of different meanings. The apostles used arguments, taken from the scriptures, in contending with the Jews, and erring christians: and they met the Gentiles on their own ground, and by plain and forcible arguments endeavoured to draw them off from "lying vanities, to serve the living and true God;" and to receive that revelation, which he had given to mankind by Jesus Christ; thus leading them to the scriptures as the sole standard of truth and duty. But in modern times, *reason* and *revelation* have been considered, as two distinct sources of religious instruction, nearly of equal authority. *Argument* has been at some times used, as giving additional certainty and authority, to "the testimony of God;" at others, as fixing the sense of scripture to that which is

\* '*St. Paul, when any of his converts fell into errors either of doctrine or of practice, endeavoured to bring them back to the truth as it is in Jesus, by argument, and by referring them either to the written word of God, or to the instructions which they had received from himself.*'

totally different from the obvious meaning of the words: and not seldom, the oracles of reason, have been more directly opposed to the "oracles of God." We cannot, therefore, but be jealous on this subject; and cautious of admitting as an ally, one who has so often been a traitor. We must insist on it, that the scriptures alone, (and not the scriptures and human reason,) are the standard of truth and duty. "To the law and to the testimony: if they speak not according to this word, it is "because there is no light in them."\* Revelation is "the testimony of God." The only exercise of the understanding, by which we can receive *testimony*, is *faith*, or *believing*. Reason and argument indeed have a previous office, viz. First to determine how far the testimony is, or is not, worthy of credit: and Secondly, to ascertain the purport and meaning of the testimony, or what, if true, it amounts to. But, this being done, we can no more receive the testimony of God, by any other operation of the mind, than that of believing; than a judge and jury, can decide a cause, in any other way, than by crediting or discrediting the witnesses. The judge may reason concerning the evidence, either as credible, or as not worthy of credit; and he may show to what, if true, it amounts. Thus the apostles, "reasoned from the scriptures," with those who admitted their divine authority; and clearly stated what was proved by them: and thus infidels reason against the scriptures, as incredible; and so, rejecting the testimony of God, "make him a liar." But the things revealed, must either be received on the sole authority of God, by faith, or be rejected as not worthy of credit. As, therefore, there is only one source of truth, even "the oracles of God;" we do not use arguments, taken

\* Is. viii. 20.

from other topics, as coadjutors to the scriptures; which is like holding a candle to increase the light of the sun: much less do we argue against the obvious meaning of the scripture, to give another turn to it, in order to avoid a conclusion, which we may call and attempt to prove *irrational*, but which in fact is the wisdom of God.\*

P. lvi. l. 13. ‘*He did not, &c.*’† The evangelical clergy, do not generally tell their people when they think them in danger of falling into error, to consult ‘their own internal feelings, whether they are in the way to heaven:’ but did not our Lord, when he said to Peter, three times, “Simon, son of Jonas, lovest thou me?”‡ Did he not tell him to consult his internal feelings, whether he were a true believer or no? Our ‘opinions and actions’ ought certainly to be compared with the word of God: but ought not our affections also? And are not all affections of the heart, ‘internal feelings?’ and should we not compare our affections with the standard of holiness, the law of God; with the “fruits of the Spirit;” and with what is spoken in scripture of the fear of God, sorrow for sin, contrition, shame, and remorse, and “trembling at the word of God;” of love, gratitude, and joy, and love of the brethren, as peculiar to true christians? Are not these ‘internal feelings,’ though, when genuine, they are manifested by external effects? Do they not differ essentially from the ‘internal feelings’ of the proud, the hard hearted, the presumptuous, the ungrateful, the rebellious, and of those

\* 1 Cor. i. 23—25.

† ‘He did not tell them to consult their own internal feelings, whether they were in the way to heaven, but to compare their actions and opinions with the gospel which he had preached: this was with him the only criterion of saving faith.’

‡ John xxi. 15—17.

who are “hateful and hating one another?” And if the ‘internal feelings’ be totally wrong, or if right affections be wholly wanting; what are the most scriptural opinions, and external actions, better than formality and hypocrisy? The holy law is love to God and man. “The fruit of the Spirit is love, joy, peace, &c.” The Psalmist, even “the man after God’s own heart,” speaks continually of “thirsting for God, even for the living God;” “longing, yea, even fainting for the courts of the Lord,\* rejoicing in God;” “delighting in him;” and in his commandments, and he calls on others to do the same.† Our Lord pronounces those blessed, who “hunger and thirst after righteousness; for their’s is the kingdom of heaven.”‡ St. Paul calls on the Philippians to “rejoice in the Lord always;”§ and he says, “We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and put no confidence in the flesh.”¶ St. Peter thus addresses the christians to whom he writes: “Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”|| Are not all these ‘internal feelings?’ And do they not prove, that those who are conscious of them, may warrantably conclude themselves to be in the way of salvation? indeed divine life itself, purity of heart, and all vital godliness are ‘internal feelings:’ and religion, however exact in ‘opinions and actions’ without them is a lifeless statue or corpse; like one of those which Ezekiel in vision saw, when “the bones came together, bone to his bone, and—the sinews and flesh came upon them, and the skin cov-

\* Ps. xlii. 2. lxiii. 1. lxxxiv. 1, 2. cxix. 14. 131. cxliii. 6. † Ps. xxx. 11. xxxii. 11. xxxiii. 1. xxxvii. 4. xciv. 19. cxii. 1. cxix. 14. 40. 111. ‡ Matt. v. 6. § Phil. iv. 1. 4. ¶ Phil. iii. 3. || 1 Pet. i. 8.

“ éred them, but there was no breath in them.” But when “ the breath came into them they lived.”\*

But there are indeed many unholy affections, and delusive internal feelings in religion. The grand concern then is, not indiscriminately to condemn them all; but to distinguish “ the precious from the vile.” We should enquire, whether our fears and hopes, our sorrows and joys, our love and hatred, our desires and aversions, be fixed on the same objects, regulated in the same manner, and productive of the same effects on our outward conduct, as these affections were, in the persons marked with decided approbation in the word of God: or whether they be unscriptural, as to their objects, their nature, tendency and effects. These, and many other particulars, must be examined and assayed by the holy scriptures; and it cannot be wrong to call on our hearers, to judge of the state of their hearts, as well as of their opinions and actions, according to the oracles of God. “ Examine yourselves, whether ye be  
 “ in the faith, prove your ownelves; know ye not  
 “ your ownelves, how that Jesus Christ is in you, ex-  
 “ cept ye be reprobates?” (or disapproved persons.)†  
 “ I am crucified with Christ; nevertheless I live; yet  
 “ not I, but Christ liveth in me; and the life which I  
 “ now live in the flesh, I live by the faith of the Son of  
 “ God, who loved me and gave himself for me.”‡  
 ‘ Cleanse the thoughts of our hearts, by the inspiration  
 ‘ of thy Holy Spirit, that we may perfectly love thee.’§  
 Our internal feelings indeed must be judged of, not by their vehemence, but by the nature and effects of them; and the proportion which they bear to their respective objects, compared with the exercise of similar affec-

\* Ez. xxxvii. 1—10.

† 2 Cor. xiii. 5.

‡ Gal. ii. 20.

§ Col. communion service.

tions, when called forth by the interests and concerns of this life.

To employ another similitude: a religion of vehement affections, without scriptural knowledge and judgment, and the sober exercise of our mental powers; is like a ship with crowded sails; but without helm, chart, compass, or ballast; which is far more likely to be driven on the rocks, than to the desired port. A religion all intellect, and external action, without affections or internal feelings, is like a ship, with helm, chart, compass and ballast, but without masts or sails; which must either lie as a log on the water, or be driven about by currents, or tides as they rise and fall, being perfectly unmanageable. "That your love may abound more and more, in knowledge and in all judgment."\* "Did not he who made that which is without, make that which is within also?"† Did he not create the heart as well as the understanding, and form us capable of *feeling* as well as *knowing*? And does he not, both in the law and in the gospel, demand the heart for himself?

Motives, especially, which are 'internal feelings,' are essential to moral agency and responsibility. The good or bad motive often makes the discrimination of "good before God," or "abomination in his sight," in the same outward action.—"To give alms to be seen of men," that is, from love of praise, is pride which God abhors and resists: yet God will not forget the work and labour of love, which men "have showed towards his name," in ministering to his saints, or doing good to others for his sake. What more pleasing to God, than to preach the gospel, from zeal for his glory, and love to the souls of men? What more abominable, than to

\* Phil. i. 11.

† Luke xi. 39, 40.

preach it from envy and strife, ambition, or love of filthy lucre? On a subject involving so much of what the scripture inculcates, great caution is needful, in censuring even what is spurious or enthusiastical.

P. lvi. l. 23. ‘*The first, &c.*’\* In this we all certainly ought to imitate them: but did they not also address their consciences? “By manifestation of the truth commending ourselves to every man’s conscience, in the sight of God.”† And is not conscience an ‘*internal feeling?*’ Did not the apostles beseech and persuade, as well as reason? And do not intreaty and persuasion address the feelings of the heart? Actors on the stage, indeed, aim to excite the passions, by addressing themselves to the *imagination*; without informing the mind, or convincing the judgment: and, alas! too many preachers seem to copy *them*, rather than ‘the first preachers of the gospel.’—A judge, in summing up the evidence, and giving his charge to the jury, avoids, at least ought to avoid, exciting the passions, as much as possible. His object should be, to inform the mind, and direct and convince the judgment. But the able counsel at the bar, and the eloquent speaker in the senate, especially when conscious that his cause is so good, that it needs only to be known, in order to be approved by all impartial men; first addresses the understandings of his auditors: and, having produced the conviction which he intended, he attempts, by all his powers of oratory, by persuasion, or expostulation, or remonstrance, in every

\* ‘The first preachers of the Gospel addressed the understandings of their hearers, and enforced the necessity of a Redeemer, by reasoning founded in the fallen and lost condition of man: they constantly set before them the folly and fatal consequences of voluntarily neglecting so great salvation, and animated them to a grateful sense of the divine goodness, by displaying the love of God in sending “his only-begotten Son into the world, that whosoever believeth in him, should not perish but have everlasting life.”

† 2 Cor. iv. 2.

varied form, to excite the passions, and to produce the practical effect at which he aims. This surely should be the pattern of the christian minister: only all his information, and argument for conviction, and motives should be deduced from the word of God; and other topicks introduced, principally for illustration, and collateral purposes. He ought not, like the actor, to address the passions, through the imagination, or to excite them by things unreal,—or unknown. Nor ought he to address the intellect only: but he should address the conscience, and the passions, by previously instructing the mind, and rectifying the judgment. This indeed his Lordship, in general terms, seems to allow.

P. lvii. l. 20. Note from Warburton. ‘*On the whole, &c.*’\* I set before the reader the words of Bp. Warburton, concerning *internal feelings, mystick spiritualism, and extatick raptures*; but after what has been stated, it is not needful to animadvert on these expressions, which are not found in our writings, but devised by himself. The clause, however, ‘the test of this truth, reason,’ requires some notice, as illustrating what has before been advanced: viz. that human reason, instead of being the humble scholar of revelation, first proposes herself as an ally, then becomes a competitor, instead of a coadjutor; at length throws off the mask, appears an avowed and undisguised traitor, expels *revelation* from the throne, and usurps it to herself. “To

\* ‘On the whole, therefore, we conclude, that that wisdom which divests the Christian faith of its truth, and the test of this truth, reason, and resolves all into internal feelings, into mystic spiritualism, and extatic raptures, instead of giving it the manly support of moral demonstration, that this, I say, can never be the wisdom which is from above, whose characteristic attribute is purity. Thus, on a fair trial, these illuminated Doctors have, at their very first entrance, excluded themselves from their high pretensions: principles like these always coming from spiritual impurity, and often leading, as we have seen, into the very sink of the carnal.’

“the law and to the testimony.” As to the unsupported accusations, in the conclusion, I can only say, they are worthy of the pen which wrote them.

P. lviii. l. 14. ‘*Is such, &c.*’\* I know not from which of the books of modern Calvinists, and living authors, the sentiments of this passage could be taken. I do not know, that our predecessors maintained them: but, supposing that some did, why are the sins of the dead to be imputed to us, if we do not imitate them? No doubt there are, and always have been, enthusiasts; and passages, from journals and pamphlets, might be adduced, which deserve this censure, perhaps in its full extent. But the evangelical clergy are not at all involved in it. The exceptionable tenets cannot be produced from their writings; but, in general, from those who are wholly averse from the peculiarities of Calvinism. I am confident, that there are scarcely any of the body, denominated ‘evangelical clergymen,’ who do not disclaim, and protest against, that ‘passive waiting for the ‘impulses of the Spirit, which modern enthusiasts re-‘commend to their hearers.’ Waiting, in the diligent use of means, and carefully avoiding whatever is known to be contrary to the will of God, are very different indeed from *passive* waiting.—‘Assurance of salvation,’ except that which arises from the consciousness of deep repentance, lively faith in Christ, and “the work of faith “the labour of love, and the patience of hope;” none of the evangelical clergy, at least very few, at all maintain.

\* ‘Is such earnestness in enforcing the duty and necessity of active exertion, consistent with that passive waiting for the impulses of the Spirit, which modern enthusiasts recommend to their hearers, or with that assurance of salvation which they so confidently inculcate? If the Holy Ghost were to effect the salvation of men without any exercise of their understanding and will, any effort of their own, why did our Saviour reproach the obstinate infidelity of the Jews, or emphatically ask, “Why even of yourselves judge ye not what is right:”

Whether repentance, faith, love, and holy, uniform, unreserved, though imperfect, obedience, do not warrant the assurance, that we are now in a justified and reconciled state; at peace with God; and his children, as attested by the Spirit of adoption, must be left to the reader to determine. No evangelical clergyman, I am confident, maintains 'that the Holy Spirit is to effect 'the salvation of men without any exercise of their own 'understanding and will, or any effort of their own:' they all inculcate, that we ought to "work out our own "salvation, with fear and trembling: for it is God who "worketh in us, both to will and to do of his good "pleasure."

P. lix. l. 5. '*Those, &c.*'\* This passage concedes an important point, strenuously maintained by those called evangelical preachers, as essential to their system, in addressing *nominal* christians; and as strenuously denied by many of their opponents.

P. lix. l. 25. '*His will, &c.*'† How 'the will can

\* 'Those who call themselves Christians, merely because they happen to be born in a Christian country, but attend neither to the doctrines nor to the duties of the Gospel, seem to differ but little, with respect to the point now under consideration, from those to whom the gospel was first preached. The process in both must be nearly the same. The nominal Christian, who has hitherto neglected the portion of grace vouchsafed to him at the time of his baptism, may by some cause be roused from his indifference, and become convinced of the error of his ways—he may at length be brought to a sense of his duty, by listening to religious instruction, or by the awakening force of severe affliction: but the firmest conviction of the truth of the Gospel, the keenest sorrow for past offences, and the strongest resolutions of amendment, will not, in his fallen and degenerate state, enable him of himself to "do good works pleasant and acceptable to God."

† 'His will must be guided, and his actions must be assisted, by the Holy Spirit. The doctrine of preventing and co-operating grace thus explained, does not destroy the free-agency of man, by ascribing both his good will and good works solely to the resistless influence of the Holy Ghost. It does not call upon a man indolently to wait for the workings of the Spirit, without any effort of his own, any endeavour after righteousness. It encourages him to commune with his own heart, and to search the scriptures,

‘be guided,’ without being influenced to make a right choice, does not appear. The *co-operation* does not commence, according to the article, till ‘the grace of God has prevented, (or gone before us,\*) that we may ‘have a good will;’ and then indeed we become active and earnest; and the ‘grace of God in Christ *worketh* ‘with us, when we have that good will:’ for before there was nothing in us with which it could co-operate. This no more destroys free agency; than argument and persuasion, by which a man is rendered willing to do, what he before was averse to, destroys it. The influence indeed is of a higher nature, and communicates not only new information to the mind, but also a new bias to the will and affections; by which, being freed from the slavery of sin, he is led to choose and love what before were the objects of his strong aversion. “The carnal mind “is enmity against God; for it is not subject to the law “of God, nor indeed can be.” “We know that all “things work together for good to them that love God, “to them who are the called according to his purpose.”† How comes it that they, whose “mind was enmity “against God, and could not be subject to his law,” now love him? He hath fulfilled his promise in their case; “I will put my laws into their mind, and write “them in their hearts:”‡ even these two great commandments, “Thou shalt love the Lord thy God with “all thy heart, and with all thy soul, and with all thy “mind, and with all thy strength;” and “Thou shalt “love thy neighbour as thyself.”§ ‘Lord have mercy

‘as preparatory steps; but at the same time it does not teach him to rely ‘solely upon his own strength, in the great business of working out his salvation.’

\* Prevent (*prævenio*, *Lat. prevenire*, *Fr.*) 1. To go before as a guide, making the way easy. 2. To go before, to be before, to anticipate. (*Johnson.*)

† Rom. viii. 7. 28.

‡ Heb. viii. 10.

§ Mark xii. 30, 31.

‘upon us, and write all these thy laws in our hearts, we ‘beseech thee,’ and ‘incline our hearts to keep them.’ This view unreservedly ascribes all the glory to God, and effectually excludes boasting: and it does not teach man to rely, either solely, or at all, on his own strength, but to “be strong in the Lord, and in the power of his “might.”\*—The term *resistless*, and *indolently waiting*, have been already disclaimed.

P. lx. l. 13. ‘*The very expression, &c.*’† Certainly we work, when preventing grace has wrought in us to will; but not before: for how can a man act freely and voluntarily, before he is willing? But the text “We “are labourers together with God,” evidently means the labour of ministers for the salvation of others; not that of sinners “working out their own salvation,” as the whole context shows, and as I believe all expositors agree.‡

P. lx. l. 19. ‘It gives the first spring and rise to ‘our ‘endeavours, that we may have a good will.’ In doing this what is there in fallen man, which co-operates with the preventing grace of God? Even the desire and endeavour to be willing, must imply a previous degree of willingness.

P. lx. lxi. Note. ‘*In speaking, &c.*’§ This note

\* Eph. vi. 10.

† ‘The very expression of this 10th article, The grace of God preventing ‘us that we may have a good will, and *working with us*,’ plainly shows that ‘we also work. Though “it is God that worketh in us,” ‘yet, “we are labourers together with God.”

‡ “God’s husbandry.” ‘I think it better rendered God’s field, by Chrysostom, Oecumenius, and Theophylact, who hence infer, that the field is ‘God’s, the apostles only *γεεργοι αυτς*, his labourers, sent forth to labour in it, ‘and enabled by him for that work.’ (See on 46, *Refutation*.) ‘I have ‘planted the gospel among you, Apollos watered the seed sown, but God only ‘gave the increase of it.—The glory of all must be ascribed to God that ‘giveth the increase.’ (*Whitby on 1 Cor. iii. 6, 7. 9.*)

§ ‘In speaking of good works, and a good will, it is indispensably neces-

expresses the sentiments of the Calvinists, and evangelical clergy on the subject, very clearly: and indeed yields a point, which almost determines the controversy, For we readily allow that men without grace, are able to perform ‘natural good works;’\* but not what the scripture calls “good works,” pleasant and acceptable to God.

P. lx. last line. ‘*The words, &c.*’† ‘*Gratia dei quæ per Christum est nos præveniente ut velimus, et co-operante dum volumus.*’‡ Here the co-operation is most manifestly confined to the latter clause, and follows *velimus*. And it is allowed by Calvinists, that when we are made willing, ‘the grace of God and the will of man work together at the same moment.’—If the grace of God be withdrawn, we shall certainly cease to will, conformably to its previous suggestions, and sin tends to provoke God to withdraw it. Whether it ever be finally withdrawn from true believers, is another question. If good works were so attributed to the sole operation of divine grace, as to exclude our voluntary agency: they would no more be our works, than the

‘sary to distinguish whether we mean in the sight of God, or in the sight of men. A man may, by his own natural and unassisted powers, do works good in the sight of men; and the same human judgment will call the will which produces these works good. But both these works and this will may be very far from good in the sight of a pure and holy God, “in whose sight the heavens are not clean,” Job xv. 15. and “who chargeth his angels with folly,” iv. 18. “The best things which we do,” says Hooker, “have something in them to be pardoned.”

\* Art. x.

† ‘The words in the Latin copy of the articles are “*dum volumus,*” while we will: which still more clearly show that the grace of God and will of man act together at the same moment. And the words seem further to indicate that the grace of God will be withdrawn, if we cease to will conformably to its suggestions. Thus, good works are not attributed by our church to the sole operation of divine grace, but to the joint and contemporaneous operation of divine grace and human agency.’

‡ Lat. Art. x.

statue is the work of the chisels and hammers, which the statuary employed in forming it. Possibly a few individuals may be capable of holding so monstrous an absurdity; but no large body of men, in any age or nation, have deliberately maintained it. The human understanding involuntarily revolts from it. The will in the first place, and the power of accomplishing afterwards, may be, and in things "good before God" done by fallen man, must be the effect of divine grace; but the works themselves are our willing services. "We are "his workmanship, created in Christ Jesus unto good "works, which God hath before ordained, that we "should walk in them."\* "Striving according to his "working, which worketh in us mightily."† The words *joint* and *contemporaneous*, not being scriptural: there can be nothing wrong in our attempting to express our meaning in other words, which do not, as we think, so much appear to divide the glory between "the God of all grace" and his sinful creatures.

P. lxi. l. 10. 'It is acknowledged, &c.'‡ This allows, that the want of a *disposition* is the want of *ability*; and that man by nature has not the *disposition*. This two-fold concession is of peculiarly great importance. The system of Calvinists cannot *consis'ently* be supported without it: nor can any essential part of that system, (Calvinism,) be consistently denied by those who admit it.

P. lxi. l. 17. 'It does not necessarily cause men 'to perform good works.' That is, as fire *necessarily* consumes wood, without any consent of the wood to be consumed; or indeed any intention of the fire to con-

\* Eph. ii. 10. † Col. i. 29. See on Chap. vii.

‡ 'It is acknowledged, that man has not the disposition, and consequently not the ability to do what in the sight of God is good, till he is influenced 'by the Spirit of God.'

sume it. "It is God who worketh in us, both to *will* and to do."

P. lxii. l. 7. '*The Holy Spirit, &c.*'\* The word of God 'points out the way to health, and truth, and 'life:' but if this be all which the Holy Spirit does, in what consists the difference between the outward teaching of the scripture, and the inward teaching of the Holy Spirit? And if 'it rests with ourselves whether we will 'follow his directions:' how do 'all holy *desires*,' come from God: and what must be the consequence, if 'it 'be acknowledged, that man has not the disposition, 'and consequently not the ability, to do what is good 'in the sight of God?' Being destitute both of the disposition and the ability, he must inevitably refuse compliance with the directions given to him. 'O Lord, 'from whom all good things do come, grant to thy humble servants, that by thy holy inspiration, they may 'think those things that be good, and by thy merciful 'guiding may perform the same, through our Lord 'Jesus Christ, Amen.'†

P. lxii. l. 9. '*Irresistible, &c.*'‡ While we give up the words *irresistible* and *resistless*; it may be observed, that the idea conveyed by them, would not be repugnant, either to the principles of the gospel, or to sound philosophy; provided the irresistible, or invincible power, were exerted merely to produce a disposition to good, a moral ability, in rational creatures, wholly indisposed to good. Such intelligent agents must be able and disposed to *resist* this influence; but it is impossible, that they should *voluntarily* concur with it, pre-

\* 'The Holy Spirit points out the way to health and truth and life, but it rests with ourselves whether we will follow its directions.'

† Col. 5 after Easter.

‡ 'Irresistible power, actually exerted over the minds of men in the work of salvation, is repugnant to the acknowledged principles of the gospel.'

viously to a change of heart or disposition. The entire aversion from good, and propensity to evil, must be overcome, not by itself, or by any thing in men of another kind, (which is allowed not to be in them;) but by the power of almighty God new creating the soul, and raising it 'from the death of sin, to the life of 'righteousness.' Thus the inclination to what is truly good, being produced by special grace, against which all the resistance of depraved nature has been ineffectual; and being daily strengthened by supplies of divine grace; the persons, thus influenced, most willingly oppose all their evil propensities and habits. They are no longer enslaved to sin; but the grace of God both disposes and enables them to be active and diligent in every duty. If we said that invincible grace, instead of rendering men *willing* to repent, believe, and obey; compelled them to an *involuntary* semblance of repentance, faith, and obedience; it would be repugnant, both to christianity and common sense. A clock, which had stopped, or gone wrong, but by the skill of the mechanick, was made to go regularly, might, with more propriety, be said to "repent and do works meet for repentance;" for, at least, it would not resist the power which attempted to rectify its motions. But, when the Holy Spirit strives with the sinner, to show him the wickedness and consequence of his conduct; he is always of himself disposed to resist this conviction. In numberless instances, the conviction and alarm are not only resisted, but expelled, and finally banished from the heart and conscience. In some, however, this resistance is overcome, and a cordial efficacious willingness to 'obey 'the call' of God, takes place; and the man, astonished at the change, which he has experienced in his views, judgment, and inclinations, exclaims, with the prophet,

“ O Lord, thou art stronger than I, and hast prevailed.”\* This is undeniable fact, but we are unable to explain all things relating to it; or to determine, how it is, that in rational creatures, equally ‘ wanting the disposition, and consequently the ability, for what is good in the sight of God,’ convictions, alarms, and hopeful appearances, should terminate so differently. It is manifest, that special grace, though not *irresistible*, proves eventually victorious, in those who are converted.

Few men, it may be supposed, would expressly say, that almighty God could not, if he pleased, change the nature, or moral disposition of fallen angels. None will say, that in them there is any thing, which could co-operate with the divine power exerted for that purpose. All must allow, that every thing in their nature, would oppose it. The creation of a new and holy disposition in them, must be absolutely the work of omnipotence conquering all opposition. Their free agency was before exerted, only in choosing evil: the act of omnipotence giving a new bias to the will, would not interfere with their free agency, nor be sensibly perceived, except in its effects: and their free agency would, from that time, be exercised in choosing most willingly and decidedly, that which is good before God. The only imaginable difference in this respect, between fallen angels, and fallen man, must consist, in the latter having some disposition to what is good before God, remaining in their nature; and the former having none, but ‘ man has not the disposition, and consequently not the ability to do what in the sight of God is good, till he is influenced by the Spirit of God.’†

Suppose a man in the dark, approaching the brink of a tremendous precipice, of which he is not at all aware;

\* Jer. xx 7.

† Refutation, p. 61.

or regardless of any warnings given to him. There would, in this case, be two methods of rescuing him from destruction. Either by seizing upon him, and forcibly dragging him away from the precipice; which would be evidently inconsistent with his free agency, in that instance: or by hastening to the spot with torches, and clearly showing him his imminent danger, which before he did not perceive, or would not believe; and so inducing him of his own accord to turn away from it; which would not at all interfere with his free agency. The willing mind to what is good, in fallen man, is indeed produced, not merely by illuminating the mind to see objects as they really are, and not as they appear to him, when seen through the medium of his corrupt passions; and so exciting convictions, fears, and hopes: but by changing the heart, and purifying the affections; inducing the love of what is good, and the abhorrence of what is evil. It, however, renders him willing to forsake evil and do good; and he acts with as much freedom from constraint, or compulsion, as he did before in choosing the evil and refusing the good.

P. lxiii. l. 9. ‘*In the sixteenth, &c*’\* This anticipates the subject of the fourth chapter, in the remarks on which the sentiments of the Reformers will be more fully considered. The words of the article are indeed inconsistent with *irresistible* grace, in the strict sense of that word. But it does not appear, that they are *inconsistent* with ‘*indefectible* grace, granted exclusively’ either to many or to few; though they do not affirm

\* ‘In the sixteenth article it is said, that, After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may rise again, and amend our lives: and therefore, they are to be condemned, which say, they can no more sin.’ ‘This declaration is irreconcilable with the doctrine of irresistible and indefectible grace granted exclusively to a few chosen persons. If grace were irresistible, men *could not* depart from it, and fall into sin.’

that doctrine. The article was framed against a very different sentiment, and determines nothing about grace being indefectible, or the contrary. ‘Not every sin willingly committed after baptism is the sin against the Holy Ghost and unpardonable. They are to be condemned, which say they can no more sin as long as they live here, and deny the place of forgiveness to such as truly repent.’\*—Peter ‘departed from grace given,’ that is, he acted contrary to its tendency: yet our Lord had previously said, “I have prayed for thee, that thy faith *fail not*.”† His faith was *indefectible*, through his Lord’s intercession for him; and ‘by the grace of God he rose again, and amended his life.’ If any maintain that Saul or Judas departed from grace given, in the same sense as David and Peter did; it remains for them to prove, that Saul or Judas ever had grace in the sense in which David and Peter had it. “Many shall say unto me, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto you *I never knew you*.”‡ Saul was among the prophets, and Judas among the apostles: but there is no intimation that either of them was among the saints; and the indefectibility of special grace, by which men become saints, is all which any contend for: and many of those would object to the term *indefectible*, as seeming to imply, that it was unfailing in its own nature, instead of being secured from failing by the promises of the covenant of grace, and by the intercession of Christ.

P. lxiii. Note. ‘*Two, &c.*’§ That Melancthon did not,

\* Beginning and conclusion of article xvi.

† Luke xxii. 32.

‡ Matt. vii. 22, 23.

§ “Two errors of fanatical men are to be briefly refuted, who have

when he wrote this, believe the doctrine in question, is indisputable; whatever he might afterwards do. But how does it appear that Saul pleased God, and was righteous, or one of the regenerate? The scriptures do not say this. "God gave him another heart;"\* and he prophesied, and at first acted wisely as ruler of the people. In these respects the Spirit of God was with him, but at last he departed from him; and he acted in the most wicked and infatuated manner imaginable to the end of his days.

P. lxiv. l. 10. '*The Puritans, &c.*'† The Puritans being, as it seems, over zealous for the doctrine in question, wished that the words, 'yet neither finally nor totally,' might be added, in the sixteenth article. The alteration however was not made; and none of the evangelical clergy complain that it was not.

— l. 19. '*God gives, &c.*'‡ If the efficacy, of the power given, depends on the human will, on what does the proper exertion of the human will depend? 'It is acknowledged, that man has not the *disposition*, and therefore not the *ability*, to do what in the sight of God is good, till he is influenced by the Holy Spirit.'§

'feigned, that the regenerate cannot fall; and though they do fall, against conscience, they yet are righteous persons. This madness is to be condemned; and the examples and sayings of scripture are to be opposed; that Saul and David pleased God, and were righteous, yet they afterwards fell, so that the one perished, the other was again converted unto God.' (Translation from Melancthon.)

\* 1 Sam. x. 9.

† 'The Puritans were so convinced that the doctrine of the defectibility of grace, contrary to their own tenets, was taught in this article, that in the Hampton Court conference they desired that the words, "yet neither totally nor finally," might be added to the words, "we may depart from grace given;" but this addition was not allowed, and the article and the doctrine of the church of England remained unaltered.'

‡ 'God gives to every man, through the means of his grace, a power to perform the conditions of the gospel—a power, the efficacy of which depends upon the exertion of the human will.'

§ Page 61, Refutation.

‘As by the special grace preventing us, thou dost put  
‘into our hearts good desires.’\*

P. lxiv. last line. ‘This power, though proceeding  
‘from an omnipotent Being, is, as exercised by man,  
‘always finite.’ The power, by which “God, who is  
“rich in mercy, quickens those, who were dead in sin,”  
is the same “by which he raised up Christ from the  
“dead.”† The power, by which he assists those,  
whom, by preventing grace, he has rendered, truly and  
earnestly, willing to do that which is spiritually good,  
may *perhaps* be finite: but to overcome the strongest  
natural propensities, and inveterate bad habits; to obtain  
the victory over the world, with all its smiles and allure-  
ments, and with all its frowns and terrors; over the love  
of life and the fear of death; over all the “principalities  
“and powers” of darkness; requires that strength,  
(along with a willing mind,) to which no man can assign  
limits. Whether *finite* or *infinite*, it must be *inconceiv-  
ably great*. “Can the Ethiopian change his skin, and  
“the leopard his spots? Then may ye also do good,  
“that are accustomed to do evil;”† “with men this is  
“impossible; but with God all things are possible.”§  
“Now to him that is able to do exceeding abundantly  
“above all that we ask or think, according to the power,  
“that worketh in us.”¶ “Strengthened *with all might*,  
“according to his glorious power, unto all patience, and  
“long suffering with joyfulness.”|| “Ye have over-  
“come them: because greater is he, that is in you, than  
“he that is in the world.”\*\*

P. lxv. l. 3. ‘*The limited, &c.*’†† Because our limi-

\* Collect Easter Sunday. † Eph. i. 19, 20. ii. 4—6. ‡ Jer. xiii. 23.

§ Matt. xix. 26. ¶ Eph. iii. 20. || Col. i. 11. \*\* 1 John iv. 4.

See also 2 Cor. xii. 9, 10. Phil. iv. 13.

†† ‘The limited strength of the human body is derived from a God of in-  
finite might, and the exertion of that strength is left to the will of man:

ted strength of body, and powers of mind, are ‘left to the will of man,’ they are in all those, who are destitute of the Spirit of Christ, uniformly exerted in an unholy manner. And if any mere *physical* power of doing good be imparted, and ‘left to the will of man,’ without a new creation unto holiness; it will uniformly be, either perverted, or lie dormant till it be finally lost. But the scriptures, above quoted, lead us to conceive, not ‘of a power, once imparted;’ but of one, daily renewed, and increased, as exigencies require; and in proportion to the simplicity and strength of the faith, with which we depend on the Lord to strengthen us. To produce at first the willing mind, to what is good in the sight of God, is the effect of special *preventing* grace: yet the will to what is good, as well as the strength of faith, hope, love, and holy fear, needs to be daily invigorated, and rendered more decided and predominant; especially, when we are assailed by powerful temptations, or called forth to self denying services; or, exposed to severe sufferings in the cause of God, which might be evaded or escaped, by sinful compliances or omissions.

P. lxxv. l. 20. ‘*The attainment, &c.*’\* “He that hath begun a good work in you, will perform it until the day of Christ.” “It is God, which worketh in us both to will and to do.”† “He that trusteth in his own heart is a fool.”‡ For the heart is deceitful above all things and desperately wicked; who can

‘in like manner the pure and holy gifts of the Spirit, which are imparted to the human mind “by measure,” are derived from a God of infinite purity and holiness, and the use of these limited gifts is also left to the will of man.’

\* ‘The attainment of eternal happiness is made to depend upon our own choice and exertions. The slothful servant gains no credit with his earthly master—the indolent christian will receive no reward from his heavenly Lord.’

+ Phil. i. 6. ii. 12.

‡ Prov. xxviii. 26.

“know it?”\* “Hold thou me up and I shall be safe.”†  
—Indolent nominal christians are, alas! very numerous: but an indolent true christian, one absolutely indolent, is an *ens rationis*, which no where exists, except in the imaginations of speculating men.

P. lxvi l. 24. ‘*The morning, &c.*’‡ That is, the name, or sin, of Adam is not mentioned in them. ‘We have followed too much the devices and desires of our own hearts.’§ But why is it evil to ‘follow the devices and desires of our own hearts,’ if our hearts be not evil? and did God create them evil? or did this evil originate from the corruption of our nature by the fall of Adam?—‘And there is no health in us.’ Surely then our nature must be most desperately diseased! Did God create man in this totally distempered state? Or has our race become thus diseased by the fall of our progenitor?—I have seen some copies of the prayer book, printed by *Reeves*, in which the word *help* is substituted for *health*. I hope it is an error of the press, and not intentional: for certainly no authority, except that of the King, Lords, and Commons, in Parliament assembled, is competent to make this alteration.

P. lxvii. l. 15. ‘*In a second collect, &c.*’¶ ‘By natural good works,|| is here doubtless meant, those

\* Jer. xvii. 9. † Ps. cxix. 117.

‡ ‘The morning and evening services of our church scarcely allude to the corruption of man by the fall of Adam.’

§ Confession.

¶ ‘In a second collect we pray, “O God,—because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed;” which is nothing more than altering the words of one of our articles, already explained, into the form of a prayer, and I have only to observe, that the “good thing” here mentioned, must mean good in the sight of God: such an action our weak and unassisted nature will, unquestionably, not allow us to perform.’

|| Art. x.

‘works, which are outwardly and speciously good, and which are estimable in human judgment. That he can perform *these*, (*civilem Justitiam et diligendas res rationi subjectas*,) as the Augsburgh Confession expresses it, nobody denies. The question is not, what his powers are in respect of natural things, but in respect of spiritual things; not what he can do which may please men; but what, that is pleasing and acceptable to God; not how far he can conform himself to the laws of human society, but how far he can convert himself to true christianity; how far, by his own natural and unassisted powers, he can repent, and believe, and love God and his neighbour, and mortify sin, and pursue holiness, in the manner, and from the motives, which the gospel requires. Nor is it a *natural*, but a *moral* impotence, which is the subject of our discussion.’\* What a grievous thing it is, that men will not bestow more pains, in understanding one another! His Lordship here fully concedes the grand point, which Mr. Overton, and the rest of us, contend for!

P. lxviii. l. 5. ‘*The desires, &c.*’† Certainly: when the Lord, ‘by his special grace preventing us, does put into our hearts good desires.’‡

— l. 23. ‘*In bringing, &c.*’§ This has been repeatedly allowed: but the co-operation does not begin, till God has put into our hearts ‘good desires.’ This is precisely the point at issue, between sober Calvinists and their opponents.

\* Overton’s True Churchman, p. 149.

† ‘The desires therefore of the human heart are sometimes such that God may be supposed to view them with complacency, to assist, and promote them.’

‡ Collect Easter Sunday.

§ ‘In bringing good desires to effect, divine grace and human exertions co-operate.’

P. lxxix. l. 6. ‘*We here pray,\* &c.*’† Why do we pray for it, if able to do it of ourselves? The apostle says, “Now are we the sons of God,” not, ‘We hope to become the sons of God.’ Being sons of God, we hope for our holy and heavenly inheritance: “and every man, that has this hope in him, purifieth himself even as he is pure.”‡ “Now the God of hope fill you with all peace and joy in believing; that ye may abound in hope, through the power of the Holy Ghost.”§ Here the christian hope itself is ascribed to the power of the Holy Ghost. “And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.”¶ He then, who is animated with this hope, is a true christian, to whom God has “given the Spirit of adoption:” he has the longing desire of perfect conformity to Christ in purity; and all such christians are taught in our Liturgy to pray, ‘that having this hope, they may purify themselves, even as he is pure.’—Special grace preventing them has ‘put into their hearts good desires.’ God has given “them exceeding great and precious promises,”|| “that by these they might be partakers of the divine nature.” And, “having these promises,” they are exhorted, “to cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God”\*\* Yet, conscious of their inability in themselves to do this, they pray to God to enable them to do what they now ear-

\* Collect sixth Sunday after Epiphany.

† ‘We here pray that we may *purify ourselves*, even as Christ himself is pure: which surely implies, that when animated by the hope of becoming the sons of God and heirs of eternal life, we have power to contribute in some degree to our purification, although we cannot attain, or even approach, the purity of Christ, without divine assistance.’

‡ 1 John iii. 2—4.

§ Rom. xiv. 13.

¶ Rom. v. 5.

|| 2 Pet. i. 4.

\*\* 2 Cor. vii. 1.

nestly desire to do. How far this proves that men, *of themselves*, have some power to contribute to their own purification, which it is acknowledged they do not desire, till God has put the good desire into their hearts, must be left to the reader to determine.

P. lxxix. l. 20. 'The grace of God does not act 'with compulsory force.'—'Lord, have mercy upon 'us, and *incline* our hearts' to keep thy commandments, is all that we mean; but the frequent occurrence of *compulsory* and *irresistible*; not as quoted from our writings, (for we disclaim both the words and the ideas,) but erroneously ascribed to us, tends to make the reader suppose, that we mean something different from what we really do. God acts *solely* in rendering us willing; but our good works, as springing from a willing mind, are our own voluntary actions, by his special grace enabling us to bring our good desires to good effect.

Suppose a humane person to see a fellow creature drowning. He, plunging into the river, drags out the apparently lifeless body: others along with him, use proper means to resuscitate the suspended principle of life, and are successful. So far the drowned person has been *passive*; and what has been done, was the act of others entirely, without his co-operation. Still, however, he is extremely weak; but he desires and endeavours to walk home; and now, the same friends, or some others, assist him in rising; and he leans on them in walking. They *assist* him; yet his walking is his own voluntary act, and not their's, though they may be said to co-operate. Thus God quickens one dead in sin, and puts good desires into his heart. This is exclusively his act. "The Spirit of life in Christ Jesus, "makes him free from the law of sin and death."\*

\* Rom vii. 2.

Now he desires and endeavours to repent, believe, and obey: but he deeply feels his own weakness; yet depending on God, with earnest prayers for assistance, he is enabled to repent, believe and obey. These are then the actions of the man himself, but performed by the grace of God.

P. lxx. l. 21. ‘*A servant, &c.*’\* The impartial reader will judge, whether the statement above given, (which is that of most Calvinists,) renders man a machine or no. I apprehend, however, that they who do not, or will not understand our principles, will continue to lay this to our charge; and, except as it may mislead others, I would quietly bear it.

P. lxx. l. 25. ‘*An all-merciful God, &c.*’† Faithfulness in a fallen creature must certainly spring from special grace. “It is of faith, that it might be by “grace, to the end that the promise might be sure to all “the seed, &c.”‡ Has God promised to reward any rational creatures in this manner, except true believers? “By grace are ye saved, through faith, and that not of “yourselves, it is the gift of God.”—‘A humble christian will acknowledge eternal life to be the gift of God ‘through Jesus Christ:’ and he will also ascribe both his faith and his faithfulness, to the same free grace.

P. lxxi. l. 7. ‘In no one instance is the exertion of ‘irresistible grace declared or supposed.’ We unreservedly allow, that the Prayer-Book contains nothing about *irresistible* grace; we also avow, that our writings

\* ‘A servant is faithful to his master, but a machine necessarily executes the will of its maker.’

† ‘An all-merciful God has graciously promised to reward the faithfulness of his rational creatures with everlasting happiness, for the sake of his blessed Son. A grateful servant will disclaim all right to the reward of his earthly master, and an humble Christian will acknowledge eternal life to be the free gift of God through Jesus Christ.’

‡ Rom. iv. 16.

contain nothing on that subject: and we call on all our opponents to disprove this avowal, by fair quotations from our works.

— last line. ‘*It has pleased, &c.*’\* Provided it be understood, that *irresistible* means, *what cannot be resisted*, or *is not resisted*, or *what is compulsory*, I could subscribe this argument with a good conscience. For it contains nothing discordant from the sentiments of modern Calvinists in general.

P. lxxii. l. 6. ‘*The language, &c.*’† A quotation very decisive, has been already made from the homilies;‡ and I shall here produce a few more. ‘For of ourselves we be crab-trees, that can bring forth no apples: we be of ourselves of such earth, as can but bring forth weeds, nettles, brambles, briars, cockle, and darnel. Our fruits be declared in the fifth chapter of Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God: and therefore these virtues be called there, “the fruits of the Spirit,” “and not the fruits of man.”’ — ‘Hitherto we have heard, what we are of ourselves; very sinful, wretched and damnable. Again, we have heard, how that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed: so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction.’§ — ‘Whereby,’ (by Adam’s disobedience,) ‘it came to pass, that as before he was bles-

\* ‘It has pleased God to make us responsible beings; responsibility cannot exist without free agency; free agency is incompatible with an irresistible force; and consequently, God does not act with irresistible force upon our minds.’

† ‘The language of the homilies, respecting the corruption of human nature, and the necessity of divine assistance, is also very decisive.’

‡ See on p. 34, Refutation. § First part, Homily of the misery of man.

‘ sed, so now he was accursed: as before he was beloved, so now he was abhorred: as before he was most beautiful and precious, so now he was most vile and wretched. Instead of the image of God, he was now become the image of the devil: instead of the citizen of heaven, he was become the bond-slave of hell; having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled. Insomuch that now he seemed to be nothing else but a lump of sin; and therefore by the just judgment of God, was condemned to everlasting death. This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been born. But it fell not only on him, but also on his posterity and children for ever; so that the whole brood of Adam’s flesh should sustain the self same fall and punishment, which their forefather by his offence most justly had deserved. St. Paul, in the fifth chapter of Romans, saith, By the offence of only Adam, the fault came upon all men to condemnation; and by one man’s disobedience many were made sinners. By which words we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal and subject unto death, having in themselves nothing but everlasting damnation both of body and soul. They became (as David saith) “ corrupt and abominable,” “ they went all out of the way;” “ there was none that did good, no not one.”—“ all men universally in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and briars, lost sheep, prodigal sons, naughty unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness

‘ and the shadow of death: to be short, nothing else but ‘ children of perdition, the inheritors of hell-fire.’\* These quotations fully show that the compilers of our homilies held the doctrine of man’s total depravity, through the fall of Adam, as decidedly as any modern Calvinists do. And they thought this was not inconsistent with exhortations, and admonitions, and calls to repentance; in which we entirely agree with them.† The passage from the homilies, adduced by his Lordship as decisive against our tenets, is what few Calvinist ministers, in the establishment at least, if any, would hesitate to adopt. (p. 417. Oxford edition Homilies.) It indeed ‘ proves, that they do not represent our own ‘ care and exertions as fruitless and unnecessary, or the ‘ Spirit of God, as acting *irresistibly*,’ but whether *irrespectively* of our deservings, or previous good dispositions, is another question. It does not, however, prove, that any man without special preventing grace, is truly willing to comply either with the exhortations of the minister, or the holy motions of the Spirit.

P. lxxiii. l. 21. ‘ *The real orthodox, &c.*’‡ Modern Calvinists in general, and almost all the evangelical clergy, reject all claims to private revelation, and with the most sedulous care, guard their hearers against every delusion of this kind. *Forcible conversions* we never think of, except as reminded of them by our opponents: for, by special preventing grace to render a man truly willing to turn from sin to God, is not to *force* him.

\* Homily on the Nativity. † See Sermon on election and final Perseverance, by the Author.

‡ ‘ The real orthodox divine maintains, in the sense just now explained, ‘ that every true Christian is inspired, enlightened, sanctified, and comfort-  
‘ ed, by the Spirit of God; but he rejects all claim to private revelation, all  
‘ pretensions to instantaneous and forcible conversion, and to the sensible  
‘ operation of the Spirit.’

*Instantaneous* conversions we do not insist on; but that subject will hereafter be more fully considered: and we generally consider the operations of the Holy Spirit, as distinguishable from the actings of our own mind, only by their holy nature, tendency and effects.

P. lxxiii. last line. '*He disclaims, &c.*'\*

### EXPERIENCES.

No doubt there have been, and are, many persons who use the word *experiences*, in the sense here affixed to it, or at least approximating to it; both among Calvinists and Anti-calvinists: and, in several respects, the subject of *experiences* has been often stated in an unguarded and unscriptural manner. But a candid and careful investigation would convince any man, that a very large majority of the evangelical clergy, nay, of the more calvinistical among them, are entirely exempt from the charge here brought against the whole body. They do not indeed exclude the word *experience* from their sermons and writings: but they do not mean by it, 'suggestions, or preceptions, known and felt to be communicated by the immediate inspiration of God.' They suppose, that divine truth, accompanied by the effectual teaching and influence of the Holy Spirit, so powerfully affects the hearts of all, who truly believe it; as to produce an entire and abiding change in their views and judgment, concerning God and themselves, time and eternity, holiness and sin; and especially concerning Christ and his salvation: and that this change in the mind and judgment, produces an entire change, in the choice of the will, and the affections of the heart. This

\* 'He disclaims what, in the language of modern Calvinists, are called Experiences; that is, suggestions or perceptions, known and felt to be communicated by the immediate inspiration of God.'

revolution, in the whole soul, from carnal to spiritual, gives rise to fears and hopes, love, hatred, desires, and aversions, sorrows and joys, anxieties and consolations, before unknown, as to the object, nature, and effects of them. “The heart knoweth its own bitterness, and a “stranger doth not intermeddle with his joy.”\* The same passions were indeed before excited by worldly objects, and often produced most mischievous effects: “The sorrow of the world worketh death:” “but godly “sorrow worketh repentance unto salvation.”† They allow, at the same time, that there are spurious affections, in religious concerns, and consequently *experiences* which decide nothing concerning the religious character of him who has them. Every thing, in religion must be assayed by the word of God; experiences, or inward feelings and affections, as well as opinions and actions. The word *experience* does not frequently occur in scripture; but the thing itself meets us every where. What has been spoken of internal feelings,‡ is applicable to this subject. The book of Psalms, especially, is replete with the Psalmist’s experiences: his fluctuating fears and hopes; sorrows and joys, depressions and triumphs; his mournful complaints, and joyful thanksgivings; his choice, his longing desires, his conflicts, his victories, his thirstings after God, his rejoicing in him. Now he mourns, and expostulates with himself, “Why art thou “so heavy, O my soul? and why art thou so disquieted “within me?” Then he exults, and says, “I will bless “the Lord at all times.” All is life, and feeling, and earnestness.—Now, as far as our *experiences*, in the objects, nature, and effects of them, accord to those “of “the man after God’s own heart;” they are genuine, and demonstrate “the spiritual mind, which is life and

\* Prov. xiv. 10.

† 2 Cor. vii. 10.

‡ See on 56, Refutation.

“peace:” where discordant, they are to be suspected.—We never read, that David, or any other saint, mentioned in scripture, drew conclusions, concerning his state and character before God, even from real revelations made to him: yet the sacred writers often do it from their experience.—“But I have trusted in thy  
 “mercy; my heart shall rejoice in thy salvation.”\* We  
 “know, that we have passed from death unto life; be  
 “cause we love the brethern.”† “If we love one another,  
 “God dwelleth in us, and his love is perfected in us.”‡

Indeed, in every thing, *experience* must be had recourse to. Natural philosophy, except confirmed by experiment, is only vague hypothesis. The efficacy of medicines cannot be ascertained by theory, but by *experience*. Where no effect is produced, there is no *experience*: but either salutary or pernicious effects are *experienced*. Whatever means are employed, to inform the mind, or influence the conduct; if any effect be produced, it is by the persons themselves *experiencing* an alteration in their views, judgment, purposes, and choice of heart. Scriptural truth produces holy practice, only as *experienced*; as giving new sentiments, desires, and purposes to the soul. Without this, right notions, and a holy life, have no connexion. A bunch of grapes may be tied on a vine-branch; but the branch did not produce it. A form of knowledge, a form of godliness, and a moral conduct, may coexist in the same person: but the one does not spring from the other; except as “the word of truth,” through the power of the holy Spirit, causes a man to experience a revolution in his sentiments; judgment, choice, and affections; except as his understanding is enlightened, his conscience con-

\* Ps. xiii. 5.

† 1 John iii. 14.

‡ 1 John iv. 12.

vinced, and his purposes, and choice as to his future conduct, are entirely changed.

Let enthusiastical experiences, then, be carefully distinguished, from such as are scriptural and warranted; and decidedly protested against: let all be tried by the touchstone of the sacred oracles: let “the precious be taken forth from the vile:”\* but let not *experiences* in general be exposed to reproach, or contempt, by one indiscriminate censure: for without *experience*, nothing can remain, but a dead carcase of religion. How can men “taste that the Lord is gracious?” How can they “remember his love more than wine? How can their souls be satisfied, as with marrow and fatness; and “their mouths praise God with joyful lips?” How can they “rejoice in the Lord, and glory in the God of their salvation,”—without experience? Or, how can they mourn after God, thirst for him “hunger and thirst after righteousness,” or “tremble at the word of God,” without experience? I am disposed to believe, however, that his Lordship did not mean to condemn all experience, or discourse about it: though his words imply a strong charge against modern Calvinists, as if all, which they especially advanced concerning experience, was enthusiastical; of which charge a large majority are certainly undeserving. And as multitudes, who speak evil of “those things, which they understand not” may deduce conclusions from the passage, which the writer did not intend; I have digressed in measure, to make some observations on the general subject.

We disclaim *suggestions* and *new revelations*, and the confidence of those, who conclude themselves in the way to heaven, because of some extraordinary feelings,

\* Jer. xv. 19.

which leave no abiding sanctifying effects on their hearts and lives. But we suppose it impossible for any one "to pass from death unto life;" to "sow in tears," and then "reap in joy;" "to tremble with the jailor," and then in a very short time to "rejoice in God;" to be "crucified to the world and the world to him;" to become "a new creature, old things having passed away, "and all things having become new;" without sensible experience. That enmity against God, selfishness, malevolence, and idolatrous love of the world, should be exchanged for heavenly mindedness, love of God, of the brethren, and of all men; without experience, we consider as impossible. And when this is the effect, (as it always is, if genuine,) of attending to "the word "of the truth of the gospel;" we call it experiencing the power of divine truth in the mind, heart, and conscience. We desire to distinguish this from the transient experience of Herod, Felix and Agrippa; and from that of all hypocrites and temporary believers. When we are enabled to conclude, on scriptural grounds, that "our sins are forgiven us;" and "by the Spirit witnessing with our spirits that we are the children of "God," to call on him in the spirit of adoption, saying "Abba, Father, we rejoice." When through negligence, or temptation, or sin; we lose our confidence; we experience shame, fear, disquietude, and remorse; till, by renewed repentance, faith, and prayer, "the "joy of God's salvation is restored to us," and we experience "a peace of God which passeth all understanding, "keeping our hearts and minds through Jesus Christ." These are the views of modern Calvinists on experiences, at least of a great part of them, and especially of the evangelical clergy: and it remains with those, who disapprove them, to show that they are unscriptural and enthusiastical, or irrational.

P. lxxiv. l. 10. ‘*To extol, &c.*’\* It does not appear, that we are in scripture, exhorted, or even allowed, to rely on our natural powers at all. “Trust in the Lord with all thine heart, and lean not to thine own understanding.”† “He that trusteth in his own heart is a fool.”‡ “My soul wait thou only upon God.”§

P. lxxiv. l. 13. ‘*The delusions, &c.*’¶ No doubt, all who make religion, in any form, a chief concern; and therefore cannot but suppose, that in doing so, they act more wisely, than those do who wholly neglect it; or than those who differ from them, in things which they consider as indisputable, are in danger of spiritual pride: but whether the self-wise rationalist, the self-righteous Pharisee, or the deluded enthusiast, be most in danger, may admit of some doubt. In respect of the charge on this ground, as brought against Calvinists in particular; the last day will determine whether it be deserved or not: and probably, it will not before be decided. No doubt very bad men, of discordant opinions on doctrinal subjects; as well as of different parties, in externals, have entertained ‘unwarranted conceit of familiar intercourse with God:’ and it would not be difficult to illustrate this subject, even from the histories or writings of men, decidedly hostile to Calvinism, and even to our common christianity. *Familiar*, is likewise an epithet which ought not to be used, or should be used with very great caution, in respect of the intercourse of

\* ‘It is not to extol our natural powers beyond their just limits: or to rely upon them solely in working out our salvation: but it is to guard against—’  
 † Prov. iii. 5.      ‡ Prov. xxviii. 26.      § Ps. lxxii. 5.

¶ ‘The delusions of spiritual pride, and against unscriptural notions of the manner in which the Holy Ghost operates upon the minds of men; it is to prevent the rapturous flights of a heated imagination, and to call the attention to the plain and practical duties of rational devotion; it is to invite men to confide in the promised support of divine grace, without fostering an unwarranted conceit of familiar intercourse with God.’

a creature, (especially a guilty and depraved creature,) with the glorious and holy God. Yet we are exhorted to “come boldly to the throne of grace:”\* and the scriptures continually speak of our “walking with God,” “leaning on him,” “lifting up our souls to him,” “and pouring out our hearts before him:” and of his delighting in the prayers “of the upright.” He encourages us “to cast all our care on him, and to roll our burden on the LORD, and he will sustain us.” These and numerous other passages, imply, that our gracious Father, glorious and holy as he is beyond all conception, admits true christians to a very intimate intercourse and communion with him. “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father.”† “The Spirit of adoption,” includes filial confidence, as well as filial submission, reverence, love, and gratitude. We are also encouraged by our blessed Saviour, in the strongest language, to be importunate,‡ in our prayers; and to “pray always and not faint.”—Jacob, wrestling with God, and saying, “I will not let thee go, except thou bless me,” prevailed, and was specially honoured. “Thy name shall no more be called Jacob, but Israel; for as a prince hast thou power with God and with man, and hast prevailed.”§

P. lxxv. l. 1. ‘*The dangers, &c.*’¶ Whether Calvinists, or the evangelical clergy, be better employed than other professed christians and ministers, may be a proper subject of enquiry: but certainly, as a body, they show few symptoms of ‘listless indolence.’ Whatever may be their motives, or the object at which they

\* Heb. iv. 16.

† Gal. iv. 6.

‡ *Αναίδμα*. *Importunity*.

Luke xi. 8.

§ Gen. xxxii. 24—28.

¶ ‘The dangers of wild fanaticism, listless indolence, dangerous security’ or agonizing despondence.’

aim; they in general manifest earnestness, and activity, in the concerns of religion. The ministers of this company, preach more frequently, more earnestly, and longer sermons, in general, than others do; their congregations are commonly more numerous than those of their opponents, and their decided adherents spend much more time, at least in the public services of religion, than is customary to men in general. The ministers especially are “instant in season, and out of season.”\* They “teach publickly and from house to house.”† And in doing this; often beyond what they are required to do by their superiors, or are in any way remunerated for by man; they give great umbrage to numbers; and, as one said of Bishop Burnett, ‘set an ill-natured example;’ that is, they do so much as to shame those, who “will not shut the doors for nought.”‡ Zeal, and earnestness, and activity, whether properly directed or no, must be predicated of them as a *body*, whatever may be the conduct of some individuals; and ‘listless indolence’ is not their general characteristick; even their enemies themselves being judges.

#### RELIGIOUS DISTRESSES.

‘*Agonizing despondence.*’ Numbers dream terrible things about us, in this respect. It might indeed excite our smile; did it not induce prejudices in the minds of many, not only against some of our tenets, but against a life of devotedness to God, which calls forth the tear of commiseration. But would those, who are so greatly disquieted by the idea of our being gloomy and melancholy, and exposed to agonizing despon-

\* Συκαιρας, ακαιρας, on favourable and unfavourable seasons. 2 Tim. iv. 4.

† Acts xx. 20. ‡ Mal. i. 10.

dence, come near enough to observe; they would find, that in general, “the voice of joy and thanksgiving is “in our dwellings;” and cheerfulness an inmate in our families, and a constant guest at our social meetings.

Undoubtedly, there are among both Calvinists, and Anticalvinists, individuals of a melancholy constitution and turn of mind; and this morbid state of body and soul, may take occasion from their religious tenets, to prevail more than it otherwise might do. When a man, whatever were his previous creed, is brought to view himself as a sinner, exposed to condemnation; when all his former pleas are silenced, and all his former confidences fail him: when, with the jailor, he “trembles “and cries out, What must I do to be saved?” till this question is answered to his satisfaction; till he is enabled to find “peace and joy in believing;” he must experience a degree of alarm and distress. While he reviews his life past, and bemoans his numberless and heinous transgressions, perhaps fearing lest they should be too great and too many to be forgiven; lest he should have committed the unpardonable sin; lest it should now be too late to seek that salvation, which he has long despised; or, on some account, he should be excluded from mercy, and left to perish forever; it cannot be wonderful, if his godly sorrow be mingled with that “fear which hath torment.”\* The more distinct and realizing his views are of eternity, of eternal happiness, or eternal misery, the awful alternative before him! the greater must be his solicitude, according to the unalterable laws of our rational nature: and when, through temptation, misapprehension, or unbelief, his fears predominate; the distress may verge towards des-

\* 1 John iv. 18.

pondency. In this state of mind, if by any means the subject of divine decrees, which he cannot be supposed to understand, come before his mind; it will probably, for a time, augment his discouragement. But of all, with whom I have during a long course of years, conversed, under distress about their souls; I have scarcely known any, who did not after a short time, either revert to their former state of carnal security; or, having “sown in tears, did not reap in joy,” and attain to permanent peace and prevailing hope. The transition from alarm and distress, to joy and confidence, in the converts on the day of Pentecost, and in the case of the jailor at Philippi, was indeed more sudden than is now generally observed, or would be approved by numbers: but it was of the same nature.

As this statement accords to the narratives of scripture; it is also coincident with the general experience of mankind in things temporal. The near prospect of ruin, in a man's circumstances, of which he was not before aware; or of death from some disease, which he had not supposed to be dangerous; will necessarily excite alarm, and often cause great dejection. So long as doubt prevails, whether any refuge or remedy can be found; and while the evil seems irreparable, the case hopeless, and the impending misery intolerable; dejection will increase. Many circumstances apparently trivial, or indeed foreign to the main concern, may from the present state of the sufferer's mind, enhance his anguish; and it needs not be said, what the dreadful termination of this “worldly sorrow which worketh death,” very frequently is. On the contrary, when unexpected deliverance dawns on the mind, it inspires hope, yet uncertainty prolongs anxiety: “hope defer-

“red maketh the heart sick: but when the desire com-  
 “eth it is a tree of life.”\* And when the deliverance,  
 connected with many agreeable circumstances, is ob-  
 tained, the joy, and exultation, will bear some propor-  
 tion to the preceding dismay and dejection.

If it be thus in temporal concerns, why should it not  
 be so with the things which are eternal, if we do in-  
 deed believe them? Except the promises and threat-  
 enings of scripture be either forgotten, or disbelieved;  
 how can we be indifferent about obtaining the one, and  
 escaping the other? Surely the *apathy* of men in gen-  
 eral, in those infinitely important concerns, when con-  
 trasted with their eagerness about the things of time  
 and sense, is far more wonderful and lamentable, than  
 the temporary, even though excessive discouragement  
 of a comparatively few persons. This first distress,  
 however, is far from being universal; for considerable  
 numbers discover the refuge nearly as soon as they  
 perceive their danger, or they become acquainted with  
 their real character, state, and misery, as lost sinners,  
 gradually; and in proportion to their increasing atten-  
 tion to the sacred scriptures: so that from the time  
 when their thoughts are turned to religious subjects;  
 they experience little alarm, and hope generally pre-  
 vails.

But there are, in most religious companies, individ-  
 uals of feeble and imaginative minds; in which ideas,  
 that have no necessary connexion, become inseparably  
 associated. This is often attended by a diseased state  
 of the body: which gives the enemy of souls an advan-  
 tage in harassing them with terrifying suggestions.  
 These persons, who are often in other respects amiable  
 and conscientious, are uncomfortable themselves, and

\* Prov. xiii. 12.

troublesome to their fellow-christians; and they require peculiar patience and gentleness from their pastors. But, amidst all their fears, and doubts, and complaints, they are so far from ‘agonizing despondency;’ that they possess a hope, which they would not exchange for the whole world: they have also their seasons of consolation; and many of them at last meet death, not only with serenity, but even with exulting joy.—In most congregations, there are also some persons, who have just enough regard to religion, to render a worldly course of life uneasy to them. They live in a state of perpetual warfare with their own consciences, and are truly wretched; and often, when alarmed by the prospects of death, are overwhelmed with terror. Religion may be the *occasion* of their distresses; for if they were hardened infidels, or totally ignorant of the scriptures, they would be more secure and insensible: but their want of religion, their consciousness, that they are not true christians, is the *cause* of their distresses. These, associating with more zealous persons, at least frequenting the same places of worship, are frequently confounded with them.

Even true christians, if at any time they grow negligent in duty, or yield to temptation, lose their comfort, and are for a time at least, much disquieted: and so it ought to be. But the peculiar tenets of Calvinism are very seldom much thought of, by the conscientious part at least, of those, who are permanently disquieted in mind about their religious concerns. Not unfrequently, at first, they have many difficulties on these subjects; but, whether they accede to them or not; these tenets form no prominent part of their subsequent conversation, respecting their discouragements. Their doubts are principally about their *conversion*, not their *election*: and arise from uncertainty whether their faith be genuine

and saving, or no; and not from questioning whether Christ be able and willing to save all who truly believe in him.

There is another reason, which sometimes makes zealous christians dejected. They firmly believe the word of God in every part; and when they occasionally visit beloved relatives, who do not even appear to be religious; they cannot endure the thought of their being finally miserable; yet comparing their conduct and conversation with the word of God; they are unable to exclude the mournful conviction, that they are in the broad road to destruction. Their endeavours to convince them of this are treated as bigotry, uncharitableness, or spiritual pride. They become heartless in the attempt; and can only weep over them and pray for them. They are out of their element in the company of such persons; and while they try to appear cheerful, their hearts ach and bleed. Thus their dejection is not on their own account; but arises from tender solicitude about those whom they love, but cannot serve. When however they “go back to their own company;” and have poured out their sorrows in prayer, they recover their former serenity and cheerfulness. Thus David, Jeremiah, and St. Paul, had sorrow of heart, on account of those whom they loved, but could not induce to seek and serve the Lord.\* And even our Saviour himself wept over unbelieving and rebelling Jerusalem.†

No doubt cases may arise, in which ‘curious and carnal persons lacking the Spirit of Christ, have before their eyes the sentence of God’s predestination,—whereby the devil does thrust them into desperation;‡ but these are very rare, and it would be diffi-

\* Ps. cxix. 136. Jer. ix. 1. xiii. 17. Rom. ix. 1—8. † Luke xix. 41—44.

‡ Art. xvii. See on p. 56. *Refutation*.

cult to meet with one or two well attested instances of this, in the whole history of modern Calvinists.

P. lxxv. l. 13. ‘*Let those, &c.*’\* “If so be ye ‘have tasted that the Lord is gracious.’† ‘The godly ‘consideration of—our election in Christ, is full of ‘sweet, pleasant, and unspeakable comfort to godly ‘persons, and such as *feel* in themselves the Spirit of ‘Christ, mortifying the works of the flesh, and their ‘earthly members, and drawing up their mind to high ‘and heavenly things.’‡—If any man should profess that he can distinguish by his feelings what sentiment, what inclination, or what resolution is from the Spirit of God, in any other way, than that described in the article; the evangelical clergy in general would consider him as an enthusiast, and as dangerously deluded. They believe, however, that all holy inclinations and resolutions, even all good desires, are from the Holy Spirit.

P. lxxv. l. 21. ‘*I do not mean, &c.*’§ There is no

\* ‘Let those who think differently, point out the authority in scripture or in our public formularies, for saying, that a man may feel the influence of the Holy Ghost, so as to distinguish what sentiment, what intention, what inclination, or what resolution, is owing to that influence.’

† 1 Pet. ii. 3.      ‡ Art. xvii.

§ ‘I do not mean to assert, that the comfort and assistance of the Holy Spirit are never felt by truly good and pious persons, on extraordinary occasions. This would be to contradict both scripture and experience. It would be to deprive the Christian of his best support and consolation under the severe trials, temptations, and afflictions, to which it pleases God to subject his faithful servants in this probationary world; and to check the confidence of approaching bliss, which sometimes beams upon his dying hours, and gives an animating lesson to the witnesses of his death. I conceive, however, that the few persons who may be distinguished by this mark of special favour, will be found among those whose works correspond with their professions of faith, whose affections are really set on things above, while they neglect no duty within their sphere of action, whose hearts are prepared by habitual devotion for the gifts of the Spirit, and who evince an humble sense of their own unworthiness, and a sincere belief in the superintending providence and controlling power of God, by a cheerful resignation to his will, and a constant trust in his protection.’

scriptural proof, that the consolations of the Holy Spirit are communicated *only* on extraordinary occasions. The apostle indeed says, “As the sufferings of Christ abound in us, so our consolation also aboundeth in Christ:”\* but he does not intimate that the comforting influence of the Holy Spirit is exclusively restricted to times of peculiar trial. “The fruit of the Spirit is love, joy, peace:”† and “If any man have not the Spirit of Christ, he is none of his.”‡ The apostle prays for the christians at Rome in general, that “the God of hope would fill them with all peace and joy in believing, that they might abound in hope by the power of the Holy Ghost.”§ The effect of “grieving the Holy Spirit,” must be the loss, or interruption of his comforting influences. Accordingly, David, after his dreadful fall, when brought to deep repentance, prays, “Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.”¶ Nor is there any scriptural proof that only ‘a few persons are distinguished by this mark of special favour:’ on the contrary, it is represented as common to all true christians. “Whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”|| “If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” “If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him.”\*\* “The Spirit of adoption,” as “witnessing with our spirits, that we are the children of God; and if children then heirs;” and as being the Earnest of our in-

\* 2 Cor. i. 5.

† Gal. v. 22.

‡ Rom. viii. 9.

§ Rom. xv. 13.

¶ Ps. li. 12.

|| Pet. i. 8.

\*\* John xiv. 15, 16, 20—24.

heritance, is spoken of as given to all true believers. “Then had the churches rest—and were edified; and walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied.”\* In other respects the passage does not materially differ from our views of the subject.

P. lxxvi. l. 19. ‘*Without, &c.*’† A few quotations from ‘the arrogant enthusiasts of the present day;’ concerning these ‘presumptuous excesses,’ would have rendered the difference between his Lordship’s sentiments, and those which he opposes, more manifest; and and it would also have shown what persons, or class of men, were intended. The readers of ‘The Refutation’ will in general suppose the evangelical clergy to be principally meant: but a vast majority of those, who are now living, speak on this subject more according to the statement of the passage above quoted, than in the language of arrogant enthusiasts. And if quotations, in illustration of the subject be wanted, they must be sought, principally at least, in the writings, not of the evangelical clergy now living, but elsewhere; namely, in the earlier writings of some who have been dead many years; in those of some Anti-calvinists: and especially in those of a few individuals, who call themselves Calvinists, and disclaim all but themselves; and are renounced by others in return, as enthusiasts, and Antinomians.

P. lxxvi. last line. ‘*It is not, &c.*’‡ Then, renova-

\* Acts ix. 31.

† ‘Without falling into the presumptuous excesses to which these doctrines are carried by the arrogant enthusiasts of the present day.’

‡ ‘It is not true, that it is so corrupt that all endeavour on our part to amend it must be totally ineffectual. The depravity of human nature is the ground upon which the necessity of redemption rests; but to represent this depravity as utterly incorrigible, is destructive of every human effort, of all moral virtue, and of every earthly comfort. If men be persuaded that they

tion by the Holy Spirit, (or, “a new heart and a new “spirit,”) is not needful, though it might facilitate the amendment. We are able, without it, to make endeavours not totally ineffectual, to amend our nature, or that of our fellow sinners. But St. Paul says, “We “are his workmanship, created in Christ Jesus unto “good works.”\* Our depraved nature is ‘utterly incorrigible,’ except by special grace: and when any one is persuaded, or convinced, that he cannot correct the obliquities of his nature, and overcome his evil inclinations, without the grace of God; and yet that this must be done, or he must perish: hearing and reading, that “God has promised to give the Holy Spirit to them “who ask it;”† he will be led earnestly to pray for this most needful blessing; and, in answer to these prayers, he will be preserved both from profligacy and despair. Thus he will, after a time, learn, that though “he can “do nothing of himself,” or “without Christ;” he “can “do all things through Christ who strengtheneth him.”‡ Instances might be produced of persons, under terrors of conscience, but total strangers to evangelical or calvinistick doctrine, attempting to conquer bad habits and strong evil propensities, in their own strength; who, being repeatedly baffled, have given up the hope of success, and have sought refuge in a kind of infidelity: but afterwards, hearing the promises of effectual assistance, proposed in the sacred scripture, and depending on them, and praying for the promised blessing, they have renewed their efforts, and have been rendered successful and happy.

‘cannot arrive at any degree of goodness, they will be apt either to yield to every temptation, because they fancy resistance useless, and thus become profligate in the extreme; or, anticipating the pains of future punishment, they will suffer all the miseries of religious despair.’

\* Eph. ii. 10.

† Luke xi. 13.

‡ John xv. 5. Phil. iv. 13.

P. lxxvii. l. 13. ‘*The clergy, &c.*’\* If any preach, that ‘man is *irrecoverably* sunk in sin and wickedness,’ they certainly should be shunned. But do any preach this doctrine of desperation? Do any say, that man is so sunk in sin, and so incorrigibly wicked, that he is irrecoverable, even by the grace of the gospel? And if this be not meant, what is it, which is opposed? ‘It is acknowledged, that man has not the disposition, and consequently not the ability, to do what is good in the sight of God, till he is influenced by the Spirit of God:’† and I apprehend no evangelical clergyman, and scarcely any Calvinist, denies, that when influenced by the Spirit of God, he has both ‘the disposition and the ability to do what is good in the sight of God.’ But surely, Christian ministers ought not to teach men, that their malady is not so great, but that they may heal themselves, without the great and good Physician’s interposition! God, in his infinite mercy, has appointed one Physician, and provided one infallible remedy, for the distempered soul of fallen man: He has declared all others to be “physicians of no value,” all other remedies to be utterly inefficient. He hath promised healing and salvation, to all who seek them from Jesus Christ according to the gospel, however desperate and inveterate their malady has become. Now the evangelical clergy, as well as other sober-minded Calvinists; bestow pains to convince their hearers, that there is no recovery

\* ‘The clergy therefore cannot caution their parishioners too strongly against listening to those preachers, who are continually describing man as irrecoverably sunk in sin and wickedness; they should impress upon their minds the duty and necessity of exertion; and teach them, that the frailty and corruption derived from our first parent will not be admitted as an excuse for criminal indulgences, since we are assured that we shall always be assisted by divine grace in our struggles to withstand the evil propensities of our nature.

† P. 61, Refutation.

for them, except in this way of the gospel; and that, if they refuse and neglect this Physician, they will be found absolutely irrecoverable. They earnestly desire to induce *despair*, not of salvation itself, but of salvation in any way, except that of the gospel. They endeavour to show the desperate nature of the disease, in itself; in order to recommend the good Physician and his healing grace. For so long, as men think, that they are not diseased, or but slightly; that the disease will depart of itself; that they are able to be their own healers, or that other Physicians and remedies can recover them: so long as they think, that ‘there is some health and soundness of constitution in them;’ their pride, their love of sin and the world; and their aversion to the holy humbling truths of the gospel; will incline them to refuse the Saviour’s invitations; or at least to say, “Go thy way at this time;” at a future opportunity, I may perhaps seek help from thee. Now the day of Christ will discover, whether they, who oppose our endeavours to convince men, that they *are incorrigible and irrecoverable*, except by the grace of the gospel; have any other more effectual, or equally effectual, way of recovery and salvation, or not. “I am the Way, and the Truth, and the Life; no man cometh to the Father, but by me.”\* “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.”† “They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy scripture doth set out unto us, only the name of Jesus Christ, whereby we must we saved.”‡—“The scripture hath

\* John xiv. 6.

† Acts iv. 12.

‡ Art. xviii.

“concluded all under sin; that the promise, which is by  
 “faith in Jesus Christ might be given to them that be-  
 “lieve.”\* We perfectly agree with his Lordship, that  
 ministers ‘should impress upon the minds of their hear-  
 ‘ers, the duty and necessity of exertion;’ and teach  
 them that original depravity will not excuse their crimi-  
 nal indulgences: and we only desire and pray that all  
 parties may vie with one another, which shall most zeal-  
 ously and successfully inculcate these truths, and apply  
 them to the hearts and consciences of their congrega-  
 tions.

P. lxxviii. l. 4. ‘*The obnoxious, &c*’† I should  
 not have expected, that a Protestant would deem even  
 the supposed errors of Calvin, equally obnoxious with  
 the doctrine of human merit, held by the church of  
 Rome. Whether Calvin carried the ‘erroneous and  
 ‘baneful doctrine of moral incapacity,’ beyond the line  
 marked out in scripture, I shall not decide; and whether  
 modern Calvinists use more energetical language, than  
 that of the articles, liturgy, and homilies of our church,  
 others must judge.—“You who were dead in trespas-  
 “ses and sins.”‡ “When we yet were without  
 “strength.”§ ‘There is no health in us.’¶ I need not  
 repeat the quotations from the homilies.∥ Jude indeed  
 speaks of some apostates, as “twice dead:”\*\*\* but no  
 other expression, relating to man’s moral incapacity,  
 that I can recollect, is stronger than what has been pro-

\* Gal. iii. 22.

† ‘The obnoxious and unfounded doctrine of human merit, held by the  
 ‘church of Rome, fosters pride and presumption. The equally erroneous  
 ‘and baneful doctrine of moral incapacity, in the extent unhappily adopted  
 ‘by Calvin, tends to produce hopeless melancholy, or hardened profligacy.  
 ‘The former exalts too high, the latter depresses too low, the powers of  
 ‘man.’

‡ Eph. ii. 1.  
 Refutation.

§ Rom. v. 6.

¶ Conf.

See on p. 54 72.

\*\* Jude 12.

duced from the scripture and from the Prayer-Book, and homilies, relating to the condition of men in general. The tendency of our doctrine to ‘produce hopeless melancholy or hardened profligacy;’ has already been considered.\*

P. lxxviii. Note from Calvin. ‘*Non equidem, &c.*’†  
 “In which are some things hard to be understood;  
 “which they that are unlearned and unstable, wrest, as  
 “they do also the other scriptures, to their own de-  
 “struction.”‡

P. lxxviii. l. 21. ‘*Obedience, &c.*’§ If after the words *practicable duty*, the clause from the liturgy had been added, ‘by thy special grace preventing us, to put into our hearts good desires; and by thy continual help to bring the same to good effect;’¶ few of the evangelical clergy would hesitate to adopt the passage.

P. lxxix. l. 11. ‘An action performed from a sincere desire to obey the will of God, is partly the effect of our own voluntary exertion.’ Such an action is wholly the effect of our own voluntary exertion; but “it is God that worketh in us to will and to do.” The idea of God doing one part, and the creature another part, in the action of a voluntary agent, seems to us unscriptural and unphilosophical.

P. lxxix. l. 13. ‘*It is, &c.*’|| The general state-

\* See on p. 75, Refutation.

† ‘I do not indeed deny, that many hearing, that there is nothing good in us, indulge themselves more freely in their own vices.’

‡ 2 Pet. iii. 16.

§ ‘Obedience is commanded, and it is therefore our duty; our practicable duty, or it would not have been commanded.’

¶ Col. Easter Sunday.

|| ‘It is one thing to trust to the goodness of God, as declared in Scripture, for the effectual assistance of the Holy Spirit; and another to assert, that from our own intrinsic merit we have a right to divine favour here, and to reward hereafter. The “promise of the life that now is, and of that which is to come,” ‘the means of grace, and the hope of glory, we owe sole-

ment in this passage, is satisfactory, and the arguments conclusive. The words *conditions* and *conditional*, are not indeed found in scripture; and are liable to misconstruction; the same ideas, as far as they are scriptural, may be communicated in other terms: and as many strongly object to them; the evangelical clergy in general avoid the use of them: yet they are not objectionable, if properly interpreted; that is, as denoting, not any merit, or antecedent good disposition in us; but merely something *sine qua non*. He that repents and believes, is through divine grace entitled to the promised blessing: he who does not repent and believe, is excluded from them; yet so, that if hereafter he shall repent and believe, he also will be admitted as a partaker of them.

ly to the undeserved mercy of God through the merits and mediation of his blessed Son. It is not possible for man, with reference to the original connexion between the creature and his Creator, to have any merits towards God; for whatever powers and qualifications he possesses, he has received them all from God; and God has a right to every exertion which man can make. But God has been pleased to enter into a covenant with man, subsequent to the rules and directions which he gave him at his creation, and to promise certain privileges and blessings, upon the performance of certain conditions. This new dispensation, so far from being the consequence of any right conduct in man, is founded in his misconduct, the first intimation of future redemption being given immediately after the fall, at the moment God was denouncing punishment upon the disobedience of Adam. It is to be acknowledged in all its parts as entirely gratuitous, as proceeding solely from the free mercy of God; and our performance of the required conditions is not to be considered as constituting any merit in us, or conferring any right to reward, independent of his promises. If the conditional offer of spiritual aid in this world, and of eternal happiness in the next, had not been made, the same conduct in us, supposing that possible, would have given no claim to favour or reward from God here or hereafter, a right to any recompence from God being absolutely impossible. I am here speaking upon the ground of strict justice, and upon no other ground can the abstract question of merit be argued. The question becomes of a totally different nature where promises, arising solely from kindness and mercy, are concerned. We know that "he who hath promised is faithful;" and therefore we rely upon his promises, without feeling that we had any reason to expect them?

P. lxxxii. l. 8. Note. ‘*It is, &c*’\* I quote this passage, merely to express unqualified approbation of it. God grant, that all, who now oppose, or misunderstand, the doctrine of salvation by grace alone; may before, or at least when, they come to lie upon their death beds, ‘renounce their own merits, and cast ‘themselves naked into the arms of the Saviour.’

*Archbishop Bramhall.*

\* ‘It is an easy thing for a wrangling sophister to dispute of merits in the ‘schools, or for a vain orator to declaim of merits out of the pulpit: but when ‘we come to lie upon our death-beds, and present ourselves at the last hour ‘before the tribunal of Christ, it is high time both for you and us to renounce ‘our own merits, and to cast ourselves naked into the arms of our Saviour. ‘That any works of ours (who are the best of us but unprofitable servants) ‘which properly are not ours, but God’s own gifts; and if they were ours, ‘are a just debt due unto him, setting aside God’s free promise and gracious ‘acceptation, should condignly by their own intrinsic value deserve the joys ‘of heaven, to which they have no more proportion than they have to satisfy ‘for the eternal torments of hell: this is that which we have renounced, and ‘which we never ought to admit.’

## REMARKS ON CHAPTER II.

## ON REGENERATION.

P. lxxxiii. l. 1. ‘*As the, &c.*’\* *Regeneration* is indeed a word frequently used by modern Calvinists; by the evangelical clergy; and by numbers who do not think themselves Calvinists: but whether more frequently, than it ought to be, is another question. ‘Instantaneous conversion’ is not a favourite tenet of modern Calvinists; nor does ‘indefectible grace’ exactly convey the sentiments of many among them. It is, however, remarkable, that the religionists, in our day, who speak the most of instantaneous conversion, decidedly oppose the doctrine of ‘indefectible grace:’ so that, with whomsoever the truth lies; the two doctrines have no essential connexion. Even, when by the word *grace*, is meant “a new creation unto holiness;” producing “unequivocally the fruits of the Spirit;” all Calvinists do not consider it as indefectible in its own nature. Adam lost the image of God, in which he was originally created: and we might lose the divine life, which the Spirit of Christ had communicated; if there were nothing in the covenant of peace and grace, made in Christ, with all true believers, to secure us against this dreadful event. But “our life is hid, with Christ in God:”† and, many of the evangelical clergy think, that the promises and *covenant* of the everlasting God, and the in-

\* ‘As the term regeneration, or new-birth, is frequently used by modern Calvinists, when speaking of their favourite tenets of instantaneous conversion and indefectible grace, it may be proper to explain the application and true meaning of this word in scripture, and in the public formularies of our church.’

† Col. iii. 3.

tercession of Christ, secured all true believers, from thus finally departing from God.\* Concerning the truth and importance of this tenet, the author has no doubt: but, knowing that many of those, whom he loves and honours, do not accord with him in his views on this subject; had the doctrines, more generally called Calvinistick been *exclusively* opposed, in 'the Refutation,' he should not have ventured forth with his remarks upon it.

P. lxxxiii. l. 15. 'Those who, &c.† Waving for the present, the consideration of infant-baptism; it occurs to enquire whether the *opus operatum*, the mere administration of baptism, in the case of adults, necessarily produces all these effects. If this be the doctrine of protestants; in what, as to this particular, do they differ from the papists? Indeed, is not this precisely the error of the Jewish scribes and people, which John the Baptist so decidedly opposed, in those who came to be

\* Jer. xxxii. 38—40.

† 'Those who are baptized are immediately translated from the curse of Adam to the grace of Christ; the original guilt which they brought into the world is mystically washed away; and they receive forgiveness of the actual sins which they may themselves have committed; they become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness; they acquire a new name, a new hope, a new faith, a new rule of life. This great and wonderful change in the condition of man is as it were a new nature, a new state of existence; and the holy rite, by which these invaluable blessings are communicated is by St. Paul figuratively called "Regeneration," or new-birth. Many similar phrases occur in the New Testament, such as, "born of water and of the Spirit," "begotten again unto a lively hope;" "dead in sins, and quickened together with Christ;" "buried with Christ in baptism;" "born again, not of corruptible seed, but of incorruptible;" these expressions all relate to a single act once performed upon every individual—an act essential to the character of a christian, and of such importance, that it is declared to be instrumental to our salvation, "baptism doth now save us, by the resurrection of Jesus Christ;" "According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost;" "Except a man be born again, he cannot see the kingdom of God."

baptized by him?\*" which our Lord treated with more marked severity, than any of their errors?† and which St. Paul so expressly notes, when he says, "He is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God?"‡ If this entire change take place in baptism; not only regeneration, but the most important consequences of it, are *instantaneous*: and a hypocrite, receiving baptism from one authorized to administer it, according to a due form, is *suddenly* converted into a true christian! But as each particular, here condensed together, will require a distinct consideration with the several texts referred to; it is not requisite to enlarge in this place. It should, however, be noted, that baptism is stated to be regeneration; and not that regeneration uniformly accompanies baptism, when duly administered: for these are different propositions.

P. lxxxiv. l. 24. 'As we are, &c.'§ In this quotation from Hooker, the words, 'manifest ordinary course of divine dispensations,' may obviate the objection as to his views, which so evidently lies against the sentiment, that baptism is regeneration. Our Lord says to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God:" "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."¶

\* Matt. iii. 7—12.

† Luke xi. 38—40.

‡ Rom. ii. 28, 29.

§ 'As we are not naturally *men* without birth, no neither are we *christians* *men*, in the eye of the church of God, but by *new-birth*; nor, according to the manifest ordinary course of divine dispensations, *new-born*, but by that baptism which both declareth and maketh us christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life.'

¶ John iii. 3. 5. 7.

“Ye must be born again.” Whence I infer, without fear of refutation, that whatever is meant by being “born again;” no man can possibly, without being born again, either be a true christian on earth, or inherit the kingdom of God in heaven: and consequently he must live and die in his sins, and finally perish. Now is his Lordship prepared to admit in its full extent, this consequence concerning baptism? Will he exclude from the possibility of salvation the whole body of the Quakers, and all those children of Antipædobaptists, who die without receiving adult baptism; and all those, who are Antipædobaptists in principle; yet never receive either infant or adult baptism? Do all these perish without hope? Will he maintain, that no misapprehension, and no outward situation, in which baptism could not be procured, will make any exceptions? Are all the children of christians, who die unbaptized, excluded from the kingdom of God? Not to speak of the children of Jews, and heathens, and Mohammedans, who die before the commission of actual sin; but die unbaptized? I am far from believing, that his Lordship, and others, who hold that baptism is regeneration, are prepared to admit these consequences; which would be more repugnant to all our ideas of the divine mercy; than any thing, that either the most zealous opposers of Calvinism, have charged upon their system: or the most rigid and wild enthusiast; who disgraced the name of Calvinist, ever advanced on the subject. Yet if baptism be regeneration, and regeneration baptism, and nothing more: most assuredly all unbaptized persons must be excluded from heaven. “Verily, verily, I say unto thee, Except a man be baptized, he cannot see, he cannot enter, the kingdom of God.” Our Lord’s most solemn and repeated asseveration; and his energet-

ick language, show that the proposition was universal, and admitted of no exception. This should induce a hesitation, concerning a sentiment, which is inevitably clogged with such a consequence. “He that believeth and is baptized shall be saved: but he that believeth not shall be damned.” ‘In the the second clause, baptism is omitted: because it is not simply the want of baptism, but the contemptuous neglect of it, which makes men guilty of damnation: otherwise infants might be damned for the mistakes, or profaneness of their parents.’\* Infants, being incapable of believing, or disbelieving, may be saved without faith; but they are capable of receiving baptism: therefore, supposing regeneration and baptism to be synonymous words, they cannot be saved without baptism. If, however, regeneration mean a change of nature from carnal to spiritual, by the new creating power of the Holy Spirit; infants are as capable of it, as adults; and neither the one or the other, can be saved without it. But God can renew the heart and nature of all, who die in infancy, if he see good; as John Baptist was “filled with the Holy Ghost from his mother’s womb.” Whether, however, he does this, or in what instances, he has not seen good to inform us. Only he says to the believer, “I will be a God to thee, and to thy seed:” and his children, who die in infancy, whether baptized or not, do nothing to forfeit the covenanted blessing.

P. lxxxv. l. 17. ‘*Baptism conveys, &c.*’† In what part of the scripture is baptism said to convey the promise to those that receive it? Or, what are the privileges

\* Whitby on Mark xvi. 16.

† ‘Baptism conveys the promise of those privileges and blessings which God has been graciously pleased to annex to the profession of christian faith, and as “he is faithful that promised, &c.”

and blessings, which God ‘has been graciously pleased to annex to the profession of christian faith?’  
 “With the heart man believeth unto righteousness, and  
 “with the mouth confession is made unto salvation.”\*  
 But if the confession with the mouth, be without faith in the heart; or with only a dead faith; it is mere formality or hypocrisy. “He that believeth and is baptized, shall be saved.”† But if he be only baptized and do not believe, will he be saved? “He that believeth not shall be damned;” whether he be baptized or no. The promise is continually made to those who believe, without any mention of baptism.‡ It is true, St. Peter says, “The like figure, whereunto, even baptism doth now save us:” but he takes care to add, “not the putting away of the filth of the flesh, but the answer of a good conscience towards God.”§ This accords to the instruction of John Baptist. “Now also the axe is laid unto the root of the trees, therefore every tree, which bringeth not forth good fruit, is hewn down and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire.”¶

P. lxxxvi. l. 2. ‘*Those, &c.*’|| The apostles never

\* Rom. x. 10.

† Mark xvi. 16.

‡ John iii. 15, 16. 36. v. 24.

§ 1 Pet. iii. 21.

¶ Matt. iii. 10, 11.

|| ‘Those christians, who, in the primitive age, had fallen into error or relapsed into wickedness, are never in the New Testament exhorted to regenerate themselves, or taught to wait in a passive state for regeneration by the Holy Ghost. They are called upon to be renewed, “Be renewed in the spirit of your mind;” “Be ye transformed by the renewing of your mind;” “The inward man is renewed day by day,” which indicates a progressive improvement, and not a sudden conversion. The restoring those who had departed from the truth as it is in Jesus, is not called regenerating them, but “renewing them again unto repentance.” St. John in the Revelation, commands the churches, which held unsound doctrine, or were guilty of immoral practices, not to be regenerated, but to “repent.”

called on the unbaptized Jews or Gentiles to *regenerate themselves*; any more than professed christians, who had acted contrary to their profession. And I apprehend few quotations can be brought from the writings of Calvinists, in which either baptized or unbaptized persons are addressed in this language. Indeed many of them are rather too apt to shun the use of some scriptural terms to this effect: such as “Make you a new heart, and a new spirit, for why will ye die, O house of Israel.”\* “Make the tree good and his fruit good.”† They, who attempt exactness in discrimination, consider *regeneration* as the immediate work of God alone, and *conversion* as the subsequent effect: the regenerate person, who had been dead in sin, being now made partaker of “divine life, repents, and is converted;” by the assistance of divine grace he turns from sin, to God and holiness, through faith in Jesus Christ; and in this he is active and voluntary. They who do not approve, or attend to, such exactness; are almost always led to call on sinners “to repent and be converted;” to “repent and believe the gospel,” “and do works meet for repentance,” and not to regenerate themselves; and they address unbaptized persons exactly in the same way. St. James addresses those to whom he wrote in this manner: “Cleanse your hands, ye sinners, and purify your hearts, ye double-minded;”‡ without intimating any distinction between professed christians, and such Jews or others, as might see his epistle.—It is not meant, that no exhortations respecting regeneration should be used. Parents should not only be exhorted, to present their children for outward baptism; but also earnestly to pray, and diligently to use every means, that they may have the inward and spiritual grace of

\* Ez. xviii. 31.

† Matt. xii. 33.

‡ Jam. iv. 8.

baptism; even ‘ a death unto sin, and a new-birth unto ‘ righteousness:’ and, in like manner, there are many duties incumbent on teachers, ministers, and others, in this respect. Nay, such persons as are convinced, by suitable instruction, that regeneration is needful, should be exhorted to read the scriptures, to attend on the preaching of the gospel, and to pray to God to “ create “ in them a clean heart.” Indeed exhortations to this effect should be given to all persons without exception: none should be ‘ taught to wait in a passive state for re- ‘ generation by the Holy Ghost.’—“ The inward man “ is renewed day by day.” This is certainly progressive; but it had a beginning, which we call *regeneration*; and without supposing the complete change meant by conversion, and much less the progressive renewal unto holiness, till perfected in heaven, to be sudden; we may fairly think, that the “ passing from death unto “ life,” is sudden; since there must be a moment, in which we cease to “ be dead in sin,” and become alive “ unto God;” though the effects of the principle of divine life, may be produced far more rapidly in one case, than in another; and, in general, not so rapidly in modern times, as in those of the apostles.

If baptism do indeed succeed, as the initiatory sacrament of the New Testament church, to circumcision, the initiatory sacrament of the Old Testament: all the exhortations, both of the prophets and of John Baptist, and of our Lord and his apostles, before the publick establishment of christianity, were addressed to persons, precisely in the same situation, as nominal christians are. Indeed his Lordship has conceded, even more than this: for his words include also the Gentiles, to whom the gospel was ‘ first preached.’\* Nor is it easy to assign

\* See on p. 59. *Refutation.*

a reason, why the apostle's words, " He is not a Jew, " who is one outwardly, &c,"† are not equally applicable to professed christians also. " He is not a christian, " who is one outwardly, neither is that baptism which " is outward in the flesh: but he is a christian, who is " one inwardly, and baptism is that of the heart, in the " spirit and not in the letter, whose praise is not of men " but of God." If this be the case, it does not appear, on what account, when addressing persons of similar characters, in other respects, any difference should be made between the baptized and the unbaptized.

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*Scriptures which speak of Regeneration considered.*

It appears necessary, before we proceed further, to consider the several passages in the New Testament, which more directly relate to regeneration, and other terms generally supposed of similar import. The word *regeneration* (παλιγγενεσία) occurs in the gospel of St. Matthew;\* but probably, with relation to another subject. Yet the following explanation from *Leigh*, is worthy of notice: ' By which is there understood, the perfect renovation and restoration of our whole nature; ' the complete abolition of sin and death.' The same word occurs in the epistle to Titus;‡ and will shortly receive a particular consideration.

The terms, " regeneration," " born again," " born " of God," " begotten of God," do not, as far as I can recollect, occur in any other part of the three first gospels; but they are frequently used, in the writings of St. John. In the first chapter of his gospel, the apostle says of Christ,§ " He came to his own, and his own received

\* Rom. ii. 28, 29. † Matt. xix. 28. ‡ Tit. iii. 5. § John i. 11—13.

“ him not: but as many as received him, to them gave  
 “ he power to become the sons of God; even to them  
 “ that believe on his name; which were born, not of  
 “ blood, nor of the will of the flesh, nor of the will of  
 “ man, but of God.” Whatever be the import of this  
 passage, in another respect;\* it seems absolutely cer-  
 tain, that external baptism is not meant, at least ex-  
 clusively, by “ born—of God.” Whether being  
 “ born of God,” be considered as the cause, or the ef-  
 fect, of believing, in the persons spoken of; it cannot  
 mean external baptism, of which not the most remote  
 hint had previously been given. This is a point, which  
 I wish, to be especially considered, in this argument.

Similar language is used in the third chapter of this  
 gospel, in a connexion, and with special circumstances,  
 suited to render it peculiarly interesting and impressive.  
 Nicodemus, a Pharisee, and a ruler and teacher in  
 Israel; no doubt one of the great council of the nation,  
 and a man of learning and distinction, was so far con-  
 vinced, by our Lord’s miracles, that he was “ a Teach-  
 “ er come from God;” that he came to converse with  
 him on the subject of religion. Yet, aware of the oppro-  
 brium, which he must incur from his own company, if  
 suspected of being a disciple of the unlettered Nazarene,  
 he came to him by night.† Doubtless, he expected to  
 receive some appropriate information from Jesus: and  
 the Evangelist evidently records the fact, in a manner,  
 which indicates a very deep conviction, that the instruc-  
 tion given was in the highest degree important. But if  
 simply outward baptism were meant; what was there so  
 peculiar and important, especially to one, who had be-  
 fore been fully informed concerning John the Baptist  
 and his ministry?

\* See on p. 28, *Refutation*.

† Judg. vi. 27.

Our Lord introduces his discourse, with the words, “Verily, verily, I say unto thee.\* Amen, Amen. He “is the *Amen*, the true and faithful Witness.”† The introduction is peculiar to our Lord, being used by none but him; and by him only on peculiarly important occasions; and on subjects not generally believed.‡ This solemnity of introduction surely leads us to expect something vastly important; something far remote from pharisaical instruction, which taught men to cleanse the outside alone; and far superior to it. But let the words of our Lord be read, according to the sentiment, that *baptism* is synonymous with regeneration. “Verily, “verily, I say unto thee, Except a man be baptized, “he cannot see the kingdom of God:” and to what does it amount beyond pharisaical instruction?

The law of Moses had “divers baptisms;”§ the Pharisees added still more;¶ yet all these were merely “washing away the filth of the flesh.” The baptism of John was well known at this time. The special baptism of christianity “In the name of the Father, and of the “Son, and of the Holy Ghost,” was not yet instituted. The expression likewise, “he cannot see the kingdom “of God,” certainly relates to something, which a mere external rite could not communicate. The general interpretation of the term, “the kingdom of God,” as denoting the kingdom of the Messiah; or the kingdom which the God of heaven would set up, under the rule of the Messiah, will not, I suppose, be objected to. To “see the kingdom of God,” must therefore mean; to understand the nature, and the blessings, of that kingdom, and the obligations, under which the subjects

\* Ἀμην, Ἀμην λεγῶ σοι.  
vi. 26. 32. 47. 53. viii. 51. 58.  
Luke xi. 38. *Gr.*

† Rev. iii. 14.

‡ John iii. 5. 11. v. 24, 25.

§ Heb. ix. 10. *Gr.*

¶ Mark vii. 4.

of it would be brought. But it does not appear, how the want of baptism could exclude a man from this knowledge, or how the administration of baptism could confer it. When christian baptism was fully instituted, no adult was admitted to it, who did not previously, in an intelligent manner, profess faith in Christ, which must imply some knowledge of the kingdom of God.\* Baptism, therefore, in that case, must be subsequent to “seeing the kingdom of God.” It is, however, evident, that regeneration, (as understood by Calvinists, and by the evangelical clergy, and by many who do not think themselves Calvinists, whatever others may call them,) is absolutely necessary, and altogether sufficient, to enable a man to “see the kingdom of God.”—“The natural man receiveth not the things of the Spirit of God: for they are foolishness to him, neither can he know them, because they are spiritually discerned.”† If our Lord intended merely to say, “Except a man be baptized he cannot see the kingdom of God;” it would assuredly have been far more obvious explicitly to say this: I desire profoundly to reverence his divine wisdom, and to be silent in humble submission, when he proposes instruction in language, which I should not have previously expected. Yet I can find no instance, in which so plain and simple a thing, as external baptism, is represented in language so highly figurative; as to lead every serious unlettered reader, at least, to think something vastly more spiritual, and internal, and sublime, was intended: and therefore, it is impossible for me to admit this, in the present case, without far stronger proof than has yet been adduced.

Most certainly Nicodemus did not thus understand the words of our Saviour; else he would not have an-

\* Acts viii. 37.

† 1 Cor. ii. 14.

swered, "How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born?" And, undoubtedly, our Lord's subsequent discourse was by no means suited to rectify his error; if only outward baptism was intended. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." The repetition of the same emphatical introductory words should not be unnoticed. The word *again*, (born again,) seems to be here expounded; allowedly, with reference to the initiatory sacrament of Christianity. As without the external administration of baptism, (the outward and visible sign of regeneration hereafter to be instituted,) no one can enter the visible kingdom of the Messiah; so, without the thing signified, even regeneration by the Holy Spirit, no man can become a true subject of his kingdom, or be admitted into it; as belonging "to the church of the first-born, whose names are written in heaven." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." From the language of St. Paul, on this subject, in the eighth chapter of Romans,\* it must appear evident, to every attentive and impartial reader; that "the flesh" means human nature, as fallen in Adam, and unrenewed by grace; and "the spirit," that new nature, or "spiritual mind," which is derived from Christ, "the second Adam," by his life-giving Spirit. "That which is born of the flesh is flesh." It is carnal; enmity against God, not "subject to the law of God, nor indeed can be." "That which is born of the Spirit is spirit;" spiritual, and capable of loving and obeying God. "So then they that are in the flesh cannot please God: but ye are not in the

\* Rom. viii. 1—13.

“flesh, but in the spirit; if so be the Spirit of God dwell in you.” It is remarkable, that our Lord, in this part of his discourse with Nicodemus, does not mention again the outward emblem of water; but “the inward and spiritual ‘grace’ alone.” He proceeds to say, “Marvel not that I said unto thee, Ye must be born again.” What would there have been, to excite astonishment, especially in a Jew, and a Pharisee, if our Lord had been understood, as saying, ‘Ye must be baptized?’ It is manifest that Nicodemus was greatly surprised at what he heard, as at some new proposition, or requirement, the meaning of which he did not comprehend. And our Lord, instead of informing him, he only meant, that he must be baptized; proceeds to say, “The wind bloweth where it listeth; and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one, that is born of the Spirit.” The effects of the wind we perceive, most sensibly and undeniably; but we cannot direct its motions, nor clearly explain its variations: thus, the effects of being “born of the Spirit,” in repentance, faith, love, and holiness, are manifest; but we can neither explain the manner, in which divine life is communicated to the dead in sin, nor direct the communication to this or that person, according to our wish, or choice. “Which were born, not of blood, nor of the will of the flesh,” (the carnal mind, which can do nothing but resist the divine influence,) “nor of the will of man, but of God.”\* But what is there in baptism, which the emblem selected by our Lord, is suited to illustrate? Is there any thing answerable to the expression, “The wind bloweth where it listeth?” The administration of it is evident, and often publick, but its

\* John i. 13.

effects are not generally and manifestly perceivable; and there is nothing mysterious, or beyond our comprehension, except the ‘inward and spiritual grace,’ of which it is the emblem and seal.—Nicodemus, still full of astonishment, exclaims, “How can these things be?” “Jesus answered and said unto him, Art thou a master,” (or, *teacher*, διδάσκαλος,) “of Israel, and knowest not these “things?” Being “a teacher of Israel,” might render Nicodemus acquainted with the “divers baptisms” of the Mosaick law; and, as a Pharisee, he was conversant with the baptisms practised by his own sect: but how could this circumstance enable him previously to know, that baptism, “in the name of the father, and of the Son, “and of the Holy Ghost;” baptism in the name of “Jesus, the Christ, the Son of the living God,” was to be the initiatory sacrament of the New Testament? Or, could it be wonderful, that he did not know it? As, however, “the circumcising of the heart, to love the “LORD;” and the “giving of a new heart, and a new “spirit,” had been frequently spoken of in the Old Testament; and as no sinner can love God, or spiritually worship him, or be meet for heaven, without a renovation of heart; it was wonderful, and still is so, that “a teacher of Israel,” of those who worship the one living and true God, should not understand the necessity of being “born again,” or “born of the Spirit.”—Let any man, after these cursory remarks, read the passage attentively; and ask himself, as in the presence of God, whether baptism be exclusively meant. One word intimates the outward sign: all else relates to the thing signified, to which the words of his Lordship, as before quoted, are certainly far more appropriate, than to the sign itself.\* When the apostle says to the Corinthians,

\* See on p. 83 and 84. Refutation.

“In Christ Jesus I have begotten you through the gospel.”\* And concerning Onesimus, “whom I have begotten in my bonds:”† it is evident, that he speaks of something, which God had wrought by him. But did this mean that he baptized them? Or that, by means of his preaching he had raised them from the ‘death of sin to the life of righteousness?’ As to the Corinthians he expressly says, “I thank God, that I baptized none of you, but Crispus and Caius;—and I baptized also the household of Stephanas:—for Christ sent me not to baptize, but to preach the gospel.”‡

“We ourselves,” says the apostle, “were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy; hateful and hating one another; but after that the kindness and love of God our Saviour towards man appeared; not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life.”§ In this passage, (as in our Lord’s conversation with Nicodemus,) baptism is doubtless alluded to: but can it be deliberately maintained, that the external administration of baptism is exclusively, or even principally, intended? The state and character, which the apostle confesses to have once been his own, and assumes to have been those of Titus, and of all his fellow christians; and which, consequently must still be the state and character of all unbelievers; form a good elucidation of the language used in our articles, *Quam longissime distet ab originali justitia*, ‘Is very far gone

\* 1 Cor. iv. 15. † Philem. 10. ‡ 1 Cor. i. 14—17. § Tit. iii. 3—7.

‘from original righteousness.’ A most blessed change had, however, taken place. This originated from “the kindness and philanthropy\* of God our Saviour,” as manifested in the gospel. Frequently the love of the great Redeemer, in giving himself for us; or that of the Father, in “sending his only begotten Son to be the propitiation for our sins,” is spoken of as the grand instance of the divine philanthropy: but here, (that grand instance and proof of the love of God to fallen man being pre-supposed,) the apostle adds another demonstration and example of it. The former was *general*; but this is *particular*. Redemption is considered as the common benefit of mankind: but how was it that the apostle, and Titus, and their fellow christians, were made partakers of this common benefit; while such numbers still continued “foolish, disobedient, deceived, &c;” and so required their meekness and forbearance towards them? “Who made these to differ from others?” The difference, allowedly, was not made on account of “works of righteousness which they had done,” for their previous character had been stated. It was therefore the effect of “the mercy of God our Saviour,” even as much as redemption. “According to his mercy he saved us.” The apostle, and those of whom he spake, were, indisputably, brought into a safe and happy state, compared with that, in which they had previously been; and in which those still remained, towards whom they were required to exercise meekness. This passing from a lost estate, to a safe and happy one, was effected “by the washing of regeneration.” (Λουτρον παλιγγενειας, “*the laver of regeneration.*”) In this language there seems to be an allusion to the laver at the tabernacle, and the brazen sea at Solomon’s temple. The word λουτρον

\* Ἡ χρηστοτης, και ἡ φιλανθρωπιστα.

occurs only in this place, and in the Epistle to the Ephesians:\* “ Christ loved the church, and gave himself “ for it; that he might sanctify and cleanse it, with the “ washing of water by the word.” The last clause, “ by the word,” should be noticed; as the scriptures, which are shortly to be considered, will evince. Now, can it be maintained, that after such an introduction, the apostle meant nothing more, than the external rite of baptism; or any thing so inseperable from it, that Simon Magus was equally partaker of it, with St. Paul, Titus, and other christians; and the most designing hypocrite, in every age, with the most sincere convert to the faith of Christ? It, however, follows, “ and renew- “ ing of the Holy Ghost, which he shed,” (or *poured out*, *ἐξέχευεν*,) “ on us abundantly, through Jesus Christ our “ Saviour.” An allusion was here evidently made to the instituted washings and sprinklings of the Levitical law; and probably, with special intention, to the prophecy of Ezekiel: “ Then will I sprinkle clean water upon “ you, and ye shall be clean.”† Did the Lord then, speaking by his prophet, mean exclusively, the outward washings and sprinklings prescribed by the ceremonial law; or that inward purifying, of which these were instructive emblems, and sacramental signs? Let his own words determine: “ From all your filthiness and from all “ your idols will I cleanse you. A new heart also will I “ give you, and a new spirit will I put within you; and “ I will take away the stony heart out of your flesh, “ and I will give you an heart of flesh, and I will put “ my own Spirit within you: and ye shall walk in my “ statues, and ye shall keep my judgments and do “ them.”‡ Did not the apostle allude to the outward sacrament of baptism, under the gospel dispensation, in

\* Eph. v. 26.

† Ez. xxxvi. 25.

‡ Ez. xxxvi. 26, 27.

the same manner in which Ezekiel referred to the external ceremonies of the Mosaick law? namely, as shadows of substantial and spiritual blessings; of “regeneration and renewing by the Holy Spirit,” to inward holiness, manifested by “walking in newness of life.” Was “the shedding,” or pouring out, “abundantly,” spoken of the baptismal water, or of the Holy Spirit? Of the latter most manifestly. The word *ανακαινωσις*, (*renewing*,) occurs only here, and in the Epistle to the Romans.\* “Be not conformed to this world; but be ye renewed in the spirit of your minds:” where it is evident that outward baptism is not so much as alluded to; and an internal renovation must exclusively be meant. *Ανανεωσθαι*, a word of similar meaning, is used in Ephesians,† in a connexion equally remote from any reference to baptism. It will, probably, be allowed, that “the renewing of the Holy Ghost” is distinct from “the washing of regeneration,” and subsequent to it. ‘Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by the Holy Spirit.’‡ The connexion, however, is so intimate, that it is not easy to conceive of any distinction, except that of beginning, and carrying on, the same progressive renovation to holiness. The former may be ‘a single act:§’ but whether this be the outward act of man, by baptizing with water, or the inward act of Christ, “baptizing with the Holy Spirit;”¶ must be left to the determination of the reader. The meaning of the words, “which he shed on us abundantly,” does not seem obvious; on the supposition that outward baptism, and the grace which is supposed always to accompany it, when right-

\* Rom. xii. 2. the participle *ανακαινωσμενον*, is used Col. iii. 10. † Eph. iv. 23.

‡ Collect, Christmas Day.

§ Refutation, p. 84

¶ Matt. iii. 11.

ly administered, be exclusively intended. In the baptism of adults, if sincere converts, professing “repentance towards God, and faith in our Lord Jesus Christ,” the work of renovation is begun: for true repentance and living faith are not the produce of fallen nature, but of special grace; they are not the acts of one “dead in sin,” but of one “made alive unto God.” And in the baptism of infants, whatever is communicated at the time, or imparted afterwards; it can hardly be said, that God has “poured out the Holy Spirit upon them abundantly;” and indeed something is denoted, which is inseparably connected with being “justified by his grace, that we should be made heirs according to the hope of eternal life;” “the pouring out of the Spirit,” as to his miraculous gifts cannot be intended.

“Do not err, my beloved brethren: Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, or shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.”\* Did St. James here mean baptism; or the communication of a new and divine life? “Of his own will begat he us;” “Which were born, not of the will of the flesh, nor of the will of man, but of God.”† “The wind bloweth where it listeth”—“So is every one that is born of the Spirit.”‡ In these texts the will of God exclusively is mentioned, as independent on the will of man: but is the outward administration of baptism, thus independent on the will of man, in like manner as the blowing of the wind is? The adult *willingly* proposes himself for baptism, and the minister *willingly* baptizes

\* Jam. i. 16—18 Ἐκ τῆς οὐρανοῦ ἀποκνησεν. 15. Gr.

† John i. 13. iii. 3—10.

‡ John iii. 8.

him. The infant is brought by his parents or sponsors of their own will: and if *regeneration*, though not synonymous with *baptism*, always accompanied it, when rightly administered; the will of God in this matter would depend on the will of man. Man, being willing to be baptized, or to have his child baptized; and the minister willing to perform the service; God in all such cases, must communicate the blessing, but not in any others. The duty of the persons concerned is not spoken of, but merely how far such a view of regeneration can consist with the texts under consideration. The words of the apostle evidently mean, that the special grace of God is the source of all that which is spiritually good in fallen man; that he imparts this, “according to the good pleasure of his will;” “according to his good pleasure which he hath purposed in himself;” “according to the purpose of him, who worketh all things according to the counsel of his own will.”\* This was “with the word of truth,” by the preaching of the gospel, or by means of instruction from the oracles of God: but not the least intimation is given concerning baptism in the whole passage.

St. Peter also thus introduces the subject. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you; who are kept by the power of God through faith unto salvation.”† The effect spoken of, was produced by the immediate act of “the God and Father of our Lord Jesus Christ;” it origi-

\* Eph. i. 5. 9. 11. † 1 Pet. i. 3--5. *Αναγεννησας*. The active participle. The *τι* verb is not used elsewhere in the New Testament.

nated from “his abundant mercy;”\* it was “through the resurrection of Jesus Christ;”† it was “unto a lively hope,” or living hope, active, purifying, animating, and establishing; and to an incorruptible inheritance, with which, as the words seem to imply, it was inseparably connected. God alone is mentioned as the Agent: he “hath begotten us;” nor are any means or instruments, so much as noticed. Not that the apostle intended to exclude or discourage diligence, either in seeking our own salvation, or that of other men; far from it: but, in ascribing glory and rendering thanks to God for the inestimable benefit; his thoughts dwelt so entirely on the great Agent, that all means and instruments were for the time lost sight of.

“See that ye love one another, with a pure heart, fervently; being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and endureth for ever.”‡ The apostle here evidently assigns the reason, why christians should love as brethren, “with a pure heart, fervently:” for, being born again, and thus made the children of God; they became related to each other, as brethren, far more nearly and permanently, than brethren by nature could be. “For all flesh is grass, and all the glory of man, as the flower of the grass; the grass withereth, and the flower thereof falleth away; but the word of God endureth for ever.”§ The natural relation by the corruptible seed ceases at death, like the withering grass; the spiritual relation, by the incorruptible seed, “endures for ever.” All the glory and distinctions also, derived from ancestors and birth, however illustrious, will soon terminate;

\* Eph. ii. 4. Tit. iii. 5.

† Eph. i. 19, 20. ii. 5, 6. Col. ii. 12. iii. 1.

‡ 1 Pet. i. 22, 23. *Αναγεννημενοι*, *having been born again*. The passive of this verb is not elsewhere used in the New Testament. § 1 Pet. i. 24, 25.

but those which spring from regeneration will endure for ever. 'It is grossly contrary to the truth of the scriptures, to imagine, that they who are thus renewed can be unborn again.\* It is clear, from this and other scriptures, that the word of God, either publickly preached, or used in the more private instructions, given to children or others, or read by individuals, is the seed of regeneration: and many important duties depend on a due attention to this declaration: but if the connexion, of regeneration with baptism, be so intimate and inseperable, as some would represent it; how is it that the apostle here gives not so much as a hint on that subject? In the next chapter, he says, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."† The same "word of God," which is the seed of regeneration, must be the food of the regenerated; and the simpler parts of it, the food of the new-born child of grace. He will desire and relish it; and he ought to do so, that he may grow in grace, by feeding upon it. The same metaphor, of babes in Christ, is used by St. Paul:‡ but neither he nor Peter connect it with the subject of baptism; but with the preaching of the gospel.§

The apostle John, in his epistles, as well as in his gospel, repeatedly introduces similar language; and in a manner, well worthy of the most careful attention. "If we know, that he is righteous, we know, that every one, that doeth righteousness is born of him."¶ Here regeneration is spoken of, as evidently to be known by its effects; even the habitual, uniform, righteous conduct of the regenerate. "A new heart also will I give you, and a new spirit will I put within you"—"and

\* Archbishop Leighton.

§ 1 Cor. iii. 5—7. iv. 15.

† 1 Pet. ii. 3.

¶ 1 John, ii. 29. Γεννηται, has been born, or begotten.

‡ 1 Cor. iii. 1, 2.

“I will put my Spirit within you; and cause you to walk in my statutes, and ye shall keep my judgments and do them.”\* As the coming of Christ, the Judge, had been just before spoken of by St. John; it is most obvious to understand the words concerning him. Thus true christians are “born of God,” “born of the Spirit,” born of Christ: “A seed shall serve him, it shall be counted to the LORD for a generation.” “He shall see his seed, he shall prolong his days.”†

But would the apostle reverse his proposition? Would he declare, that every one, who doeth not righteousness, is not born of him? This enquiry is peculiarly important in the argument: and the next quotation may throw some light upon it. “Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God: in this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God.”‡ If therefore any man be born of God, whether in baptism, or not, “his seed,” (“the incorruptible seed,”§) remains in him, and produces its effects; so that “he cannot sin,” in the manner at least, in which all do, who are not “born of God.” For “the grace of God, which bringeth salvation, teaches him, that, denying ungodliness and worldly lusts, he should live soberly, and righteously, and godly, in this present world.”¶ But how can this consist with the sentiment, that all baptized persons are “born of God,” however ungodly and unholy their conduct may be? And how can “the children of God, and the children of the devil,

\* Ez. xxxvi. 26, 27. † Ps. xxii. 30, 31. Is. liii. 10. ‡ 1 John iii. 9, 10. Γεννημενος has been born. Αμαρτιαν οπισω. ii. 29. Gr. To do righteousness implies an habitual uniform righteous conduct; not a single good action: so to commit sin, means in this connection, allowed habitual sin.

§ 1 Pet. i. 23.

¶ Tit. ii. 11, 12.

“be manifested” by the apostolick rules, if this be the case?

Again the apostle says, “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.”\* We may here observe how prominent the idea, of all true christians being born of God, was in the apostle’s mind; and that they alone were born of God: yet he does not expressly mention baptism, except, as recording facts, in all his writings. But he never adduces any thing, peculiar to genuine christianity; but it is associated with being “born of God.” “Every one that loveth, is born of God.” For “neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.” He also connects it with “knowing God.” “He that loveth is born of God, and knoweth God: he that loveth not knoweth not God.” Thus he excludes from the saving knowledge of God, all, those who have not loved; and consequently, according to this statement, all who are not “born of God.”

“Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also, that is begotten of him.”† Now, if every true believer in Christ has been born of God; and if none, as adults, are properly admissible to baptism, except those, who profess faith in Christ; and none, as adults, receive baptism aright, except true believers: then it inevitably follows, that all, in the primitive church, and all in every age, who rightly have received baptism, have been previously “born of God.” “He that believeth, and is baptized, shall be saved.” “What doth hinder me to be baptized? If thou believ-

\* 1 John iv. 7, 8.  
John i. 12, 13.

† 1 John v. 1. *Γεγεννηται, has been born, or begotten.*

“est with all thy heart, thou mayest; and he answered  
 “and said, I believe that Jesus Christ is the Son of  
 “God”——and he baptized him.\* Is it not clear, from  
 the apostle’s assertion, “Every one that believeth that  
 “Jesus is the Christ, has been born of God:” that re-  
 generation preceded baptism, in respect of this Ethio-  
 pian? And is it not equally clear, that it does so, in the  
 case of all, who receive baptism, on a sincere profession  
 of faith in the Lord Jesus? How then can baptism be  
 regeneration; or be uniformly connected with it?

Again, faith in Christ was the evidence that men  
 were “born of God:” and this rendered them the spe-  
 cial objects of love to other christians; who, “loving  
 “him that begat, loved all those, who were begotten of  
 “him.”† It is clear, that the apostle supposed this  
 faith to be productive of holy obedience, and the several  
 other evidences of regeneration before adduced. He,  
 therefore, deemed it proper, to mention the same subject  
 again, within a few verses. “Whatsoever is born of  
 “God overcometh the world; and this is the victory  
 “that overcometh the world, even our faith. Who is he  
 “that overcometh the world; but he that believeth that  
 “Jesus is the Son of God?” Some manuscripts read,  
 “*Whosoever*, &c.” but the reading adopted by our  
 venerable translators is sufficient for our argument; nay,  
 perhaps is more directly conclusive. It implies, that  
 there is a new heart, or nature in believers, which “is  
 “born of God,” as distinct from the depraved nature,  
 the remains of which still dwell in them; and that this  
 new nature wherever it exists, overcometh the world,  
 with all its allurements and terrors. “That which is  
 “born of the flesh is flesh, and that which is born of  
 “the Spirit is spirit.” The apostle had before said,

\* Mark xvi. 16. Acts viii. 36—38.

† Philem. 9—12.

“By this we know that we love the children of God; when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous.” He assumes it as indisputable, that all true believers love God: and he shows, that this love, when genuine, is evinced by obedience to his commandments; and that not merely outward and reluctant, but cordial. “His commandments are not grievous,” that is to those who love God: but “the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.”\* “Blessed is the man, that feareth the Lord, that delighteth greatly in his commandments.”† “I delight in the law of God, after the inward man.”‡ But, besides the state of the heart and mind, whether carnal, as born of the flesh, or spiritual as born of the Spirit; the things of the world present many and powerful allurements; and the men of the world often set before us many terrors. These, in one form or other, overcome all, except those who are “born of God;” but “whatsoever is born of God overcome the world; and this is the victory which overcome the world, even our faith. Who is he that overcome the world; but he that believeth that Jesus is the Son of God? This is he that came by water and blood; not by water only, but by water and blood.”§ If the *water* here means no more than outward baptism: then the *blood* means no more than outwardly receiving the Lord’s supper: and thus the atonement, and faith in that atonement, as signified in one sacrament; as well as regeneration by the Holy Spirit, as signified in the other sacrament, becomes a mere *opus operatum*. But do all, who are baptized, love God,

\* Rom. viii. 7. † Ps. cxii. 1. ‡ Rom. vii. 22. § 1 John v. 3—6.

and keep his commandments? Do they all love the children of God? Do they all by faith in Christ, overcome the world? If they do not; then being “born of God” denotes something vastly superior to outward baptism, and of a more discriminating and appropriate nature.

“We know, that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.”\* The apostle is speaking concerning “a sin unto death;” and his words clearly mean, that no one, who has been “born of God,” or “begotten of God,”† committeth this sin unto death. I might here, with a force of argument not easily answered, maintain the final perseverance of all who are “born of God:” for apostates are especially the persons, marked out as guilty of this sin.‡ Now if he who has been born of God doth not commit this sin; “but keepeth himself, and that wicked one toucheth him not;” then it cannot be of “them who draw back to perdition;” but is “of them that believe to the saving of the soul.” “They went out from us, because they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that it might be made manifest, that they were not all of us.”§ They were such as “had no root in themselves;” they were foolish virgins, with the lamp of plausible profession; but “without oil in their vessels,” or grace in their hearts. They were guests “which had not the wedding garment.” They were “unfruitful branches of the true Vine.” They were not born of God.

But, waving this subject for the present, I would only

\* 1 John v. 18.

† Γεννημενος, Γεννηθεις, participles from the verb.

‡ Heb. vi. 4—6. x. 26—29.

§ Heb. x. 39. 1 John ii. 19.

ask, is there any kind, or degree, of sin, from which all baptized persons are secured? any, from which they all, uniformly and without exception, keep themselves? If this be answered in the negative, as I think it must; then, beyond all doubt, being “born of God,” is something vastly different from baptism.

Let us place these quotations, from this epistle together; “Ye know, that every one that doeth righteousness is born of God.”\* “Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.”† “Every one that loveth is born of God, and knoweth God.”‡ “Whosoever believeth, that Jesus is the Christ is born of God.” “Whosoever is born of God overcometh the world.” “We know, that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”§ Let these Scriptures be well considered, as in the presence of God, with earnest prayer, for the promised teaching of his Holy Spirit; and with the great day of judgment full in view; and then let every reader decide, whether baptism, or any thing which uniformly attends baptism, when rightly administered, be exclusively meant.

Every passage, in the New Testament, has now been considered, in which the term regeneration is used, or words of similar import: and in two only is there even any direct allusion to baptism.¶ There are indeed, several other expressions, which appear to denote the same change, as those which have been adduced, “You hath he quickened, who were dead in trespasses and sins.” “Even when we were dead in sins, he hath quickened

\* 1 John ii. 29.

† 1 John iii. 9.

‡ 1 John iv. 7.

§ 1 John v. 1. 4. 18.

¶ John iii. 5. Tit. iii. 5, 6.

“ us together with Christ:” With reference to this, the Holy Spirit, ‘ the Author and Giver of life,’\* is called “ the Spirit of life in Christ Jesus.”† “ I will put my Spirit in you, and ye shall live,” says the Lord by Ezekiel.‡ Thus our Lord says, “ As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.”§ For he is “ not only the Way, and the Truth;”¶ but “ the Life” also. “ The last Adam was made a quickening Spirit.”||

Fallen man has *animal* life, and is capable of its pains and pleasures. He is a rational creature, and capable of *intellectual* enjoyments, such as philosophers experience, in the successful investigation of natural science. But he is *spiritually* dead; incapable of the joys of true religion, and, consequently, of those pleasures in which heavenly felicity consists. “ The Spirit of life” departed from Adam, when he sinned: on that very day, in this respect, he died; and his descendants continue dead in sin, till “ the Spirit of life in Christ Jesus,” “ the second Adam, the Lord from heaven,” return and restore them to spiritual life. Then they become “ dead indeed unto sin, but alive unto God:” they “ yield themselves unto God, as alive from the dead.”\*\*

Yet, as the first feelings of one, who has been recovered to life, from a state of insensibility and apparent death, are not pleasant but painful, though introductory to the pleasures of future life: so, the first perceptions of those, who are made alive, by the Holy Spirit, are generally distressing. Fear, sorrow, shame, remorse, are commonly first experienced: but these make way for hope, love, gratitude, joy, and all the peaceable fruits of reconciliation to God, of walking with him, and

\* Eph. ii. 1. 6. *Συνεζωπρωσαστε*, made alive together.

† Nicene Creed.

‡ Rom. viii. 2. 10. Rev. xi. 11. § Ez xxxvii. 14.

¶ John v. 21.

ζωπρωσι. || 1 Cor. xv. 45. *ζωπρωσειν*, making alive.

\*\* Rom. vi. 11. 13.

delighting in his ways; and for the final enjoyment of eternal happiness.

The beginning of this new and divine life, is ‘ a resurrection from the death of sin, unto the life of righteousness.’ “ Buried with him in baptism, wherein also ye are risen with him, through faith of the operation of God, who hath raised him from the dead: and you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him.”— “ If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.”\* “ We are buried with him by baptism into death, that like, as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”† Here three particulars are mentioned, in allusion to the death, burial, and resurrection of Christ; to whom believers, are, in a figurative sense, conformed. They become “ dead to sin,” as he “ died unto sin once.” They are buried, as he was buried: they arise from among “ the dead in sin,” as he arose from the dead. It is evident, that ceasing from sin, and becoming incapable of “ living any longer therein;” that, entire separation from the former course of ungodliness, and from the pollutions of this evil world; and the beginning and progress of a new and holy life, from “ newness of heart;” are signified by this death, burial, and resurrection. Of these things baptism is the outward sign: and in adults, it is an open profession of them. Whether any reference was intended to the outward administration by immersion, by the word *buried*, it is not needful here to determine. However that be decided, it is manifest, that neither outward baptism, nor any thing inseparably con-

\* Col. ii. 12, 13.

† Rom. vi. 4.

nected with it, can be exclusively meant; unless all, who are baptized with water; are “so dead to sin,” and so “buried” from it, as not to walk any longer therein.—New converts professed these things, at their baptism; and if, with the washing of water, there was also “the answer of a good conscience towards God;” they would “thenceforth walk in newness of life:” but not otherwise. “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin.”\* Even true Christians need exhorting to act consistently with their profession; and much more, collective bodies: so that the subsequent exhortations do not at all invalidate this conclusion, which is drawn by the apostle in the most decided language.—When the apostle said, “As many of you, as have been baptized unto Christ have put on Christ:”—“for ye are all one in Christ Jesus;” “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise;”† did he mean that hypocrites, receiving outward baptism, became one with Christ, the children of believing Abraham, and heirs of the promised blessings? or did he not rather intend to express the same; as when he said, “By one Spirit we are baptized into one body?” The outward baptism admits men into the visible church: but the baptism of the Spirit alone constitutes them living members of the body of Christ in heaven.

It scarcely admits of a doubt, but that circumcision was the initiatory ordinance, or sacrament, of the old dispensation, from the days of Abraham, till the coming of Christ, in the same general sense, that baptism now is; with only circumstantial differences. Circumcision

\* Rom. vi. 5, 6.

† Gal. iii. 27—29.

was a recognition, or confession, that men, as the natural offspring of fallen Adam, were born in sin, and unclean in the sight of God: it showed, that the old man, the depraved nature, must be mortified and put off, by all who were admitted into covenant with God.\* It was evidently the outward sign of regeneration, or a new creation unto holiness.† It was a profession of faith in the God of Abraham, and in his promised Seed: as baptism is of our faith in God the Father, the Son, and the Holy Ghost. And it was “the seal of the righteousness of “faith:”‡ that is, they who had the inward and spiritual grace, of which circumcision was the outward sign, had the seal of God to their faith, as genuine and justifying. If then, all baptized persons are regenerate; and if they need no other regeneration; than either baptism, or that which inseparably accompanies it: by parity of reason, all circumcised persons, so long as circumcision continued the initiatory sacrament, were regenerate, and needed no other regeneration. Let any man show the fallacy of this reasoning, if there be any flaw in it. Yet it is as sure, as the testimony of God can make it, that immense multitudes of circumcised persons continued unregenerate, and uncircumcised in heart.§ Indeed Nicodemus himself, and all the scribes and Pharisees, to whom John Baptist addressed himself, with such solemn warnings, and all to whom Christ and his apostles at first preached, were circumcised persons. They had, according to the dispensation, under which they lived, received ‘the sacrament of regeneration;’ as much as Christians at present have: yet they were constantly addressed, as needing regeneration, and distinguished from those, who were born of God.

\* Jer. iv. 4. Col. ii. 11. † Deut. x. 16. xxx. 6. Rom. ii. 28, 29. Phil. iii. 3. ‡ Rom. iv. 11. Jer. ix. 26. § Lev. xxvi. 41. Jer. vi. 10. ix. 25, 26. Ez. xliv. 7. Acts vii. 51.

I shall here conclude my argument from Scripture, concerning regeneration; though the subject is by no means exhausted. I have laboured it the more, as I consider it, in some respects, the most important point, in contest, between the evangelical clergy and their opponents; as in other subjects of prime importance, in some respects more concessions are made to them; than in this; especially in the publication, on which I venture to make these remarks: and because, it appears to me, that this is the very hinge on which the whole argument turns. If such a regeneration, as has been stated, be needful, man must be wholly dead in sin, altogether depraved; salvation must be wholly by grace in Christ, through faith alone, and that the work and gift of God, “who worketh all things according to the counsel of his own will.” But if no such regeneration be needful, the whole system of our opponents may, at least, have the appearance of truth and reality.—I trust it has been demonstrated, that both regeneration, and the other terms equivalent to that word, are used in far different senses, than ‘as applied to the one immediate effect of ‘baptism:’ and, though not ‘synonymous to the repentance and reformation of a christian;’ any more, than the cause is synonymous with the effect; or life, with activity, and pleasure, and pain; yet, ‘they are used to ‘express an operation on the human mind and heart ‘subsequent,’ in many instances, ‘to baptism:’ unless all, in every age, who have been baptized adult, on a formal or hypocritical profession of faith, are to be consigned, without hope, to perish with the enemies of God.—This will, however, appear more clearly, in what next follows.

THE DOCTRINE OF BAPTISM AND REGENERATION,  
AS CONTAINED IN THE LITURGY, ARTICLES, AND  
HOMILIES OF THE ESTABLISHED CHURCH.

P. lxxxvii. l. 1. . ‘*The Christians; &c.*’\* On this quotation from ‘Wall’s History of Infant Baptism;’ it may be observed, that the use of the words ‘regenerate or born again,’ to ‘denote baptism,’ is certainly of great antiquity in the christian church; but the term, ‘continue the use of it,’ is not correct: because it has been shown, that the language of the sacred writers does not sanction it. In no one instance, in which the baptizing of any persons is recorded in the New Testament, is the least intimation given, that they were then regenerated. The two subjects are kept entirely separate; except, as in two or three passages, containing instructions and exhortations, baptism, as the outward sign and seal of regeneration is alluded to; but it is never called regeneration. From what source the difference between the early fathers, and that of the sacred writers originated, is another question: but it is certain, that we cannot at the same time both “speak according to the oracles of God;” and according to the language of Justin Martyr, for instance: ‘They are conducted by us, to a place where there is water, and regenerated, according to the same mode of regeneration, by which we ourselves were regenerated.’† Now, whether the sentiment be scriptural or not; the language cannot be paralleled from any narrative of baptism in the new Testament.

It has been the opinion of many persons, eminent for

\* ‘The christians did in all antient times continue the use of this name for baptism; so as that they never use the word regenerate or born again, but that they mean or denote by it baptism.’

† See page 297, Refutation.

wisdom and abilities, as well in the church of England as elsewhere, that the Reformers from Popery in general, by appealing to the fathers and councils of the first four centuries, as *authority*, not clearly distinguished from that of Scripture, gave their opponents a great advantage against them, in all the controversies which followed. An amiable humility, and deference to characters of established reputation; a fear of needlessly innovating, and some remaining prejudice of education, very reasonably account for this, without deducting in the least from their reputation for wisdom and piety.—But, as in the apostle's days, “The mystery of iniquity did already work;”\* so, in the course of four centuries, and indeed in far less time, it had made great, though silent, progress.

When this concession, made by several of our reformers, (not indeed in the articles, and authentick documents, but in their controversial writings,) is considered; it is truly wonderful that so very little appears in our liturgy, which seems, even in language to vary from the sacred oracles. A deep acquaintance with the scriptures, and an abundance of heavenly wisdom and grace, preserved the venerable compilers of our liturgy and articles, so free from the different deviations found in the ancient writings, whose authority they still in some respects allowed: that very few *expressions* seem to have been taken, or retained from them, which do not accord with those of the sacred writers. Yet, in the case of baptism there are a few exceptions to this general rule; and the custom of the church, during very many centuries, in which baptism and regeneration were generally confounded; and indeed the *opus operatum* considered as the grand, if not the only, concern; seems to have in-

\* 2 Thes. ii. 7.

duced a language not entirely scriptural. Yet I trust it will appear, that their words taken together, by no means imply that baptism and regeneration are synonymous, or that baptism in all cases, even when rightly administered, is accompanied with regeneration.

A large proportion, however, of the evangelical clergy do suppose that some special gracious effect attends the due administration of infant-baptism, which they think to be meant in our baptismal forms, by the word 're-generated,' and 'regenerated by the Holy Ghost.'

The parents and those who bring infants to be baptized, as members of the church, are supposed, in our offices, to be themselves true christians: it is assumed, that they *really* desire and pray for the 'inward and spiritual grace of baptism,' both at other times, and when the child is about to be baptized: that they come, as those did, who "brought their young children to Christ, that he should lay his hands on them and pray "over,"\* or bless, them. It is assumed also, that when baptism is publicly administered, the congregation unites in fervent prayer to the same effect: and they take it for granted, that God hears and answers these earnest prayers; and return him thanks for so doing: This seems a general view of the doctrine implied in the baptismal offices of our church. Probably too much is assumed; or more, at least than accords to present circumstances.

P. lxxxvii. l. 6. '*We shall, &c.*'\* If *baptism* be itself *regeneration*, or inseparable from it; why do we

\* Matt. xix. 13.

† 'We shall find this word used exactly in the same manner in our liturgy, articles, and homilies. In the beginning of the service of Publick Baptism of Infants, we pray, that the infant brought to be baptized may be washed and sanctified with the Holy Ghost; may receive remission of his sins by spiritual regeneration; may be born again; and that the old Adam may be so buried, that the new man may be raised up in him.'

pray thus: ‘ We beseech thee, for thine infinite mercies, ‘ that thou wilt mercifully look upon this child; wash ‘ him, and sanctify him with the Holy Ghost; that he, ‘ being delivered from thy wrath, may be received into ‘ the ark of Christ’s church, &c.’ ‘ We call upon thee ‘ for this infant, that he, coming to thy holy baptism, ‘ may receive remission of his sins by spiritual regene- ‘ ration,’—‘ that this infant may enjoy the everlasting ‘ benediction of thy heavenly washing.’—‘ Give thy ‘ Holy Spirit to this infant, that he may be born again? ’\* The prayers themselves evidently distinguish between *baptizing with water*, and *spiritual regeneration, and the heavenly washing*: between what man can do; and what only God can do: and this implies that one may be done without the other.

P. lxxxvii. l. 19. ‘ *Seeing now, &c.*’ † The supposition, that the blessing is granted in answer to the prayers of the congregation, shows most evidently, that it is quite distinct from the *opus operatum*, and only connected with it by “the prayer of faith:” ‘ Doubt ye not ‘ therefore, but earnestly believe, &c.’ If then, “the “prayer of faith” be entirely wanting, the inward and spiritual grace may not attend the outward baptism. I do not mean that the baptism is not valid, or that the infant is not baptized; but that regeneration does not, even according to the charitable hope expressed in the baptismal service, in this case, necessarily accompany baptism.

\* Prayers, Baptismal Service.

† ‘ *Seeing now* that this child *is* regenerate and grafted into the body of ‘ Christ’s church. And in the concluding prayer, the priest returns thanks ‘ to God that it hath pleased him to regenerate this infant with the Holy ‘ Spirit, and to receive him for his own child by adoption, and to incorporate ‘ him into his holy church; and it is added, that God for his part will most ‘ surely keep and perform his promise, of releasing him from his sins, sanc- ‘ tifying him with the Holy Ghost, and giving him the kingdom of heaven ‘ and everlasting life.’

The case of the comparatively few, who, in the established church are baptized adult, requires a distinct consideration. Either these persons are previously true believers, and then their baptism is a profession, and recognition, of their regeneration; or, they are mere formalists: and whether God generally blesses a formal and insincere profession, (not to say a hypocritical attendance on his ordinances,) for the regeneration of the persons concerned, the reader must judge for himself.

P. lxxxix. l. 12. ‘*The service, &c.*’\* As nothing materially differs in the form of private baptism from that of publick baptism, no remarks are necessary: but some notice must be taken of the office of baptism, as administered to adults.—The quotation, here adduced, is taken from the introductory exhortation. The prayers are nearly the same, as in the office for infant-baptism. But the gospel appointed to be read is, our Lord’s conversation with Nicodemus concerning regeneration: and on this is grounded an exhortation: ‘Beloved, ye hear in this gospel, the express words of our Saviour Christ; that “except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.” Whereby we perceive the great necessity of this sacrament, *where it may be had.* Likewise immediately

\* ‘The service of baptism of such as are of riper years, begins thus: Forasmuch as all men are conceived and born in sin, and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, ‘None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ’s holy Church, and be made lively members of the same. And after the baptismal words are pronounced, the persons baptized are declared to be “regenerate and now born again.”’

' before his ascension, (as we read in the last chapter of  
 ' St. Mark's gospel,) he gave command to his disciples  
 ' saying, "Go ye into all the world, and preach the gospel  
 " to every creature; he that believeth, and is baptized  
 " shall be saved: but he that believeth not shall be  
 " damned;" ' which also showeth the great benefit we  
 ' reap thereby. For which cause St. Peter the apostle,  
 ' when upon the first preaching of the gospel, many  
 ' were pricked to the heart, and said to him and the rest  
 ' of the apostles, "Men and brethren, what shall we do?"  
 ' replied and said unto them; "Repent and be baptized  
 " every one of you, for the remission of your sins, and  
 " ye shall receive the gift of the Holy Ghost; for the  
 " promise is to you and your children, and to all that  
 " are afar off, even as many as the Lord our God shall  
 " call. And with many other words exhorted he them,  
 " saying, Save yourselves from this untoward genera-  
 " tion." ' For (as the same apostle testifieth in another  
 ' place,) "Even baptism doth now save us, (not the  
 " putting away the filth of the flesh, but the answer of a  
 " good conscience towards God,) by the resurrection  
 " of Jesus Christ." ' Doubt ye not therefore, but earnest-  
 ' ly believe, that he will favourably receive these present  
 ' persons, *truly repenting, and coming unto him by*  
 ' *faith*; that he will grant them remission of their sins,  
 ' and bestow upon them the Holy Ghost; that he will  
 ' give them the blessing of eternal life, and make them  
 ' partakers of his everlasting kingdom.' The portions of  
 Scripture, introduced into this exhortation, have been  
 considered, and certainly are highly appropriate. Bap-  
 tism, as being "born of water," 'is very necessary,  
 ' *where it may be had:*' but being "born of the Spirit,"  
 is indispensably necessary. The 'great benefit derived  
 ' to adults by baptism,' is spoken of as connected with  
 their '*truly repenting, and coming to the Lord by faith:*'

but, if they do not ‘truly repent, and come to the Lord ‘by faith;’ if they be hypocrites, or have only a dead faith; are we not to doubt, but that he favourably receives them, and not only at present, ‘grants them remission ‘of sins, and bestows on them the Holy Ghost; but that ‘he will give them the blessing of eternal life, and make ‘them partakers of his everlasting kingdom?’ They who come to baptism, in this manner, beyond all controversy, were not previously regenerate; no intimation is given in the exhortation, concerning baptismal regeneration, especially of those who have not true repentance and faith: and hence, it may be fairly concluded, that if they live and die, without subsequent regeneration, they cannot enter “into the kingdom of God.”

Then follow the questions proposed to the persons to be baptized; and he, who can answer them sincerely and intelligently, has “the answer of a good conscience “towards God;” he who can only answer them hypocritically or ignorantly, has no more, “than the washing “away of the filth of the flesh.”

After the adults have been baptized, it is added “Seeing that these persons are regenerate, and grafted into “the body of Christ.” Upon the supposition, that they approached to baptism ‘truly repenting, and coming ‘unto him by faith,’ no doubt they are *regenerate*; but it is not said that they were regenerated in baptism. The expression ‘being now born again,’ does not necessarily imply that this was effected at the very moment of their baptism; but that now, at the time, when the thanksgiving is offered, they are numbered among the regenerate. The language is so general, that persons of rather different sentiments may use it, without scruple: it is certain, however, that this office does not say that baptism is regeneration, or uniformly attended by it.

The subject of baptism, as administered to adults, in

the established church, having been thus far considered; it may be proper to examine, in this place, the doctrine of our articles, respecting baptism.—‘Baptism, is not ‘only a sign of profession, and mark of discrimination, ‘whereby christian men are discerned from others that ‘be not christened: but it is also *a sign* of regeneration, ‘or new-birth, whereby as by an instrument, they that ‘*receive baptism rightly*, are grafted into the church: the ‘promises of forgiveness of sins, and of adoption to be ‘the sons of God: by the Holy Ghost, are visibly signed ‘and sealed; *faith is confirmed, and grace increased* by ‘virtue of prayer unto God. The baptism of young ‘children is in any wise to be retained in the church, as ‘most agreeable with the institution of Christ.’\* It is evident that all this article, except the concluding sentence, refers to the baptism of adults. Baptism is said to be the *sign* of regeneration; but the *sign*, and the *thing signified*, are not the same, no nor even inseparably connected. ‘The promises of the forgiveness of sin, ‘and of our adoption, are *visibly signed and sealed*,’ not efficaciously bestowed. The expression, ‘they that *receive baptism rightly*,’ refers not to the *right administration of baptism by the priest*, but the *right reception of it by the baptized person*. As *faith is, in this case confirmed, and grace increased*; faith and grace must have been previously possessed, by those who ‘receive baptism rightly:’ for if they had no faith, or grace, the one could not be confirmed, nor the other increased. And this is, not merely by the *opus operatum* of baptism, but ‘by the virtue of prayer.’

‘Neither is the effect of Christ’s ordinance taken away ‘by their wickedness,’ (that of the priests) nor the grace ‘of God’s gifts diminished from such, as *by faith, and*

\* Art. xxvii.

‘*rightly*, do receive the sacraments ministered unto them.’\* The distinction is here clearly made, between the *ministering*, and the *receiving aright*, the sacraments; and the *receiving aright*, is confined to those who do it *by faith*. To those, then, who have not faith, they are null and void. The case of infants is distinctly spoken of, in other places: but why should not faith be as necessary in *adults*, to a right receiving of baptism, as to a right receiving of the Lord’s supper? ‘And in such only, as worthily receive the same, they have a wholesome effect and operation: but they that receive them,’ (baptism and the Lord’s supper,) ‘unworthily, purchase to themselves damnation.’† Does this make baptism and regeneration one and the same, or inseparably connected?

‘The supper of the Lord is not only a sign of the love, that christians ought to have among themselves, one towards another; but rather, it is a sacrament of our redemption by Christ’s death: insomuch, that to such, as *rightly, worthily, and with faith, receive* the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing, is a partaking of the blood of Christ.’‡ The *receiving rightly, worthily, and with faith*, not the external orderly administration, is connected inseparably with the benefit: and, as far as adults are concerned, why should it not be so, in baptism?

Numerous passages might be adduced from our venerable reformers and martyrs, on this subject: but human authority, beyond that of the prayer-book on ministers of the establishment, I would disclaim. Yet, as these reformers and martyrs laid the foundation of our articles and liturgy, which have not subsequently recei-

\* Art. xxvi.

† Art. xxv. of the sacraments.

‡ Art. xxv.ii

ved any material alteration; a few testimonies from them may not be wholly foreign to our subject.

QUOTATIONS FROM THE REFORMERS CONCERNING  
BAPTISM AND REGENERATION.

‘ This outward sign doth neither give us the Spirit of  
 ‘ God, neither yet grace, that is, the favour of God. For  
 ‘ if, through the washing of the water the Spirit of grace  
 ‘ were given; then it would follow, that whosoever were  
 ‘ baptized in the water should receive this precious gift:  
 ‘ but that is not so, wherefore I must needs conclude,  
 ‘ that this outward sign, by any power or influence that  
 ‘ it hath, bringeth not the Spirit and favour of God.  
 ‘ That every one receiveth not this treasure in baptism  
 ‘ it is evident: for put the case, that a Jew or an infidel  
 ‘ should say that he did believe, and believe not indeed;  
 ‘ and upon his words were baptized indeed, (for no man  
 ‘ can judge what his heart is, but we must receive him  
 ‘ unto baptism, if he confesses our faith with his mouth,  
 ‘ albeit his heart be far from thence,) this miscreant now  
 ‘ thus baptized, hath received this outward sign and  
 ‘ sacrament, as well as the most faithful man believing.\*  
 ‘ Howbeit, he neither receiveth the Spirit of God,  
 ‘ neither yet any grace, but rather condemnation.’—‘ It  
 ‘ followeth that the outward sign giveth no man any  
 ‘ grace. Moreover, if the Spirit of God and his grace  
 ‘ were bound unto the sacraments, then where the sacra-  
 ‘ ments were ministered, there must the Spirit of grace  
 ‘ wait on; and where they were not ministered should be  
 ‘ neither Spirit nor grace. But that is false; for Corne-  
 ‘ lius and all his household received the Holy Ghost,  
 ‘ before they were baptized. Here we may see that, as

\* Should it not be *living*?

‘the Spirit of God lighteth where he will, neither is he bound to any thing. Yea, and this example doth well declare unto us, that the sacraments are given to be an outward witness to all the congregation of that grace, which is given before privately to every man.’—  
 ‘When we baptize one, that is come unto the years of discretion, we ask of him whether he believe: if he answer, yea, and desire baptism, he is baptized: so that we require faith of him, before he be baptized, (which is the gift of God, and cometh of grace,) and so it is an outward sign of his invisible faith, which was before given him of God.’\*

‘His supposition’ (Rastall’s) ‘is that all men which are baptized with material water, are very christian men, and have the true faith, and are those which Paul affirmeth to be without spot, blame, or wrinkle. But thereto I say, nay: for even as the outward circumcision made not the Jews the elect people, and children of salvation; so doth not the outward baptism make us the faithful members of Christ: but as they were the children of God, who were inwardly circumcised; even so they that are washed inwardly from the concupiscence of this world, are the members of Christ.’†

‘Christ saith—“Except a man be born again from above, he cannot see the kingdom of God.” ‘He must have regeneration: and what is this regeneration? It is not to be christened in water, (as these firebrands expound it,)‡ and nothing else. How is it to be expounded then? St. Peter showeth, that one place of Scripture

\* Treatise on baptism, written 1533, by John Frith, martyr. FATHERS OF THE ENGLISH CHURCH; vol. i. 384, 885, 386. A publication of great importance to those, who really desire to know the sentiments of the venerable reformers of our established church.

† A book on purgatory, in answer to Rastall and Sir Thomas More, by John Frith. FATHERS, &c. vol. i. 408.

‡ Meaning the papists

‘ declareth another.’ It is the circumstance and collation  
 ‘ of places, that make Scripture plain. Saith St. Peter,  
 “ We be born again.” How? “ not by a mortal seed,  
 “ but by an immortal.” ‘ What is this immortal seed?  
 “ By the word of the living God,” ‘ by the word of  
 ‘ God preached and opened. Thus cometh in our new-  
 ‘ birth.’\*—‘ We mean by a second birth, which is  
 ‘ spiritual, whereby our inward man and mind are re-  
 ‘ newed by the Holy Ghost, so that our hearts and minds  
 ‘ receive new desires, which they had not of their first  
 ‘ birth or nativity. And this second birth is by the water  
 ‘ of baptism, &c.’† ‘ Therefore, as in baptism, those who  
 ‘ come feignedly, and those that come unfeignedly, both  
 ‘ be washed with the sacramental water; but both be not  
 ‘ washed with the Holy Ghost, and clothed with Christ:  
 ‘ so in the Lord’s supper, &c.’‡ ‘ Whosoever cometh  
 ‘ to that water, being of the age of discretion, must  
 ‘ examine himself duly, lest if he come unworthily,  
 ‘ (none otherwise than he would come unto other com-  
 ‘ mon water) he be not renewed in Christ, but instead  
 ‘ of salvation receive his damnation.’

No doubt in Cranmer’s writings, particularly those  
 of his former years, there are many expressions, which  
 show, that he supposed the inward and spiritual grace  
 generally attendant on the outward sign, in baptism;  
 especially in the case of infants: but the quotations here  
 adduced, manifestly prove, that he did not think that the  
 outward baptism was regeneration; or in all cases insepa-  
 rably connected with it.

‘ In such only as worthily receive the same,’ (baptism  
 and the Lord’s supper,) ‘ they have a wholesome effect

\* Latimer, bishop and martyr. Ninth sermon preached before King Ed-  
 ward. Fathers of the English church, vol. ii. 654, 655.

† Archbishop Cranmer. Fathers, c. vol. iii p. 291. 492.

‡ Ibid. Ibid. p. 335.

of operation; and yet not that of the work wrought, (*opus operatum*,) as some men speak; which word as it is strange and unknown to holy Scripture, so it engendereth no godly, but a very superstitious, sense: but they that receive the sacraments unworthily, purchase to themselves damnation, as St. Paul saith.\*

‘The will and imaginations of man’s heart is only to evil, and always subject to sin and misery, and bond and captive to all manner of wickedness: so that it cannot once think a good thought, much less then do a good deed, as of his own work, pleasant and acceptable in the sight of God; until such time, as the same be regenerate by the Holy Ghost, and prevented by the grace of God. For, as St. James saith, “Every good, and every perfect gift is from above, and cometh down from the Father of lights.” ‘And Christ saith, “Without me ye can do nothing:” ‘and Paul saith, that “it is God which worketh in us both the will and the deed, even of good will.” ‘Therefore until the Spirit of regeneration be given us of God, we can neither will, do, speak, nor think any good thing, that is acceptable in his sight. Let us therefore always pray to God, that he will make in us a clean heart and renew in us an upright spirit.’†—Did this good man deem no regeneration needful, except that which is common to all baptized persons?—‘Such as be baptized,’ (adults are meant,) ‘must remember, that repentance and faith precede this external sign; and in Christ the purgation was inwardly obtained, before the external sign was given. So that there are two kinds of baptism, and both necessary. The one interior, which is the cleansing of the heart, the drawing of the

\* Art. xxvi. Edw. VI. On the sacraments Fathers, &c. vol. ii. p. 334, 335.

† Clement, who was preserved from being burnt, by dying in prison. Strype’s Memorials. Fathers of the English Church, Vol. IV. p. 296.

‘ Father, the operation of the Holy Ghost: and this baptism is in man, when he believeth and trusteth, that Christ is the only actor of his salvation.’—‘ Thus be the infants examined concerning repentance and faith, before they be baptized with water; at the contemplation of which faith God purgeth the soul. Then is the exterior sign and deed, not to purge the heart; but to confirm, manifest, and open unto the world, that this child is God’s.’—‘ A traitor may receive the crown, and yet be true king nothing the more: so an hypocrite and infidel may receive the external sign of baptism, and yet be no christian man, any the more; as Simon Magus and others.’\*—‘ A man that is regenerate and born of God, (the which thing, that every one of us be, our baptism, the sacrament of regeneration, doth require, under pain of damnation; and therefore, let every one of us, with the Virgin Mary, say, “ Be it unto me, O Lord, according to thy word,” according to the sacrament of baptism, wherein thou hast declared our adoption;—) a man I say, that is regenerate, consisteth of two men, (as a man may say,) namely of the old man and the new.’†—Did this eminent divine consider baptism as the only regeneration; or as uniformly and inseparably connected with it? ‘ To require of us, on pain of damnation,’ is far different from ‘ conferring it on us at the time.’

Note, p. lxxxvii. lxxxviii. *from Dr. Nichols.* ‘ Some writers of the last century run into this new-fangled phrase, to denote conversion, or a returning from a lapsed state, after a notorious violation of the baptismal covenant.’—Whether the language here referred to, concerning regeneration, were ‘ new fangled,’ and invented by the writers of the seventeenth century; the

\* Hooper, Bishop and martyr. *Fathers, &c.* Vol. V. p. 169, 170, 171.

† Bradford, martyr. *Fathers,* Vol. VI. p. 176.

reader, after duly considering the preceding quotations from much more ancient authors, must judge. The writers referred to, by no means considered the persons of whom they spake, as *lapsed*, except as fallen in Adam: for they regarded them as mere nominal christians, unbaptized in heart, unregenerate, and needing regeneration quite as much as Jews and Gentiles do.

P. xc. l. 5. ‘*In the, &c.*’\* ‘Qu. What meanest thou by this word *sacrament*? Ans. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same and a pledge to assure us thereof.’—The outward sacrament then is *a sign, a means, a pledge*; and nothing more. In this both baptism and the Lord’s supper are alike included.—‘Qu. What is the outward visible sign, or form in baptism? Ans. Water, wherein the person is baptized, “In the name of the Father, and of the Son, and of the Holy Ghost.”’ ‘Qu. What is the inward and spiritual grace? Ans. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.’—Here observe, that this benefit is annexed to the ‘inward and spiritual grace;’ and not to the outward and visible sign. He that had only the outward sign, without the inward grace, had only the exterior of the sacrament, and the shadow of the blessing: but he, who had the thing signified, had the substantial blessing itself, even if not partaker of the outward sign. And, however it might be assumed, that in most cases the outward sign and the inward grace went together; it is not here said, nor so much as clearly intimated.—

\* ‘In the Catechism it is said, that the inward and spiritual grace of baptism is, ‘a death unto sin, and a new birth unto righteousness; for, being by nature born in sin, and the children of wrath, we are hereby made the children of grace.’

‘ Qu. What is required of persons to be baptized?  
 ‘ Ans. Repentance, whereby they forsake sin; and faith,  
 ‘ whereby they stedfastly believe the promises of God  
 ‘ made to them in that sacrament.’—But supposing an  
 adult should receive baptism, rightly as to the external  
 administration; yet without repentance and faith, would  
 he have the blessing? Let the question and answer con-  
 cerning the Lord’s supper resolve this enquiry.—‘ Qu.  
 ‘ What is the inward part, or thing signified? Ans. The  
 ‘ body and blood of Christ, which are verily and indeed  
 ‘ taken and received by *the faithful* in the Lord’s sup-  
 ‘ per.’—But if the recipient be not a believer: then, ve-  
 rily, he eats and drinks his own condemnation. And  
 what reason can be assigned, that there should be any  
 difference in this respect, between adult-baptism, and  
 receiving the Lord’s supper?

P. xc. l. 10. ‘ *In the office, &c.*’\* If this refers to  
 the rite of baptism, then future sins, subsequent to bap-  
 tism, even to the time of confirmation at least, are for-  
 given at baptism. This prayer is offered ‘ after the re-  
 ‘ newal of the baptismal vow,’ and assumes that the  
 profession and vow personally made by those who come  
 for confirmation, of those things, which were promised  
 in their name at baptism, is sincere and cordial; they  
 are considered as true believers; and, on that supposi-  
 tion, God is thanked in their behalf, as having regen-  
 erated them by water and by the Holy Spirit, and as  
 having ‘ forgiven them all their sins.’ But, supposing  
 the vow and profession insincere, will any say, that they  
 are regenerate and forgiven all their sins?

\* ‘ In the office of confirmation, the bishop, after the renewal of the bap-  
 ‘ tismal vow, but previous to the laying on of hands, prays thus, ‘ Almighty  
 ‘ and everlasting God, who hast vouchsafed to regenerate these thy servants  
 ‘ by water and the Holy Ghost, and hast given them forgiveness of all their  
 ‘ sins;’ ‘ evidently referring to the rite of baptism.’

P. xc. l. 17. ‘*In the collect, &c.*’\* This collect does indeed suppose, that the persons, who use it, as the desire of their hearts in prayer, have been regenerated, and made the children of God by adoption and grace: but it is totally silent as to the time or manner of their regeneration and adoption. Baptism is neither mentioned nor alluded to; and therefore something subsequent to it, and of a far more spiritual nature, than the mere rite of baptism, may be, and doubtless is, meant.

P. xci. l. 3. ‘*Whence, &c.*’† The eulogium on our reformers meets our full consent: but surely the quotations already made from some of them, show that the subsequent proposition is by far too large and unqualified: and probably this will appear still more clearly in the sequel.

P. xci. l. 13. ‘*In the ninth, &c.*’‡ Those who are regenerated, and those who believe and are baptized, are mentioned in this article: and doubtless all, who *believe* and are baptized, are regenerated; but it does not follow, that all who are baptized are regenerated. The article determines nothing, as to regeneration, as attending infant-baptism: but is rather unfavourable to the

\* ‘In the collect for Christmas-day, again in allusion to our Christian baptism, and to a passage of Scripture already quoted, we pray to Almighty God, that ‘we, being regenerate and made his children by adoption and grace, may daily be renewed by his Holy Spirit;’ here, “being regenerate,” is a translation of *regenerati*, having been regenerated by baptism.’

† ‘Whence we may conclude, that our reformers, who were perhaps more accurately acquainted with the doctrines and language of the New Testament, than the divines of any other age or country since the days of the apostles, did not think it consistent with the principles of the Gospel to require regeneration from those who were already baptized. Nor do they ever apply the word regeneration to any operation of the Holy Ghost, except at the time of baptism.’

‡ ‘In the 9th article, those ‘that are regenerated’ ‘and those “that believe and are baptized” ‘are mentioned as the same persons. The 15th article speaks of all Christians as being “baptized and born again in Christ.”

sentiment: and as to adults receiving baptism without true faith, it certainly does not intimate, that there is no condemnation for them. In the fifteenth article, ‘being baptized and born again in Christ,’ are spoken of, at least, as distinct things; and if so, a man may be baptized, who is not born again; and a man may be born again, who is not baptized.

P. xci. l. 24. ‘*In the homilies, &c.*’\* There is nothing in these quotations, at all different from the sentiments of those, who allow baptism with water to be ‘the sacrament of regeneration,’ or the outward pledge, or recognition of it; but not regeneration itself, or inseparably connected with it. Baptism is not at all mentioned in the last of them: but merely ‘the fountain of the new birth.’† It is remarkable, and indeed much to be regretted, that there is no homily expressly on the subject of baptism: and it does not appear, on what account this was omitted.

‘Where the Holy Ghost worketh, there nothing is impossible, as may further appear by the inward regeneration and sanctification of mankind. When Christ said to Nicodemus; “Unless a man be born anew, of water and the Spirit, he cannot enter into the kingdom of God,” he was greatly amazed in his mind, and began to reason with Christ, demand-

\* ‘In the homilies we find the following passages; in speaking of churches, wherein be ministered the sacraments and mysteries of our redemption, it is said, the fountain of our regeneration is there presented unto us; the partaking of the body and blood of our Saviour Christ is there offered unto us, (signifying baptism and the Lord’s Supper:) Our Saviour Christ altered and changed the same [the practice of frequent washing among the Jews] in his church into a profitable sacrament, the sacrament of our regeneration or new birth, (that is, baptism.) He saved us by the fountain of the new birth, and by the renewing of the Holy Ghost, which he poured on us abundantly: through Jesus Christ our Saviour, that we, being once justified by his grace, should be heirs of eternal life, through hope and faith in his blood.’

† Tit. iii. 4–6.

ing how “ a man might be born when he was old.”  
“ Can he enter,” saith he, “ into his mother’s womb  
“ again, and so be born anew?” ‘ Behold a lively pat-  
‘ tern of a fleshly and carnal man. He had little or no  
‘ intelligence of the Holy Ghost, and therefore he goeth  
‘ bluntly to work; and asketh how the thing were pos-  
‘ sible to be true: whereas otherwise, if he had known  
‘ the great power of the Holy Ghost in this behalf, that  
‘ it is he which inwardly worketh the regeneration, and  
‘ new-birth, of mankind, he would never have marvel-  
‘ led at Christ’s words, but would rather take occasion  
‘ thereby to praise and glorify God.’—‘ The Father to  
‘ create, the Son to redeem, the Holy Ghost to sanctify  
‘ and regenerate: whereof the last, the more it is hid  
‘ from our understanding, the more it ought to move  
‘ all men to wonder at the secret and mighty working  
‘ of God’s Holy Spirit, which is within us. For it is  
‘ the Holy Ghost, and no other thing, that doth quicken  
‘ the minds of men, stirring up good and holy motions  
‘ in their hearts, which are agreeable to the will and  
‘ commandment of God; such as otherwise of their own  
‘ corrupt and perverse nature, they should never have.  
“ That which is born of the Spirit is spirit.” ‘ As  
‘ who should say, man of his own nature is fleshly and  
‘ carnal, corrupt and naught, sinful and disobedient  
‘ unto God, without any spark of goodness in him,  
‘ without any virtuous or godly motion, only given to  
‘ evil thoughts and wicked deeds.—As for the works of  
‘ the Spirit, the fruits of charitable and godly motions, if  
‘ he have any at all in him, they proceed only of the Holy  
‘ Ghost, who is the only worker of our sanctification,  
‘ and maketh us new men in Christ Jesus. Did not  
‘ God’s Holy Spirit work in the child David, when of a  
‘ poor shepherd, he became a princely prophet? Did not  
‘ God’s Holy Spirit miraculously work in Matthew,

‘ sitting at the receipt of custom, when of a proud publican, he became a humble and lowly evangelist? And who can choose but marvel to consider, that Peter should become of a simple fisher, a chief and mighty apostle? Paul, of a cruel and bloody persecutor, a faithful disciple of Christ, to teach the Gentiles? Such is the power of the Holy Spirit to regenerate men, and, as it were, to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to work the new and spiritual birth of man, unless he also dwell and abide in him.’\* In this long quotation, baptism is not once mentioned, or so much as alluded to; nor yet in the context; nor indeed in the whole homily, except as the baptism of Christ by John, with the descent of the Holy Ghost, and the voice from heaven; and the form of Christian baptism, are adduced, in proof of the doctrine of the Trinity.

P. xcii. xciii. *Note from Secker.* ‘ *Though inculcating, &c.*’† As far as the Scripture is concerned, it is allowed, that there is a difference, (a considerable difference,) in the manner of address used to professed christians, in the epistles, from that to unbelieving Jews and Gentiles in the Acts of the apostles. But when the circumstances, in which men at that time professed christianity, are duly considered; this will be readily accounted for, without allowing, that all baptized persons are regenerated by the Holy Spirit; or ‘ by *that*

\* Homily on Whitsunday.

† ‘ Though inculcating perpetually, that without “holiness no man shall see the Lord,” ‘ is indispensably needful; yet preaching the necessity of being regenerated, as a thing still absolutely wanting to a great part of those who call themselves disciples of Christ, is using a language not conformable to that of Scripture, nor indeed of the primitive fathers, or the offices of our own liturgy; which declares every person who is baptized, to be by that very act, regenerated and grafted into the body of Christ’s church,’

'very act regenerated.' *That very act* is the act of him, who administers baptism; and thus regeneration is made the act of man, and not of God. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire."\*—The primitive christians, contrary to all the prejudices of education, and the habits of their youthful age, contrary to all their interests, in the face of persecution, and often at the peril of their lives, professed to believe in Christ, and were by baptism admitted to the church. "What shall they do, who are baptized for the dead?"† They enlisted, as it were, in the stead, and to stand in the place, of the soldiers, who had fallen in the conflict. It cannot therefore be reasonably doubted, but that by far the greater part of them were true believers; and it must have been proper for ministers, addressing them collectively, to speak to them as "in Christ new creatures." Let any one candidly compare this state of things, with that of modern times. Whole nations almost are christians, so called, by birth and education: for they have no prejudices against the name and outward profession of christianity, which is rather conducive to their credit and interest, than otherwise; and in them numbers glory and confide. Let him then ask himself, whether we ought to address such a multifarious body, of all characters, in the same manner as the apostles addressed their select companies of apparently true believers; and this, merely because they when infants received the outward form of baptism.—The addresses of the prophets, under the Old Testament, to the Jews and Israelites, who had received 'the

\* Matt. iii. 11.

† 1 Cor. xv. 29. *ὕπνωτον νεκρῶν.* Over the dead.

‘sacrament of regeneration,’ even circumcision, but “were uncircumcised in heart:” and that of John Baptist and our Lord, and his apostles, to the Jews, who were the professed people of God, as much as nominal christians now are, and almost in every thing circumstanced like them; are certainly more suitable, in very many instances. Stephen’s address to the Jewish counsel, when he was full of the Holy Ghost: “Ye stiff necked “and uncircumcised in heart and ears, ye do always “resist the Holy Ghost, &c.”\* shows that he considered them as unregenerate, though they had received the sign, or sacrament, of regeneration: for that is neither “circumcision” nor baptism, “which is outward in the flesh; but that which is in the heart, in “the Spirit, and not in the letter; whose praise is not “of men, but of God.”†—“Writing to Bonifacius of ‘the baptism of infants, he’ (St. Augustine) ‘saith, If ‘sacraments had not a certain similitude of those things ‘of which they be sacraments, they should be no sacraments at all. And of this similitude they do, for the ‘most part, receive the names of the self same things ‘they signify.’ By these words of St. Augustine it appeareth, ‘that he alloweth the common description ‘of a sacrament, which is, that it is the visible sign of ‘an invisible grace; that is to say, that setteth forth to ‘the eyes, and other outward senses, the inward working of God’s free mercy; and doth, as it were, seal in ‘our hearts the promises of God. And so was circumcision a sacrament, which preached to the outward senses, the inward cutting away the foreskin of ‘the heart.’‡

The churches, to which the apostolical epistles were written, were select companies, each adult of which had

\* Acts vii. 51, 52.  
prayer and the sacraments.

† Rom. ii. 28, 29.

‡ Homily of common,

been admitted into the church, on an intelligent profession of faith; such as approved itself to the apostles and their coadjutors; and, when any individual acted inconsistently with this profession, he was excluded from the company, till he gave satisfactory evidence of true repentance. How different this from the modern christian church, even in our land! All, who do not openly renounce christianity, or join the dissenters, belong to the established church; whatever be their creed, or their conduct: and their children, being baptized, are so far regenerated, as well as others. Are then the whole body of such baptized persons, however educated, and whatever their character or avowed sentiments are, to be addressed as saints, as “ faithful in Christ,” as “ the elect of God, holy and beloved,” according to the language used by the apostles, in writing to their beloved children; for whom “ they were bound to thank God always, as it was meet; because that their faith grew exceedingly, and the charity of every one of them all to each other abounded, &c?”

Yet even, in writing to these select companies, the apostles frequently gave intimations, that, while they, by the judgment of charity, addressed them, according to their profession; they themselves must not take it for granted, that they were all true believers. “ Examine yourselves whether ye be in the faith: prove yourselves. Know ye not that Christ Jesus is in you, except ye be reprobates.”\* “ I am afraid of you, lest I have bestowed upon you labour in vain.” “ My little,” (or dear) “ children, of whom I travail in birth again, till Christ be formed in you.” “ I stand in doubt of you.”† “ Be not deceived, God is not mocked; for whatsoever a man soweth, that also shall he reap.”‡

They also speak of those, who had departed from them,

\* 2 Cor. xiii. 5.

† Gal. iv. 11, 19, 20.

‡ Gal. vi. 7, 8.

in language, which shows, that they considered them as having never belonged to them. “ They went out from us, because they were not of us.” “ We know that whosoever is born of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.”\* The persons spoken of, as going out from the apostles, and sinning unto death; had, beyond all doubt, been baptized with water; but they had not been “ born of God.”

It is very uncommon, (if ever done,) to exhort, either baptized or unbaptized persons, to regenerate themselves: but ought we not to instruct men in general, that all need regeneration, and cannot be saved without it? Ought they not to be shown, the nature, and evidences, and effects of it?—Supposing, that the term regeneration, in this connexion, were disused, (which, according to the Scriptures, must not be done;) what ground do our opponents gain? They themselves allow; that a very large proportion of baptized persons lose sinfully their baptismal regeneration: and unless they suppose, that they will nevertheless finally be saved, without recovering it, or any thing equivalent to it; (a species of final perseverance more antinomian, than perhaps any Calvinist ever held;) they must allow, that they differ nothing from the unregenerate, except in having once had, as the gift of God, what they have wickedly forfeited and lost; which certainly is nothing favourable in their case. We may therefore, by the allowance of our opponents, address such persons, as those who need repentance and conversion; and may use every warning, exhortation, persuasion, and expostulation, that we can find in the whole Scripture, addressed to persons of every character and nation; provided we do

\* 1 John ii. 19.

but avoid the term regeneration, and others of similar import, which are prohibited to us.

If nothing appear, in the avowed sentiments, or open conduct, of professed christians, which is inconsistent with their profession; we certainly ought to address them, as the apostles did the primitive churches, as, "Saints in Christ Jesus," &c. But are adulterers, fornicators, drunkards, profane swearers, thieves, &c. &c., to be spoken of as saints, and "elect of God, holy and "beloved;" merely because of their external baptism? And do not a large proportion of baptized persons, even in this favoured nation, consist of such characters? I say, in this land; not to speak of other professed christian countries, in which, we are told, the standard of morals, and the characters of the inhabitants in general, are sunk immensely lower. Either these characters do, or they do not, form a part of our congregations. If they do not; it is in vain to preach, as if they were present: but if they do at any time attend, in what language ought we to address them? As saints? or, as unconverted sinners?

I almost feel a disposition to glory, as one of the evangelical clergy, so called, in this circumstance, that our style of preaching most certainly, brings forth numbers of these poor wretched sinners, to attend on our ministry. A variety of circumstances and motives may concur in occasioning this: but the fact cannot be denied. As the ministers of him, who "came not to call the righteous, "but sinners to repentance," we must rejoice in it; even though it subjects us to a reproach, not dissimilar to that cast on him, who was called "the friend of publicans and sinners." This circumstance, however, imposes on us, an obligation of addressing one part of our congregation, in a style, not suited to those, who,

in a charitable judgment, may be considered as real christians. The author of these remarks was, for many years, chaplain to the Lock-Hospital, and twice every week, spoke to a number of patients, in the wards, who were *in general*, either prostitutes, or companions of prostitutes: yet they were, most of them baptized persons. Now ought he to have addressed them as “saints in Christ Jesus,” as “born of God, and the children of God;” or in the language, the strongest language of Scripture, used to the most profligate heathens, or most wicked Jews? He adopted the latter method: and he has no doubt, but a considerable number of this apparently hopeless company, will bless God to all eternity, that he did so. Some, whom he knows, as “taught by the grace of God, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, are his joy and crown,” at present; and he has not the smallest doubt, but many more will be so in the day of Christ.

I feel an unwavering confidence, that if the bulk of the most abandoned persons, in this christian land, could be brought under the instruction of ministers, who addressed them exactly in the same style of instruction, reproof, warning, exhortation, expostulation, and persuasion, in which the prophets addressed the wicked Israelites, and the apostles addressed unconverted Jews and Gentiles; the most happy effects would follow, in respect of numbers among them. This might be done, even if the word *regeneration* were inhibited: yet the subject itself, the need, nature, source, evidences, and effects, of regeneration must be largely insisted on. And, it may be seriously apprehended, that, even in respect of the more virtuous among professed christians, keeping these topicks out of sight, or in the back ground, feeds their self-preference and self-

complacency; and leads them to trust in their comparative virtue, instead of relying on the mercy and grace of God in Christ Jesus: and on what account are preachers among professed christians, to be restricted from declaring this most important, nay, essential, part of “the whole counsel of God?”

P. xciii. l. 6. ‘*To wait, &c.*’\* ‘A second regeneration,’ is a term never found in our sermons, or writings; we suppose ungodly baptized persons, unregenerate, and needing regeneration; as Stephen supposed the wicked Jews, though outwardly circumcised, to be yet “uncircumcised in heart,” and still needing the circumcision of the heart to love the Lord. ‘Sudden conversion,’ ‘sensible operation,’ ‘instantaneous change’ have repeatedly been considered. But does any Calvinist imagine a more *instantaneous*, or *entire* change, than that which his Lordship ascribes to baptism?†

The rest of the quotation contains excellent advice; except as the words, ‘Let them thus renew their minds,’ may seem liable to misconstruction; though the apostle said, “Be ye transformed in the renewing of your mind.”‡

P. xciii. l. 21. ‘*Regeneration, &c.*’§ To make man

\* ‘To wait for a second regeneration—a sudden conversion—a sensible operation of the Holy Spirit effecting a total and instantaneous change in their hearts and dispositions. Let them rather be admonished to take a serious, strict, and impartial review of their past lives; let them compare their conduct with the unerring rule of God’s written commandments; let them consider the folly and danger of continuing in sin; let them determine to abandon their wicked ways; let them earnestly and faithfully pray for spiritual aid; let them thus renew their minds, and they may rest assured that their pious resolutions and virtuous exertions will be strengthened and promoted by “power from on high.”’

† Pages 83, 84, Refutation.

‡ Rom. xii. 2.

§ ‘Regeneration of those, who are already baptized, by the forcible operation of the Spirit, is one of the doctrines, by which the weak credulity of unthinking persons is imposed upon in the present times. It is a dangerous illusion, calculated to flatter the pride and indolence of our corrupt

willing by changing his disposition, and instructing his mind, is far different from a 'forcible operation.' Whether the regeneration of baptized persons who live ungodly lives, by the power of the Holy Spirit, be a doctrine held only by men 'of weak credulity and unthinking persons,' or not; it certainly is not exclusively peculiar to 'the present times;' as many quotations already adduced demonstrate. It has not been proved 'an illusion;' when this has been done, it may be allowed to be 'dangerous.' The charge of 'pride, being like the boasting Pharisee,' may be easily made, and easily retorted: but "the day of the Lord" must show to whom it most properly attaches. That of 'indolence,' has already been considered. Instead of 'an easy substitute for that "Godly sorrow which worketh repentance, &c;" it is the necessary preparation for "repentance and works meet for repentance;" and can be known to have taken place, by no other evidence, than 'that real amendment of life, which consists in mortifying our carnal lusts, in forsaking the sin which doth most easily beset us, and in an active and conscientious endeavour to obey the revealed will of God;' as springing from faith in Christ, love to his name, and zeal for his glory. 'Men, who fancy they have receiv-

'nature. It is an easy substitute for that "Godly sorrow which worketh repentance;" for that real amendment of life which consists in mortifying our carnal lusts, in forsaking "the sin which doth most easily beset us," and in an active and conscientious endeavour to obey the revealed will of God. Men, who fancy that they have received this second birth, consider themselves full of divine grace, are too often regardless of the laws both of God and man, affect to govern themselves by some secret rules in their own breasts, urge the suggestions of the Spirit upon the most trifling occasions, and pretend the most positive assurance of their salvation, while perhaps they are guilty of the grossest immoralities, and are treading under foot the Son of God, by the most palpable departure from the plain and simple rules of his pure and holy religion; or at least by boasting of the peculiar favour of heaven, they imitate the persons spoken of in the Gospel, who "trusted in themselves that they were righteous, and despised others."

‘ed this second birth, consider themselves full of di-  
 ‘vine grace,’ while they are regardless both of ‘the laws  
 ‘of God and man, &c.’ are doubtless deluded and dan-  
 gerous enthusiasts: and, it may boldly be said, that no  
 part of the clergy more steadily oppose these enthusiasti-  
 cal delusions, than those, who preach the necessity of  
 regeneration to baptized or unbaptized persons, who  
 are not proving that they are regenerate, by the sub-  
 stantial fruits of a -holy life. Regeneration is like the  
 grafting of the tree: and if it take place, either before,  
 or at, or after, baptism, it will be shown by its holy  
 fruits. *Miraturque novas frondes, et non sua poma.* But  
 if it be fancy and delusion, for a man, on account of  
 some inward feelings, to think himself born again, and  
 new-created unto good works, ‘while guilty of the  
 ‘grossest immoralities:’ we think it also fancy and mis-  
 take, to suppose persons regenerate, who are living in  
 the practice of gross wickedness, or an ungodly life, in  
 any form, merely because they were baptized in in-  
 fancy.—If a nursery-man should be introduced into an  
 inclosure, planted with crab-trees, covered with their  
 worthless fruit, and having not one apple or pear on any  
 of them; and be told, that they had all been grafted,  
 when young plants, and needed no other grafting: he  
 would say, It is plain, the graft did not take; and it is  
 evident, they must be grafted in a more efficacious man-  
 ner, or they will still remain crab-trees; without this,  
 pruning, and digging, and manuring, will do nothing.  
 The application to our views is obvious. After having  
 been informed, that John Baptist “should be filled with  
 “the Holy Ghost even from his mother’s womb;”\* we  
 should not expect to read, that he lived in a dissipated,  
 sensual, ungodly, and worldly course, during the former

years of his life: we should suppose, on the contrary, that even his childhood and youth would be stamped with piety, purity, and love to God and man; and, in short, that as “the child grew, he would wax strong in “Spirit,” and bring forth “the fruits of the Spirit.” Birth introduces life; but if life be speedily extinct, the birth seems in vain: and if regeneration always accompanies infant-baptism; but far more frequently is lost, than retained; the spiritual life must be restored, by the same life giving Spirit, who first gave it; or the persons concerned must continue “dead in sin,” and at length “die in their sins, and be lost for ever.”

P. xcv. ‘*Regeneration, &c.*’\* ‘By means of baptism’ or ‘by the word of truth.’ “Being born again, “not of corruptible seed, but of incorruptible, by the “word of God, which liveth and abideth for ever.”†—Regeneration is the cause, and repentance and conver-

\* ‘Regeneration then in its true sense signifies an inward effect produced by the Holy Ghost through the means of baptism, whereby the person baptized exchanges his natural state in Adam for a spiritual state in Christ. Water applied outwardly to the body, together with the grace of the Holy Ghost applied inwardly to the soul, regenerates the man; or, in other words, the Holy Ghost, in and by the use of water-baptism, causes the new-birth. And the words regeneration and new-birth are never used in the New Testament, or in the writings of our church, as equivalent to conversion or repentance, independent of baptism. The instantaneous conversion of persons already baptized, by the resistless and perceptible power of the Holy Ghost, and their being placed in a state of salvation from which it is impossible for them to fall, are unfounded and mischievous tenets, utterly irreconcilable with Scripture and the doctrines of the church of England. The design of Christianity is indeed to remedy the corruption and depravity of human nature, and to restore it to that image of God in which Adam was created, and which by transgression he lost—but this is not done by sudden and violent impulses of the Spirit:—it must be, as I observed in the former chapter, the progressive result of calm and serious reflection, firm resolution, zealous exertion, and constant vigilance, aided by the co-operation of divine grace. The frame and temper of the mind will thus be gradually improved; the force of sinful temptations will grow less and less; we shall ‘daily proceed in all virtue and godliness of living,’ “till we come unto a perfect man, unto the measure of the stature of the fulness of Christ.”

† James i. 18. 1 Pet. i. 23. . .

sion are the effects. Regeneration imparts life; and where life is, there will be feeling and activity. Regeneration ‘takes away the heart of stone, and gives the heart of flesh;’ which is susceptible of holy fear, godly sorrow, ingenuous shame, remorse, contrition, hatred of sin, humiliation before God, longing after holiness, love, gratitude, enlarged pure benevolence, and all holy affections: but neither in Scripture, nor in the writings of Calvinists in general, are the *cause* and the *effects* confounded.—‘Almighty and everlasting God, who dost forgive the sins of all them that are penitent, create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord.’\* Regeneration, as giving spiritual life to the dead, may, nay, must, be instantaneous; though the person regenerated is seldom, perhaps never, at the moment, aware of what has taken place: but conversion may be more or less gradual, according to various circumstances; and indeed we must be converted more and more, or turned more and more from sin to God and holiness, till we become perfectly holy; and especially if any turn aside, they must again be converted from the evil of their ways.† ‘Being placed in a state of salvation, from which it is impossible for them to fall,’ belongs to another part of the work, and will there be fully examined. Except the words, ‘resistless,’ ‘violent impulses,’ the remainder of the quotation is excellent; but the disposition to this ‘calm and serious reflection,’ here described, is the effect of ‘the special grace of God preventing us.’

\* Col. Ash Wednesday.

† Matt. xviii. 3. Luke xxii. 32. Jam. v. 19.

I might here close this part of my remarks on regeneration: but, aware of the misconstruction, which is often put upon the words of those, who maintain, that baptism is not regeneration by the Holy Spirit, nor always attended with it; I deem it proper to add, that this sentiment is not accompanied with any hesitation, as to the propriety and scriptural authority of infant-baptism. It appears to me, as much the christian parent's duty to present his child to God, in baptism; as it was that of Abraham and his descendants, to devote their male offspring to God by circumcision. The blessing of God must be expected, in the way of obedience to his commandments, and observance of his ordinances: and when all concerned in the baptism of infants, conscientiously attend to their several duties, and unite in their fervent prayers, that the children may have 'the inward and spiritual grace of baptism;' and when the parents and others concerned, endeavour to "train up their children in the nurture and admonition of the Lord;" there is good ground for hope, that the blessing will be vouchsafed, either at the time, or afterwards, if the children live. And, in respect to those, who die, before they commit actual sin; it is a comfort to the parents to reflect, that they brought their children to the Saviour, and sought his blessing, according to his own appointment. But we must not add, that those who die unbaptized, whether by the mistake or fault of the parents, or not, die unregenerate; and so "cannot enter the kingdom of God:" for this would not only inflict a cruel wound on the afflicted mind of the parents; but would imply a reflection on the mercy and goodness of God, to his ancient church, to the unoffending offspring of believing Abraham, to whom he said, "I will be a God to thee and to thy seed." Infants were not to be circumcised till the eighth day; no doubt numbers

died before the eighth day; and if “the circumcision of the heart by the Spirit,” were inseparable from that of the body; they must die among the uncircumcised in heart, and have their portion with them. John Baptist, being “filled with the Holy Ghost from his mother’s womb,” was doubtless regenerated before he was circumcised.—And if those, whom Jeremiah called on, to “circumcise themselves unto the Lord, and take away the foreskins of their hearts;”\* (a command, by the way, given to circumcised persons, ‘to regenerate themselves,’) through grace obeyed the call, it is evident, that they were regenerated subsequent to their sacrament of regeneration. The same was the case of all the Israelites, who profited by the exhortations of the servants and ministers of God, before the change of the initiatory ordinance ‘the sacrament of regeneration,’ from circumcision to baptism: and the same, is for substance the case, of all ungodly baptized persons, who at length become “new creatures,” and “walk in newness of life.” We are required to do our several duties; but the Lord must not be limited. “The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”†

\* Jer. iv. 3, 4

† John iii. 8.

## REMARKS ON CHAPTER III.

## OF JUSTIFICATION, FAITH, AND GOOD WORKS.

P. xcvi. Note translated. ‘Osiander relates twenty ‘discordant opinions concerning justification.’ (*Bellarmino.*) ‘Salmeron ascribes to the Lutherans twenty- ‘two different opinions concerning justification.’—Cardinal Bellarmine was one of the most embittered and able enemies to the reformation, which the church of Rome ever produced; and was not very scrupulous about the weapons, with which he fought the battles of that church. Osiander was at first one of Luther’s apparent coadjutors; but he gradually turned away from the truth: and having at length adopted and avowed, new sentiments about justification, which, after Luther’s death, he falsely ascribed to him; he was opposed by all the friends of Luther’s doctrine; and no doubt said all he could to vilify them. I suppose Salmeron was a Papist; but my scanty library gives me no information concerning him. That many discordant opinions have been maintained about justification, is certain: but that the Lutherans, (properly so called,) held many discordant opinions, was, I believe, never maintained, except by apostates, Papists, and infidels, and such others, as speak evil of things, that they understand not.

P. xcvi. l. 7. ‘*The application, &c.*’\* Abraham’s faith, in its nature and effects, is not only ‘spoken of in ‘the New Testament;’ but stated to be the very pattern and standard of christian faith, and repeatedly referred to,

\* ‘The application of this word, (justification,) in the New Testament is not confined to Christians. St. Paul and St. James both speak of the justification of Abraham.’

as the most complete exemplar, by which the way, of justification by faith, must be explained and illustrated.\* He was not indeed a Christian, as living long before the coming of Christ: but “he rejoiced to see the day of Christ, and he saw it and was glad.”† It was in respect of him, that it was first said, “He believed in the Lord, and he accounted it to him for righteousness.”‡

P. xcvi. l. 10. ‘*The former &c.*’§ Does St. Paul give the least intimation, that any Jews were actually justified by their own obedience? Or does he only mean, that to be justified by the law, the law must not only be heard, but obeyed; yea, perfectly obeyed, through life? “He is proving that both Jews and Gentiles are all “under sin.”

P. xcvi. l. 14. ‘*Of the heathen, &c.*’¶ That is, God, who inspired the Scripture, foresaw, or predetermined, under the Gospel-dispensation, to call the Gentiles into his church; and to justify them by faith in the divine Saviour: and, as a pre-intimation of this, the same gospel, for substance, was preached to Abraham, when JEHOVAH said to him, “In thee shall all nations be “blessed.”||—‘All these fathers, martyrs, and holy men, ‘whom Paul spake of, had their faith surely fixed in ‘God, when all the world was against them. They did ‘not only know God to be the Lord, Maker, and Govern- ‘nor, of all men in the world: but they had a special ‘confidence and trust, that he was and would be their ‘God, their Comforter, Aider, Helper, Maintainer, and ‘Defender. This is the Christian faith, which these

\* Rom. iv. 1—5. 9—25. Gal. iii. 6—29. Heb. vi. 13—18. xi. 8—17. Jam. ii. 22.—25. † John viii. 56—58. ‡ Gen. xv. 6.

§ ‘The former apostle says of the Jews, “Not the hearers of the law are “just before God, but the doers of the law shall be justified.”

¶ ‘Of the heathen he says, “The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham.”

|| Gal. iii. 6—10.

‘holy men had, and we also ought to have. And  
 ‘although they were not named Christian men; yet it  
 ‘was a Christian faith that they had: for they looked  
 ‘for all benefits of God the father, through the merits of  
 ‘his Son Jesus Christ, as we now do. This difference,  
 ‘is between them and us; that they looked when Christ  
 ‘should come, and we be in the time when he is come.  
 ‘Therefore, saith St. Augustine, the time is altered,  
 ‘but not the faith. For we have both one faith in one  
 ‘Christ: the same Holy Ghost, that we have, had they,  
 ‘saith St. Paul. For as the Holy Ghost doth teach us  
 ‘to trust in God, and to call upon him as our Father;  
 ‘so he did teach them to say, “Thou, Lord, art our  
 ‘Father and Redeemer, and thy name is without begin-  
 ‘ning and everlasting.” ‘God gave them then grace  
 ‘to be his children, as he doth us now. But now, by the  
 ‘coming of our Saviour Christ, we have received more  
 ‘abundantly the Spirit of God in our hearts, whereby  
 ‘we may conceive a greater faith, and a surer trust, than  
 ‘many of them had. But, in effect, they and we be all  
 ‘one; we have the same faith, that they had in Christ,  
 ‘and they the same that we have.’\*

P. xcix. l. 14. ‘Here, &c.’† It is certain, that the  
 apostle speaks in the passage referred to,‡ of nothing as  
 future, but of all as past. “Ye are washed, ye are  
 “sanctified, ye are justified, &c;” or rather, “Ye have  
 “been, &c:” for all the verbs are in the past tenses.

\* Homily on Faith, second part.

† ‘Here St. Paul represents the Corinthian Christians as having been for-  
 ‘merly guilty of great sins, but as being now washed, sanctified, and justi-  
 ‘fied: that is, as having been baptized, as having abandoned their former  
 ‘wickedness, and as having been justified from their former guilt, in the  
 ‘name of Christ, and through the operation of the Divine Spirit at the time  
 ‘of baptism: it is evident that in this passage nothing is spoken of as future;  
 ‘the washing, the sanctification, the justification, were all events which had  
 ‘already taken place.’

‡ 1 Cor. vi. 9—11.

But, is there any sufficient reason, for substituting the words *baptized* and *baptism*, for *washed*? “ Wash me “ thoroughly from my iniquity, and cleanse me from my “ sin.” “ Purge me with hyssop, and I shall be clean; “ wash me, and I shall be whiter than snow.”\* “ Wash “ you, make you clean, put away the evil of your do- “ ings from before mine eyes; cease to do evil; learn to “ do well.”† “ O Jerusalem, wash thine heart from “ wickedness; that thou mayest be saved.”‡ “ Now do “ ye Pharisees make clean the outside of the cup and the “ platter, but your inward part is full of ravening and “ wickedness.”§ “ The washing of regeneration, and “ renewing by the Holy Ghost.”¶ “ Not the washing “ away the filth of the flesh; but the answer of a good “ conscience towards God.”|| “ The blood of Jesus his “ Son cleanseth us from all sin.”\*\* “ Now to him, that “ loved us, and washed us from our sins, in his own “ blood.”†† The apostle was not speaking of baptism: the term *washed* is general, and implies both sanctified and justified: and, as the apostle says nothing of ‘ the ‘ time of baptism;’ it is not proper thus to restrict his general meaning. The subsequent citations from scrip- ture,‡‡ and from the articles,§§ to prove that justification is, in respect of Christians, a benefit already received, and not one in future to be expected; that it takes place in this life, and not at the day of judgment, are well worthy the serious consideration of those, who hold justification to be a future benefit in another world, and such as suppose a twofold justification, one at the time of believing, and the other at the day of judgment. The works indeed, of true believers will, at that solemn season, be adduced to prove, that their faith was living, and

\* Ps. li. 2. 7.

† Is. i. 16, 17.

‡ Jer. iv. 14.

§ Luke xi. 39, 40.

¶ Tit. iii. 5.

|| 1 Pet. iii. 21.

\*\* 1 John i. 7.

†† Rev. i. 5.

‡‡ Rom. v. 1. 9.

§§ Art. xii. xiii. xvii

so justifying: but this will be only declaratory. All, on the contrary, who professed faith in Christ, and did not show their faith by good works, will be adjudged unbelievers, or as having had a mere dead and unprofitable faith.

P. ci. l. 20. ‘*The homily, &c.*’\* The single expression, ‘baptized or justified,’ in this connexion, does not necessarily prove that ‘justification takes place at baptism.’ Indeed if rigorously interpreted, it might be brought to prove, that baptism and justification are the same, which certainly was not intended. In those, who are baptized adult, baptism is, on their part, a profession of faith in “God the Father, the Son, and the Holy Ghost;” and of self dedication to the God of salvation. Their admission to baptism is a recognition or declaration of their admission into the ark of Christ’s church; and a sign, seal, and pledge to them of the blessings of salvation, especially of justification; for baptism is in this case, what circumcision was, “a seal of the righteousness of the faith,” which a man “has yet being unbaptized.”† This forms the connexion between baptism and justification: but it goes on the supposition, that the profession of the baptized person is sincere; that he has “the answer of a good conscience towards God:” but if he be a hypocrite, or a concealed Jew, or infidel, it is certain that baptism neither justifies him, nor recognizes his justification. For the scripture evidently connects justification with faith:‡ but he who

\* ‘The homily “On the salvation of mankind,” ‘in strict conformity to the 12th article, speaks of ‘Good works necessarily to be done afterwards,’ (that is, after a man is justified;) and the same homily uses the expression, ‘baptized or justified,’ considering justification as taking place at baptism, and consequently in this life; ‘Our office is not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified, not caring how few good works we do to the glory of God, and profit of our neighbours.’

† Rom. iv. 11.

‡ Acts xiii. 39. Rom. i. 17. iii. 22—26. 28. 30. iy.

3—5. 24, 25. v. 1. x. 10. Gal. ii. 16. iii. 9—11.

has no faith, or only a dead faith, cannot be justified by any external observance: and children, not being capable of faith, are received to baptism, on the profession of their parents or sponsors, and the engagements in their behalf; but it cannot with propriety be said that they are justified in baptism, any more than that Abraham's posterity were justified in circumcision. Abraham was "the father of circumcision to them, who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had yet being uncircumcised."\* But it is the office or duty of baptized, or justified persons, professors of Christianity; to show the sincerity of their profession by their holy and useful lives.

P. cii. l. 4. '*Faith, &c.*'† All the worthies mentioned in the eleventh of Hebrews had either traditional, or written revelation, containing the promise of a Saviour.‡ But does the Scripture ever speak concern-

\* Rom. iv. 12.

† '*Faith*, in several parts of the New Testament, and especially in the 11th chapter of the Epistle to the Hebrews, is attributed to persons who lived prior to the times of the Gospel. It is said in this chapter, that "without faith it is impossible to please God," v. 6. '*By faith* must be here meant, not faith in Christ exclusively, but a species of faith, varying in different men according to the different means afforded them of knowing and practising their duty. For in this chapter we find faith, a faith pleasing to God, attributed to a great variety of persons living at very different times and under different dispensations, from Abel the son of Adam, to David and the prophets under the Jewish economy. The Gentiles "were a law unto themselves," and their faith consisted in believing that a compliance with that law was acceptable to the Deity. The efficacy, however, of this faith, whether in the Patriarchs, the Jews, or the Gentiles, must still be derived from the merits and through the mediation of Jesus Christ, who died for the sins of the whole world. Thus it appears that no human being was ever born into this world, and arrived at the age when he had the full use of his reason, who had it not in his power to please God. Calvin acknowledges that the word faith is used in Scripture in various senses; but my present business is to inquire into its signification when applied to Christians.'

‡ Heb. xi. 13-40.

ing the faith of Gentiles, who had no revelation, and no promise of a Saviour?\* “Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”† Where again do we read, that any man’s faith ‘consisted in believing that compliance with a law was acceptable to the Deity?’ Or where are any spoken of as believers, who had no revelation? Faith, in every view, must be the crediting of some proposition, or testimony: and cannot properly mean the reasonings, imaginations, or conclusions of a man’s own mind. The faith, spoken of in scripture, is “the *belief* of the *truth*,” the “sure testimony of God,” and a reliance on his faithfulness to fulfil his promises: but, without some degree of revelation, what has faith to rest upon? Man’s most confident dogmas have generally been found most egregious errors: “The world by wisdom knew not God.”‡ “Faith comes by hearing, and hearing by the word of God.”§—‘They are to be had accursed, that presume to say, that every man shall be saved, by the law or sect, which he professes, so that he be diligent to frame his life according to that law and the light of nature. For ho! Scripture doth set out unto us only the name of Jesus Christ, whereby men may be saved.’|| How far this passage accords with the article, which his Lordship requires all, who come to him for ordination, or institution, to subscribe, the reader must determine. ‘The power to please God,’ has been considered in the remarks on the first chapter: but no man has a *moral* ability, or a *willing mind*, except as communicated by special grace: and it still remains to be proved, that

\* See quotation from homilies, on p. 98. l. 14, Refutation.

† 1 Cor. i. 21.

§ Rom. x. 14—17.

‡ Eph. ii. 12.

|| Art. xviii.

God ever gave this special grace, this renewal unto holiness, where he totally withheld the word of truth; or that any, adults at least, will derive benefit from the merits and mediation of Christ, who never believed in him, either as an expected Redeemer, or as one already come; or that any could be said to believe in him, who had never heard of his name. “Forbidding us to speak to the Gentiles, that they might be saved.”\* “Who-soever shall call on the name of the Lord shall be saved, How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”† They cannot believe, unless revelation be sent to them; they cannot call on the Lord, except they believe: and they cannot be saved, if they do not call on the Lord. Calvin and Calvinists most readily ‘acknowledge, that faith is used ‘in scripture, in various senses:’ the two grand divisions of which are a living faith and a dead faith: but believing a man’s own conjectures, or reasonings, is not one of these various senses.

P. cii. l. 10. ‘*St. Paul says, &c.*’‡ It is the general opinion of commentators, that the apostle, in the passage

\* 1 Thes. ii. 16.

† Rom. x. 13, 14.

‡ ‘St. Paul says, “Though I have all faith, and have not charity, I am nothing;” ‘and to the Ephesians he says, “By grace are ye saved through faith:” ‘in the former passage, Faith is declared to be an useless qualification; in the latter, nothing less than the power of attaining eternal salvation is ascribed to it, through the grace of God. An useless faith, and a saving faith, cannot be the same; and consequently the word is used by this inspired writer in different senses. The faith, which a man may possess, and yet be “nothing,” ‘is a bare belief of the truth of the Gospel, without any love-or gratitude to God for the blessings it conveys, or any practical regard to the duties it enjoins. The faith, which is the means of salvation, is that belief of the truth of the Gospel, which produces obedience to its precepts, and is accompanied by a firm reliance upon the merits of Christ. That there is a species of faith which is of no value, we learn also from St. James, “Faith, if it hath not works, is dead, being alone.”

referred to,\* at the opening of this quotation, means by “faith,” a special reliance on the promised power of God, to enable a man to work miracles in the name of Christ; which it is clear some had, who were destitute of that “faith, which worketh by love.” ‘Our Saviour seems plainly to inform us, that men might prophesy, and cast out devils, and do mighty works in his name, and yet be workers of iniquity, and persons whom he would not own at the last day.’† This, however, has no immediate connection with our subject. In other respects the quotation expresses the sentiments of a great majority, indeed of nearly all, who are called the evangelical clergy: especially this sentence, ‘The faith, which is the means of salvation, is that belief of the truth of the Gospel, which *produces* obedience to its precepts, and is accompanied by a firm reliance on the merits of Christ.’ *To produce* is very different from *to contain*, which many would substitute for it.—‘Good works, which are the fruits of faith and follow after justification—do *spring* out necessarily of a true and lively faith, insomuch, that a lively faith may be as evidently known by them, as a tree discerned by its fruit.’‡ ‘No man should think, that he hath that lively faith, which the Scripture commandeth, when he liveth not obediently to God’s laws; for all good works spring out of that faith.’§ An excellent passage is afterwards quoted in ‘The Refutation’ from the same homily, which needs not be here reprinted, as the reader will do well, carefully to peruse the whole, in the Book of Homilies. If any, called evangelical clergymen, do not approve of this doctrine, thus stated from Scripture and the authorized writings of our church, we who do, (a large

\* 1 Cor. xiii. 2.  
on Faith, 3d Part.

† Whitby on 1 Cor. xiii. 2.

‡ Art. xii.

§ Homily

majority,) only request, that we may not be confounded with them.

P. cv. Translation of note from Bp. Bull.\* This passage from Bp. Bull exactly describes what we *disapprove*, as that before from 'the Refutation,' what we *approve*. 'Faith produces,' says the Refutation; 'Faith comprises,' says Bp. Bull. The former we Calvinists maintain; the latter we wholly reject, as inconsistent with salvation of grace, and justification by faith *alone*. 'St. Paul declareth,—nothing upon the behalf of man concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith, in every man that is justified: but it shuffeth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. Neither doth faith shut out the justice of our good works, necessarily to be done afterwards, of duty towards God: (for we are most bounden to serve God, in doing good deeds, commanded by him in his holy Scripture, all the days of our life:) but it excludeth them, so that we may not do them to this intent, that we may be made just by doing them. For all the good works that we do be imperfect, and therefore not able to deserve our justification: but our justification doth come freely by the mere mercy of God; and of so great and free mercy, that whereas all the world was

\* 'That faith, to which so many and great things are ascribed in the New Testament, must by no means be taken for a single and simple virtue. For, in its circuit, it comprises all the works of Christian piety. But every where, when it is taken for a work distinct by itself, and disjointed from all other virtues; so far is the Holy Spirit from ascribing to it the first part, that it is placed by St. Paul himself after love, almost in the third place.'

' not able of themselves to pay any part towards their  
 ' ransom, it pleased our heavenly Father, of his infinite  
 ' mercy, without any of our desert, or deserving, to pre-  
 ' pare for us the most precious jewels of Christ's body  
 ' and blood, whereby our ransom might be fully paid,  
 ' and his justice fully satisfied. So that Christ is now the  
 ' Righteousness of all them, that do truly believe in  
 ' him. He for them paid their ransom by his death; He  
 ' for them fulfilled the law in his life. So that now, in  
 ' him and by him, every true christian man may be  
 ' called a fulfiller of the law; for as much, as that which  
 ' their infirmity lacked, Christ's justice hath supplied.\*

— ' Our faith in Christ, as it were, saith unto us thus:  
 ' It is not I who take away your sins; but it is Christ  
 ' only; and to him only, I send you for that purpose, for-  
 ' saking therein all your good virtues, words, thoughts,  
 ' and works, and only putting your trust in Christ.†  
 ' Because faith doth directly send us to Christ for re-  
 ' mission of our sins; and that by faith given us of God,  
 ' we embrace the promise of God's mercy, and of the  
 ' remission of our sins, (which thing none of our own  
 ' virtues and works properly doeth,) therefore the Scrip-  
 ' ture useth to say, that faith without works doth justi-  
 ' fy.‡ It is a childish objection, wherewith, in the matter  
 ' of justification, our adversaries do so greatly please  
 ' themselves, exclaiming that we tread all christian vir-  
 ' tues under our feet, and require nothing but faith; be-  
 ' cause we teach that faith alone justifieth. Whereas by  
 ' this speech, we never meant to exclude either hope or  
 ' charity, from being always joined, as inseparable mates  
 ' with faith, in the man that is justified; or works from  
 ' being added as necessary duties, required at the hands

\* Homily of salvation, first part.

† Homily of salvation, second part

‡ Homily of salvation, third part.

‘ of every justified man. But to show, that faith is the  
 ‘ only hand, which putteth on Christ for justification:  
 ‘ and Christ the only garment, which, being so put on,  
 ‘ covereth the shame of our defiled natures, hideth the  
 ‘ imperfection of our works, preserveth us blameless in  
 ‘ the sight of God; before whom, otherwise, the weak-  
 ‘ ness of our faith were cause sufficient to make us cul-  
 ‘ pable, yea, to shut us from the kingdom of God, where  
 ‘ nothing that is not absolute can enter.’\*—The view  
 given, in the last remark, of faith as *producing* good  
 works, coincides with this: but that which states faith,  
 as *containing within it* all other christian graces, is per-  
 fectly incompatible: for, on that supposition, it might as  
 properly be said, that repentance, that hope, that love,  
 alone, justifies us, as that faith alone justifies us. Un-  
 doubtedly the apostle meant by the faith which *abideth*,  
 along with hope and love, living justifying faith: but  
*love*, “the requirement of the law,” “the fruit of the  
 “Spirit;” the very image of God, who “is *Love*,” the  
 very essence of heavenly holiness and happiness, is far  
 greater than faith, though it cannot perform the office of  
 faith. Faith and hope are, so to speak, the scaffolding  
 of that building, by which fallen man is to become an  
 eternal “habitation of God through the Spirit:” but *love*  
 is the building itself: and when that is finished, the  
 scaffolding shall be taken down: Now the building  
 which shall remain to eternity, and for the sake of which  
 the scaffolding was prepared, must be vastly greater  
 than the scaffolding itself; though that was indispensa-  
 bly necessary.

P. cvi. l. 23. ‘ *The general, &c.*’† ‘ The condi-

\* Hooker. This and several other quotations from Hooker, were made by the author, in ‘The Force of Truth,’ published about thirty-two years ago.

† ‘The general doctrine of justification thus stated, may be resolved into these three parts: first, the meritorious cause on account of which we are

‘tion to be performed by ourselves to render that cause ‘efficacious,’ might here be objected to. The clause, however, may admit of a sound construction: but as no word, answering to the English words, *terms, conditions, conditional*, are used in Scripture, on this subject; as the sacred writers fully expressed their meaning without them; and as these terms are often misunderstood, and liable to be misunderstood; we hope to be excused from employing them in our discussions. Nothing, as a condition, a means, an instrument, a *sine qua non*, by which some, rather than others, are “made the righteousness of God in Christ,” can be mentioned, properly, except “faith, and that not of ourselves, it is the “gift of God.” The quotation, though rather long, is

‘justified: secondly, the condition to be performed by ourselves, to render ‘that cause efficacious: and, thirdly, the motive which led to the appointment of this mode of justification. First, God is said to have “set forth “Christ to be our propitiation, to declare his righteousness for the remission “of sins.” Christ is our propitiation, that is, the atonement made by his ‘death is the meritorious cause of the remission of our sins, or of our justifi- ‘cation. The characteristic blessing of the christian religion is, that it pro- ‘vides a satisfaction for sin: to this inestimable benefit it has an exclusive ‘claim: “By Him all that believe are justified from all things, from which “they could not be justified by the law of Moses,” or by any previous dis- ‘pensation. Secondly, does this cause operate necessarily, and produce our ‘justification as its unavoidable effect? No; it operates “through faith in his “blood;” that is, the means by which it operates is our faith in the death of ‘Christ. If we have not that faith, if we do not embrace the gospel when pro- ‘posed to us, Christ is not our propitiation; and, consequently, faith is the ‘condition to be performed by ourselves, to render the death of Christ ef- ‘fectual to our justification. And the same thing is expressed in a preced- ‘ing verse, “The righteousness of God [is manifested] which is by faith of “Jesus Christ unto all, and upon all them, that believe;” belief or faith is ‘here also pronounced to be the condition of justification. Thirdly, the mo- ‘tive which led to the appointment of this mode of justification, is contained ‘in these words, “being justified freely by God’s grace:” it was the mercy of ‘God, his good will towards men, which alone induced him to appoint this ‘gracious mode of justification. It was done “freely” and gratuitously, ‘without any merit in us, any claim on our part, when we were all sinners, ‘when the whole world was guilty in the sight of God, and must otherwise ‘have perished everlastingly. “Where is boasting then? It is excluded. By ‘what law? Of works? Nay, but by the law of faith.”

adduced, in order to express an approbation of it, as by no means, materially differing from the views, which the evangelical clergy have of this subject.

P. cvii. Note, from Barrow. ‘*The apostle, &c.*’\* ‘The gospel was preached before unto Abraham.’† “If thou, LORD, shouldst mark iniquities, O LORD, who shall stand? But there is forgiveness with thee, that thou mayst be feared.”‡ “Seek the LORD, while he may be found;” “Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy on him, and to our God, and he will abundantly pardon.”§ These, and numerous other express and energetick passages, in the Old Testament, contain most ‘manifest overtures or promises of pardon.’ It is indeed a truth, worthy of peculiar notice, that ‘the light of nature doth only direct to duty, condemning every man in his own judgment and conscience, who transgresseth; but as to pardon, in case of transgression, it is silent.’ Yet, the very opening of revelation, the light, not of nature, but of grace, revealed “the Seed of the woman, who

\* ‘The apostle (St. Paul) in this discourse, says Dr. Barrow, implies that no precedent dispensation had exhibited any manifest overture or promise of pardon, and upon that account we are in a main point defective; for the light of nature doth only direct to duty, condemning every man in his own judgment and conscience, who transgresseth; but as to pardon, in case of transgression, it is blind and silent: and the law of Moses rigorously exacteth punctual obedience, denouncing in express terms a condemnation and curse to the transgressors of it in any part: and so it was a law *ὁ δυνάμενος ζῶσθαι*, not able to give life, Gal. iii. 21, or save us from death. Hence doth the apostle lay down this as the foundation of this whole dispute, that the gospel alone was the power of God through faith to the salvation both of Jew and Gentile,’ Rom. i. 16, 17, ‘because in that alone was the righteousness of God by faith revealed to beget faith in them, even the faith by which the just shall live, declaring that no precedent dispensation could justify any man, and that a man is justified by faith, or hath an absolute need of such a justification as that which the gospel tendereth.’

† Gal. iii. 8.

‡ Ps. cxxx. 3, 4.

§ Is. lv. 6, 7.

“ should bruise the serpent’s head:” and forgiveness and salvation, through this Redeemer, is the grand subject of the Old Testament. “ Search the Scriptures, “ for in them ye think, that ye have eternal life, and “ they are they which testify of me.” “ The testimony “ of Jesus is the Spirit of prophecy.” Nay, the strict, rigorous, and unbending, yet “ holy, just, and good “ law,” was delivered from mount Sinai, especially to show the people their need of this Redeemer and Salvation; which were typified, in the mercy-seat, the ark, the sacrifices, and all the worship, afterwards by divine appointment offered on mount Zion. “ The gospel is “ the power of God unto salvation,” as fully revealing that Saviour, who was thus predicted and prefigured; as contrasted with the philosophy of the Gentiles, and the traditions of the Jewish scribes;\* as distinguished from “ the law which worketh wrath;”† and as preached to the Gentiles, attended “ with the Holy Ghost sent “ down from heaven.”‡ But as “ Abraham was justified by faith,” and all those eminent saints, mentioned in the eleventh of Hebrews, “ through faith obtained a good report;” how can it be said, that ‘ no precedent dispensation could justify any man?’§

P. cix. l. 7. ‘ *Boasting, &c.*’|| The law of Moses,

\* 1 Cor. i. 21—25.

† Rom. iv. 15, 16.

‡ 1 Pet. i. 12.

§ See quotation from homilies, on p. 98. l. 14. Refutation.

|| ‘ Boasting cannot be excluded by the law of works, that is, by the law of Moses, because in that dispensation God sent no one to be “ the propitiation for our sins;” no one “ gave himself for us, an offering and a sacrifice to God;” there is no “ Mediator between God and men;” and therefore “ if the works of the Mosaic law do justify, it must be on account of their own merit, and the performance of them must be attended with a ground for boasting. It is otherwise with “ the law of faith,” or the gospel of Christ, where boasting is excluded by denying merit to faith, and by referring all merit to Christ, from whose death the justifying efficacy of faith is wholly derived. This is a fundamental difference between the two covenants, the law of works and the law of faith, the dispensation of Moses and the gospel of Christ.’

as distinguished from any other law, real or supposed, in the matter of justification, will be considered hereafter. But “the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.”—“Is the law then against the promises of God? God forbid! for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin; that the promise by faith of Jesus Christ might be given to them that believe.”\* This passage clearly shows, that there never was a law given to fallen man, by which life could be obtained: and that “the covenant confirmed by God in Christ,” with Abraham, was not disannulled by the Mosaick law, and the Sinai-covenant. Under the legal dispensation, Israel as a nation, was under the covenant made at mount Sinai, which especially related to temporal and national mercies and judgments: but individuals, if believers, were justified and saved, according to the covenant made with Abraham, by faith in the promised Redeemer; and circumcision was to them “a seal of the righteousness of faith.” If unbelievers, they remained under the curse of the violated law, and without any benefit from the promised Saviour; and all unbelievers, even under the Christian dispensation, do the same. The principal appointments of the ceremonial law, were sacramental prefigurations of the way of salvation by Christ; as the Lord’s supper is now a commemoration of the death of the promised Saviour. They were to believers

\* Gal. iii. 16—22.

‘ means of grace,’ and acts of worship; acceptable to God, through the blood of Christ, who was typified by that of the sacrifices: but to unbelievers they were mere formality, or hypocrisy. Christ was the Mediator, from the first promise, given to fallen Adam;\* but this was more clearly shown, by the Abrahamick covenant. Doubtless, the New Testament is a far clearer discovery of salvation, than any which preceded. “ Our Saviour  
 “ Jesus Christ hath brought life and immortality to light  
 “ by the Gospel.”† But from the beginning, all believers were saved in the same way, and in heaven they doubtless join in the same song; “ Worthy is the  
 “ Lamb that was slain, and hath redeemed us to God  
 “ with his blood:” Even “ the Lamb slain from the  
 “ foundation of the world.”‡—‘ The dispensation of  
 ‘ Moses, contained the types and promises of a Saviour:  
 ‘ but “ the law of works” simply means, ‘ the require-  
 ‘ ment and the sanction of the law.’

P. cix. Note.§ When Christ had made the real and all-sufficient propitiation for sins; and the Gospel had been openly preached to the Jews: all who adhered to the law, and rejected the Saviour, remained under ‘ the Mosaick dispensation, as independent of the Christian:’ the legal sacrifices had lost all their efficacy: the

\* Gen. iii. 15. † φωτισαυτος. Discovering as by a lamp brought it.  
 (Beza.) ‡ Rev. v. 8, 9. xiii. 8.

§ ‘ Upon the subject of ‘ the Efficacy of the Mosaick Atonement as applied  
 ‘ to cases of moral transgression,’ vide Dr. Magee’s Discourses, V. i. p. 308.  
 ‘ The learned author admits that ‘ the blood of bulls and of goats could not  
 ‘ take away sins,’ but as connected, in the eye of faith, with that more pre-  
 ‘ cious blood-shedding which can “ purge the conscience from dead works  
 “ to serve the living God.” ‘ If therefore we consider the Mosaick Dispensa-  
 ‘ tion as independent of the Christian, if we suppose Moses to have delivered  
 ‘ the law to the Jews, and Christ not to have died for the sins of mankind,  
 ‘ the legal sacrifices would have had no atoning power with respect to moral  
 ‘ guilt. The efficacy of all propitiation for sin is derived from the merits and  
 ‘ sufferings of Christ.’

ceremonial law became as a bond, which having been paid, is cancelled, and has no validity: its institutions were neither means of grace, acceptable acts of worship, professions of faith, nor sacramental signs of spiritual blessings; as they had before been. It is of the law, thus adhered to, after the publication of the Gospel, that St. Paul speaks in many places of the New Testament.\* ‘The efficacy of all propitiation for sin is derived from the merits and sufferings of Christ:’ and they, who with ‘the eye of faith’ connected the legal sacrifices, with this all-sufficient atonement, received the benefit of it; but they, who after his coming, opposed these sacrifices to his atonement, could not possibly derive any benefit from them.

P. cx. l. 17. ‘*The Lord, &c.*’† This passage is an excellent statement of the doctrine, concerning the mutual imputation of our sins to Christ, and of his righteousness to all true believers.

P. cxi. Note 1, from Allen. ‘*God gives, &c.*’‡ ‘The same may be said of this note also.

\* Gal. iv. 9. 24. v. 1—3. Col. ii. 16, 17. Heb. viii. 13.

† ‘The Lord hath laid on him the iniquity of us all;’ ‘Who his own self bare our sins in his own body;’ ‘He was made sin for us, who knew no sin, that we might be made the righteousness of God in him;’ ‘Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.’ ‘There is, as it were, a mutual transfer of the sins of men to Christ, and of Christ’s righteousness to men; so that God no longer imputeth their trespasses unto them,’ ‘and he is the Justifier of him which believeth in Jesus.’ ‘Christ being himself without sin,’ voluntarily underwent the punishment due to sin; and we enjoy the benefits of his righteousness and passion, in being reconciled to God,§ and made heirs of salvation.’¶

‡ ‘God gives us all these benefits of the new covenant as certainly for the sake of Christ and his righteousness, as if we had satisfied him, and merited them ourselves; and thus far Christ’s righteousness is ours in its effects, and imputed to us in that we are thus used for it, and shall be judged accordingly.’

P. cxi. Note 2. ‘*It has, &c.*’\* All the credit, protection, and advantage, attached to a good citizen and loyal subject, are the reward of justification, in human affairs: and all the honour, and happiness, which God confers on those, who enjoy his full and everlasting favour, are the reward connected with justification, in the concerns of religion.

P. cxii. l. 1. ‘*This, &c.*’† This passage concedes a great deal, in the argument concerning justification.

P. cxii. l. 20. ‘*Faith then, &c.*’‡ According to this statement, it appears, that faith itself is our righteousness; instead of forming that relation to Christ, by which we are “made the righteousness of God in him.” This is not, however, his Lordship’s deliberate statement, in a subsequent (p. 147, *Refutation*,) part of the

\* ‘It has been observed, that justification is a forensic term. We are to suppose a moral agent called before a competent tribunal, to answer whether he has obeyed the laws which were prescribed to him as the rule of his conduct: if upon examination it shall appear, that he has obeyed the laws, he has a right to the sentence of justification; but if it shall appear that he has not obeyed them, he is subject to the sentence of condemnation. Strictly speaking, reward is not included in the idea of justification.’

† ‘This is what St. Paul means, when he says, “to him that worketh, is the reward not reckoned of grace, but of debt.” Uniform obedience being the duty of every man, a single transgression would destroy the right to justification, and “in many things we offend all.” Since then justification is due to no one on the ground of works, or uniform obedience, to whomsoever justification is granted, it must be an act of grace. It rested with God to declare upon what condition he would grant this act of grace, and we have seen that it pleased him to appoint faith in Christ as this condition; and therefore, as St. Paul says in the next verse, “to him that worketh not,” (that is, who has not by his works obeyed the law under which he formerly lived) “but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” and soon after he says, “Therefore it is of faith, that it might be by grace.’

‡ ‘Faith then stands in the place of righteousness, or uniform obedience: and through the mercy of God obtains for the transgressor that justification as an act of grace, which his own uniform obedience, had it taken place, would have obtained for him as a debt of justice, but which he could not claim, because he had not been uniformly obedient.’

work. 'The spring of it, mercy; the meritorious cause, the merits and atonement of Christ; the condition of it, faith on our part.'\*—The pages, which are passed over, without remark, must be supposed, either as approved, or not liable to any material objection, in the opinion of the Author of these Remarks: and yet, not so important in the argument, as to render it proper to quote them. .

P. cxvii. Note. Simon Magus's opinion concerning justification, as mentioned by Irenæus, will be considered, in the remarks on the sixth chapter.

P. cxviii. Note 1. 'Many of the ancients, and among them Augustine, think that the Epistle of James, and the First of John, and that of Jude, and that which is called the Second of Peter, were written against those, who, corruptly interpreting Paul's epistles, said that faith without good works was sufficient for salvation.'† There can be no doubt, but many things in these epistles were written against the sentiments here mentioned; whether the persons, who held them, inferred them from a perverse interpretation of St. Paul's epistles, or not. It is the settled judgment of nearly all, if not quite all, the evangelical clergy, that such a faith, as is without good works, is wholly insufficient for salvation: and that no faith justifies, which does not evidence itself living and genuine by good works; as 'certainly as a tree is known by its fruits.' Our views of justification by faith alone, do not lead us to suppose that an unproductive, inefficient, dead faith will justify any man; or that any one will eventually be saved, who does not perform good works, according to the time and opportunities allotted him, after having believed in Christ; but merely that these good works do

\* P. 106, 107, Refutation.

† Bp. Bull.

not combine with faith, in his justification. And here in general, his Lordship coincides with us.

P. cxviii. l. 8. *St. James, &c.*\* Is there any ground in Scripture, for the marked distinction between *ceremonial works*, and *works of moral obedience*, as to this grand question, How shall men be justified before God? Abraham's justification preceded the giving of the ceremonial law, and even the appointment of circumcision: yet he was not justified by works, in any degree; but by faith exclusively. What his Lordship has before stated, † forbids the idea, of his maintaining, that we can, either in whole or in part, be justified before God, by obeying the moral law, unless through life we obey it perfectly: 'a single transgression would destroy the right of justification, and in many things we offend all.' Hath God indeed given any law to man, by his obedience to which he may be justified? "If there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture

\* 'St. James uses the word faith, not in the sense in which it was used by St. Paul when speaking of justification, but in the sense in which it was used by those whose opinions he is combating, namely, bare belief, without producing inward purity or practical obedience: this is evident by his attributing the faith, of which he is speaking, to devils. By works, he means not the ceremonial works of the Mosaic law, which were rejected by St. Paul, but works of benevolence and conformity to the will of God, as appears from the illustration of "a brother or sister who is naked and destitute of daily food," ‡ and from the examples of Abraham and Rahab, § who gave proof of their faith by their actions. And by the word justify he does not mean, as St. Paul did, justification or remission of past sins at the time of admission into the Christian covenant, but the continuance in a state of justification, which would be followed by salvation; and here again he conforms himself to the language of those whose error he is refuting. In reasoning upon this point, he asks, "Can faith save him?" ¶ 'Implying, that the faith spoken of is insufficient for salvation.'

† P. 111, 112, Refutation.

‡ Jam. ii. 15, 16.

§ Jam. ii. 21 and 25.

¶ Jam. ii. 14.

“ hath concluded\* all under sin, that the promise that is  
 “ by faith of Jesus Christ might be given to them that  
 “ believe.”† The ceremonial law was beyond doubt  
 principally concerned in the disputations excited by the  
 Judaizing teachers; which, apart from the question con-  
 cerning justification, with which they were closely con-  
 nected, involved another question, of great importance  
 at that time; viz. Whether the Gentile converts were  
 bound to become Jews, (as well as christians,) by re-  
 ceiving circumcision, and obeying the ritual law of  
 Moses: and whether the Jewish converts were still  
 bound to observe the legal ceremonies.—The instances  
 of Abraham and Rahab, ‘ who gave proof of their faith  
 ‘ by their actions,’ and who were not under the cere-  
 monial law, shows, that works of moral obedience were,  
 indeed, exclusively intended by St. James: but it by no  
 means follows that works of ceremonial obedience were  
 exclusively meant by St. Paul.

P. cxix. l. 17. ‘ *But if, &c.*’‡ Would “ dead faith,”  
 ‘ bare belief, without producing inward purity, or prac-  
 ‘ tical obedience, the faith of devils,’ bring a person  
 into a state of justification? His Lordship has repeated-  
 ly marked the difference between true living faith, and  
 this worthless assent to the truth;§ and has ascribed  
 justification to the former exclusively. Yet here, by  
 some inadvertency, it is supposed, that a man is brought

\* Συμπελασσειν. Shut up together as close prisoners. Luke v. 6. Rom. xi.  
 32. Gal. iii. 23. Gr.

† Gal. iii. 21, 22.

‡ ‘ But if it be insufficient for salvation in the world to come, it is insuffi-  
 ‘ cient to keep a person in a state of justification in this world; and accordingly  
 ‘ the apostle soon after says, “ By works a man is justified, and not by faith  
 ‘ only;”¶ ‘ that is, faith only will not preserve a man in a justified state; it  
 ‘ must be accompanied by works, for “ Faith without works is dead.” ‘ It  
 ‘ is evident that the faith here spoken of may exist without works; and in that  
 ‘ case it is of no avail to salvation.’

§ P. 103—105, Refutation.

¶ Jam. ii. 24.

into a state of justification by a dead faith, which, however, is insufficient to keep him in that state. Dead faith can only be accompanied by formal and dead works: and will this dead faith and these dead works, combined, either justify a man, or ‘preserve him in a ‘justified state?’—Would James have conceded, that the faith, which he had spoken of as vain, was sufficient to bring a man into a justified state? and that the vain men, of whom he speaks, were once justified believers? Or, is it supposed, that living faith, having justified the possessor, expires, or ‘degenerates into dead faith?’ As *continuance*, and preservation in a justified state, are not mentioned by the apostle, we may conclude, that he did not intend to convey that sentiment. “Because of “unbelief, they were broken off, and thou standest by “faith.”\* “For by faith ye stand.”† “Who are kept “by the power of God *through faith* unto salvation.”‡ St. Paul evidently meant, that faith alone formed a sinner’s relation to Christ, and so, through his righteousness and atonement, justified him before God: but this justifying faith is living and operative, works by love, and produces the fruits of holy obedience: and St. James evidently meant, that no faith, which was not productive of good works justified a man before God, being dead and worthless. There is therefore a sound sense, in which a man may be said “to be justified by “works, and not by faith only.” His works must show, that his faith is living; and justify him, as a professed servant of God, from every change or suspicion of hypocrisy: and they will be adduced as evidence of his having been a true believer, at the day of judgment. St. James, however, does not say, that a man is justified before God by works; and probably he meant, evi-

\* Rom. xi. 20.

† 2 Cor. i. 24.

‡ 1 Pet. i. 5.

dentially before the church and the world. But St. Paul and St. James are perfectly agreed, that nothing “availeth in Christ Jesus,” (or for justification,) “but faith which worketh by love.”\*

P. cxx. l. 2. ‘*St. Paul, &c.*’† This can only mean, that the two words *justify*, and *works*, without some addition, do not occur in the same sentence, in St. Paul’s writings: and yet even this is not quite correct. “If Abraham were justified by works, he hath whereof to glory.”‡ Here works are excluded from justifying Abraham; and ceremonial works, or works of the law, could not be intended. The same is manifestly shown, though not in exactly the same words, in many other places. “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; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.”§ Here *works*, of every kind, are excluded from having saved us; and a new creation unto good works is considered as a part of our salvation. Works in general must then be excluded from any share in our justification.—“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace.”¶ “Not by works of righteousness, which we have done, but according to his mercy he saved us.”—“That

\* Gal. v. 6.

† ‘Whenever St. Paul, in speaking of justification, uses the word works or deeds, he invariably adds “of the law;” he frequently says, “a man is not justified by the works of the law,” but not once does he say, a man is not justified by works: so scrupulous is he upon this point, that he repeats the expression, “works of the law,” three times in one verse. The works, therefore, which he rejects from any share in justification, are the ceremonial works of the law, for which the Judaizing Christians contended.’

‡ Rom. iv. 2.

§ Eph. ii. 8—10.

¶ 2 Tim. i. 9.

“ being justified by his grace, we should be made heirs according to the hope of eternal life.”\* No distinction is here made between one sort of works and another; or rather, “ works of righteousness” properly mean ‘obedience to the moral law.’—“ Therefore by the deeds of the law shall no flesh be justified before God, for by the law is the knowledge of sin.”—By what law is “ the knowledge of sin?” By the moral, or by the ritual law?—“ I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.”† Indeed all the apostle’s preceding discourse had been concerning the violations of the moral law, without one reference to the ceremonies: “ by which he proved both Jews and Gentiles to be all under sin;” in order to stop every mouth, and bring in the whole world “ guilty before God.” “ Therefore by the works of the law, &c.”‡ Indeed it does not appear, why ceremonial works exclusively, should be meant by the “ works of the law.” Though ceremonial observances introduced the subject, in the second of Galatians; yet the apostle afterwards says, “ I through the law, am dead to the law:” which accords to his language elsewhere, when he says, “ I was alive without the law once, but when the commandment came, sin revived and I died;”§ where the moral law exclusively is meant beyond all doubt: and he adds, “ If righteousness come by the law, then Christ is dead in vain;” which equally holds good of the moral as of the ritual law.—“ As many as are of the works of the law are under the curse: for it is written, “ Cursed is every one, that continueth not in all things written in the book of the law to do them.”¶ Now

\* Tit. iii. 4—7. † Rom. vii. 7. *Ἐπιθυμίαν. Οὐκ ἐπιθυμίους. Coveting, Thou shalt not covet.* ‡ Rom. iii. 9—20. § Comp. Rom. vii. 7—9, with Gal. ii. 19—21. ¶ Gal. iii. 10.

the passage, to which the apostle refers, wholly treats of sins against the moral law, without a single intimation of the ceremonies.\* “The works of the law,” therefore, do not exclude works of obedience to the moral law.—It was the tenth commandment, “Thou shalt not covet,” which slew the self-righteous hopes of Saul of Tarsus.—Even real good works, “the fruits of the Spirit,” (and let it be noted, that nothing else are called *good works*, in the New Testament,) can do nothing towards our justification.—‘Good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgment.’† ‘And also you have heard the ancient authors’ minds of this saying, Faith in Christ only justifieth man, so plainly declared, that you see, that the true meaning of this proposition, or saying, We be justified by faith in Christ alone, (according to the meaning of the ancient authors,) is this: we put our trust in Christ that we may be justified by God’s free mercy, and the merits of our Saviour Christ only; and by no virtue or good works of our own that is in us, or that we can be able to have, or to do, for to deserve the same: Christ himself only being the meritorious cause thereof.’‡

Let it not be thought, that we exclude good works from our system. These have their place, and that of the greatest importance, yea, of absolute necessity: but it is not, as to our justification, in the least degree, except as evidencing our faith to be living and justifying.—‘It may seem somewhat extreme, which I will speak; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise. I will but only make a demand: if God should yield unto us,

\* Deut. xxvii. 15--26. † Art. xii. ‡ Homily of salvation, third part.

‘ not as unto Abraham; if fifty, forty, thirty, twenty,  
 ‘ yea, or if ten good persons can be found in a city; for  
 ‘ their sakes, that city should not be destroyed. But  
 ‘ and if he should make an offer thus large: Search all  
 ‘ the generations of men, since the fall of our father  
 ‘ Adam; find one man, that hath done one action, which  
 ‘ hath passed from him pure, without any blemish, or  
 ‘ stain at all; and for that man’s only action, neither  
 ‘ men nor angels shall feel the torments which are pre-  
 ‘ pared for both. Do you think, that this ransom, to  
 ‘ deliver men and angels, could be found among the  
 ‘ sons of men? The best things which we do, have  
 ‘ something in them to be pardoned; how then can we  
 ‘ do any thing meritorious, or worthy to be rewarded.—  
 ‘ We acknowledge the dutiful necessity of doing well;  
 ‘ but the meritorious dignity of doing well we utterly  
 ‘ renounce. The little fruit, which we have, in holiness,  
 ‘ it is, God knoweth, corrupt and unsound; we put no  
 ‘ confidence at all in it; we challenge nothing in the  
 ‘ world for it; we dare not call God to reckoning, as if  
 ‘ we had him in our debt-books. Our continual suit to  
 ‘ him is, and must be, to bear with our infirmities, and  
 ‘ to pardon our offences.’\* In this quotation, the judi-  
 cious Hooker goes even beyond our sentiments. The  
 word *unsound*, seems too strong to be applied to the  
 real good works of believers, “the fruits of the Spirit,”  
 yet these are grievously defective. As “the fruits of  
 “the Spirit,” they are most holy: but, like very excel-  
 lent wine, when put into a cask, which has not been  
 fully cleansed; as performed by us, they lose much of  
 their fine flavour, and contract a disagreeable taste from  
 the vessel, through which they have passed.—We must  
 therefore still contend, that all works of man are wholly

\* Hooker.

excluded from any share in our justification: and, whatever difference there may be in other respects, between moral and ceremonial works, there is none in this grand concern.

P. cxx. Note. ‘*Calvin, &c.*’\* We can bear it, with calmness, when faith, or even repentance, is called the *condition* of justification; though we think the language inappropriate and *unscriptural*: but we must most decidedly oppose the idea, of our works, in any sense, being ‘the appointed condition of justification:’ not merely, because ‘there is boasting in works,’ but also, because it is *antiscritptural*. Faith is “the gift of God:” and so boasting is excluded: faith does not justify us, except as it receives Christ, that we may be “made “the righteousness of God in him.” No one passage, either in Scripture, or in the authorized writings of our church, can be adduced, in support of the sentiment. The language of St. James implies no such thing. “Seest thou, how faith wrought with his works, and “by works faith was made perfect? And the Scripture “was fulfilled which saith, Abraham believed in God, “and it was imputed to him for righteousness; and he “was called the friend of God.” “As the body, without the spirit is dead; so faith without works is dead “also.” Working and moving, evidence a man to be alive, and distinguish him from a dead corpse: but they are not the condition of his being made alive, in any measure or degree: being entirely subsequent to it; as good works are to our justification. How far this note

\* ‘Calvin concludes, that if works have any share in justification, there is boasting in works: this by no means follows; for we do not say that works have any intrinsic merit, but that they are the appointed condition of justification. The same objection would hold against the doctrine of justification by faith, for we are not allowed to boast of faith, or to consider it as possessing any intrinsic merit.’

accords with his Lordship's statement, in the preceding pages, others must judge. 'The faith, which is the means of salvation, is that belief of the truth of the gospel, which *produces* obedience to its precepts.\*' Now, if faith justifies, and obedience or good works are produced by faith; how can these *subsequent* works be the condition of the *precedent* justification? 'Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace,—yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.†' Works, then, before faith, are worthless, and cannot be the appointed condition of justification; and works done after faith are too late; for the man, who doeth them, has been previously justified.

P. cxxi. Note. 'Abraham, &c.‡' How far this accords with justification being uniformly spoken of, as a past transaction, in respect of believers, may be a question.§ But, according to the general doctrine, of those, who are decided in respect of justification by faith alone, justification is a *permanent*, not a *transient*, act of God. A believer's justification may be more clearly manifested to the soul by God, at one time, than at another; and it may be more clearly evidenced, by the man's conduct, at one time, than at another. It is, however, an abiding state of acceptance with God; and whether ever finally lost or not, is not here the question. No doubt,

\* Page 103, Refutation.

† Art. xiii.

‡ 'Abraham seems to have been justified three times, first, when by the command of God he left his own country, Secondly, when he belived God's promise of numerous descendants; and, Thirdly, when he obeyed God's command to offer his son.'

§ Page 99—102, Refutation.

Abraham was justified, when he believed, and obeyed, and left, at God's command, his country and his father's house: but this was not declared, as far as we know, till a considerable time afterwards; when "he believed in the LORD, and it was imputed to him for righteousness."\* His faith was afterwards especially evidenced, when he obeyed the hard command of offering Isaac as a burnt-offering. But it is not said in the history, that he was then justified. His faith was, however, the spring and motive of his obedience, and was most illustriously displayed. He had before been justified, in the sight of God; and by this triumphant work of faith and labour of love, his justification was evidenced, and declaratively recognized, and published to mankind, for the instruction of all future generations.

P. cxxi. last line. '*God foreseeing, &c.*'† "God

\* Gen. xv. 6. Rom. iv. 3. 9. Jam. ii. 23.

† 'God, foreseeing that the faith of Abraham was of that true and lively nature, which would produce obedience, whenever an opportunity offered, imputed it to him for righteousness; and accordingly he did obey upon the very trying occasion of God's commanding him to "offer Isaac his son upon the altar:" his "Faith wrought with his works;" that is, his faith produced this act of obedience; by it his "Faith was made perfect;" and it was proved, that he possessed the genuine principle of human conduct, a conformity to the will of God: he was therefore "justified by works," for if he had not done this work, or at least expressed a sincere readiness to do it, he would not have been justified, disobedience to the commands of God being incompatible with a state of justification. Hence it follows that faith, which produced works, was the faith which justified Abraham, and consequently the faith which St. Paul meant, when, in arguing upon justification by faith, he appealed to the justification of Abraham. St. Paul's assertion, therefore, is this; Abraham was justified by faith which produced works: St. James's is, Abraham was justified by works, which proceeded from faith. These assertions are in substance the same; and St. James, in pointing out the true nature of Abraham's faith, only intended to correct the error of those, who had misinterpreted the doctrine of St. Paul. This instance of Abraham's justification; the still earlier examples of Noah, Enoch, and Abel; and the more recent ones of Gideon, David, and the prophets under the Mosaic œconomy, mentioned by St. Paul upon another occasion, mark the uniformity of God's dealings with mankind in every period of the world, and estab-

“ who knoweth the hearts,” not only *foresaw*, but *saw* at the time, ‘ that the faith of Abraham was of that true and lively nature, which would *produce* obedience, whenever an opportunity offered. Upon the trying occasion of God’s commanding him to “ offer Isaac his son upon the altar,” his “ faith wrought with his works;” that is, ‘ his faith *produced* obedience, by it his “ faith was made perfect,” ‘ and it was *proved*, &c.’ All this, for substance, is the view, that Calvinists in general would give of this passage.—‘ Disobedience to the commands of God being incompatible with a state of justification.’ No doubt, deliberate habitual disobedience is here meant: for “ in many things we offend all.” Abraham’s conduct, in denying his wife, and saying “ my soul shall live because of thee,”\* implied no small degree of unbelief and distrust, and reliance on a creature; and was not *conformity* to the will of God. In other respects the statement in these pages, as reconciling the doctrine of the two apostles, is to me satisfactory. The language, *produce*, *produced*, (not *contains*,) should not pass unnoticed.

P. cxxiii. l. 14. ‘ *It is*, &c.’† Nothing can be a more gross perversion of any doctrine, than to maintain, that a dead and barren faith is sufficient to justification and salvation; because the Scripture teaches us that we are justified and saved by a living, operative, and fruit-

lish these fundamental and universal principles of the divine dispensations, that “ without faith it is impossible to please God;” and that “ faith without works is dead.”

\* Gen. xii. 13.

† ‘ It is scarcely possible to imagine a more gross perversion of any doctrine, than that which we have been now considering. St. Paul meant, that *ceremonial* works were not necessary *before* justification; whereas these men pretended St. Paul’s authority for maintaining that *moral* works were not necessary *after* justification. Ceremonial works are not necessary to obtain justification in this world; therefore, say they, moral works are not necessary to obtain justification or salvation in the world to come.’

ful faith: but how far the statement here given is scriptural, or agrees with the authorized writings of our church, may be questioned. Did St. Paul mean, that *moral* works were needful before justification, though *ceremonial* works were not? And needful, in order to justification? for that is the question. If so, where were the moral works of the Corinthians to whom St. Paul preached the gospel? “Such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.”\*—“To him that worketh not, but believeth in him, that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.”† “What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone.”‡ Was any true believer ever excluded from justification, because he had not previously done moral works? And what are *moral* works? Doubtless acts of obedience to the *moral* law of God. But “the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.”§ And therefore all ‘works which spring not from faith in Christ,—we doubt not have the nature of sin.’

Again, did St. Paul teach that *ceremonial* works were needful after justification? for this the distinction seems

\* 1 Cor. vi. 9—11.

† Rom. iv. 5—5.

‡ Rom. ix. 30—32.

§ Rom. viii. 7, 8.

to imply. ‘Therefore say they, moral works are not necessary to obtain justification, or salvation in the world to come.’ *Justification* has before been shown by his Lordship to belong to this life, and is distinguished from *salvation*.\* That good works are not necessary to justification, has been shown; for they spring from justifying faith, and are “the fruits of the Spirit:” but they are needful for “salvation in the life to come:” not as in any sense meriting that blessedness; but as evidencing our faith to be living and justifying; and for various other important purposes: as it will be shown hereafter.

P. cxxiii. l. 25. ‘*Faith, &c.*’† His Lordship hath fully shown, that such a faith as is here described, cannot justify.‡ But how could they be kept in a state of justification, who, having only a dead faith, never were justified? Dead faith is no better than direct unbelief; and, “he that believeth not the Son shall not see life, “but the wrath of God abideth on him;”§ and in this state he must abide, unless he believe with a true and living faith.

P. cxxiv. l. 11. ‘If they disobey, the pardon is cancelled.’ Habitual disobedience proves a professed believer’s faith to be dead and worthless. If he never had any other faith, he never was pardoned; and therefore his pardon cannot be cancelled. It needs not here be argued, whether living faith ever fails, or degenerates into dead faith: but the language of Scripture is very expressive, respecting forgiveness of sins. “As far as

\* Page 100—102, Refutation.

† Faith alone is sufficient; meaning, instead of a true and lively faith productive of obedience, a bare assent to the truth of the gospel, without any practical regard to its precepts. They vainly hoped that this spurious faith would keep them in a state of justification in this life, and finally procure them salvation in the next.

‡ Pages 104, 105, Refutation.

§ John iii. 36.

“ the east is from the west, so far hath he removed our  
 “ transgressions from us.”\* “ I will forgive their ini-  
 “ quity, and I will *remember their sin no more.*”†  
 “ The iniquity of Israel shall be sought for, and there  
 “ shall be none; and the sins of Judah, and they shall  
 “ not be found: for I will pardon them whom I re-  
 “ serve.”‡ “ Thou hast cast all my sins behind thy  
 “ back.”§ “ He will subdue our iniquities, and thou  
 “ wilt cast all their sins into the depths of the sea.”¶  
 What is sunk in shallow water, may be got up again;  
 but that which sinks to the bottom, in the depths of the  
 sea, will never more be brought forth. “ There is no  
 “ condemnation to them that are in Christ Jesus, who  
 “ walk not after the flesh but after the Spirit.”|| “ They  
 “ shall not come into condemnation; but are passed  
 “ from death unto life.”\*\* They, who “ in time of  
 “ temptation fell away,” had “ no root in themselves:”  
 “ the foolish virgins had no oil in their vessels;” and the  
 intruder, at the marriage-feast, had not the wedding-  
 garment. Indeed ‘ the servant, whose debt was for-  
 ‘ given by his Lord, but who afterwards refused to for-  
 ‘ give his fellow-servant, was severely rebuked, and de-  
 ‘ livered to the tormentors to suffer punishment, for that  
 ‘ very debt which had been forgiven.’†† And how far  
 this *single* instance of a cancelled forgiveness, so much  
 as intimated in Scripture, is to preponderate against all  
 the texts before quoted, the reader must determine.  
 Expositors in general think, that circumstances in para-  
 bles are to be explained according to the clear import  
 of other Scriptures; and not used to decide controverted  
 points of doctrine. The language of him, who owed

\* Ps. ciii. 12.

† Jer. xxxi. 34.

Heb. viii. 12. x. 17.

‡ Jer. i. 20.

§ Is. xxxviii. 17.

¶ Mic. vii. 19.

|| Rom. viii. 1.

\*\* John v. 24.

†† Refutation.

the immense sum of ten thousand talents, "Have patience with me, and I will pay thee all;" of which he had no prospect, was very dissimilar from that of the publican, "God be merciful to me, a sinner!"—"When they had nothing to pay, he frankly forgave them both." And his harsh treatment of his fellow-servant, is as little like the part of that "faith, which worketh by love;" as his undertaking to pay the whole debt was like the contrition and humility of a true penitent. If, however, a true believer loses his living faith, and commits sins, and does not deeply repent; his pardon no doubt is cancelled, and he will finally perish: nay, if he fall into sin, or grow negligent in his duty; he will lose "the joy of God's salvation," and be exposed to alarms, and rebukes, and sharp corrections; till he become zealous and repent.

P. cxxiv. l. 18. '*To the much, &c.*'\* Dead faith does not justify: living faith will preserve the believer in a justified state. Concerning this the scriptural language is very decided. "By faith ye stand."† "We walk by faith."‡ "Above all taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked."§ "Fight the good fight of faith, lay hold on eternal life." "The life, which I now live in the flesh, I live by the faith of the Son of God."¶ Certainly that faith, which does not work by love, can do none of these things: neither can it give 'the first entrance into a state of justification.' But faith which "worketh by love," will manifest itself by

\* '*To the much agitated question, therefore, whether works be necessary to justification, we answer, that if by justification be meant the first entrance into a state of justification, works are not necessary; if by justification be meant the continuance in a state of justification, works are necessary.*'

† See on p. 119, Refutation.

§ Eph. vi. 16. 1 Tim. vi. 12.

‡ 2 Cor. v. 7.

¶ Gal. ii. 20.

“ the work of faith, and labour of love, and patience of hope,” and “ patient continuance in well-doing:” yet, after all, to the very last, it is by faith alone, that we abide in a justified state: because, to the last, we are in ourselves sinners; our best days are days of imperfect obedience; our best actions are imperfect, defective, if not defiled; and our dying prayer must be, “ God be merciful to me a sinner.”\* Forgiveness is only, by the blood of Christ, and by faith in him; and therefore faith alone saves the sinner from first to last: though not a faith which is solitary or alone in him, who is saved; but one, which produces good works, as certainly as a good tree brings forth good fruit. “ But ye, beloved, building up yourselves on your *most-holy faith*, praying in the Holy Ghost, keep yourselves in the love of God; looking for the mercy of our Lord Jesus Christ, unto eternal life.”†

P. cxxiv. l. 24. ‘ *By this, &c.*’‡ By the simple distinction between *living faith*, and *dead faith*, all this is more completely answered; many other difficulties are removed; apparent inconsistencies reconciled, and pernicious inferences obviated.

P. cxxiv—cxxviii. It appears to me, that his Lordship, in these pages, has decidedly the best of the argument, in those points, (whether *faith*, and *the merits of Christ* mean the same thing,) respecting which he differs from Dr. Pearson, christian advocate of the Uni-

\* See note on p. 81, Refutation.

† Jude 20, 21.

‡ ‘ By this distinction, we support the fundamental principle of the gospel, justification by faith in Christ; and at the same time secure the main purpose of our Saviour’s incarnation and death, “ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;” we show the consistency of justification by faith alone with the necessity of personal righteousness and holiness; we vindicate the mercy of God and the atonement of Christ, while we afford the strongest possible sanction to the cause of moral virtue.’

versity of Cambridge. But this is not our present concern.

P. cxxvii. Note. ‘*Whoever, &c.*’\* This note contains an important instruction. Faith bears the same relation to revealed truth, which the eye does to light: without the one, the other must be useless; and God would never have created eyes, if he had not created, or purposed to create, light. “The sure testimony of God,” is that which faith credits and trusts; and thus the simplest believer is made “wise unto eternal salvation, by faith in Jesus Christ.” But all other faith, in matters of religion, must either be mere *opinion*, or credit given to human testimony reasoning, or authority.

P. cxxix. l. 6. ‘*The word, &c.*’† There was, it seems, only one place, in which it was convenient to translate the word πιστις, *belief*: for it is the same word, which is in other places rendered *faith*. It is used in the New Testament, in varied senses.

P. cxxix. l. 20. ‘*No man, &c.*’‡ If this be well grounded, as no doubt it is, what are we to think of that statement concerning faith, which has lately been considered?§

\* ‘Whoever will examine the numerous passages of Scripture, in which the word faith occurs, without any adjunct, will find that something is always understood. Faith must have an object. Faith is of itself an imperfect expression, though perhaps from its frequent use, and the obviousness of the person or thing signified, it is scarcely noticed as such. The name of faith, says Hooker, being properly and strictly taken, it must needs have reference unto some uttered word as the object of belief.’

† ‘The word believe, in all its various inflexions, occurs many hundred times, but, if I mistake not, the word belief occurs only once, in the New Testament.’

‡ ‘No man, says the learned and judicious Hooker, can attain belief by the bare contemplation of heaven and earth, for that they neither are sufficient to give us as much as the least spark of light, concerning the very principal mysteries of our faith.’

§ Pages 102, 103, Refutation.

P. cxxx. l. 1. ‘*That belief.*’\* “Dead faith” may thus exist, and often does: but not the faith which is living and operative; and which “worketh by love,” “overcometh the world,” and “may be as evidently known, as a tree is discerned by the fruit.”

P. cxxx. Note from Doddridge. ‘*As it is.*’† This quotation is sufficient, in respect of what is adduced about the faith spoken of, in the thirteenth of the first of Corinthians.

P. cxxxi. l. 2. ‘*We have, &c.*’‡ In what respects *love* is greater than even true faith has before been shown:§ and no doubt, it is far more easy to prevail with men to adopt a new creed, than to lead a new life. Man’s arguments and persuasions, especially when recommended by selfish motives, will do the former: but God alone, by a new creation, can effect the latter.—“We are his workmanship, created in Christ Jesus unto good works.”¶ “And lest any one should be deceived, for lack of a right understanding thereof, it

\* ‘That belief or faith may exist, unaccompanied by any of the christian virtues and graces, appears from the case of Simon Magus, already referred to, who is said to have “believed,” and yet “his heart was not right in the sight of God;” he was “in the gall of bitterness, and in the bond of iniquity.”

† ‘As it is here supposed that this faith might in fact be separated from love, it cannot signify the same as in the Epistle to the Romans, where it is such an assent to a divine declaration as produces a suitable temper and conduct.’ Doddridge.

‡ ‘We have therefore this apostle’s authority, not only for maintaining the possibility of faith existing without charity, and its utter inefficacy in that case, but also for considering charity as superior to faith when they “abide” together. Nor is it difficult to comprehend the reason of this superiority; for surely it is more easy to convince the understanding of the truth of the gospel, than to correct the selfishness of our nature, and to impress our minds with the principles of divine love, or piety towards God, and of universal benevolence towards men, so as to practise both, in the degree required by our holy religion, namely, to “love God with all our heart, and soul, and strength,” and “our neighbour as ourselves.”

§ On p. 102, Refutation.

¶ Eph. ii. 10.

' is diligently to be noted; that faith is taken in the  
 ' Scripture, two manner of ways. There is one faith,  
 ' which in Scripture is called a dead faith, which bring-  
 ' eth forth no good works; but is idle, barren, and un-  
 ' fruitful. And this faith, by the holy apostle St. James,  
 ' is compared to the faith of devils, which believe God  
 ' to be true and just, and tremble for fear; yet they do  
 ' nothing well, but all evil. And such faith have the  
 ' wicked and naughty christian people, which confess  
 ' God, as St. Paul saith, in their mouths, but "deny  
 ' him in their deeds, being abominable, and without  
 ' the right faith,\* and to all good works reprobable."  
 — ' It consisteth only in believing the word of God,  
 ' that it is true. And this is not properly called faith.  
 ' But as he that readeth Cæsar's Commentary, believing  
 ' the same to be true, hath thereby a knowledge of  
 ' Cæsar's life, and notable acts, because he believeth  
 ' the history of Cæsar, of whom he looketh for no help  
 ' or benefit: even so he, who believeth all that is spoken  
 ' of God in the Bible is true; and yet liveth so ungodly,  
 ' that he cannot look to enjoy the promises and benefits  
 ' of God; although it may be said, that such a man hath  
 ' a faith and belief to the words of God; yet it cannot  
 ' be said, that he believeth in God.'— ' Another faith  
 ' there is in Scripture, which is not, as the aforesaid  
 ' faith, idle, unfruitful, and dead, but worketh by cha-  
 ' rity, &c.'— ' This faith doth not lie dead in the heart,  
 ' but is lively and fruitful in bringing forth good  
 ' works.†— Now this faith certainly cannot consist  
 without charity: and we have no controversy with any

\* Tit. i. 16. *Ἀπειθεῖα* from *Ἀπειθεῖω*. John iii. 36. Rom. xi. 30. xv. 31. Gr.  
 Words from this root, sometimes convey the idea of unbelief, and at others,  
 of disobedience. Heb. iii. 18. 1 Pet. ii. 7, 8. Gr.

† Homily on faith, first part.

man, about another kind of faith; but this both justifies, and preserves a man, in a justified state.

P. cxxxii. l. 2. ‘*Suppose, &c.*’\* Is not this the case with nominal Christians, as certainly as it was of Jews, not to say heathens?

— l. 11. ‘*Having, &c.*’† Baptism, where it may be had, is *essential* to “the *obedience* of faith,” which must be incomplete, where this sacred ordinance is neglected; and the Lord’s supper is essential in the same way: but are either of them ‘essential to entitle a man to the blessings of the new and gracious dispensation?’ Are they so essential, that no one can be saved without them? If so, we are both justified and saved by baptism, or by the Lord’s supper, and not by faith. Faith is essential: because without faith no adult can be justified; and, because all who believe are justified; but can this be said of baptism? “In Christ “Jesus, neither circumcision availeth any thing nor uncircumcision; but faith, which worketh by love.”‡ Eagerness for either baptism, or any other external observance, often arises, especially in persons newly brought under concern about their souls, from misapprehension, and leads to an ungrounded confidence, of

\* ‘Suppose him, which was the case of every Jew and of every heathen, to have been guilty of a variety of sins.’

† ‘Having understood that baptism was essential to entitle him to the blessings of this new and merciful dispensation, of the divine authority of which he was fully persuaded, he would eagerly apply to some one of those who were commissioned to baptize; and baptism, administered according to the appointed form to a true believer, would convey justification; or in other words, the baptized person would receive remission of his past sins, would be reconciled to God, and be accounted just and righteous in his sight.— Baptism would not only wash away the guilt of all his former sins, both original and actual, and procure to him acceptance with God; but it would also communicate a portion of divine grace, to counteract the depravity of his nature, and to strengthen his good resolutions.’

‡ Gal. v. 6.

being in a state of acceptance, though not partakers of faith working by love; of which neither their tempers nor conduct give any clear evidence. We ought indeed to “make haste, and delay not to keep God’s commandments:” yet the exhortation concerning the Lord’s supper is “Let a man examine himself; and so let him eat of that bread, and drink of that cup.”\*— And why it should not be the same, in respect of baptism, as received by adults, does not appear: but being ‘eager to be baptized,’ under a persuasion, that it is essential to salvation, counteracts the exhortation.— Concerning such an eagerness we read nothing in the New Testament, except the Ethiopian treasurer be supposed a case in point. His situation, however, was peculiar: he had for the first time heard a christian minister, and, having before manifested a pious, enquiring, humble, and teachable disposition, he was at once fully convinced, that “Jesus was the Christ, the Son of God.” He was journeying to a far distant land, remote from the ministers of Christ, where none would be found to administer baptism; and before he parted with his kind instructor, “He says, See here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest: and he answered and said, I believe that Jesus Christ is the Son of God.”† Now, nothing can be more clear, than that if his profession was sincere, (as no doubt it was), he was “justified by faith,” before he was baptized: and that his baptism was a profession of his faith, “and a seal of the righteousness of the faith, which he had yet being unbaptized.”‡ But if he had not truly believed, would his baptism have conveyed justification? The unbaptized true believer, therefore,

\* 1 Cor. xi. 28.

† Acts viii. 36—38

‡ Rom. iv. 12.

is "justified by faith," before he is baptized; and his baptism is the profession of his faith, the recognition of that profession, his admission into the church of Christ, and a pledge to assure him of the blessing. It is also 'a means of grace,' for the confirming and strengthening of his faith.—'Sacraments—be sure *witnesses* and 'effectual *signs* of grace, and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith.\* 'Baptism is also a *sign* of regeneration, or new-birth, whereby, as by an instrument, they who receive baptism rightly, are grafted into the church, the promises of the forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly *signed* and *sealed*: faith is confirmed, and grace increased, by virtue of prayer unto God.†—Now these words are not of the same import, with those quoted from the Refutation. They do not assert, that 'baptism conveys justification,' even to a true believer; or that the baptized person would receive remission of his past sins, would be reconciled to God, and accounted just and righteous in his sight. They only declare, that these blessings are 'visibly signed and sealed;' even as Abraham's righteousness of faith, was signed and sealed by circumcision: but he had been pardoned, reconciled, and justified before. God 'conveys justification,' not by baptism, but by faith, not to the baptized person, but to him who believeth; not at the time of baptism, but at the time of believing: and baptism is the sign and seal of this. Neither does the article say, that 'baptism would wash away sin,' which the blood of Christ alone can do; but 'that the promises of forgiveness are thereby signed and sealed;' nor yet, that

\* Art. xxv.

† Art. xxvii.

baptism ‘communicates a portion of divine grace, &c.’ but that ‘faith is confirmed, and grace increased by ‘virtue of prayer unto God.’ A portion of grace and faith, therefore, had previously been communicated.— In no other instance, than that before mentioned, do we read of an eagerness for baptism, in the New Testament; unless the application of the Pharisees and Sadducees to John Baptist, be so considered: and we know what warnings and instructions he gave them on the occasion.\* The mention of baptism, on the day of Pentecost, came from Peter, not from his hearers; he was earnest with them to show that they truly repented of having crucified the Lord of glory, and of all their other sins, by openly professing their faith in him, whom they had crucified, as risen and ascended.† Ananias urged Saul to “Arise and be baptized, and wash away his sins, calling on the name of the Lord.”‡— Saul’s earnestness had been in prayer: “Behold he prayeth;” not about baptism; to which probably, after he understood the extreme atrociousness of his past conduct, he supposed he was not a proper person to be admitted. The centurion and his friends were earnest to hear the word of salvation from Peter: but even after their faith had been attested, by the pouring out of the Holy Spirit on them, as on the apostles, at the day of Pentecost; they showed no eagerness to be baptized; and the proposal of it was made, not by them, but by the apostle.§ The alarmed jailor was eager to have the important question answered, “What must I do to be saved?” and he was baptized that same night: but he seems to have been more earnest to show the sincerity of his repentance and faith, by his works, than to be

\* Matt. iii. 7—12.

† Acts ii. 36—40.

‡ Acts xxii. 16.

§ Acts x. 33 43—48. xi. 14—18.

baptized. He first brought Paul and Silas out of the stocks and the dungeon; and then, having heard the word of life, and believed, “he took them the same hour of the night, and washed their stripes; and then he professed his faith by baptism:” and “when he had brought them into his own house, he set meat before them.” Thus his “faith worked by love,” (for Christ’s sake,) of the very men, whom he had the evening before treated with contumelious cruelty on the same account.\* Indeed, in what part of the Scriptures is baptism in express terms joined with justification? Or, where is it intimated, that sins, committed before baptism, are washed away, in any other manner, than sins committed after baptism?—Baptism is never expressly mentioned in connexion with justification, or even with remission of sins, except in the case of Saul, which has been repeatedly considered.

P. cxxxii. l. 27. ‘*Faith, &c.*’† True faith is always attended by repentance; but does not, I apprehend, include it: for then we might as properly be said to be justified by repentance, as by faith:—but where is baptism said to be ‘invariably, the instrument or external form, by which justification was conveyed?’ To adult believers, it was “the seal of the righteousness of the faith, which they had yet being unbaptized.” In discussions of this kind, *proof* is required, and not merely *assertion*.

P. cxxxiii. l. 16. ‘*It is plain, &c.*’‡ All, who had

\* Acts xvi. 23—34.

† ‘Faith therefore, including repentance for former offences, was, as far as the person himself was concerned, the sole requisite for justification. No previous work was enjoined; but baptism was invariably the instrument, or external form, by which justification was conveyed.’

‡ ‘It is plain that these men were justified by faith, and by faith only. Here arises the important question, whether a person thus converted, baptized, and justified, must necessarily continue in a state of justification?’

true faith were justified by faith, alone; but if any man had not true faith, no profession, either at baptism, or in any other way, could justify him. The term *necessarily* is not expressive of our ideas; which are simply, that God has promised, through Christ's intercession, and according to his everlasting covenant, to preserve the true believer from finally losing his justified state. But it must here be observed, that wherever his Lordship speaks of justification by faith alone, he evidently means *living* faith: but when he comes to speak of continuance in a justified state, he as uniformly, by some inadvertency, substitutes a *dead* faith, which none of us think will either continue a man in a justified state, or bring him into it. We only hold that the same faith, which justifies, will continue the person in a justified state; unless it fails, or degenerates into a dead faith; which we suppose, (either truly or erroneously,) it never does. Even the highest supralapsarian Calvinist never supposes that a dead faith will continue a man in a justified state; or ensure his perseverance: for in fact he has nothing, in which to persevere, except formality and hypocrisy. And few maintain any other perseverance, than that of "patient continuance in well doing;" of "bringing forth fruit with patience;" or of being brought back from every deviation, by rebukes and stripes, with deep repentance, weeping, and supplication.—The evangelical clergy, it may confidently be

‘ Certainly not. Upon what then did his continuance depend? Upon his belief of the doctrines, and obedience to the precepts of the gospel, that is, upon the performance of the conditions of the covenant into which he had entered by the holy rite of baptism, and which he had engaged to observe. If he really performed these conditions, he continued in a state of justification; and if he persevered to the end of his life, his salvation was secured. But if he did not perform these conditions, he was no longer in a state of justification, but again become liable to God's wrath, and if he died in his sins, his apostasy from the truth would be an aggravation of his guilt and punishment.’

said, have in general, as deep an abhorrence, as any of their opponents can have, of the detestable sentiment, that a justified person may, without danger, live according to the inclinations of the carnal mind. No doubt, a few extravagant enthusiasts have spoken this language, and even language more shocking than I should choose to transcribe; but why are all Calvinists to be answerable for the tenets of a few individuals, whom they, with all earnestness protest against? So far indeed are the evangelical clergy from countenancing this sentiment, that a large proportion of them do not so much as hold the doctrine of final perseverance, as stated in the most guarded manner: and perhaps in the whole body, not one can be mentioned, who holds it, in any other sense, than has been above described. I should deem it an important end answered by this publication, if I might be admitted, (as one, by years, experience, and observation, in some measure competent,) to explain to our accusers, and opponents what we do, and what we do not, maintain: for, misapprehensions of the most serious nature give occasion to accusations and censures, which we by no means merit: That we believe and avow some, and many, things, which numbers do not, is true, and we do not wish to shrink from the fair investigation of our sentiments: but those charges, or clamours, by which we are rendered most obnoxious in the eyes of the public, are wholly ungrounded; as all will find, who bestow the pains to read our publications. We hold that none can possess scriptural proof or assurance of his justification, except as his faith produces holy fruits: that none can preserve this assurance, except by "patient continuance in well doing:" that none, having by sin, lost this assurance, can regain it, except by renewed and deep repentance, and works meet for repentance: that, in order to possess and preserve assured

hope, we must, after the apostle's example, "keep under the body, and keep it in subjection," "crucify the flesh with its affections and lusts," and press forward in our christian course: and that God who appoints the end, appoints also the means. Exhortations, instructions, warnings, are to be used by ministers; watching, prayer, self-denial, and in many cases, fasting, by the Christian himself. The ministers, who neglect the means which they ought to use, have no reason to expect, that their supposed converts will persevere: nor have any professed believers, who neglect the means appointed for them, the least right to expect, that they shall be "kept by the power of God, through faith unto salvation."—God knows how long each of us shall live: yet this implies the knowledge also, that each person will use, or neglect, certain means, for the continuance of life. If a man's death come on him by his wilfully refusing sustenance, or by taking poison; God foreknew this also; and took it into the account. Our Lord certainly knew the time appointed for his crucifixion: yet he used various precautions, to defeat the machinations of his enemies, till his time was come.

P. cxxxiv—cxxxvi. These pages contain a long note, chiefly quotations from Bishop Bull, and Dr. Whitby; but as there is in it nothing materially different from what has been considered; and as neither of these writers is *authority*, it is not necessary to make any remarks.

P. cxxxvi. l. 13. ' *St. Paul, &c.*'\* *St. Paul* indeed

\* *St. Paul* tells the Romans and Galatians, that they have been justified; and yet he gives them rules for their conduct, the observance of which he represents as essential to their salvation. But had he considered their justification as necessarily continuing; had he conceived salvation in the next world as inevitably following justification in this, all advice would have been superfluous: nor could he have felt or expressed any anxiety for the future welfare of the converts. Nay, he speaks of "some, who having put away a

says, in general, to the Romans, “Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ:”\* but surely no one will infer from this, that he considered it as infallibly certain, that every professed christian at Rome was in a justified state, at the time when he wrote this epistle! Having not been at Rome, he had no personal acquaintance with the christians there: but he knew that all true believers were justified: and in the judgment of charity he supposed them to be what they professed to be. He does not, however, so much as say, even in this general sense, to the Galatians, that they were justified: nay, he plainly tells them, that “he stood in doubt of them.”—It would have been impossible, in writing to collective bodies, to draw lines of distinction between individuals, and professing the same faith, except by distinguishing true faith from all counterfeits; and by calling on them, to beware, lest they deceived themselves.† When admitted into the church by baptism, they continued a part of it, unless excommunicated. The collective body must be addressed as believers; and the warnings, and cautions, and calls to self-examination, sufficiently proved *to them*, that the apostle did not mean, they should individually take it for granted, that they were, without exception, what they professed to be. But had he spoken of their past justification, nay, of their final salvation, in as absolute and unqualified terms, as he did of those who sailed with him, when he said, “There shall be no loss of any man’s life among you;”‡ it would by no means have been superfluous, to show them, by what means,

“good conscience, concerning faith had made shipwreck.” “These men must have lost that state of justification which they once had, and have failed of salvation.”

\* Rom. v. 1.

† Gal. v. 2—5. vi. 3. 7, 8.

‡ Acts xxvii. 22—24. 31.

and in what way, this absolute promise, or declaration, must be accomplished. "Except these abide in the ship, ye cannot be saved."—Probably, the apostle felt no anxiety about the event, as to the preservation of the lives of those who sailed with him; though he deemed it proper to caution them: for their lives were individually secured by promise. But he felt much anxiety about those, whom, in the judgment of charity, he addressed as christians: because he did not certainly know, that every one of them was a true christian, and interested in the promises, which, we suppose, secure true christians. He loved them as children, and he was cast down at every thing, which made him fear, lest any of them should be found to come short of salvation.—He who supposes, that a belief respecting the divine decrees, exempts a man from anxiety, on his own account, or that of those whom he loves, except as it induces reliance on God, and submission to his holy will; has little experimental acquaintance with the subject; and will not readily, enter into the apostle's feelings, when he says, "My little children, of whom I travail in birth again, till Christ is formed in you."\* As for those, who had made shipwreck of their faith; before it is allowed, that they 'had lost the state of justification, which they once had;' it must be proved, that they ever had any better faith than that of the stony ground hearers; "believed for a time, but having no root in themselves, in time of temptation fell away."†

P. cxxxvii. Note. 'This, &c.'‡ This was the

\* Gal. iv. 15—19.

† Luke viii. 15. 1 John. ii. 19.

‡ 'This is acknowledged by Dr. Doddridge:—Several of the Jewish Christians discovered a disposition to rest in an external and empty profession of religion, probably from an abuse of the doctrine of justification by faith.' (Pref. to St. James's Epistle.)

case with others, as well as the Jewish Christians, and always has been, more or less, in every age. A proud self-righteous rejection of the scriptural doctrine concerning justification, and a licentious perversion of it, have at all times been as the Scylla and Charybdis, in this part of Theology: and the Holy Spirit alone can safely guide us, at an equal distance from the rock on the right hand, and the whirlpool on the left. “I lead  
“in the paths of righteousness, in the midst of the paths  
“of judgment.”\*

P. cxxxviii. l. 12. ‘*He does, &c.*’† Are ‘*sincere faith*, and ‘*a bare belief of the gospel*,’ the same thing? If they are not, why is the one used, when justification is spoken of; and the other substituted, when continuance in a justified state is mentioned? Let the terms be reversed, ‘*He does not mean to assert, that a bare belief of the gospel alone will not justify a man, when first converted to the gospel, by procuring his remission of sins committed by him previously to his conversion; but that when a man has been converted and justified, sincere faith will not keep him in a justified state.*’ Every one sees the glaring absurdity of such a proposition: but this arises solely from the use of the two different terms, as if denoting the same thing. A bare belief of the gospel never justified any man; and therefore cannot keep him in a justified state. If any one loses a justified state; it is, because he loses living faith, and retains only a dead faith.

P. cxxxviii. l. 25. ‘*He describes, &c.*’‡ This

\* Prov. viii. 20.

† ‘*He*’ (St. James) ‘*does not mean to assert, that sincere faith alone will not justify a man when first converted to the gospel, by procuring him remission of the sins committed by him previous to his conversion; but that when a man has been converted and justified, a bare belief of the gospel will not keep him in a state of justification.*’

‡ ‘*He describes a dead charity, and by it exemplifies a dead faith as that*

quotation is much to the purpose, and needs no further remark. "Faith, which worketh by love," must have its seat in the will and affections, and be an active principle of obedience.

P. cxl. Note. '*It is, &c.*'\* There is no ground of doubt, of infants, the children of believers, devoted to God in baptism, dying before they commit actual sin, being saved: but whether all infants, who are baptized, or none else, are questions of a very complicated nature; on which the Scripture gives no light. Our Rubrick assumes, that the profession and engagements made in the name of the baptized infant, and implied in the parents, who offer their child to baptism, are sincere: and therefore speaks of the infants, as the children of believers: but it is properly silent as to others. Yet, when we consider the various circumstances, which may prevent the baptism of infants, born of believing parents; and that the children of believing Abraham, to whom circumcision was given, as the seal of the covenant, (by which the Lord engaged to be "a God to him "and to his seed,") must not be performed before the eighth day; (and many would previously die;) we cannot be authorized to confine the salvation of those, who die in infancy, to such as are baptized. A few presumptuous, extravagant, Calvinists, have spoken shocking things of the damnation of infants: but to consign

'charity is a mere pretence, which shows itself only in words of courtesy  
'and compassion, without affording any real assistance to a suffering fellow-  
'creature; so that faith is dead and useless, which consists in a naked assent  
'to the truth of Christianity, without the performance of those works which  
'are enjoined by its Author. Not only the understanding is to be convinced,  
'but the will and affections, the spring of human actions, are to be influenced  
'and regulated.'

\* 'It is certain by God's word, that children which are baptized, dying  
'before they commit actual sin, are undoubtedly saved. (Publick Baptism  
'of Infants.)'

the innumerable multitudes of those, all over the world, and in every age, who die before they commit actual sin, and die unbaptized, to eternal damnation, is far more shocking. Such Calvinists may suppose some of these children to be elect, and saved: but this sentiment excludes them all. On both sides, however, it is a presumptuous intrusion into things unseen and unrevealed; and a practical forgetfulness of the words of God by Moses: “The secret things belong to the LORD our God; but those things which are revealed belong to us and to our children forever: that we may do all the words of this law.”\*

P. cxli. l. 15. ‘*That, &c.*’† The subject of baptism has been so fully discussed, in the preceding chapter, that it is the less necessary here to resume it. The invariable union of baptism and regeneration; the outward and visible sign, and the inward and spiritual grace, has not been proved, either from Scripture, or from our authorized writings; any more than the invariable union of the outward sign, and the inward blessing, to all who receive the Lord’s supper. And the union of baptism with justification, of which it is not so much as the outward sign, is never mentioned in Scripture, nor in express terms in our liturgy or articles.—If conferred only in baptism, all who die unbaptized

\* Deut. xxix. 29.

† ‘That many persons, duly baptized in their infancy, and confirmed in their youth, fall into wilful and habitual wickedness, even while they retain a belief of the general truth of the gospel, is a fact which will not be disputed; and it will also be readily acknowledged, that such persons, although baptized and born again in Christ,’ ‘do not remain in a state of justification. How then is that state to be recovered? By repentance and faith. They must feel “Godly sorrow which worketh repentance,” and a lively faith that their sins will be pardoned through the merits of Christ: and God will then be pleased, for the sake of his blessed Son, to accept their repentance and faith, and they will become again justified from all their offences.’

must die in an unjustified state: and, if baptized children show no tokens of faith and grace, as they grow up; it is a mere contest about words, to argue, Whether they never were justified, or whether they have fallen from a justified state. For, though it is not allowed by his Lordship concerning *regeneration*, it is concerning justification; that ‘they, who do not remain in that state,’ must *recover it*, and they must ‘become again justified;’ exactly in the same manner, as if they never had been justified.

P. cxlii. l. 14. ‘*Repentance, &c.*’\* True faith will always be accompanied with repentance; but this cannot properly be said to *procure* justification; otherwise we should be justified as well by repentance as by faith; which is not the language, either of the Bible or the Prayer-book. ‘Obedience must be added,’ to prove our faith living; and for many other important ends; “But by faith we stand.”

P. cxlii. Note. ‘*No one, &c.*’† This note may at first seem equivalent to what has above been objected to: but the expression ‘without faith and repentance,’ does not imply, that repentance justifies, even in part; but only, that it always accompanies justifying faith; which we allow: and ‘the fruits of faith and repentance,’ such as spring from a lively penitent faith, and by which ‘it may as certainly be known, as a tree by ‘its fruits;’ are doubtless necessary, both to evidence the sincerity of our faith, and to continue us in a state

\* ‘Repentance therefore, and faith, if sincere, will in all cases procure justification; but obedience must be added, to preserve the state of justification when obtained.’

† ‘No one, by the evangelical covenant, obtained and ratified by the shedding of the blood of Christ, can obtain remission of sins, or justification, without faith and repentance: no one can keep and preserve justification when received, without the fruits of faith and repentance.’ Bp. Bull.—Translation.

of justification: not as added to faith, but as growing out of it. "Seest thou how faith wrought with his works, and by works was faith made perfect."\* Perfect, as a tree is, when covered with its valuable fruit. Though living and growing before, it was not in its perfect state.

P. cxliii. l. 1. 'These adults,' &c. † 'These adults simply *professing* faith, &c, and *promising* obedience —are then baptized, and by this spiritual regeneration they receive remission of all their former sins, both original and actual.' Is then the simple profession, though ignorant or insincere, and the promise of future obedience, however formal and unmeaning, sufficient to ensure the reception of forgiveness of all past sins? Is the outward sign of baptism, even if administered to hypocrites, '*spiritual regeneration?*' I cannot conceive, that this was deliberately intended: but the language marks no distinction between a sincere and an insincere profession and promise; and certainly leads to the conclusion, that all, even if concealed Jews, or

\* Jam. ii. 22.

† 'These adults are not required to perform any good works previous to baptism, but simply to profess their faith in the blessed Trinity, and to promise future obedience to God's holy will and commandments: they are then baptized, and by this spiritual regeneration they receive remission of all their former sins, both original and actual. Here is an exact conformity to the practice of the primitive christians. But though an adult, when baptized, may have a firm belief in the truth of christianity, and a real intention to obey its laws; yet, from the corruption of his nature, and the enticements to sin, he may afterwards not lead a life agreeable to the precepts of the gospel; he may "for a while believe, and in time of temptation fall away." And in that case his faith, though at first it might deserve to be called a true faith, afterwards loses that character; and if he dies while he continues an impenitent sinner, he will not be saved, although he once had justification in this world. Having failed to fulfil the conditions of the covenant, into which he had voluntarily entered, and which he expressly promised to fulfil, he can have no claim to its privileges and benefits. But if he repents, and returns to a true and lively faith in the merits of Christ, his sins are pardoned, and his justification is renewed.'

infidels, or atheists, who make the profession, and promise, are by the *opus operatum*, spiritually regenerated, and actually pardoned! I only mean, by these remarks, to show that in matters of such vast importance, on which everlasting happiness or misery are suspended, more distinguishing and cautious language is needful. Whether adults, if their profession be sincere, have not been regenerated and justified, previously to baptism, has been considered. But, whether the arguments on that topick be admitted as valid, or not: it is, I should suppose, allowed, that a hypocritical profession and promise, united with external baptism, will not regenerate and justify the hypocrite, who makes them.—The question here occurs, whether the temporary faith of those, who “for a while believe, and in time of temptation ‘fall away,’” ever ‘deserved to be called a true faith;’ or whether a true faith ever degenerates into a dead faith? But it is not necessary to discuss this, at present, especially as some things, respecting it, will, in the next chapter, come under our consideration.—It is observable, that justification, when lost, may be renewed, yet regeneration cannot: but they, who have sinned away regeneration, must still be addressed as regenerate. I can see no reason for this distinction, unless the *opus operatum* of baptism is actually *regeneration*.

As the note from Dr. Waterland contains nothing, beyond what has been considered; and as he, however learned and respectable, is not *authority*, in that sense, in which the Scriptures are to all, and the liturgy and articles, &c. are to the members and ministers of the established church; it is not needful to make remarks upon it.

P. cxliv. l. 12. ‘Repentance and faith are the only ‘things required for baptism, or justification.’ In the

former chapter, it was 'baptism, or regeneration;' here it is 'baptism or justification.' Is then *baptism* not only *regeneration*, but *justification* also? The answer, in the catechism referred to, says no such thing. 'Question. 'What is required of persons to be baptized? Answer. 'Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God made to 'them in that sacrament.' There is not a word about justification; nor even, in this answer, concerning regeneration.

P. cxlv. l. 16. '*As by baptism, &c.*'\* Why not *sealed*, in baptism, as well as in the Lord's supper? Baptism—'is also a *sign* of regeneration, or new-birth, 'whereby, as by an instrument, they that receive baptism 'rightly, are grafted into the church; the promises of 'the forgiveness of our sins, and of our adoption to be 'the sons of God by the Holy Ghost, are visibly *signed* 'and *sealed.*'† Is remission of sins in adults, more inseparably connected with baptism, than with the Lord's supper? If hypocrites, coming to the Lord's supper, eat and drink their own condemnation; do hypocrites, coming to baptism, receive salvation? Surely, both are signs and seals, and nothing more: they are signs and seals to the believer, but not to the unbeliever, whatever be his profession. It 'is sealed to those who are 'truly penitent:' then it is not so much as sealed to the impenitent. But suppose a believer, who had fallen into sin, now truly penitent, yet so circumstanced, that he could not receive the Lord's supper; or even so mistaken, that he thought himself not required to do it: would

\* 'As by baptism, says Bishop Bull, all sins committed before the grace of the gospel is received, are washed away; so in the Lord's supper the remission of all sins, which are committed after baptism and regeneration, is sealed to those who are truly penitent.'

† Art. xxvii.

he not be pardoned, though he did not receive the outward pledge and seal of his forgiveness?

P. cxlv. last line. We ‘beseech him to grant us true repentance, &c.’\* This certainly implies, that true repentance, both the will and the power, is the gift of God; else why do we pray for it, every time we meet in public worship?

P. cxlvii. l. 6. ‘It is the doctrine of our church, that baptism duly administered confers justification.’—Baptism, *rightly received, seals justification*: as Abraham’s circumcision “sealed to him the righteousness of the faith which he had, yet being uncircumcised:” but God alone ‘confers justification;’ and faith alone *receives* it. If our church does indeed teach, ‘that baptism duly administered confers justification;’ we should be glad to know in what part of her liturgy, articles, or homilies, this is found.

P. cxlvii. l. 25. ‘*Let us attend &c.*’† I quote this passage, as conveying our sentiments. But if we

\* Absolution.

† ‘Let us attend to the words of this article ‡ in the Latin, which is much clearer than the English: *Tantum propter meritum Domini, ac Servatoris nostri, Jesu Christi, per Fidem, non propter opera, et merita nostra, justi coram Deo reputamur*: observe, that faith is not opposed to works, but the merit of Christ is opposed to the merit of our works—*propter meritum Christi—non propter opera, et merita nostra*—and it is *per Fidem, not propter Fidem*. We are here said to be justified on account of the merit of Christ, through our own faith, and not on account of our own works or deservings. Our works never can have any merit towards procuring pardon of our sins, from their own intrinsic worth; they cannot justify, or tend to justify us. Nor has our faith any merit of this kind; we are not said to be justified *propter meritum Fidei, or, propter Fidem, but per Fidem*. The blood of our Lord and Saviour Jesus Christ is the meritorious cause of our justification; but it operates through our faith, and through our faith only. If faith be wanting in those to whom the gospel is made known, the merits of Christ are of no avail to them; and if they have faith, no other previous condition is required.’ ‘Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification.’

‡ Art. xi.

be justified by faith only; and ‘if no previous condition be required:’ how can ‘baptism confer justification,’ on those who have previously believed, and consequently been justified?

P. cxlix. l. 18. ‘*God sent, &c.*’\* ‘Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, or deeds, (seem they never so good,) be justified, and made righteous before God: but every man is of necessity constrained to seek another righteousness of justification, to be received at God’s own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification, or righteousness, which we so receive of God’s mercy, and Christ’s merits, embraced by faith, is taken, accepted and allowed of our God, for our perfect and full justification. For the more full understanding hereof, it is our parts and duties ever to remember the great mercy of God, how that, (all the world being wrapped in sin by breaking the law,) God sent his only Son, &c.’† ‘Infants,

\* ‘God sent his only Son our Saviour Christ into this world, to fulfil the law for us, and by shedding his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same. Inasmuch, that infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God’s favour, and made his children, and inheritors of his kingdom of Heaven. And they, which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that justification of righteousness which St. Paul speaketh of, when he saith, No man is justified by the works of the law, but freely by faith in Jesus Christ.’ Homily of Justification, quoted in the Refutation.

† Homily on Salvation, part first.—Both the article, and his Lordship, call this ‘The Homily of Justification:’ yet in the Book of Homilies, it is called ‘A Sermon on the salvation of all mankind by only Christ our Saviour from sin and death everlasting:’ and there is no Homily called, ‘The Homily of Justification.’ How, or when, the title was altered does not appear.

‘being baptized, and dying in their infancy, are *by this sacrifice,*’ (not by baptism,) washed from their sins, ‘&c.’ There is no intimation, that sins before baptism are washed away, by any other washing, than sins after baptism: but both by the sacrifice of Christ.—‘The apostle toucheth specially three things, which must go together in our justification. Upon God’s part his great mercy and grace; upon Christ’s part, justice; that is, the satisfaction of God’s justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling the law perfectly and thoroughly: and upon our part, true and lively faith, in the merits of Christ.’ ‘St. Paul declareth here nothing upon the behalf of man, concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not man’s only work without God. And yet that faith doth not shut out repentance, hope, love, dread and the fear of God, to be joined with faith, in every man that is justified; but it shutteth them out from the office of justifying. So that they be all present together in him that is justified; yet they justify not altogether. Neither doth faith shut out the justice of our good works, necessarily to be done afterwards, of duty to God; (for we are most bounden to serve God, in doing good deeds, commanded by him in his holy Scripture, all the days of our life;) but it excludeth them, so that we may not do them to this intent, to be made just by doing them.’—‘Christ is now the Righteousness of all, that do truly believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now, in him, and by him, every true christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacked, Christ’s justice hath supplied.’\*

\* Homily on salvation, first part.

If good works had, in the judgment of our reformers, been needful in order to a justified man's continuance in a justified state: they would surely have given some hint of this, when speaking of the necessity of good works in a justified person, and the good works done after justification. But no intimation of this is given, either here or elsewhere. The same living faith, which justifies, preserves the believer in a justified state; or rather God by it preserves him. "Ye are kept by the power of God through faith unto salvation:"\* but this faith may 'as evidently be known,' by producing good works, 'as a tree discerned by the fruit.'

P. cl. l. 9. '*This saying, &c.*'† 'These and other sentences, that we be justified by faith only, freely, and without works, we do read often times in the best and most ancient writers; as besides Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Oecumeneus, Proclus, Bernardus, Anselm, and many other authors. Nevertheless, this sentence is not so meant by them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread and fear of God, at any time or season:' I have not read all, or even the most, of these ancient writers; and so am not competent to judge on the subject: but it is the express declaration of our reformers, (who were deeply versed in these studies, especially Cranmer, to

\* 1 Pet. i. 5.

† 'This saying, that we be justified by faith alone, freely and without works, is spoken for to take away clearly all merit of our work, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding.' (Homily on salvation 2d part.)

whom this homily is generally ascribed,) that they all maintain justification by faith, only, freely, and without works; in exactly the same sense, as far as I can perceive, in which the evangelical clergy at present do. After some things more to the same effect, the quotation follows which is printed below.

P. cl. l. 21. ‘*Although, &c.*’\* After this quotation, the following passage is found. ‘Justification is not the office of man, but of God: for man cannot make himself righteous by his own works, either in whole, or part.’ And some other things to the same effect.

P. cli. l. 3. ‘*The true, &c.*’† After this quotation, it follows, ‘So that as St. John Baptist, although he were never so virtuous and godly a man; yet in this matter, of forgiving sin, he did put the people from

\* ‘Although this doctrine be never so true (as it is most true indeed,) that we be justified freely, without all merit of our own good works (as St. Paul doth express it,) and freely, by this lively and perfect faith in Christ only, (as the ancient authors used to speak it,) yet this true doctrine must be also truly understood, and most plainly declared, lest carnal men should take unjust occasion thereby to live carnally, after the appetite of the world, the flesh, and the devil.’

† ‘The true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us (for that were to count ourselves to be justified by some act or virtue that is within ourselves;) but the true understanding and meaning thereof is, that although we hear God’s word, and believe it; although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues of faith, hope, and charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, and insufficient, and imperfect, to deserve remission of our sins, and our justification; and therefore we must trust only in God’s mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God’s grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him again.

him, and appointed them unto Christ, saying thus unto them: "Behold the Lamb of God, which taketh away the sin of the world." Then follows the next quotation.

P. clii. l. 1. *'As great, &c.'*\* After this quotation, it follows 'So that our faith in Christ, (as it were) saith unto us thus: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, works, and only putting your trust in Christ.'

P. clii. l. 5. *'We put, &c.'*† To these quotations from 'the homily on salvation,' another may be added, from the homily of faith. 'First, thus faith doth lie hid in the heart, but is lively and fruitful in bringing forth good works. Secondly, that without it can no good works be done, that shall be acceptable and pleasant unto God. Thirdly, what manner of works they be, that this faith doth bring forth.' 'The soul, that hath a lively faith, in it, will be always doing some good work, which shall declare that it is living, and will not be unoccupied. Therefore, when men hear in the Scripture so high commendations of faith, that it maketh us to please God, to live with God, and to become the children of God: if then they fancy, that they be set at liberty from doing all good works, and may live as they list, they trifle with God, and deceive themselves. And it is a manifest token, that

\* 'As great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins or justification.'

† 'We put our faith in Christ, that we be justified by him only, that we be justified by God's free mercy and the merits of our Saviour Christ only, and by no virtue or good works of our own, that is in us, or that we can be able to have, or to do, for to deserve the same; Christ himself only being the cause meritorious thereof.' (Homily on salvation, 3d part.)

‘ they be far from having a true and lively faith: and ‘ also far from knowing what a lively faith is.’ It would be easy to adduce many more quotations: but the reader, who has patience, to read attentively even these, will probably choose to study the homilies, themselves. Let it be observed, however, that there is not in them, any intimation of justifying faith *containing* good works; or of good works preserving a justified person in a justified state; or of a living faith, after justifying the professor, degenerating to a dead faith, or being changed for a dead faith. And if outward baptism, when rightly administered, renders us the children of God, how can baptized persons “ become the children of God by “ faith?” If adults, and sincere believers, they were previously the children of God: according to the homily and to Scripture, if baptized in infancy, they were previously to believing the children of God, according to this opinion.

P. clii. l. 26. ‘ *Let it be, &c.*’\* ‘ The condition ‘ of salvation,’ is neither a scriptural phrase, nor found in the homilies: but as no adult can be saved without holiness, according to his time and opportunity; it may bear a sound construction. The reformers certainly meant to oppose ‘ the Popish doctrine of human merit;’ for that doctrine was then openly avowed by few, except Papists: but their statements, as strongly and decidedly, oppose all the more refined methods of itroduc-

\* ‘ Let it be observed, that in this quotation, faith and good works are ‘ mentioned together, as not being the meritorious cause of justification. ‘ The expressions of ‘ faith only,’ ‘ and faith without works,’ ‘ were not intended to exclude the necessity of works as the condition of salvation, but ‘ were directed, as in the 11th article, against the Popish doctrine of human ‘ merit. Our reformers excluded the merit of faith, as well as the merit of ‘ works; but they were particularly anxious, upon every occasion to exclude ‘ the pretended merit of works, as being the grand pillar which supported ‘ the church of Rome.’

ing the same doctrine, used by modern nominal Protestants, as they do those of the Papists.

P. cliii. First note. ‘*Nor do, &c.*’\* This note from Melancthon, the most cautious of the reformers, contains the precise sentiments of the evangelical clergy; and few, if any of them, would decline subscribing it; if that would conduce to obviate misconceptions concerning their doctrine.

P. cliv. l. 9. Note from Bp. Burnet. ‘Whether obedience was an essential part of faith, or only a consequent of it.’ The bishop calls this ‘a nicety scarce becoming divines:’ yet the whole argument, concerning justification, is deeply concerned in it. If good works are an essential part of justifying faith; then, we may as properly be said to be justified by good works, as by faith; and we are not justified till we do good works: and how many good works, or what continuance and eminence in them, are *essential*, is not easily discovered. But if good works be a ‘consequent of faith,’ or rather, produced by living faith; then we are justified at the time of believing; and our subsequent good works evidence our faith to be genuine. “Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the friend of God.”† Abraham’s justification by faith is recorded in the fifteenth of Genesis, the work here

\* ‘Nor do ours, when they say, ‘we are justified by faith alone,’ ‘mean any other thing, than what I have now spoken, that on account of Christ,’ (or for the sake of Christ, *propter Christum*,) ‘we obtain remission of sins, and not on account of our own worthiness, (*dignitatem*.) The little word, (*particula*,) *alone*, does not exclude contrition, or other virtues, that they should not be present; but denies them to be causes of reconciliation, and transfers the cause to Christ alone.’ (Translation.)

† Jam. ii 22, 23.

spoken of, not till the twenty-second.\* But though this was deemed by Bishop Burnet, 'a nicety scarce becoming divines:' he himself deigns to determine it, and directly contrary to the decision of the reformers! 'When they settled the notion of faith, they divided it into two sorts: the one was a persuasion of the truth of the gospel; but the other *carried with it* a submission to the will of God; and both hope, love, and obedience *belonged* to it.† Then they were an essential part of it. We have seen in several quotations, that our reformers constantly spoke of faith as being attended by good works, in the justified man, and good works as springing from living faith: but never once of their *belonging* to it, and to this language the Refutation generally adheres. This is the evident doctrine of the Scriptures, and of our articles; it consists completely with justification by free grace, in Christ, through faith alone: and it is fully sufficient to exclude perversion, as far as words can do it.

P. cliv. l. 26. 'Cranmer, &c.‡' This passage concerning Cranmer, with the quotation from him, is alone a sufficient answer to the rest of the note from Burnet.

P. clv. l. 2. 'But even, &c.‡§' Does his Lordship, or do any of our opponents, suppose, that the evangeli-

\* Rom. iv. 1—5.

† Note on Refutation, p. 134.

‡ 'Cranmer took great pains to state this matter right; and made a large collection of many places, all written with his own hand, both out of antient and modern authors, concerning faith, justification, and the merits of good works; and concluded with this, That our justification was to be ascribed only to the merits of Christ; and that those who are justified must have charity as well as faith, but that neither of these was the meritorious cause of justification.'

§ 'But even in their zeal to renounce and stigmatize this obnoxious doctrine, our Reformers observed some degree of caution; for neither in our articles, nor in our liturgy, is it said, that faith, without good works, will justify; and the word faith in the 11th article, 'we are justified by faith only,' means a true and lively faith, which necessarily produces good works.'

cal clergy, and indeed, that almost any Calvinists, deny this, or, in their ‘zeal against the obnoxious doctrine’ of justification by works, in any sense or degree, forget this caution, and this distinction between dead and living faith? Indeed it is impossible to say, what extravagant and abominable sentiments, some, who are classed among a large body, by themselves, and by our opponents, may hold: but once for all, I must declare, that I should abhor the idea of pleading in behalf of any, who suppose justification attached to a dead faith, and consistent with an unholy life. Much as I detest Popery; I would prefer the creed of a Papist, to that of so gross an Antinomian. It is possible, that, amidst all the rubbish of Popery, there may be some precious ore: but there can be nothing but abominable wickedness, in that man, who deliberately, expressly, and avowedly lives in sin, and encourages others to do the same, by so vile a perversion of “the grace of God “into licentiousness.”

P. clv. Note. ‘*If, &c.*’\* Horrible as this is; yet saying, ‘Let us sin without fear or remorse; because ‘God is infinitely merciful, the atonement and righteousness of Christ are of infinite value, salvation is wholly ‘of grace, by faith, and not of works;’ is even still, in my mind, more horrible. The former may be the offspring of ignorance: but this is the wilful deliberate perversion of doctrinal knowledge, by the avowed depravity of a licentious heart.

P. clvi. l. 4. ‘*And indeed, &c.*’† Much more, on

\* ‘If any one shall say that the good works of a justified man do not truly deserve eternal life, let him be accursed.—Council of Trent.’

† ‘And indeed in the very homily, from which the above quotation is taken, it is said, ‘None are to consider themselves justified, who are destitute of repentance, love, and obedience.’ ‘If none be to consider themselves justified, who are destitute of repentance, love, and obedience, it follows

this, and the preceding page, might be quoted with approbation: but some limits must be affixed. The concluding clause about ‘continuing in a state of justification,’ refers to a subject, which has been already considered.

It seems to me wonderful, that no other necessity of good works is expressly mentioned by our opponents, except that which is connected immediately with self-love: as if, were it possible for us to be justified, and preserved in a justified state, and thus get to heaven, without them: though we might not prefer this, we should, at least, have little objection to it. Whereas, I am confident, that there is not a true believer on earth, nor ever was, or will be, who would prefer going to heaven, if practicable, in the neglect of good works, to the being made abundantly fruitful in them. Christ, “gave himself for us that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works.”\* True repentance is inseparable from living faith. Every true penitent hates sin, for its own hatefulnes; and loves holiness, for its own loveliness; yea, he “hungers and thirsts after righteousness.” And every justified person has the law of God written in his heart: he loves God supremely, and longs to love him perfectly. He loves his neighbour greatly; and longs to love him as wholly and as absolutely as he loves himself. He loves “the household of faith.” He would gladly do good to men, and in every way glorify God: and while he is cheered, amidst the frowns and scorns of an ungodly world, by the assurance of a gracious recompence for “his work and labour of love:” yet if any good were practicable by

‘that repentance, love, and obedience, are necessary in a justified person, that is, in a person who has been justified, in order that he may continue in a state of justification.’

\* Tit. ii. 14.

him, for which he was sure, never to be the better himself, either in this world or in the next, he would not decline it; because he loves God, and man, and holiness: nor would he, in his better judgment, commit sin, if he could possibly be assured, that he should in no way suffer by it; because he abhors it as the greatest of evils. “How shall we, who are dead to sin, live any longer therein.”\* “His seed remaineth in him, and he cannot sin, because he is born of God.”† A tender mother will not decline the most self-denying attention to her darling child; because she is not, as a hireling nurse, to receive wages for her labour and trouble: nor would she injure it, even if she could be assured of escaping all punishment. Love would suffice in both cases. A servant works for his hire; and a slave from fear of punishment; each alike from mere self-love; even when they dislike both their master and their work; and commonly they will do no more, than is necessary, for this selfish purpose: but a dutiful affectionate son will labour, with alacrity, from love to his father; and because he accounts his father’s interest, credit, or comfort, in some respects, his own; nor will he need to be deterred by fear of punishment, from doing those things, which he knows will grieve and displease his kind and honoured parent. This is the precise difference between “the spirit of bondage” and “the spirit of adoption:” now Christians “have not received the spirit of bondage again to fear,—but the Spirit of adoption, whereby they cry, “Abba, Father:” and thus, by producing filial confidence, reverence, and love, “the Spirit himself witnesses with their spirits, that they are the sons of God.” Under this sacred constraining influence; the question is not, ‘How much must I do, to escape punishment,’ or

\* Rom. vi. 2.

† 1 John iii. 9.

to obtain salvation? but “What can I render to the Lord  
 “for all his benefits?” What can I further do to glorify  
 God my Father, and to adorn and recommend the  
 gospel of my beloved Saviour? In what way can I do  
 most good for his sake, to his brethren and my brethren;  
 after his admired example? or how promote the best  
 interests of mankind, even of mine enemies and persecutors?  
 “Here am I, send me.” ‘Employ me, O  
 ‘my gracious Lord and Father, in whatever way thou  
 ‘seest good; and I shall count every “labour of love,”  
 ‘which thou wilt enable me to perform, an additional  
 ‘favour conferred on me.—“Now therefore, O LORD  
 “my God, we thank thee, and praise thy glorious name.  
 “But who am I, and what is my people, that we should  
 “be able to offer so willingly after this sort? For all  
 “things come of thee, and of thine have we given thee.”\*  
 Beyond doubt, this is the spirit, with which the blessed  
 inhabitants of heaven, “serve God day and night;” and  
 find that service their liberty and pleasure: and how can  
 they be “meet to be partakers of the inheritance of the  
 “saints in light,” who have not, in a measure, the same  
 main-spring of activity, and who are not capable of delighting  
 in the same employments and services here on earth?

The Scripture, in exhorting believers to good works,  
 by no means exclusively addresses their self-love, in  
 any form, but the higher principle of love to God and  
 man. “Let your light shine before men, that they may  
 “see your good works, and glorify your father which is  
 “in heaven.”† “That the word of God be not blas-  
 “phemed.” “That he who is of the contrary part  
 “may be ashamed, having no evil things to say  
 “of you.” “That they may adorn the doctrine of God

\* 1 Chron. xxix. 13—18.

† Matt. v. 16.

“our Saviour in all things.”\* “That with well doing ye may put to silence the ignorance of foolish men.” “That, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” “That whereas, they speak evil of you, as evil doers, they may be ashamed, that falsely accuse your good conversation in Christ.”† No doubt a gracious recompence is frequently connected with exhortations to duties, especially such as are peculiarly self-denying; and our faith must be shown by our works, in order that it may be approved to be living and genuine: but the general style of Scriptural exhortation, especially in the New Testament, proposes motives taken from the honour of the gospel, the glory of God, the love of Christ, love of the Brethren, and good will to mankind at large; rather than from any thing immediately connected with the salvation of the persons exhorted; except as some doubt is intimated, that they are in danger of deceiving themselves.

P. clvii. 1. 1. ‘*I can show, &c.*’‡ Only faith saved the thief upon the cross; and only faith saves any man: for the will and the power, of doing good works, is a part of his salvation. “His name shall be called Jesus: for he shall save his people from their sins.”§ “By grace are ye saved, through faith.”—“We are his

\* Tit. ii. 5. 8. 10. † 1 Pet. ii. 12. 15. iii. 16.

‡ ‘I can show a man that by faith without works lived, and came to heaven: but without faith never man had life. The thief, that was hanged when Christ suffered, did believe only, and the most merciful God justified him. And because no man shall say again, that he lacked time to do good works, for else he would have done them; truth it is, and I will not contend therein: but this I will surely affirm, that faith only saved him. If he had lived, and not regarded, faith and the works thereof, he should have lost his salvation again.’ (Homily of Works, quotation from Chrysostom.)

§ Matt. i. 21.

“workmanship, created in Christ unto good works, which God hath before ordained, that we should walk in them.”\* Thus they are necessary to salvation; for salvation would be wholly incomplete without them; or at least the disposition to love and perform them: If salvation, from wrath and guilt, could be separated from salvation from sin; the person thus saved would to eternity bear the image of the devil, be utterly incapable of happiness, and in himself very miserable, though exposed to no positive punishment.—It may pass, in a general discourse, to speak of the thief upon the cross as saved without works: but, in fact, his faith was shown by his works, in a highly satisfactory manner. “He confessed Christ before men,” even when he hung upon the cross, surrounded with insulting enemies, and forsaken by his disciples.—“With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.”† He humbly acknowledged that he deserved the excruciating death, which he was suffering; and this was an indication of deep repentance, and patient submission to the will of God. He declared, that Jesus “had done nothing amiss:” and if so, then he was “Christ the Son of the living God.” He rebuked his fellow sufferer, and expostulated with him, as “not fearing God,” even when suffering death for his crimes; which was an act of zeal for the honour of the reviled Saviour; and of love to the soul of his fellow-sufferer.—“Behold he prayeth!” He “called on the name of the Lord Jesus, Lord, remember me, when thou comest into thy kingdom.”‡ But “whosoever calleth on the name of the Lord shall be saved.”—Each of these circumstances was sufficient, to distinguish his faith in Christ, from a dead and inefficacious

\* Eph ii 8—10. † Rom. x. 10. See also Matt. x. 32, 33. Luke xii. 8, 9.

‡ Luke xxiii. 39—43.

assent to the truth of the gospel. Indeed, it may be questioned, whether he did not do more honour to Christ, during the short space allotted him, than many christians do in a long course of years.

This statement may show, that we are as unwilling as our opponents, to admit, that *solitary* faith, which is not attended with true repentance, and productive of good works, is sufficient for salvation. 'It is 'dead being alone;' and can no more justify a man, than an amputated hand can work, or an eye separated from the head can see. Had the thief merely said, however confidently, 'I believe that Jesus is the Messiah;' it might have been thought, that he did not understand the nature of the Messiah's kingdom; but had the same worldly notions of it, which the Jews in general entertained. But what could a dying malefactor expect from a crucified Messiah, as to this world? He did not say, "If thou be the Christ, save thyself and us:" but, "Lord, remember me, when thou comest into thy kingdom." It is manifest that, being "taught of God," he believed in Jesus, as "the Author of eternal salvation," as "the Saviour of the lost;" and that he understood the spiritual nature of his kingdom, more clearly, than the apostles themselves at that time did; who could not conceive, how his "coming into his kingdom," could consist with his dying on the cross. He called on Jesus, (with desire, and some feeble hope at least,) for salvation from wrath and sin, and for the blessings of his heavenly kingdom; while he confessed himself to be so vile, that he deserved crucifixion from man, and condemnation from God. He hoped for eternal salvation from one expiring on a cross. Thus he honoured Christ who did not disappoint his expectations. Had he been taken down from the cross, and lost this faith,

or not shown it by his subsequent works, 'he should 'have lost his salvation again.' But the question is, whether such a faith is ever lost. "I have prayed for "thee, that thy faith fail not."

P. clvii. l. 22. '*The reference, &c.*'\* The addition of the twelfth article was made, with great wisdom and propriety; and without it, the system would have been incomplete. The doctrine of human merit is indeed Popish: but it is held in some form or other, by a vast proportion of nominal Protestants, and by others all over the world. Our articles and homilies were levelled against the *sentiment*, by whomsoever held, and, not exclusively against the Papists. Their opinions were like those of the Jews, in the time of our Lord and his apostles; and the opinions of vast multitudes, in every age and nation, in this respect resemble their's.

P. clix. l. 4. '*If, &c.*'† Had the framers of our articles said, 'We are not justified in the sight of God

\* 'The reference to the homily upon justification, was in the articles of 1552; but our reformers in 1562, as a farther caution, added the 12th article, no part of which was in the articles of 1552, and which may be considered as explanatory of the species of faith, of which they intended to speak in the preceding article, the word faith being there used without any epithet. In the 12th article it is said, 'Albeit that good works cannot put away our sins, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith;' 'the Popish doctrine of human merit is here again condemned, for the purpose of declaring, that though good works possess no power to atone for sin, yet they are pleasing and acceptable to God, and arise necessarily out of a true and lively faith. This article, therefore, plainly shows, that the faith, by which in the preceding article we are said to be justified, is a faith productive of a holy and virtuous life, and not a faith which bringeth forth no good works, but is idle, barren, and unfruitful, consisting only in believing in the word of God.'

† 'If, however, the framers of our articles had said, 'we are not justified by faith only,' 'instead of saying, as they have done, 'we are justified by faith only,' 'they might, as we have seen, equally have pleaded the authority of an apostle for the assertion. Both propositions are true; and the seeming contradiction between them, arises from the different senses in which the word faith is used.'

‘by faith alone;’ they would have found a difficulty in adducing any scriptural authority, in their favour. What they have said sufficiently proves, that they understood St. James, as not meaning any thing inconsistent with the doctrine of St. Paul, in this argument; though, probably, they would not all have made out the agreement, in exactly the same manner; any more than we now do.

P. clix. Note. ‘*St. James, &c.*’\* The apostles never say, in so many words, that we are justified by faith *alone*: and the language of our article, in which this is expressly stated, is a decided proof, in what sense the framers of it understood the apostolical language. “Because when he, &c.” In what part of St. Paul’s epistles does he so much as hint, that the justification of which he speaks, is ‘the justification conferred by baptism?’ Or where does he expressly mention baptism, in connexion with justification? Assertion is easy, but proof is wanting; and very clear and conclusive arguments, in such a case as this.

P. clix. l. 20. ‘*These, &c.*’† This is accurately stated. Whether faith ever rises from a dead to a living faith, shall not here be disputed. We hope it is often exchanged for a living faith: of this there is clearer and fuller proof, than that a living faith ever degenerates into a dead faith.

\* ‘St. James says that a man is not justified by faith only, but St. Paul does not expressly say that a man is justified by faith only; his words are, “by faith without the deeds of the law.” ‘In no part however of his epistles does he mention any thing but faith as necessary to justification, because, when he speaks of the justification of Christians, he always means the justification conferred by baptism.’

† ‘These men believing, but not obeying, the gospel, have the faith meant by St. James, which does not justify; but they have not the faith meant by St. Paul, which does justify. But if a person of this description become convinced of the evil of his ways, be sincerely penitent, and feel a true and lively faith in Christ, he is then justified from all the sins he has committed, being accounted righteous before God for the merit of our Lord and Saviour Jesus Christ.’

P. clx. l. 23. ‘*True, &c.*’\* This is admitted by both parties, and needs no further remark: provided, the word *produce* be adhered to, and *contained*, or any other term to the same effect, be not substituted.

P. clx. Note. ‘*Faith, &c.*’† I know not of any evangelical clergyman who dissents from this statement.

P. clxi. l. 13. ‘*St. Paul, &c.*’‡ Where nothing occurs, to which we should materially object, I take a pleasure, in selecting a few passages, which meet my cordial approbation; and I think that of my brethren.

P. clxi. l. 20. ‘*There are, &c.*’§ Final salvation is frequently *connected with* good works, though not attributed to them: but, except the passage in St. James, which has been repeatedly considered, I do not recollect one, in which *justification* is attributed to good works, in any sense, or in any degree; or even intimately connected with them. It is added, in a note, ‘That is, the continuance in a state of justification:’ but justification, and continuance in a justified state, are not the same. We, however, read nothing, in any part of Scripture, about ‘continuance in a state of justification,’ except the following texts refer to it. “By

\* ‘True christian faith, and good works pleasant and acceptable to God, are in their own nature inseparable. True faith produces good works as naturally as a tree produces its fruit: good works, wherever they exist, must proceed from faith, their only genuine source. And hence it happens, that the one is often mentioned in Scripture without the other, although the other is implied or supposed.’

† ‘Faith, or a general belief of the truth of christianity, is not necessarily connected with good works. True christian faith and good works are inseparable.’

‡ ‘St. Paul says, “They who by patient continuance in well-doing, seek for glory, and honour, and immortality, shall inherit eternal life.” Here is not a word concerning faith; but it is supposed, for nothing but faith can cause a patient continuance in well-doing with the hope of everlasting happiness.’

§ ‘There are, however, more passages in the epistles which attribute justification and salvation to good works, than to faith.’

“whom also, we have access by faith into this grace  
 “wherein we stand, and rejoice in hope of the glory of  
 “God.” “While we were yet sinners, Christ died for  
 “us. Much more then being justified by his grace,  
 “we shall be saved from wrath through him.”\* “That,  
 “being justified by his grace, we should be made heirs  
 “according to the hope of eternal life.”† Who are kept  
 “by the power of God, through faith unto salvation.”‡  
 There is indeed one passage, which may be thought  
 more favourable to the sentiment; “If ye continue  
 “in the faith grounded and settled, &c.”§ but even here,  
 their continuance in a state of reconciliation is connect-  
 ed with their *continuance in the faith*, not with good  
 works.

P. cxlii. l. 4. ‘*The authors, &c.*’¶ Were then  
 the churches, to which the apostles wrote, constituted  
 of professed believers, who were not real christians?  
 This, alas! is to a great degree, the case in modern times,  
 now that whole nations profess to believe in Christ;  
 and yet the bulk of them do not so much as appear to  
 live as it becometh christians! But surely it was not  
 thus, with the select companies, collected into church-  
 es, by the apostles themselves. And if the epistles  
 were written to make professed believers real christians:  
 where are we to find those fuller instructions, by which  
 they were led further into the knowledge of the deeper  
 and more mysterious parts of christianity? The labour-  
 ed discussions of St. Paul, in his epistles to the Ro-  
 mans, the Galatians, and the Hebrews, were evidently

\* Rom. v. 2. 8, 9.

† Tit. iii. 7.

‡ 1 Pet. i. 5.

§ Col. i, 21—23.

¶ ‘The authors of these epistles were therefore chiefly anxious by the  
 use of plain and intelligible language, to induce their converts to walk wor-  
 thy of the vocation wherewith they were called, by an upright and holy  
 life; to make professed believers in the gospel real christians.’

intended to settle the minds and judgments of the persons addressed, in all the great truths of christianity; to explain and confirm the grand doctrines of the gospel; not only to ' induce the converts to walk worthy of their vocation;' " but also to rectify their errors, to recal them from their wanderings, to guard them against deceivers, and to lead them forward in the knowledge of Christ." " that they should no more be children, tossed to and fro with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, might grow up into him in all things, which is the head, even Christ."\* I think no man can attentively read the first chapters of the Epistles to the Ephesians, the Colossians, and the Thessalonians, without being convinced, that the persons to whom they were sent, were already true christians, who gave decided proof of living faith, by " the work of faith, the labour of love, and the patience of hope." Even those to the Corinthians and the Galatians, in which much warning and reproof are contained, suppose the most of the persons addressed to be true christians, at least " babes in Christ." Those to Timothy and Titus were evidently intended to instruct these eminent ministers, how to perform, more and more completely, the duties of their important station: and in that to the Hebrews, the apostle says, " Called of God an high priest after the order of Melchizedeck, of whom we have many things to say, and hard to be uttered, seeing ye are all dull of hearing." Yet, having shown, that they had made very small proficiency, compared with what might have been expected; he proceeds with his purpose, and says, " Therefore, leaving the first principles of the doctrine

\* Eph. iv. 14—16.

“ of Christ, let us go on unto perfection.”\* St. Peter speaks thus of St Paul: “ As our beloved brother Paul “ also, according to the wisdom of God given unto him, “ hath written unto you: as also in all his epistles, speak- “ ing in them of these things; in which are some things “ hard to be understood, which they that are unstable “ and unlearned wrest, as they do the other Scriptures, “ to their own destruction.”† These were not “ milk “ for the unskilful in the word of righteousness:” but strong “ meat which belongeth to those of full age; even “ those who, by reason of use, have their senses exercis- “ ed to discern good and evil.”—If, however, any modern teachers go further into doctrinal discussions, than the apostolical epistles do; and if they neglect ‘ by the ‘ use of plain and intelligible language to induce their ‘ converts to “ walk worthy of their vocation;” they are justly to be reprehended. And we may find abundant opportunity of attempting to convert ‘ professed believ- ‘ ers into real christians;’ and should use all scriptural means for that purpose.

P. clxii. l. 10. ‘ *St. John*, &c.’‡ That act of obedience, by which we receive Christ as our Saviour, is the same as faith in him; but all subsequent obedience is produced by faith, and consequently cannot signify the

\* Heb. v. 10—14. vi. 1.

† 2 Pet. iii. 15, 16.

‡ ‘ Again St. John says, “ God so loved the world, that he gave his only “ begotten Son, that whosoever believeth in him should not perish, but have “ everlasting life;” and St. Paul says, “ Christ became the Author of eternal “ salvation unto all them that obey him:” salvation therefore is promised both “ to faith and to obedience; and consequently faith and obedience must in re- “ ality signify the same thing, or include each other; otherwise, the two pas- “ sages would be irreconcilable. The obedience, in the latter, is the obedience “ which proceeds from faith; and how or why should men obey Christ, if they “ do not believe him to be the predicted Redeemer of the world? The “ faith in the former is the faith which produces, or is accompanied by, obe- “ dience; and indeed a true and lively faith in the merits and promises of “ Christ, is naturally productive of obedience to his commands.’

same thing, as faith. The tree produces the fruit: but the tree and fruit are not the same thing; any more, than the mother and the child are the same person; nor can they properly be said to 'include each other.' The tree indeed in some sense included the fruit, before it produced it; but the fruit never included the tree. The rest of the quotation, however, shows that the passage was intended chiefly to prove that true faith always *produces* obedience, about which there should be no controversy. Yet the important doctrine, of justification by faith alone, requires some notice to be taken of such expressions, as are inconsistent with it: and if faith and obedience 'signify the same thing,' we are as really justified by obedience, as by faith; and that not till after we have performed the obedience: but 'good works, which are the 'fruits of faith, follow after justification.'\*

P. clxiii. l. 5. 'A man, &c.'† That, 'a man is 'saved by faith, which produces obedience,' accords to the language of Scripture: the other propositions, if intended of final salvation from sin and all its consequences, may bear a scriptural construction: but should we not "speak according to" the language, as well as to the meaning of "the oracles of God?" Moreover, as *justification* and *salvation* are often considered as the same thing, or as convertible terms, it is highly important, that, in showing the necessity of obedience and good works, we be careful not to cloud the doctrine of justification, or to mislead men respecting it.

\* Art. xii.

† 'A man is saved by obedience which proceeds from faith; a man is saved by faith which produces obedience; a man is saved by faith and obedience. In all these three propositions, Christ is supposed to be the meritorious cause of salvation, and faith and obedience are asserted to be in the person saved. If the obedience of the first proposition does not proceed from faith, it does not save; if the faith of the second proposition does not produce obedience, it does not save; and therefore both faith and obedience, as declared in the third proposition, are necessary to salvation.'

P. clxiii. Note from Whitby. ‘*It is, &c.*’\* Thus the acorn *virtually* not *formally* contains the oak; as well as, the oak, when grown, *virtually* contains other acorns, and future oaks. On such subjects men may speculate in philosophy; but acorns will not answer the purpose of oaks, notwithstanding their *virtually* containing each other. Nor will obedience answer the purpose of faith as to justification. We agree, however, that we cannot be either justified now, or saved at last, by that faith, which does not ‘*produce* in us a ‘sincere obedience to the laws of Christ.’

P. clxiv. l. 9. ‘*If a, &c.*’† If a minister, either in a country-church, or in any other place, or before any congregation, learned or unlearned, should preach in the manner here described; he would prove, that he was wholly unfit for his important office; and would certainly be more likely to corrupt the principles, than to ‘improve, the morals of his audience;’ and to propagate antinomianism, instead of christianity. Much caution therefore is needful, on this side, as well as on the other; and much heavenly wisdom and faithfulness; which can only be obtained by constant, fervent, prayer to “the Giver of every good and perfect gift.”

\* ‘It is evident that Paul esteemed that alone true faith which is productive of obedience, and so doth *virtually*, although not *formally*, include obedience, as the effect is *virtually* contained in the cause. So that the difference between men of judgment, as to saving faith, is more in words than sense, they all designing the same thing, that we cannot be saved by that faith which doth not produce in us a sincere obedience to the laws of Christ.’

† ‘If a minister should, in a country-church, tell his parishioners, that they will be saved if they have faith in Jesus Christ, without explaining to them what he means by faith; or even if, with explaining to them the true sense of the word, he makes this doctrine the constant subject of his discourses, and does not frequently inculcate the personal and social duties separately as essential parts of the character of a true christian, and as an indispensable proof of his possessing a lively faith, he will be very far from improving the morality of his audience.’

P. clxiv. l. 20. ‘*An illiterate, &c.*’\* In what sense is the declaration here quoted, ‘a rule of life?’ This expression is used in different senses. It may signify a rule, by which a man should regulate his conduct: and every prohibition of lying and drunkenness, and other vices, as well as every command given to love God and our neighbour; in short, the whole moral law of God, as explained in the New Testament, by our Lord and his apostles, is in this sense ‘a rule of life,’ or ‘a rule of duty;’ which I hope few of the evangelical clergy neglect frequently to set before their hearers, with suitable warnings and exhortations. But, by ‘a rule of life’ may be meant, a rule, by observing which eternal life may be obtained; “What good thing shall I do, that I may inherit eternal life?” In this sense no prohibition, or precept, except, “Believe in the Lord Jesus Christ, and thou shalt be saved,” can, to a sinner, be a rule of life: because none of our obedience can entitle us to eternal life, which is “the gift of God through Jesus Christ our Lord.” But it is seriously to be feared, that multitudes expect, by abstaining from gross vices, and practising some outward duties, to obtain eternal life, though destitute of true repentance, living faith, and inward holiness; and that the religious instructions, which they receive, do not tend to undeceive them: though this sentiment at once renders void the whole gospel.

P. clxv. l. 5. ‘*If he, &c.*’† This passage describes

\* ‘An illiterate person, and the bulk of country congregations consists of persons of that description, if he be told, that lying and drunkenness are forbidden by the laws of God, and that one of Christ’s apostles has declared that no liar or drunkard shall inherit the kingdom of God, will see in this plain prohibition and declaration a rule of life.’

† ‘If he be told, that he has only to cherish faith in his mind, and he will be eternally happy, he will be apt to persuade himself that he has this faith, while he is guilty of every vice within his means, to which he feels any

a style of preaching, which I trust is wholly *ideal*: at least it has never fallen under my notice. Disproportionate statements, as to the different parts of divine truth; a far too general way of treating on practical subjects; many unguarded expressions, and methods of exhibiting the grand doctrines of the gospel, which might be perverted by a carnal heart to an antinomian meaning, I have heard and lamented, and have protested against: but never, even from those, who are justly considered as antinomians, any thing so grossly abominable, as that which is here described. At present, I am persuaded, that the evangelical clergy *in general* are very careful to caution their congregations against every antinomian perversion of the doctrine of grace: and I am fully assured, that there are very few in their congregations, who are not quite convinced, that ‘lying, drunkenness, theft, and fornication,’ and every other instance of immorality, or profaneness, will, unless repented of, forsaken, and abhorred, terminate in their everlasting damnation, whatever doctrines they assent to, or whatever confidence they may express; nay, that the very circumstance of encouraging themselves in sin, by perverting the doctrine of salvation by grace, will exceedingly enhance their guilt and condemnation. If there be any clergyman, who teaches his congregation, that ‘faith is all which is required for pardon and salvation,’ and does not enjoin them to ‘abstain from lying, drunkenness, theft, and fornication; and show the nature and effects of “faith which worketh by love,”

temptation. He will remember that the preacher only told him to have faith, and that he did not enjoin him to abstain from lying, drunkenness, theft, and fornication. He believes that Christ died for the sins of men, and is convinced, upon the authority of his minister, that this faith is all which is required for pardon and salvation. Whoever knows any thing of the common people, cannot but know that this mode of reasoning, easily suggested by the corrupt nature of man, is very likely to take place.’

as distinguished from a faith consistent with such abominable wickedness; it would rejoice me, and I will answer for it, most of my brethren, to see episcopal authority exercised, in silencing him; as well as in silencing many others, who, in different ways corrupt the gospel of Christ, or disgrace it by their example. We are fully aware that ‘this mode of reasoning, easily suggested by the corrupt nature of man,’ is likely to take place, both among ‘the common people,’ and their superiors: and if we give any occasion to it, nay, if we do not fully warn our congregations against it, we deserve not only the censure of our diocesans, but the awful wrath of our holy God; and shall experience it, except we “repent, and do works meet for repentance;” how evangelical soever our creed may be.

P. clxv. l. 20. ‘*Whoever, &c.\** Who these ‘certain preachers’ are, we are not told: but this I can confidently say, that I have witnessed, in the places, where the evangelical clergy are stationed, a degree of morality, even in those, who did not fully enter into their views; beyond what I ever saw in any other places. It is true, that many learn from the preachers, evangelical notions, and make a temporary profession of religion; who, at length return, “like the sow that is washed to her wallowing in the mire;” and “the last state” of these men is “worse than the first.” But if they are to be considered as specimens of the company, which they have renounced, or from which they have been excluded; while all those, who, “taught by the saving grace of God, that, denying ungodliness and worldly lusts, they should lead sober, righteous, and godly lives,” are quite overlooked: prejudice may easily bring in a

\* ‘Whoever has lived in the neighbourhood of certain preachers, will testify that it has taken place.’

verdict against the whole body. Thus Judas, Ananias, Sapphira, and Simon Magus, might have been considered as specimens of the character of Christians, in the primitive times; and those, of whom Paul spake, even weeping,\* of all the converts made by his ministry.

In populous places also, where in this land preachers of every kind are, at present, found; there will, no doubt, be men, who adopt the wildest notions, and disgrace the truths which they profess, with the vilest conduct. They, who pay sufficient attention to the subject, will find, that this is the grief and distress of numbers, and especially of ministers; who, agreeing in some points of doctrine with these enthusiasts and antinomians, (for we cannot give up truth, because professed and perverted by wicked men,) are by superficial observers, and such as only behold the company from a distance, classed among those, whom they mourn over, and protest against, and oppose, by every scriptural method in their power.

But after every deduction, it may confidently be averred, that the stated congregations, and especially the communicants, at those churches, or chapels, in which the evangelical clergy officiate, are, by far, the most strictly moral part of the established church, in respect of exemption from gross vices; and further, that they exert themselves, in endeavouring to relieve the distresses of the poor, to instruct their children, and to forward every good work, with more decided diligence, earnestness, and liberality; than are generally manifested among their opponents. And I appeal to every candid observer, who differs from me, in religious sentiments, but has carefully compared our parishes and congrega-

\* Phil. iii. 18, 19.

tions, with other parishes and congregations, whether this be not true.

P. clxv. l. 22. ‘*The doctrine, &c.*’\* The style of preaching here supposed to be imperfect and dangerous, is I trust little known in our congregations. He who insists *solely* on salvation through faith, is far from “declaring the whole counsel of God.” Whatever God has made a part of his revealed word, that, as far

\* ‘The doctrine of salvation through faith, if rightly understood, is strictly scriptural; and I do not mean to say that any bad effects are intended by insisting solely or principally upon this one point. But I think that this style of preaching is imperfect and dangerous; and in support of my opinion I will venture to affirm, that the New Testament does not furnish one discourse of our Saviour, one sermon of any of his apostles, or one epistle, in which there is not an exhortation to the practice of moral virtue, or in which a reward is not promised to holiness of life. Let the preachers, to whom I allude, read the conclusions of those very epistles, upon particular passages of which they lay so much stress, and they will find the most earnest injunctions to the performance of the relative duties, and a variety of declarations and precepts all tending to encourage the cultivation of practical virtue. Let them constantly bear in mind the solemn direction given by St. Paul to Titus, whom he had appointed a preacher of the gospel, and let them observe that it immediately follows the assertion, that we “are justified by grace.” “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.” Justification therefore by grace, so far from rendering good works unnecessary, is the ground upon which they are to be enforced by a Christian minister; they are, says Dr. Doddridge, to be the darling topicks of your preaching, as you desire the edification and salvation of your hearers. The instructions indeed, which St. Paul gave to Timothy and Titus for preaching the gospel, related principally to practical subjects, that their hearers might “adorn the doctrine of God our Saviour in all things.” “Surely then if the inspired apostles were guided to instruct their disciples in this manner, it is incumbent upon their successors, the present ministers of the gospel, to insist upon the necessity of good works, at least with as much earnestness and as frequently as upon the necessity of faith. To obviate any misunderstanding upon a point of so great moment, the observance of the moral duties, upon the principles and motives required in the gospel, ought to be expressly enforced as indispensable to salvation; and whenever faith is inculcated, the congregation should be reminded, that to show faith by works is the only mode of showing faith authorized by Scripture, and not palpably subject to deceit and delusion.’

as doctrine and practice are concerned, ought to have a proportionable place in our instructions; and though there is much imperfection in us all, most of the body, I trust, aim to do this. It may fairly be said, of many among us, that there is no one of our discourses, or sermons, either printed, or preached, which does not contain exhortations to the practice of moral virtue, or christian holiness; or in which a gracious reward is not proposed to the fruits of faith and grace. We hope, that we both read, and endeavour to reduce to practice, in our ministry, what his Lordship very properly recommends to our attention: and many will unite with me in earnestly praying, that all the clergy of our church, and all every where called the ministers of christianity, may do this more and more. But here is our disadvantage: we read his Lordship's book, and the works of our other opponents; and we really know what their opinions are: but we cannot avoid thinking, that many of our opponents do not read our books, and are not acquainted with our sentiments. And this is, by far, the most candid construction we can put upon their conduct; for *most certainly*, we are supposed to hold, and to disseminate, doctrines, which we wholly abhor and protest against.

P. clxvii. l. 22. ‘*No clergyman, &c.*’\* Except the

\* ‘No clergyman should confine his publick instruction to subjects of morality or of theology. The sermons of a parish priest ought to extend to all the doctrines and to all the duties of christianity. The one are not to be dwelt upon to the exclusion of the other. A faithful minister of the gospel will strive to “show himself approved unto God,” by “rightly dividing the word of truth,” so as to embrace the whole christian scheme of human redemption. Sometimes he will give a summary of this wonderful dispensation, and explain its divine origin, necessity, extent, and inestimable value. At other times he will illustrate the various truths which it reveals, and enlarge upon the numerous precepts which it contains; and whatever doctrine he inculcates, or whatever duty he enforces, he will be careful not to lead his hearers into the error of imagining, that this single point

word *condition*, there is nothing in this passage, which does not accord to the views of the author of these remarks. He is a very defective minister of Christianity indeed, who does not preach the whole of Christianity, in scriptural connexion and proportion. It would be a most important blessing, if these publications should excite those clergymen, who have greatly excluded or, cast into the back ground, the peculiar doctrines of Christianity; to bring them forward, and to give them all that prominence, which they have in the apostolical writings; and graft all their practical exhortations upon them: and if such evangelical preachers, as have too much confined themselves to doctrines, promises, and privileges; and have been too general and slight in practical instructions and exhortations, might be induced to insist more fully and particularly upon them, as the genuine deduction from their doctrines; according to the just remark of the pious Doddridge, I can truly say, should I live to see it, that I should as cordially rejoice in the *latter*, as in the *former* effect. The deficiency, indeed, has been by no means so great as our opponents suppose; yet there has been a deficiency, in evangelical preachers, in respect of practical instruction, which many of us has deeply lamented, and endeavoured, perhaps with some success, to remedy. He who does not preach the grand doctrines of salvation by grace, in

‘is all that is required of a christian; or that obedience or belief in this one article will compensate for disobedience or unbelief in any other. “He that offendeth in one point, is guilty of all;” ‘surely then every portion and particle of the christian character is to be explained, lest a man by a single omission become a transgressor of the whole law. Much less are doctrinal subjects totally to supersede the duties of morality, “for what doth it profit, though a man say he hath faith, and have not works?” ‘Let not these two, faith and works, which Christ has joined together in his gospel, be ever separated by his ministers. Let faith be inculcated as the appointed condition of justification; and let works at the same time be always enforced as the necessary fruits and sole criterion of true faith.’

Christ, through faith; builds without a foundation: and he, who laying this foundation, does not build upon it, every part of christian holiness and obedience, has a foundation without a building erected on it; or one constructed of such materials, as will never stand the fiery trial.

P. clxix. l. 4. ‘*But while, &c.*’\* I quote this passage, as cordially approving it.

P. clxx. l. 10. ‘*But if, &c.*’† ‘Works, the appointed condition of salvation,’ might here be noticed, as language not found in scripture, nor known to our reformers. But if this were not so, ‘we should of course become indifferent to the character of our actions.’ This must mean, that self-love is the highest, or the only motive, of human activity, even in the most religious persons: otherwise love to God and man, love to holiness, hatred of sin, and other disinterested motives, might render us “zealous of good works,” even if we did not think them the condition of salvation. But if nothing, except mercenary hope and slavish fear can deter men from wickedness; it is manifest, that they are destitute of love, gratitude, benevolence, and every right disposition.

P. clxx. Note. ‘*In the; &c.*’‡ This note appears to give a right view of the text, on which it is made.

\* ‘But while I am contending that a strict attention to the duties of morality is indispensably required by the religion of Christ, I must repeat, that good works are in no respect or degree the meritorious cause of our salvation. Whenever we speak of any benefit derived from the gospel-dispensation, all notion of deserving it, all idea of merit on our part, is to be disclaimed. The whole and every part of this inestimable blessing, every consequence and effect proceeding from it, directly or indirectly, is the free gift of God to unworthy and undeserving man. This distinction between meritorious cause and appointed condition is a very material one.’

† ‘But if we went into the opposite extreme, and believed that good works were not the appointed condition of salvation, we should of course become indifferent to the character of our actions.’

‡ ‘In the Revelation it is said, “Blessed are they that do his command-

P. clxxi. l. 15. ‘*Those who, &c.*’\* This belongs properly to the subject of the next chapter. Had the words ‘the enthusiasts of the present day,’ been explained, and the reader clearly informed, what body of men were intended, what sentiments these persons maintained, and how they might be distinguished from other teachers; the caution to avoid them would have been more explicit, and suited to produce more effect. As it is, we must put it along with another phrase, sometimes improperly used on the other side of the question; ‘The blind Pharisees of the present day.’ It will, however, be concluded by numbers, that his Lordship means the evangelical clergy, as part of the company at least. But, I hope, there is not one of them, I am sure there are very few, who teach their hearers to ‘suppose them-

ments, that they may have right to the tree of life.”† ‘This is a right not founded in the real merit of men, but derived from the gracious promise of God; not a claim upon God’s justice, but a free gift of his merey. A promise, from its nature implies that it might have been withholden without injustice; but he who promises, contracts a debt, which he is bound to discharge upon the performance of the conditions on which the promise is made. A promise proves the kindness of him who promised, and not the worthiness of him to whom the promise is made; and that kindness is the greater, the greater is the value of the thing promised, and the more easy the conditions upon which it is promised.’

• ‘Those, who listen to the enthusiasts of the present day, too often suppose themselves the chosen vessels of God, and are persuaded that no conduct, however atrocious, however unchristian, can finally deprive them of eternal felicity; since they are taught to believe, that though it may be ordained that for a time they may fall from grace, yet it is irreversibly decreed that they shall ultimately be saved. If these preachers do not in so many words tell their hearers, that their moral conduct will have no influence upon the sentence which will be pronounced upon them in the last day; or if they do not entirely pass over in silence the great duties of morality, yet if they dwell so much more earnestly and more frequently upon the necessity and merit of faith, as to induce an opinion that good works are of little comparative importance, the natural consequence will be, a laxity of principle and a dissoluteness of manners. Even a doubt of the efficacy of virtue will lead to a disregard of its laws.’

† Rev. xvii. 14.

‘ selves the chosen vessels of God, and to be persuaded, that no conduct, however atrocious or unchristian, can finally deprive them of eternal felicity, &c.’ Many of the evangelical clergy do not hold the doctrine referred to: it forms no prominent part of the publick instruction of a large majority of those who do; and they, who are most particular on the subject, with very few, if any, exceptions, state it thus: No man can have scriptural ground to conclude himself interested in this unspeakable benefit; except as he is himself conscious, and evidences to others, that he has true living faith, producing unreserved obedience. If he be overcome by temptation, and fall into sin: he must lose his confidence of his acceptance, if it be genuine: this he never can legitimately recover, till by deep repentance, with its appropriate fruits, and by renewed faith, in God’s mercy through Christ, his prayer, “ Restore to me the “ joy of thy salvation,” be answered. He may, and if a true believer, we suppose, is, in a safe state: but he cannot *know*, and is not authorized to *think* himself, in a safe state, after having grossly sinned, till unequivocal repentance has taken place. And, it is our general instruction, that if a man take encouragement from this doctrine, when living in the habitual practice of any known sin, or the habitual neglect of any known duty, and quiet his conscience by it; it is a decided proof, that he is a hypocrite. Whether our sentiment, in this particular, be true, or no; this is my view of the subject; and I would not be thought to plead the cause of any, who wish to state this point, in a more lax and accommodating manner. If this statement deserve the censure, contained in the passage adduced; let it bear it. It is indeed true, that some, who do not ‘ pass over in silence the great duties of morality,’ or rather of chris-

tian holiness, do treat on other subjects more earnestly. But, in so doing, they meet the decided disapprobation of a large number and an increasing number, of those, who hold the same doctrines.—What is meant by ‘the efficacy of virtue,’ does not appear. It is allowed, that even real good works have no efficacy, in our justification. But; ‘if there be any virtue, if there be any praise, ‘think of these things,’ is our exhortation to our flocks. We indeed dwell earnestly on the necessity of faith, and of its efficacy, if genuine, for our justification: but we speak as little of ‘the merit of faith,’ as of ‘the efficacy of virtue,’ for *merit* and *efficacy* are by no means the same.

P. clxxii. l. 8. ‘*Although, &c.*’\* If ‘the best things which we do have something in them to be ‘pardoned;’† then there must be sin in every human deed.— ‘Man is very far gone from original righteousness, and is of his own nature inclined to evil; so that

\* ‘Although the best actions of men must partake of the infirmity of their nature, and cannot give the slightest claim to eternal happiness; yet to represent every human deed as an actual sin, and deserving of everlasting punishment, is not only unauthorized by Scripture, but is also of very dangerous consequence. It tends to destroy all distinction between virtue and vice, and to make men careless of their conduct; it is to confound those who live under the absolute dominion of sin, with those who occasionally yield to temptation; it is to make no discrimination between the habitually wicked, and those who through surprise or inadvertence deviate from the path of duty, between premeditated crimes and unintentional offences. Not only particular actions of men are commended both in the Old and New Testament, but at the day of final retribution Christ is described as saying, “Well done, thou good and faithful servant,” which implies that a man’s general habits and conduct in life may be deserving of the approbation of his Judge. How can this address of our Saviour be reconciled with the tenets of those, who consider every action of man as sinful and punishable? Where can be the justifying works of which St. James speaks? where can be “the charity, and service, and faith, and patience,” recorded in the Revelation? Where are those who “have not defiled their garments,” who “are worthy;” and whose “names are not blotted out of the book of life.”

† Note, Refutation, p. 60, 61.

‘ the flesh *always* lusteth against the spirit.’\* ‘ Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God;—for that they are not done, as God hath willed and commanded them to be done, we doubt not but that they have the nature of sin.’† “ The ploughing of the wicked is sin.”‡ Every human deed, therefore, which is done before the grace of Christ, is an actual sin.—“ Cursed is every one who continueth not in all things written in the book of the law to do them.” Therefore “ they that are under the works of the law are under the curse.”§ “ Depart from me, ye cursed, into everlasting fire.”¶ Whether ‘ every human deed deserves everlasting punishment,’ so that each deed in a sinner’s life, singly considered, merits damnation, needs not here be argued. It may be sufficient, as “ submitting to the righteousness of God,” in the punishment denounced against every transgressor of his law; to acknowledge that we deserve everlasting punishment for our many and complicated crimes. When, thus condemning ourselves, we “ have fled for refuge to lay hold of the hope set before us,” in Christ; we begin to do real good works, acceptable to God, through his mediation: yet these are imperfect, and need washing in his blood; they cannot ‘ endure the severity of God’s judgment;’|| there is a mixture of evil in them, which deserves wrath, and needs forgiveness, and it is of these, that the texts of Scripture, adduced in the quotation, manifestly speak. Every action of man is sinful and punishable, and would subject him to punishment, according to the strict and holy law of God: but, according to the gospel, God mercifully forgives what is evil, and graciously accepts

\* Art. ix.

† Art. xliii.

‡ Prov. xxi. 4.

§ Gal. iii. 10.

¶ Matt. xxv. 41.

|| Art. xii.

and rewards what is good, the fruits of his Spirit, in true believers. “The fine linen, clean and white, are the “righteousness of the saints:” “Yet they washed their “robes and made them white in the blood of the “Lamb.”\* In discoursing on these subjects, there is certainly a danger of clouding the proper distinction between virtue and vice, and of making all sins equal, like the Stoicks of old. Caution is, therefore, needful, and we must “ask wisdom of God,” to guide us at a distance, from the dangers on either side: for there is great danger, lest, in palliating some instances of human conduct, in which God is neglected and forgotten; and in commending human virtues; we should lead men to entertain slight thoughts of sin, as disobedience to God, when it is not evidently mischievous to man; foster a proud self-justifying spirit; and encourage a hope of salvation, without repentance, conversion, and genuine holiness. If the grand truths and encouragements of the gospel be fully set before men, along with the declarations concerning the evil of sin, and the sinfulness of their ordinary, nay, their best actions; they, who duly attend will indeed give up the hope of saving themselves by their own virtues, but they will also be led to hope for salvation by Christ Jesus; and this will induce a stricter conscientiousness, than they before so much as thought of. But if any so preach, as not to discriminate, between the direct ungodliness, or gross crimes of the wicked; and the lamented deficiencies of true christians: or, between their sins of surprize and inadvertency, and the premeditated crimes, of those who are habitually wicked; he has not at all learned “rightly to “divide the word of truth.”

\* Comp. Rev. vii. 14. xix. 8.

P. clxxiii. l. 20. *‘If men, &c.’*\* ‘They should sometimes be guilty of sin, or not rise to the standard, &c.’ ‘In many things we offend all.’† No mere man, ever ‘rose to this standard of purity, &c.’ St. Paul himself was only pressing forwards towards it. Our defective obedience, however, will, no doubt, be accepted through faith in the merits of a crucified Redeemer: but no obedience of unbelievers will be accepted. What is *involuntary*, in the strict sense of the word, cannot be *sin*; for the criminality consists in the will. The sins, however, of true believers, are contrary to their habitual purpose and intention. They desire perfectly to obey; but the will of a creature is changeable; and especially that of a fallen creature: so that often, in the hour of temptation, they do those things, against which they were before, steadily resolved. Thus Peter, in denying his Lord, acted contrary to his determined purpose, and inconsistently with his general character: and, according to the gracious constitution of the gospel, “It

\* ‘If men heartily strive to practise the whole of their duty; if it be the great object of their lives to make the precepts of the gospel the invariable rule of their conduct, but still, from the frailty of their nature, they should sometimes be guilty of sin, or not rise to the standard of purity and excellence required by our holy religion; we have ground to believe, that an imperfect and defective obedience of this kind will be accepted through faith in the merits of a crucified Redeemer. If such occasional and involuntary deviation from the path of duty will not be forgiven, who of the sons of men can be saved? Men, as they now are, are not capable of perfect obedience, but they are capable of endeavouring to attain it. Such an endeavour is their indispensable duty; and although it may not in all instances and upon every occasion be effectual, it is humbly hoped that it may be sufficient to recommend them to the favour of God, forasmuch as what their infirmity lacketh, Christ’s justice hath supplied.’ ‘In no part of our public formularies is any thing like actual perfect obedience supposed; and in the only prayer which our Saviour himself commanded his followers to use, we pray God to “forgive us our trespasses:” all christians therefore are taught by their Saviour to consider and confess themselves as sinners, that is, at best as yielding an imperfect obedience.’

† Jam. iii. 2.

“ was not he, but sin which dwelt in him.” Yet he did not sin involuntarily. But Judas, in betraying Christ, acted in character, and consistently with his habitual purpose, of rendering his profession subservient to his worldly interest. “ He was a thief, and had the bag, “ and bare what was put therein.” The demon of avarice possessed his heart: he robbed the poor, his brethren, and his Lord; and at last bargained for filthy lucre, to betray Jesus to his enemies. “ It was he, and “ not sin, that dwelt in him.”—‘ Sufficient to recommend, &c.’ The good works of believers are sufficient to prove their faith living, and their love sincere. They are “ the fruits of the Spirit,” and are presented in humble faith, through the great Intercessor: but he alone *recommends* both them and their obedience unto God: “ acceptable to God through Jesus Christ.”— Perfect obedience is not supposed in our public formularies: but is it meant that any description of ministers insist upon perfect obedience, as necessary to our acceptance in Christ Jesus, by faith? Calvinists in general, and the evangelical clergy in particular, are often charged, as conniving at sin, in those, who embrace their creed; and being in many things too lenient, as to practical subjects: yet at other times, it is intimated, that they are as over-rigorously strict, in their requirements! But custom inures us to bear discordant censures, without any great emotion. That perfect obedience is demanded, as the condition of justification by works, is manifest.—“ Thou hast answered right, This “ do,\* and thou shalt live.” That is, “ Love God “ with all thy heart, and love thy neighbour as thy “ self.” But being justified by faith our sincere and unreserved, though very defective, obedience, meets

\* Luke x. 25—29.

with a gracious acceptance from our reconciled God and Father.

P. clxxiv. l. 22. ‘*That I, &c.*’\* The expression ‘*invidiously arrogate, &c.*,’ might be noticed, but the subject has already been considered.† ‘The True Churchman ascertained,’ by Mr. Overton, is the only book of any living author, among the evangelical clergy, or the Calvinists, which his Lordship has noticed in his work: and in some respects it is entitled to this honourable distinction. For I must avow my decided opinion, that the arguments contained in it, fully prove the proposition, which he attempts to support; and have never been, and never can be, fairly answered. Others must determine whether it was exactly the kind of publication, which circumstances required: it appears, however, to me, that by bringing the subject, on which it treats, fairly and openly before the public, with no com-

\* ‘That I may not be accused of not having sufficient ground for what I have said, concerning those who invidiously arrogate to themselves the exclusive title of evangelical clergy, I will refer to some passages in a book‡ written professedly in vindication of their principles and practice. We there find one minister of the established church blamed for ‘hoping that his congregation will recommend themselves to the favour of God by a regular attendance upon divine ordinances, and an uniform practice of religious precepts;’ a second is blamed for saying, Repentance, I doubt not, always avails something in the sight of God;’ a third is blamed for ‘talking of works; obedience to the moral law, as constituting men relatively worthy;’ a fourth is blamed for ‘urging the necessity of recommending ourselves to the mercy of God, and rendering ourselves worthy the mediation of Jesus Christ by holiness of living and by an abhorrence of vice;’ a fifth is blamed for asserting that ‘good works are the condition, but not the meritorious cause of salvation;’ and a sixth is blamed for teaching, that ‘whatever our tenets may be, nothing can afford us comfort at the hour of death, but the consciousness of having “done justice, loved mercy, and walked humbly with our God;”’ ‘expressions taken from a well-known passage in the Old Testament.’

† See on p. 49, Refutation.

‡ The True Churchman ascertained.

mon measure of ability, it is calculated to answer most important purposes, and to excite a careful investigation, of the subject, from which truth has never any reason to shrink. At the same time, I cannot but express my surprise, that only a few passages from this publication, are selected, with decided disapprobation; and as if these were sufficient to evidence the charges brought against the whole company of Calvinists, or evangelical clergy: and that none of the numerous quotations, on the very subjects, which his Lordship is discussing; and showing in what a particular, and express manner, some at least of the evangelical clergy inculcate every kind of practical instruction; nor any of the author's own statements, are at all noticed. Much of the present publication, would have been superfluous had these things, from the True Churchman, been fully adduced. Whether it was best to animadvert on the passages, on which Mr. Overton has made his remarks, must be determined by others: but that most, if not all of them, compared with the Scriptures, and with our authorized books, are very exceptionable, I cannot doubt. It is scriptural language, for a minister to tell his congregation, that he 'hopes, they will *commend themselves to the favour of God*, by a regular 'attendance upon divine ordinances, and an uniform 'practice of religious precepts?' Is there any thing like this, in our liturgy, our articles, or homilies? Mr. Overton's objection lies not against ministers exhorting their people to these duties; but to their attempting to *recommend themselves to God* by so doing: when, the best of what the most eminent christian can do, instead of recommending him to the divine favour, needs washing in the blood of Christ, previously to its acceptance by a holy God. Certainly such a passage seems an exhortation to them, to "go about to establish their own

“righteousness;” instead of warning them to “submit to God’s righteousness,” and to trust wholly in his free mercy, through Christ for salvation. ‘Dr. Hey, treating of the way, in which pardon of sin is obtained, says, Repentance, I doubt not, always *avails something* in the sight of God.’ Now, the necessity of repentance, in order to forgiveness, Mr. Overton did not at all mean to deny; but he objected to the language, which at least seems to ascribe, that to *repentance*; which should wholly be ascribed to the *righteousness and atonement of Christ*, in one view, and to *faith* as receiving that righteousness and atonement, in another view. Nothing “availeth in Christ Jesus, but faith which worketh by love.” ‘We are often told, that repentance and reformation are sufficient to restore the most abandoned sinners, to the favour of a just and merciful God, and to avert the punishment due to their offences. But what does the great herald and forerunner of Christ say to this? He came professedly as a *preacher* of repentance. If then repentance alone had sufficient efficacy for the expiation of sin; surely we should have heard this from him, who came on purpose to preach repentance! But what is the case? Does he tell us, that repentance *alone* will take away the guilt of our transgressions, and justify us, in the eyes of our Maker? Quite the contrary. Notwithstanding the great stress, which he justly lays on the indispensable necessity of repentance: yet he tells his followers, at the same time, that it was to Christ *only*, that they were to look for the pardon of their sins.’ ‘Behold, says he, the Lamb of God, which taketh away the sin of the world.’ And again, “He that believeth on the Son hath everlasting life; and he that believeth not shall not see life; but the wrath of God

“ abideth on him.”\* Perhaps, on an expression, which separated from its connexion, might not appear very obnoxious; it would have been better, to have said nothing, or to have said more, by way of explanation: but it is much easier to find fault, than to avoid faults. A third is blamed for ‘ talking of works, as rendering ‘ men relatively worthy.’—‘ He talks of works, obedience to the moral law, as constituting men relatively ‘ worthy, and giving them, as he explains the latter of ‘ these Scriptures, † a right of grace on the part of God; ‘ and of God becoming their Debtor. A right of grace, ‘ and God man’s Debtor; for this is what Mr. Daubeny ‘ is enforcing; is surely strange and incomprehensible ‘ doctrine! The apostle, however, is very intelligible ‘ and express on the subject.’ “ To him, that worketh,” he allows, “ the reward is not reckoned of grace but of “ debt: but if it be of works, then it is no more of “ grace: and if by grace, then it is no more by works.” ‡ Now is there, either in the Bible, or the Prayer-book, any thing like these words of Mr. Daubeny? In what does his doctrine differ from that of the Papists, concerning works of condignity? Mr. Overton does not object to ministers inculcating obedience to the moral law; and urging the necessity of it, as evidential of living faith, and for other important purposes: but to *the manner*, in which it thus is insisted on, and the *claims*, with which it is connected; and these I am bold to say, are wholly indefensible. It is, with real pleasure, that I refer to his Lordship’s remark on the text; on which Mr. Daubeny grounds these exceptionable remarks; as giving, in my view, a scriptural statement of its real import. §

\* Bp. Porteus.

† Rev. xxii. 14.

‡ True Churchman, p. 210, 211

§ Page 170, Refutation.

‘ Mr. Benson also speaks out. His avowed object in preaching is, to persuade his audience, to *become worthy of election*: ‘ If,’ he says, ‘ repelling the charge of some audacious opposer of his system, we are accused of recommending the practice of moral virtues, as *necessary conditions*, whereby we may, by faith in him, who promiseth, *render ourselves worthy* the mediation of our Saviour; as we strenuously assert the doctrine, so also we glory in the charge.’ He urges ‘ the necessity of *recommending ourselves* to the mercy of God, and *rendering ourselves worthy* the mediation of Christ, by holiness of living, and abhorrence of vice.’\* Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant unto God, forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace, or (as the school-authors say,) deserve grace of congruity; yea rather, for that they are not done, as God hath willed and commanded them to be done, we doubt not, but that they have the nature of sin.† Now it may reasonably be hoped, that no dignitary in the church, who requires subscription to this article, will deliberately vindicate Mr. Benson’s language. ‘ It may be further affirmed, of a large class of these professed adherents to our articles, that they certainly teach the doctrine of justification by works. These they represent as the condition of it, and the chief means, by which we obtain it.’ ‘ We are required, Dr. Croft says, to consider good works as the condition, though not the meritorious cause, of salvation. Were we, says Mr. Benson to his congregation, to utter these pressing calls, which elsewhere you may hear; Come to Christ, and throw yourselves on his mercy: come to him,

\* True Churchman, p. 211, 212.

† Art. xiii.

‘ bringing nothing, but your sins, seek him *not by your*  
‘ *deeds*, but seek him by faith. Were we to call you in  
‘ such terms, we should turn conspirators against the  
‘ welfare of your souls. The call you desire to hear  
‘ is uttered only to the righteous; he speaks comfort  
‘ to the righteous.’\* This certainly implies justifi-  
cation by works: yet, as Mr. Polwhele’s words re-  
late, not to *justification*, but to *salvation*; it would  
perhaps have been better had they not been introdu-  
ced; or rather had some fuller evidence of his mean-  
ing been adduced. The eleventh article is a sufficient  
confutation of the doctrine opposed by Mr. Overton; as  
are all the preceding quotations from the homilies.—  
‘ Mr. Polwhele exhorts us all to be aware, whatever our  
‘ tenets may be, that nothing can afford us comfort, at  
‘ the hour of death, but the consciousness of having  
‘ done justice, loved mercy, and walked humbly with  
‘ our God.”† No doubt God requires us to do jus-  
tice, &c; and the consciousness of thus “ by the grace  
“ of God, having had our conversation in the world,”  
may, according to the promises of the gospel, be an evi-  
dential source, of confidence in a dying hour; which  
they, who professing faith, have neglected duty, cannot  
have. But had the thief on the cross this consciousness?  
May not men, even at the eleventh hour, flee for refuge  
to the hope set before us? Are all, who have lived un-  
godly lives, to be consigned, without one ray of hope,  
to black despair, in a dying hour? Or, are those, who  
in self-complacency, flatter themselves, that they have  
lived good lives, though they have neglected or opposed  
the salvation of Christ, to be buoyed up in their delu-  
sion, by such language as this? For in it, is no men-  
tion of mercy, of Christ, of faith, of repentance, in the  
least. Are such men, as the contemptible and execra-

\* True Churchman, p. 212, 213.

† True Churchman, p. 214.

ble Rousseau, who boasted, after all his atrocious crimes, that he gave up his soul into his Creator's hands, as pure as he received it, to be encouraged, in this proud delusion? It is indeed certain, that none, but the true believer, walks *humbly* with God: yet few, who read such general declarations, very carefully examine them, nor is it intended by many who quote them, that they should. Certainly, whatever may be said by way of palliation, the passage adduced is highly exceptionable; and it is well worth the reader's while to compare it with a note, in 'The Refutation,' relating to the same subject.\*

On the whole, it is no ordinary credit to Mr. Overton, that from so large a work, peculiarly suited to excite opposition; nothing more objectionable has been produced, by his Lordship, when refuting the whole system, which he supports with decided earnestness. Supposing, even that a few expressions could not be wholly justified: what do they amount to, when compared with the mass of conclusive unanswerable arguments, which pervades the work? Had his Lordship showed one misquotation, or misrepresentation of the authors quoted, in 'The True Churchman;' it would far more materially have affected the credit of the work, and of its author. But this has not been done.

P. clxxv. l. 24. 'From, &c.'† The manner, and language of the instruction, in the passages adduced, is all to which Mr. Overton objects; and not to the substance of the exhortations themselves. While we 'in-

\* Refutation, p. 81.

† 'From these censures we might surely be authorized to conclude, that evangelical preachers do not inculcate a regular attendance upon divine ordinances, an uniform practice of religious precepts, repentance, good works, obedience to the moral law, holiness of living, abhorrence of vice, justice, mercy, and humility.'

‘culcate a regular attendance upon divine ordinances, and an uniform practice of religious precepts, &c.’ we should be careful not to speak in language, which is inconsistent with the doctrine of “salvation by grace,” and ‘justification by faith alone;’ and which at least seems to ascribe merit to our works, and tends to induce the hearers to attempt “establishing their own “righteousness,” instead of thankfully accepting “the “righteousness of God by faith,” and endeavouring to “adorn the doctrine of God our Saviour in all things.” That Mr. Overton himself, did not mean, what is here laid to the charge of evangelical preachers at large, is manifest from almost every page of his book.—‘Good works are the natural fruit and necessary effect of that faith which justifieth.’ ‘Can the necessity of virtue be more strongly inculcated, than by thus making sanctification a necessary evidence of justification? Can the presumptuous hopes, of the careless and enthusiastical professor, be more effectually suppressed, than by only allowing men to consider themselves really christians, in proportion as they are actuated by christian principles, and exhibit a christian conduct?’\* And after a quotation from the homily on charity, it is added: ‘The lowest construction, which can fairly be put upon the above passage, and others which have been quoted or referred to, is, That no man ought to think himself in a justified state, who is not free from the allowed indulgence of any known sin; who does not pay an habitual regard to every known duty; and whose leading object, the trade of whose life,’ as the homily expresses it, ‘is not to promote the honour of God, and the happiness of mankind.’†—‘Other grounds, upon which our church enforces the necessity of holiness,

\* True Churchman, p. 273. 283, 284.

† Ibid. 285.

‘and stimulates endeavours after the greatest possible eminency in it, are; that it is commanded of God; that a grand end of the christian dispensation is our restoration to it; that good works which are the fruits of faith, are pleasing and acceptable to God in Christ; and that we are bound to obey his will, and surrender ourselves to his good pleasure, by the most immense obligations of gratitude.’\*—‘A further distinct ground, on which holiness is inculcated, consistently with our doctrine, is, that it is requisite, in order to *qualify us*, for spiritual exercises here, and the enjoyments of heaven hereafter.’† ‘The last ground, on which the advocates for justification by faith alone enforce good works, is, that our eternal state of felicity in heaven, will be proportioned to our degree of fruitfulness in these works.’‡ The particulars of our duty to God and man, as constituting this holiness, and these good works, are adduced, in the chapter on *The standard of Morality*: and the whole of the publication is so constantly formed on the same plan of doctrine; that it would be very difficult to produce a quotation from it, which, by fair construction, can imply any thing militating against the absolute necessity of good works, of every kind, to a well-grounded confidence of justification, and a joyful hope of eternal life.

But had Mr. Overton’s objections been frivolous, or snarling, (which they are not:) would it have been equitable, to make the whole company of evangelical preachers answerable for them? Some of these disapprove his book: and are they also, notwithstanding this, to be condemned for his offence; if he have committed one? If any minister fails to inculcate on his congregation, the things here mentioned, from evangelical principles, and

\* True Churchinan, p. 285, 286.

† Ibid. p. 288.

‡ Ibid. p. 290.

for evangelical purposes; let him be censured for his neglect: but let not those who do inculcate them, be joined with him in this condemnation. "Judge not according to appearance, but judge righteous judgment."

P. clxxvi. l. 11. '*Such is, &c.*'\* Preachers who 'dwell continually upon justification by faith alone,' and yet do not understand the doctrine, are no doubt likely to delude, or mislead, their congregations, &c: and are themselves deluded. But who are these preachers? Are the whole company of the evangelical clergy intended? And is Mr. Overton to be the specimen? No impartial man, after carefully perusing his book, will say, that he does not possess, and express, a 'clear, and definite idea of that important doctrine; or that he dwells on it to the exclusion of other subjects.' His Lordship indeed says, 'If *they* do this, &c;' but as no other writer is quoted, or mentioned, except Mr. Overton; it is not needful to refer to any others. As to our printed books, let them speak for themselves. The very titles, and table of contents, of some of them, (if our opponents would read these and nothing more,) might

\* 'Such is the consequence of preachers dwelling continually upon justification by faith alone, without possessing, or at least without expressing, a clear and definite idea of that important doctrine. They not only delude their unlearned congregations, and encourage vice and immorality among their followers, but they really delude themselves, and fall into opinions and assertions totally inconsistent with the spirit of our holy religion. I call it dull delusion, because I am persuaded that they do not mean to encourage licentiousness, or to advance any thing repugnant to the principles of the gospel. And, if they do this in writings, which they have deliberately and cautiously prepared for the publick eye, what must we suppose they do in their hasty compositions for the pulpit, or in their extemporaneous effusions? I give them credit for zeal and good intention, but I think the manner in which they perform the duties of their ministry, both publick and private, injudicious and mischievous in the extreme; and the dangerous tendency of their tenets and practice cannot be exposed too frequently, or with too much earnestness.'

show that we *mean* to instruct mankind, respecting every doctrine and duty of Christianity, in regular order and proportion; though we may be thought to fail in the execution of our design: and no encouragement is given to vice and immorality in our congregations. Whether we delude ourselves; or whether our opponents deviate from “the truth as it is in Jesus,” as we think; must be decided by the word of God; we are, however, glad to be exculpated from ‘meaning to encourage licentiousness, or to advance any thing contrary to the principles of the gospel.’—As evangelical clergymen preach very frequently, and seldom introduce their old sermons, (desiring to lead forward their congregations in divine knowledge, as they themselves make progress,) the compositions for the pulpit even of those who write their sermons, cannot be so exactly prepared, as a book ought to be for the publick eye: but, I am confident, that in respect of doctrinal statements, especially, on justification by faith, and the fruits of that faith in all good works, even the extempore effusions of those who do not generally write, are not materially different from their printed books. It can by no means, however, be conceded, that sentence should pass against us, according to the *unproved suppositions* of our opponents. The manner, in which we perform the duties of our ministry,—may often be injudicious: but the state of our parishes and congregations, if investigated, will prove, that it is not ‘mischievous in the extreme:’ and surely, there are other *tenets* and *practices*, which need to be exposed, with more frequency and earnestness, than those of the evangelical clergy: otherwise, let them be convicted of heresy, or immorality, and suspended from their ministry.—The word *practices* is ambiguous: it may mean immoral practices, or, the prac-

tice of preaching extempore, and others of a similar kind.

P. clxxvi. Note. ‘*Dangerous, &c.*’\* As Grotius had neither subscribed our articles, nor required subscription to them from others; he was therefore the less reprehensible, in writing this passage. The quotations made from Mr. Overton, sufficiently guard every attentive reader, from the perversion of the doctrine of justification by faith alone, which is here stated; and as to the doctrine itself, it is enough to refer the reader, first to the eleventh article of our church, and then to the twelfth, as guarding it against perversion: and should any thing further appear necessary on the subject, his Lordship’s own most excellent statement of the subject, before adduced, may properly be referred to.† In respect of Grotius, I would once for all say, that I consider him, as one of the most able, and plausible, yet most decided enemies, of *genuine* christianity, that modern times have produced.

P. clxxvii. l. 18. ‘*And is not, &c.*’‡ Whether

\* ‘Dangerous things follow incautious speeches. For most men, reading these things, hearing these things, (namely, that we are justified by faith alone, without any works,) while they live in sins, neither amend themselves, *yet* promise themselves salvation; truly because, as they speak, they believe, that Christ died for that, absolutely, that he might save them: and applying to themselves by faith, the righteousness of Christ, which is most perfect, and worthy of the heavenly reward, they make his merits their own. If this can so be done, other things are now superfluous; it is of no consequence how they live. Without condition, Christ hath satisfied for the punishment, which they owed; without condition, he hath merited for them eternal glory.’ (Grotius Translation.)

† P. 110, 111, Refutation.

‡ ‘And is not this, says the same author, the notorious divinity of Mr. Daubeny? The benefits of Christ and faith, according to his phraseology, are redemption from a state of certain condemnation, and a restoration to a state of *possible* salvation; together with a gracious provision of assistance to make that salvation sure. These benefits he considers as enjoyed by all the professed members of the church of England. But whether, he says, this state of possible salvation through Christ may become a state

this passage, quoted by Mr. Overton, from Daubeny, do consist with the doctrines of Scripture, and of our articles, I shall not at present inquire. I certainly think with Mr. Overton, that they are wholly incompatible. But I only adduce them, as introductory to that which follows.

P. clxxviii. l. 20. ‘*My object, &c.*’\* Supposing the quotation adduced, to contain contemptuous language, (which I can not perceive it does; unless to suppose a fallible fellow mortal to be mistaken, be contemptuous language;) what has this to do, with the evangelical clergy in general? Mr. Overton has had to bear censures enough, from those who are considered as belonging to the same company as himself, to make him painfully sensible, that they do not consider themselves responsible for his *statements*, or *manner*. Quotations, amounting in all, to about a page, or two at most, from one book, are brought forward against a

‘ of *actual* salvation to the believing party, must depend upon the use made  
 ‘ of the means vouchsafed for that purpose. Again, having observed that  
 ‘ Christ has only placed man in a *salvable* condition, the clergy, he says, feel  
 ‘ themselves called upon to enforce obedience to the moral law, as necessary to  
 ‘ the accomplishment of the christian scheme; necessary to bring fallen  
 ‘ man into a *state of acceptance with God*, by qualifying him for the salvation  
 ‘ which has been purchased. Works, he says again, should be pressed upon  
 ‘ christians at all times, as the *condition* upon which they are taught to look  
 ‘ for salvation; and, on another occasion, they (that is, works) will be *consi-*  
 ‘ *derations on account of which* God will be pleased to accept a fallen, con-  
 ‘ demned, though at the same time repentant and obedient sinner, for the  
 ‘ sake of what an all-gracious Saviour has done and suffered for him.’

\* ‘ My object in making this quotation, is not so much to defend Mr.  
 ‘ Daubeny, who has fully and *unanswerably* vindicated himself against the  
 ‘ attacks of this writer, as to show the contemptuous manner in which the  
 ‘ evangelical clergy speak of their brethren of the establishment, who ‘ feel  
 ‘ themselves called upon to enforce obedience to the moral law, as necessary  
 ‘ to the accomplishment of the christian scheme,’ and who teach their con-  
 ‘ gregations that “ works are the condition of salvation;” and that ‘ they will  
 ‘ be considerations on account of which God will be pleased to accept a  
 ‘ fallen, condemned, though at the same time repentant and obedient sinner,  
 ‘ for the sake of what an all-gracious Saviour has done and suffered for him.’

body of men, amounting to many hundreds, as evidence sufficient for the condemnation, not only of the author, but of the whole company, whether they approve of his publication *in toto*, or in any part of it, or not. What would our truly venerable judges say to such an *ex parte* evidence, if brought before them in any court of justice? Undoubtedly they would at once quash the indictment. Our books are numerous, and some of them widely circulated: from them our sentiments may be known; if our opponents choose to *know* them, before they attempt to *refute* them. Probably not ten of our whole body saw Mr. Overton's book before it was published: and no great number so much as knew, that it was to be published. Whether his doctrine and manner, or Mr. Daubeny's, be most scriptural; is another question: but certainly the evangelical clergy are no more to be involved in Mr. Overton's condemnation, (if condemned,) than all the rest of the clergy, in Mr. Daubeny's. Some will think that the one, and some that the other, has the best of the argument; and it is as naturally to be expected, that I should say, 'Mr. Overton has never been fairly answered;' as that his Lordship should aver, that Mr. Daubeny has fully and unanswerably vindicated himself against the attacks of this writer. But we are both fallible; and God must judge, which of us is mistaken.—Whether the concluding language of this quotation be scriptural, or according to the doctrine of our articles and homilies, the reader must judge.—'Works the condition of salvation,' is not the language of the Scriptures, the Prayer-Book, the homilies, and the writings of our reformers: much less do we there meet with the following sentiment: 'They,' (works,) 'will be considerations, on account of which God will be pleased to accept a fallen condemned, though at the same time a repentant

‘ and obedient sinner, for the sake of what an all gracious Saviour has done and suffered for him.’—If these works be done ‘ before the grace of Christ, and the inspiration of his Spirit, they are not acceptable to God, but have the nature of sin:’ if afterwards, they come too late, they follow justification, are the fruits of faith, and evidence it to be living; but cannot do any thing as to justification itself. For ‘ We are accounted righteous before God, *only* for the merit of our Lord and Saviour Jesus Christ, *by faith*, and not for our own works and deservings: wherefore that we are justified by faith *only* is a most wholesome doctrine, and very full of comfort.’\* Now by what rule of judgment, is that charged on any man, as ‘ contemptuous language,’ which, without any reproachful, or contemptuous words, simply observes, that a clergyman, of superior station in the establishment, states the subject, in a manner, that is wholly inconsistent with the doctrine of the articles, which he has so repeatedly subscribed?—As I have vindicated Mr. Overton, I must be content, in this particular, to be acquitted or condemned with him; but by what rule of equity are all other evangelical clergymen to be involved in the same charge, when scarcely any of them have committed themselves in the same manner?

P. clxxix. l. 15. ‘ *St. Paul*,† &c.‡ If the Corinthians had only a dead faith, it is evident, they ‘ had believed in vain.’ But I apprehend, this was not the apostle’s meaning. Some at Corinth denied the doc-

\* Art. xi.

† 1 Cor. xv. 1, 2.

‡ ‘ St. Paul therefore tells his christian converts, that their faith might, or might not, be the means of their salvation; and consequently it only placed them ‘ in a state of possible salvation,’ in a ‘ salvable condition;’ ‘ and whether this state of possible salvation should become a state of actual salvation, depended upon their “ keeping in memory what the apostle had “ preached unto them.”’

trine of the resurrection, as literally understood: this, according to the apostle, was equivalent to a denial of Christ's resurrection; but if Christ were not risen, his atonement was not accepted: and, consequently, the preaching of even the apostles was in vain, and the faith even of true believers was in vain.\* Whether this interpretation be admitted or no; it still remains wonderful, that christian divines can not express their meaning, without devising unscriptural terms. For where is 'a state of possible salvation,' or, 'a salvable condition,' found in Scripture, or in our authorized writings? And is there any human being, that can be excluded, while living on the earth from the former? or any one, who hears the preaching of the gospel, or has access to the Bible, from the latter? We have no objection to the apostolick exhortation;† and indeed, there are few sermons in which many of us do not introduce it. But let it be observed, that it is not, in order to be preserved 'in a salvable condition,' or even, in order to have some further hope of salvation: but "*knowing*, "that your labour is not in vain in the Lord."—The other scriptures, which are adduced in the next page,‡ also are constantly brought forward by the evangelical clergy in general, in their instructions and exhortations. Good works are doubtless necessary: the controversy is not concerning this, which both parties allow; but merely, concerning the rank, which they are to hold; the office which they are to perform, or sustain, whether of *recommending us* to God; or, as *proving* the sincerity of our professed faith and love, as the genuine expressions of our gratitude, and our zeal; as those things in which the true christian delights, and desires to abound; as glo-

\* 1 Cor. xv. 14—17.

† 1 Cor. xv. 58.

‡ Matt. xvi. 27. John v. 28, 29. Acts x. 35. Rom. ii. 6. xiv. 12. 1 Cor. iii. 8. Phil. ii. 12. Jam. i. 25. 1 John iii. 7.

rifying God, “and adorning the doctrine of God our Saviour;” and as profitable to our brethren, and fellow creatures, whom grace teaches us to love and to desire to profit. This is the *only* point in debate: whereas our opponents argue against us, under the mistaken supposition, that we undervalue good works, in themselves, and do not consider them, as any essential part of christianity. But that may be important, nay, essential, to the building, which is wholly unsuitable to be, in any degree, the foundation of it.

P. clxxxi. l. 3. ‘*Our Saviour, &c.*’\* Would his Lordship then say, that an habitual adulterer, a thief, a drunkard, or a perjurer, will be welcomed by our Saviour, in the words here quoted; because he has ‘performed acts of mercy to his fellow creatures, and expressly on account of those acts?’ I know he would not. Some limitation therefore must be admitted, and the passage itself clearly shows, what that is. The acts of mercy are stated by the Judge to be done to him; because done to “these his brethren;” that is, not done to their fellow-creatures from any motive whatever, but from love of Christ, to those whom he owns, and will own at the day of judgment, as his brethren. “And he stretched forth his hands towards his disciples,

\* ‘Our Saviour, in his awful description of the proceedings of the last judgment, not only assigns eternal life to those, who have performed acts of mercy to their fellow creatures, but expressly on account of those acts; “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat.” Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Is it possible to read these passages of the New Testament, and to deny, that “works are clearly made the grand hinge on which our justification and salvation turn,” and not to be astonished that any person professing belief in the divine authority of the Scriptures, himself a minister of the gospel, should with marked severity inveigh against those teachers, who make “works the grand turning point in the matter of our salvation.”

“ and said, Behold my mother and my brethren! For  
 “ whosoever shall do the will of my Father which is in  
 “ heaven, the same is my brother, and sister, and mo-  
 “ ther.”\* Not that acts of mercy, to others, perform-  
 ed in faith, and love to God and man, will not be gra-  
 ciously accepted and rewarded. Yet nothing “ availeth  
 “ in Christ Jesus, but faith which worketh by love.”  
 The persons spoken of, in this account of the day of  
 judgment, were professed believers; the question was,  
 Had they the true and living “ faith, which worketh  
 “ by love?” “ The work of faith and labour,” and  
 liberality “ of love” evidenced this to be the case, in  
 respect of those on the right hand; the want of these  
 fruits, in those on the left hand, showed that they  
 either had no faith, or had merely a dead faith. It might  
 be said of the former, but not of the latter, “ Seest thou  
 “ how faith wrought with their works, and by works  
 “ was faith made perfect.”—“ Ye see then how that  
 “ by works a man is justified, and not by faith only.”†  
 It might also be said, “ By faith they obeyed;” “ by  
 “ faith, they wrought righteousness;” “ by faith, they  
 “ obtained this good report.” Salvation is wholly of  
 the grace and mercy of God, in Christ, to believers; sa-  
 ving faith worketh by love; all who love Christ, love  
 his brethren; “ not in word and in tongue, but in deed  
 “ and in truth;” for they perform acts of mercy to them,  
 as they have opportunity and ability; and so “ prove the  
 “ sincerity of their love.”‡ And “ God is not unright-  
 “ eous to forget their work and labour of love, which  
 “ they have showed towards his name, in that they minis-  
 “ tered to his saints;”§ but as they honoured Christ on  
 earth, he will thus honour them, before the assembled  
 world. The passage is perfectly conclusive against a

\* Matt. xii. 49, 50.

† Jam. ii. 22—24.

‡ 2 Cor. viii. 8.

§ Heb. vi. 9—11.

dead and solitary faith, and every antinomian perversion of evangelical doctrines. But surely it does not prove, 'that works are clearly the hinge on which our justification and salvation turn;' or that 'works are the turning point in the matter of salvation.' Where is such language any where to be found in Scripture, or in our articles? "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; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."\* Indeed few persons, on reading the former part of this chapter of the Refutation, in which so many things are stated very differently, concerning justification and salvation;† would have expected such propositions as these towards the close of it. The necessity of good works is entirely as much established, by stating them, to be the distinguishing proof of a living faith, 'by which it may be as evidently known, as a tree discerned by the fruit:' as by making them 'the grand hinge on which our justification and salvation turn;' 'the turning point in the matter of salvation;' in diametrical opposition to the words of those articles which we all subscribe!

P. clxxxix. l. 23. '*This author, &c.*'‡ The dis-

\* Eph. ii. 8—10.

† P. 100—102. 103—105. 111—114. True

Churchman, p. 293.

‡ 'This author confounds justification and salvation throughout his work, which I have proved not to be synonymous terms, either in the apostolical epistles when applied to christians, or in the public formularies of our church; and that he is guilty of a variety of mistatements and misrepresentations, by not distinguishing between the meritorious cause of our salvation, and the conditions required to be performed on our part 'in order to obtain pardon and acceptance with God.' 'These conditions may be indispensable, and yet utterly destitute of merit; giving no claim from their own nature to the inestimable blessing of eternal happiness, but deriving all their efficacy and value from the merciful appointment of God, through the merits of Christ.'

inction between justification and final salvation, is every where implied in Mr. Overton's work, when good works are insisted on, as necessary to be performed by justified persons; even though it be not formally made. As the words 'conditions required to be performed on our part, in order to obtain pardon and acceptance with God,' are not found in Scripture, or in our authorized books; a writer may omit them, without being chargeable with mistatements and misrepresentations. His Lordship calls *faith*, on our part, the condition of acceptance, and distinguishes it, from the meritorious cause of justification; Mr. Overton connects faith and justification together by various other expressions: but he still distinguishes faith, from the meritorious cause of justification, even the righteousness and atonement of Christ. Repentance he would class with "the things which accompany salvation;" and good works he would call the fruits or evidences of living faith; still, however, insisting upon the necessity of them; and clearly enough distinguishing them from the meritorious cause of our acceptance.

P. clxxxii. l. 13. 'But, &c.\*' The language of Scripture fully warrants all our zeal for 'salvation by grace through faith' alone;† if we do but carefully

\* 'But Calvinistic ministers, with all their zeal to support the doctrine of salvation through faith alone, and all their anxiety to depreciate the importance of moral virtue, cannot avoid the inconsistency of allowing that good works will in any sense be rewarded; that they are acceptable to God in Christ; absolutely requisite in order to our meetness for God's service and heaven,' and that they will 'fix the degrees of our blessedness in eternity;' 'although they will not acknowledge good works to be a condition of salvation. If good works be not a condition of salvation, salvation may be attained without them; but it is acknowledged that a man cannot be meet for heaven without good works; therefore a man may attain salvation without being meet for heaven.'

† Mark xvi. 16. John iii. 14—16. v. 24. Acts xvi. 31—36. Rom. i. 16, 17. Eph. iii. 8.

show the nature and fruits of saving faith as distinguished from dead faith; for all good works spring from faith. If assigning to good works precisely the same place, which the scriptures and our articles do, be *depreciating* them, we depreciate them, and not otherwise. But if any Calvinists exclude them from their system, or do not allow them their due importance; or if they speak of them in language really depreciating, (for this is sometimes done,) the blame rests with the offending individuals: for this is no part of our system. Whether our language on the subject be inconsistent or not, others will judge. But though we hold good works essentially necessary to salvation, when time is given for performing them: we cannot allow them to be properly a condition of salvation; and must think ourselves fully authorized to avoid this unscriptural expression. We evidently adhere to the language of Scripture, and to that of our authorized books, from which our opponents undeniably deviate. “Being created in Christ Jesus unto good works;” we consider the inclination and ability to love and perform good works, as an essential part of our salvation; we would therefore give thanks “to the Father, who hath made us meet to be partakers of the inheritance of the saints in light;” and we would reflect with lively gratitude on his love, who “gave himself for us, to redeem us from all iniquity, and to purify us unto himself a peculiar people zealous of good works.”\*—Health is essential to our enjoyment of life, so that without it we can enjoy nothing:—we thank God for giving us health; but it would be absurd to call health a condition of our enjoyment.

P. clxxxiii. l. 2. ‘*If, &c.*’† They, who consider

\* Col. i. 12. Tit. ii. 14.

† ‘If the endeavour to maintain such a distinction as this does not deserve

these distinctions, as a mere “strife of words,” may disregard them; but *we think them* essential to the doctrine of Christianity: and though most of us, contented with using the language of Scripture, and of the reformers of our church, on these subjects; ‘if we might ‘do it without offence;’ are little disposed to enter into disputes with those, who adopt another phraseology: yet, when our whole system is directly assaulted; we must either stand forth, and show what we do, and what we do not maintain, and explain our views, and assign our reasons for our conduct; or we must tacitly plead guilty to all the charges brought against us, and give up those truths, which we value more than life, as indefensible. But whether they, who retain, or they, who depart from, the language of Scripture, and of our articles and homilies, most resemble the ‘philosophizing Greeks in the days of the apostles;’ and are justly exposed to the censure which they pronounced upon them;\* must be left to the judgment of the public. And let the quotations made from the works of the reformers, and from the homilies, determine whether the language above objected to, or that which states, that good works are essential as the evidences of true faith, and for many other important purposes, but not the condition of our salvation, be the most proper to find the way ‘into protestant pulpits.’ Of this there can be no doubt, to those who are acquainted with the history of the times, between Edward the Sixth and James the First; that the propositions before animadverted on, could never have been brought forward, in a protestant pulpit, without being *protested* against as direct popery,

\* the name of direct absurdity and contradiction, surely it is at least “a strife of words,” “a perverse disputing,” “which minister questions, rather than godly edifying.”

\* 1 Tim. i. 4. vi. 4, 5. 20, 21.

in the grand article of a standing or falling church.—  
 ‘As for such as hold, with the church of Rome, that  
 ‘we cannot be saved by Christ alone without works,  
 ‘they do not only, by a circle of consequence, but di-  
 ‘rectly, deny the doctrine of faith; they hold it not, no not  
 ‘so much as by a single thread.’—‘We never meant to  
 ‘exclude either hope or charity, from being always  
 ‘joined, as inseparable mates of faith, in the man, who  
 ‘is justified; or, works from being added, as necessary  
 ‘duties, required at the hands of every justified man: but  
 ‘to show, that faith is the only hand, which putteth on  
 ‘Christ for justification; and Christ the only garment,  
 ‘which being so put on, covereth the shame of our de-  
 ‘filed natures, hideth the imperfection of our works;  
 ‘preserveth us blameless in the sight of God; before  
 ‘whom otherwise, the weakness of our faith were cause  
 ‘sufficient to make us culpable, yea, to shut us from  
 ‘the kingdom of heaven, where nothing, that is not perfect  
 ‘can enter.’\* In this passage, the judicious Hooker is  
 expressly vindicating the doctrine of justification, held  
 by Protestants, against the objections of Papists; yet  
 now his views, and distinctions on the subject, ‘ought  
 ‘never to find their way into the pulpits of a Protestant  
 ‘church!’ We hold no other doctrine as to justification  
 than what he held, and we make no other distinctions,  
 but those which he made. If we do, let it be clearly  
 shown.†

\* Hooker.

† The words, ‘Works are clearly made the grand hinge, on which our  
 ‘justification and salvation turn;’ are in fact, as I have since discovered, Mr.  
 Overton’s, as comprising the substance of Mr. Daubeny’s doctrine, in this  
 respect: but the manner, in which his Lordship has introduced them, not as  
 an unfair inference from Mr. Daubeny’s words; but as a proposition, which  
 ought not to be denied, amounts, as it appears to me, to an adoption of them;  
 and this does not alter the argument.

## REMARKS ON CHAPTER. IV.

## ON UNIVERSAL REDEMPTION, ELECTION, AND REPROBATION.

I PURPOSE to be something more general in my remarks on this chapter, than on the preceding: as only a part of that body, whose cause I advocate, coincide with me in judgment on the subject of it. Yet many remarks must be made, on the misapprehensions which are formed of our doctrines. Whether these be true or false, we have a right to fair and impartial treatment; and certainly ought not to be misrepresented: indeed, if our opinions be openly avowed, in clear and intelligible language, they ought not to be understood. No one can, without violating the golden rule, ("Whatsoever ye would that men should do unto you, do ye even so unto them,") write against us, till he has carefully perused our works, and does indeed know what we do hold, and what we do not: but if this had been adhered to, much labour might have been spared on both sides. Though, for reasons, which will afterwards appear, I do not willingly assume, or even receive the name of Calvinist: yet I fully avow, that I believe and maintain the leading doctrines, which are generally, though inaccurately, called Calvinistical.

P. clxxxiv. '*The doctrine, &c.*'\* I am not fully

\* 'The doctrine of universal redemption, namely, that the benefits of Christ's passion extend to the whole human race; or, that every man is enabled to attain salvation through the merits of Christ, was directly opposed by Calvin, who maintained, that God from all eternity decreed that certain individuals of the human race should be saved, and that the rest of mankind should perish everlastingly, without the possibility of attaining salva-

competent to say, exactly, what Calvin held or opposed: but were he now living, he would, I am confident, have some remarks to make on this statement of his sentiments. He would, for instance, object to the clause, ‘without the possibility of attaining salvation:’ because the language implies, that some, at least, of the non-elect, are truly desirous of the salvation revealed in the gospel, and disposed to use earnestness and diligence, in all means of attaining it; exerting themselves to the utmost, using all needful self-denial, and parting with whatever they are required to renounce: and yet, are excluded and perish everlastingly, through a *natural* impossibility, unconnected with their own sin and depravity. Whereas Calvin held, as most modern Calvinists do, and as we think, the apostles, and the Lord himself did; that there is no impossibility, except that which arises, from the unwillingness of men to accept of the humbling and holy salvation of Christ, through the pride, selfishness, and enmity to God, which is seated in the human heart: and that this *unwillingness* constitutes a *moral* inability, which nothing, except regeneration, a new creation unto holiness, can remove: that this act of omnipotence, in “quicken[ing] the dead in sin,” is no debt due to a rebel; that “as the wind bloweth as it listeth—so is every one that is born of God:” that “he doeth all things according to the counsel of his own will:” and, for reasons infinitely wise, holy, just, and good, though not revealed to us, does work in

tion. These decrees of election and reprobation suppose all men to be in the same condition in consequence of Adam’s fall, equally deserving of punishment from God, and equally unable of themselves to avoid it; and that God, by his own arbitrary will, selects a small number of persons, without respect to foreseen Faith or good works, and infallibly ordains to bestow upon them eternal happiness through the merits of Christ, while the greater part of mankind are infallibly doomed to suffer eternal misery.

one man, by his preventing grace, this great change; and does not work it in another. The one becomes willing; and the other remains unwilling, to be saved in the way, which God has appointed, for his own glory. "If any man thirst," says the Redeemer, "Let him come to me and drink." We give the same invitation, and so did Calvin, without in the least thinking it inconsistent, with "the secret things, which belong to the LORD our God."

Again, Calvin would have said, all men alike are "by nature children of wrath," and "vessels of wrath fitted for destruction:" but he would not have said, 'all men are equally deserving of punishment from God:' for he would have allowed, that some are vastly more criminal than others; and that some will "be beaten with few, and others with many stripes:" though none beyond what they justly deserve.

It will appear, when we come to the quotations from Calvin,\* that he did hold some opinions, which I, for one of the body now called Calvinists, cannot approve: but Calvin, if alive, would indignantly object to the expression, *arbitrary will*, as spoken by him of the only wise God. *Arbitrary will*, in the common use of words, means the will of one, who is determined to have his own way, being possessed of power to enforce his decisions. 'Sic volo, sic jubeo; stet pro ratione voluntas.' This, in general, is unreasonable, capricious, tyrannical; often, in direct opposition to wisdom, justice, truth, goodness, or mercy. Such thoughts of God's sovereignty were far removed from Calvin's views of the subject; and so they are from ours. God does not, indeed, inform us of the reasons and motives of his decrees or dispensations: but he assures us, that he is "righteous

\* Chap. vii.

“ in all his ways, and holy in all his works;” that “ all his works are done in wisdom;” that “ God is *Love*.” We cannot indeed see the wisdom, justice, truth, and goodness of many things, which undeniably he does: and it is not wonderful, that his decrees are a depth, which we cannot fathom: but faith takes it for granted, that “ righteousness and judgment are the basis of his throne,” even when “ clouds and darkness are round about him.” In the mysterious and awful subject before us, we cannot see the reasons, which induce the only wise God, the God of holiness and love, to choose one, in preference to another, or to new create one, rather than another: but let it not be supposed, that there is no reason, or no adequate reason. Now, if it consist with infinite wisdom and perfection, to change the heart of one man, and not that of another: how does it alter the case, whether we suppose, that, being infinite in knowledge and foreknowledge, he determined to do this from all eternity; or whether he formed the determination, at the moment when he effected it? On the other hand, if, either in the present dispensations of God, or in the decisions of the great day, any thing be done, inconsistent with perfect wisdom, justice, truth, and love; will the circumstance, that it was not predestinated, make any difference, in the opinion to be formed of it? No doubt Calvin would have allowed, as some of us allow, that ‘ God selects’ a number of persons, (how large we know not,) ‘ without respect to foreseen faith or good works;’ (both faith and good works being the *consequences*, not the *causes*, of his choice;) ‘ and infallibly, &c.’—But whether a greater part of mankind shall perish; and the sense, in which these are infallibly doomed to suffer eternal misery, are subjects, which Calvin, if living, would explain more fully, and with many distinctions, before he would admit them to

be a part of his creed. I feel, however, a consciousness of presumption, in venturing to speak of what so eminent and able a theologian, would, or would not, have admitted.

P. clxxxv. 'Universal redemption.' It seems to be the established opinion of his Lordship, that the evangelical clergy, especially such of them as believe the doctrine of personal election, hold what is called *particular redemption*; whereas in fact very few of them adopt it. The author of these remarks, urged by local circumstances rather than by choice, above twenty-four years since, avowed his dissent from the doctrine of particular redemption, as held by many professed Calvinists, especially among the dissenters.\* In this he has since been surprised, and rather amused, to find, that his Lordship deduces nearly the same conclusions, from many of the same premises, which he before had done! Indeed '*general redemption*,' as distinguished from *particular redemption*, is the phrase, which he uses, in preference to *universal*. The latter word might be understood to include other intelligent beings, not of Adam's race; and it seems to lead to *universal salvation*. But about a word, thus connected, and not directly implying, or leading to any thing, in our view erroneous; it would be futile to contend. Only, it is proper, that it should be understood, "what we say, and whereof we affirm."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."† Behold the "Lamb of God, which taketh away the sin of the world."‡ "The propitiation, for our sins; and not for our sins only but for the sins of the whole world."§

\* Sermon on election, &c.

† John iii. 16.

‡ John i. 29.

§ 1 John ii. 1, 2.

Were it possible, that a preacher could go into other worlds, and address sinful intelligent beings, of other orders, than Adam's race: he could not address them, as we may any of the human race, in every part of the world. He could not say, "Believe in the Lord Jesus Christ, and thou shalt be saved." But, wherever we meet with a human being, we can, consistently, feel no other embarrassment, in thus addressing him, than in calling to those, who are asleep, after the sun is risen; and exhorting them to arise and go forth to their labour, for the natural light of the world shines and suffices for all.

The infinite value, and sufficiency, of the atonement made by his death, who is God and Man in one mysterious person; the way in which the Scripture calls on sinners, without distinction, to believe in Christ; and every circumstance respecting redemption, show it to be a general benefit, from which no one of the human race will be excluded, except through unbelief. Every exhortation, invitation, and encouragement imaginable, may therefore be used without reserve, in addressing men of any nation and description.—Yet some line must be drawn by all, who do not hold *universal salvation*. "He that believeth not shall be damned." The difference then is, *in this respect*, less between Calvinists and others, than it is supposed. Calvin himself says, 'Redemption is sufficient for all, effectual only to the elect.' His opponents say, 'Sufficient for all, effectual only for believers.' "Faith is the gift of God:" and the only question is, whether he determines to give faith to one man, and not to another, *at the moment*; or whether he *previously decreed* to do it: and, whether he gives faith to one and not to another, because of some seen, or foreseen, good disposition, or conduct, in one above the other, previous to his special preventing

grace. If he do no injustice to those, who are left to themselves and continue unbelievers; it could not be unjust to decree from eternity, thus to leave them. Some of us think, that none ever truly believe, except the elect: others suppose us in this to be mistaken, perhaps interpreting the terms elect, and election differently than we do. But all, who allow the truth, and abide by the plain meaning, of the Scripture, agree; that, through this general redemption, believers, and none except believers, among adults, shall be saved.

P. clxxxv. l. 18. '*It is, &c.*'\* It is allowed, that, the remedy is commensurate, as to sufficiency: but if 'all who partake of Adam's corrupt nature, were to partake also, of the appointed remedy;' all must finally be saved. It is evident, that all are not recovered to holiness in this life; and there is no intimation, that any will be recovered to it, in another life; nay, much to the contrary: yet "without holiness no man shall see the Lord."

P. clxxxvi. l. 23. '*In this,† &c.*'‡ It may be questioned, whether the prophet, in the passage referred to, be not speaking of the whole church, rather than of the whole human race: but, however that may be, it is the expiation itself, which is declared to be universal; and not the actual efficacy or event; which is every where limited to believers.

P. clxxxvii. l. 19. '*And I, &c.*'§ The effect and

\* 'It is natural to conclude, that the remedy, proposed by a Being of infinite power and infinite mercy, would be commensurate to the evil; and therefore, as the evil operated instantly in producing the corruption of Adam's nature, which was soon transmitted to his offspring, we may infer that all, who were to partake of that corrupt nature, were to partake also of the appointed remedy.'

† Is. liii. 6.

‡ 'In this passage, the universal depravity of mankind is asserted, and the expiation of Christ is declared to be as universal as the depravity of man.'

§ "And I, if I be lifted up from the earth, will draw all men unto me." St. John in his gospel, says, that Christ is "the true light, which lighteth every man that cometh into the world."

application is evidently meant in the first of these texts; and if all men be actually drawn unto Christ, as an universal proposition, all will finally be saved: for “him that cometh unto him, he will in no wise cast out.” But is it common to use general language, where an interpretation of the word *all*, or *every*, as meaning, what admits of no exception, would be absurd? In the very chapter, from which the second quotation is made, and just before it, the evangelist says of John Baptist, ‘The same came for a witness, to bear witness of the light, that all men through him might believe.’ Did the sacred historian mean, that all men, or even all Jews, without exception, did actually believe in Christ, through John’s testimony? The testimony was intended for a general benefit to all, without exception, who would avail themselves of it: and in the same sense we must understand the subsequent clause, “That was the true Light, which lighteth every man that cometh into the world.” ‘With this light he enlighteneth every man, namely, who doth receive him.’\* Christ is the sole Source of all true light, in religion, by which any man in the world ever was, is, or shall be enlightened. But as all men do not actually believe, so all men are not actually enlightened.—“Then shall every man have praise of God.”† Did the apostle mean, that every individual of the whole assembled world, would at the day of judgment, “receive praise of God?”—“All seek their own, not the things of Jesus Christ.”‡ Was this meant universally? It is undeniable, that those, who hold the universal salvation of mankind, without exception, seize on a few of these general expressions, as the only support of their cause, against the most direct declarations of the whole Scripture; and some circumspection is required in adducing and applying them.

\* Whitby.

† 1 Cor. iv. 5.

‡ Phil. ii. 21

P. clxxxviii. Note. ‘*This passage, &c.*’\* The Scripture here referred to, is full to the point, on the subject of the last remark. Had the saving grace of God at that time actually appeared, or been made manifest, to *all men* universally? or had it actually brought, or offered, salvation to *all men*? Or will it ever thus bring salvation to all men universally? Or is it only meant, that the salvation was made known to men, without distinction of nation, or rank in life, as the benefit of all who embraced it?

This grace of God not only offers salvation, but effects it. As it saves all, who receive it, from wrath and condemnation: so it likewise, effectually, teacheth us “that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” “Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us to redeem us from all iniquity, and to purify us unto himself, a peculiar people, zealous of good works.”†

P. clxxxix. l. 7. ‘*To prove, &c.*’‡ This view of

\* ‘This passage is stronger in the original than in our translation, *Επεφάνη ἡ χάρις τοῦ Θεοῦ σωτηρίας πᾶσι ἀνθρώποις*; it should have been translated, “the grace of God, which bringeth (or offereth) salvation to all men, hath appeared.” Mr. Wakefield gives this construction.’

† Tit. ii. 11—14.

‡ ‘To prove that peace with God was now obtained for the whole human species, through the precious blood of Christ, he represents Adam as “the figure of him that was to come,” that is, a type of Christ: he then describes the analogy between the first and second Adam, by declaring that the former brought death upon all men, and the latter restored all to life; that universal sin and condemnation were the consequence of Adam’s disobedience, and universal righteousness and pardon the effect of Christ’s obedience. “As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life; for as by one man’s disobedience many were made sinners, so by the obedience of one, shall many be made righteous.” The sin of Adam and the merits of Christ are here pronounced to be co-

the parallel between Adam and Christ, and the effects of Adam's disobedience, and of the Saviour's obedience, as drawn by the apostle, is given by many commentators: but it is liable to insurmountable objections; especially it most clearly admits, that "the righteousness of one *came* upon all men to justification of life:" and how then can universal salvation be denied? Indeed his Lordship's words, if rigorously interpreted, might seem to admit this consequence: 'Universal righteousness and pardon, the effect of Christ's obedience.' But the passage itself plainly suggests another interpretation. "If by one man's offence death reigned by one: much more shall they, who receive abundance of grace," (*την περισσειαν της χαριτος,*) and of the gift of righteousness, reign in life by One, Jesus Christ."\* Here, not all men are spoken of, but they alone who, receive this abundant grace, and the gift of righteousness; that is, true believers exclusively; for others do neither receive Christ, nor his grace, nor the "gift of righteousness," or justification. The apostle appears to me, to contrast the loss sustained through Adam's fall, by all, who are *in him*, as his descendants by natural generation; with the vastly superior and additional advantages enjoyed, by all, who are "in Christ," as true believers, by regeneration, and as partaking of his Holy Spirit. "Of him are ye in Christ Jesus."† "There is no condemnation to them, who are in Christ Jesus, &c."‡ "If any man be in Christ, he is a

\* extensive; the words applied to both are precisely the same; "Judgment came upon all men," "the free gift came upon all men."—"Many were made sinners," "Many were made righteous."—Whatever the words "all men" and "many" signify, when applied to Adam, they must signify the same when applied to Christ. It is admitted, that in the former case the whole human race is meant; and consequently in the latter case the whole human race is also meant.

\* Rom. v. 17.

† 1. Cor. i. 30.

‡ Rom. viii. 1.

“new creature.”\* As, however, this does not materially affect the argument, I shall not insist upon it. His Lordship, I am persuaded, does not intend universal salvation; and to the universality of redemption, in the sense above explained, I do not object.

P. cxc. l. 15. ‘*Nay, we, &c.*’† This argument is equally conclusive for universal salvation. How can grace much more abound; if the effects of Adam’s sin extend to all, but final salvation ‘is confined to a part only of mankind?’ It therefore proves too much, which shows, that it is not conclusive. Grace much more abounds, to those who receive, by faith, the abundance of the grace and are in Christ Jesus; but “how shall “they escape who neglect so great salvation?”

P. cxci. l. 4. ‘*When some, &c.*’‡ It certainly was not the work of God, that those Jews should believe in Christ, concerning whom he had decreed, that they should not believe. Commentators indeed generally agree, that “the work of God,” in the text referred to, (being an answer to the question of the Jews, “What “shall we do, that we might work the works of God?”) signifies, *that work, or act of obedience*, which God required of them, and would accept; and without which all other works would be rejected,§ “This is my be-

\* 2 Cor. v. 17.

† ‘Nay, we are even told, that “where sin abounded, grace did much “more abound:” ‘but how can this be, if sin extends to all, and grace is ‘confined to a part only of mankind?’

‡ ‘When some of the Jews asked Jesus, “What shall we do, that we “might work the works of God?” ‘he answered, “This is the work of God, “that ye believe on him whom he hath sent.” If God had decreed that the ‘Jews should not believe, it could not have been said, that it was his work, ‘that they should believe on him whom he hath sent. Upon another occasion Christ declared to them, “These things I say, that ye might be saved.” ‘How could Christ endeavour to promote the salvation of men, in opposition ‘to the decree of his Father, whose will he came down from heaven to fulfil?’

§ John vi. 27—29.

“loved Son—Hear ye him:” “This is the work,” (most acceptable in the sight of God,) “that ye believe on him, whom he hath sent.”\* There is however, nothing said about these Jews, or the divine decree respecting them. It was their duty to believe, and had they truly believed, they would have been saved. “These are revealed things, which are for us:” but who are, or who are not, decreed to salvation, is “a secret thing which belongs to God,” of which we can know nothing, except by the event. Did ministers,\* who believe the doctrine of the divine decrees, really *know what those decrees were*; they could not consistently preach to those, ‘concerning whom they knew it was decreed, that they should not believe, in order that they might be saved:’ but as they know nothing concerning this; they must adhere to the revealed truth and will of God; and, really loving all men with cordial good-will, and praying for the salvation of all, they must address them as sinners, and invite them to partake of salvation: and God will give what success to their labours, he sees good. It may, however, be said, that, if such decrees exist, our Lord knew what they were, though we do not. But, as Man and as a Preacher, he has left us an example, for our imitation. It may indeed be supposed, he knew, that some whom he addressed, were “chosen unto salvation.” Probably, Nicodemus, and Joseph of Arimathea, were present, when he spake the words referred to.† In general, he used proper means for the salvation of those who heard him.—But, supposing no such decree exists, how does this alter the case? Did not our Lord *foreknow*, who would, and who would not, believe? Who would, and who would not, be saved? In ‘endeavouring to promote

\* Whitby.

† John v. 34.

‘ the salvation of those,’ who he *foreknew* would not be saved; he would have acted as much in opposition to his own foreknowledge; as, if a decree had existed, he would have acted in opposition to that decree. But, doubtless, in what he said and did, he did not act in opposition to either the one or to the other. As for us, we take it for granted, that God has ‘ some people,’ in our congregations, in the same sense, in which he had “ much people” at Corinth.\* We are charged by the bishop when ordained priests, to seek for Christ’s sheep ‘ that are abroad, and for his children, who are in the ‘ midst of this naughty world, that they may be saved ‘ through Christ for ever.’† And we have no fear of being condemned for opposition to a *secret* decree, while diligently obeying a *revealed* and express command.

P. cxci. l. 19. ‘ *The Jews, &c.*’‡ Had the Jews possessed a disposition to believe, their conversion would have been certain. But, ‘ It is acknowledged, that man ‘ has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is ‘ influenced by the Spirit of God.’§ Now this is the only thing, which renders any man’s conversion impossible, except he be influenced by the Spirit of God: and why might not the divine decree respect this very point, namely, the producing, or the not producing, this *disposition*, in one who had it not, and could not have it, ‘ till influenced by the Spirit of God?’

P. excii. l. 3. ‘ It was possible, therefore, for every ‘ one of the Jews, to abandon his wickedness, and be

\* Acts xviii. 10.

† Ordination service.

‡ ‘ The Jews had a power of understanding and believing, and this cannot be reconciled with the doctrine of a divine decree, rendering their conversion impossible.’

§ Refutation, p. 61.

converted and saved. Nothing was wanting, but the *disposition* before spoken of.

P. cxcii. l. 10. 'The rejection therefore of the gospel, by the Jews, was their own voluntary act, and not in consequence of any decree of God.'—It was certainly their own voluntary act; and so was the act of Judas, in betraying Christ. None of them did wickedly, as *compelled* by a divine decree, but as instigated by their own sinful passions; nor as *induced* by a divine decree, of which they neither knew nor thought any thing: but this does not prove, that God did not decree to "give them up to their own heart's lusts," and "to send them a strong delusion," as a punishment for the preceding crimes, of which he foresaw they would be guilty. The same answer suffices for several other instances adduced. It is that want of *disposition*, before acknowledged by his Lordship; (that is, a *moral* inability, and not a want of *physical power*,) which renders the conversion of sinners impossible, except by special grace, "working in them to will, and to do, of his good pleasure."—Instead of eager disputation, therefore, it behoves us to pray for ourselves, and for each other, in the words of Solomon, "May the Lord incline our hearts, unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments."\*

P. cxciii. l. 14. '*Faith, &c.*'† The condition here

\* 1 Kings viii. 58.

† 'Faith, being the condition upon which salvation was offered both to Jews and Gentiles, and it being inconceivable that a just and merciful God would propose any but a practicable condition, it follows, that all to whom the gospel has been made known since its first promulgation, have had it in their power to obtain eternal life through the precious blood of Christ. Those who deny this conclusion, must maintain that God offered salvation to men upon a condition which it was impossible for them to perform; and that he inflicts punishment for the violation of a command, which they were absolutely unable to obey. Would not this be to attribute to God a

mentioned is so far practicable, that nothing but that want of ‘the disposition, and consequently the ability, ‘of doing what in the sight of God is good,’ could prevent any one from performing it: but as this want of disposition remains, till a man is influenced by the Spirit of God; without that influence, he may be *morally unable*, that is, *wholly disinclined* to comply with it; and be *justly* punished, (and he certainly will be punished, and “Shall not the Judge of all the earth do right?”) ‘for the ‘violation of a command which he was absolutely *indisposed* and *disinclined* to obey.’ If men will confound this disinclination, with natural inability; and so make excuse for all the wickedness of devils, (whose incorrigible disinclination to love God, and whose obstinate enmity against him, is their own inability,) the determination of the question must be referred to God alone. But let it be observed, that Calvinists, (at least those, for whom I would plead,) allow no other, than *moral inability*, or total disinclination to good; which his Lordship has expressly allowed, concerning men in general. Hence it is, that repentance, faith, and obedience, are the gifts of God, and “the fruits of the Spirit:” because, however active we may be in what is good, (and very active and indefatigably diligent we ought to be in every good work,) “it is God that worketh in us, both to will and to do of “his good pleasure.” It is in respect of the same kind of inability, that God “cannot deny himself;” not for want of power, but from his infinite perfection in holiness. However well grounded the concluding enquiry might be, the language in which it is expressed, is not sufficiently reverential, in speaking of the infinitely wise,

‘species of mockery and injustice, which would be severely reprobated in ‘the conduct of one man towards another?’

just, and holy God. But this will require a more particular consideration, in another place. Let a man be found, earnestly desirous of complying with the requirements of the gospel, diligently using every appointed means, submitting to every needful privation and self-denial: exceedingly afraid of coming short of salvation from sin, and all its consequences; who yet is excluded, through some impossibility, independent of his own disposition and conduct, and which nothing he might do, however willing or earnest, could at all remove: then the objection would be valid. But adduce a proud, ambitious, covetous, sensual, ungodly man, who has nothing to prevent his repentance, faith, and salvation, except his own wicked heart and bad habits, with the temptations of the devil, and the allurements of worldly objects; yet, who is totally averse to the humbling holy salvation of the gospel, in itself; and wholly disinclined to use the appointed means of grace, with diligence, earnestness, and perseverance; who cleaves to his idols, and refuses to forsake them; who shrinks from self-denial; and whose enmity of heart against God is irritated by the very denunciations and requirements of his word, and the declarations of his justice and holiness; in short, who “loves darkness rather than light, because his deeds are “evil:” and then let it be enquired, whether God is bound *in justice*, to give that special efficacious grace to this rebel, without which he must continue a proud rebel and enemy for ever. This is the statement, whether well-founded or not, which we make of the subject: and we conclude, that we ought “to speak evil of “no man, to be no brawlers, but gentle, showing all “meekness unto all men: for we ourselves were some- “time disobedient, deceived, serving divers lusts and “pleasures, living in malice and envy, hateful, and

“hating one another:” and should have lived, died, and perished most justly, as “vessels of wrath fitted for destruction;” “But that after the loving kindness of God our Saviour towards man appeared; not by works of righteousness; which we had done, but according to his mercy he saved us, &c.”\*—Let it also be understood, that we do not suppose, the influence, or special grace, of the Holy Spirit, to be vouchsafed to us, either to incline, or enable, us to do any thing, which was not previously our duty; but which we were wholly *disinclined* to perform.

P. cxcv. l. 10. ‘*But if, &c.*’† Certainly, it would be so, if all were truly inclined, or willing to accept of it, in the use of proper means and in the appointed way; but, if ‘they want the disposition, consequently they want the ability.’

P. xcvi. l. 20. ‘*And surely, &c.*’‡ Let the following proposition, without any of the Calvinistick terms, be substituted:—‘Surely these texts are inconsistent with God’s saving a part of mankind, and his leaving the rest to perish everlastingly.’ The decree is indeed excluded, but the final event is precisely the same: and nothing, but universal salvation can alter it. Now, if it would be just in God, as to the event, to leave all the world to perish everlastingly; when Omnipotence certainly could have prevented it: what injustice can there be, in *decreeing* to do this, though from eternity? If it were inconsistent to ordain, that some should be saved,

\* Tit. iii. 2—7.

† ‘But if all men were required to believe, that they might be saved, we again infer that salvation was attainable by all.’

‡ ‘And surely these texts are irreconcilable with the idea, of God’s selecting out of mankind a certain number whom he ordained to save, and of his leaving the rest of mankind to perish everlastingly. How can God be said to love those to whom he denies the means of salvation; whom he destines, by an irrevocable decree, to eternal misery?’

and others left to perish; it must be equally so, to consign the same persons to perdition, at the last. One objection to this I am aware, may be urged, namely, that in the latter supposition, none will be condemned, except those who deserved it. But if God ordain, that none shall perish, but those, whom he foresees, will deserve it; and if he foreknows, that all, if left to themselves, will both deserve condemnation for their other sins, and also for rejecting the gospel; in what respect does this alter the case? In one view, none will perish, but those, who at the great day, when all secrets will be disclosed, shall be adjudged deserving it; and, in the other view, none will perish but those, whom God foresaw would deserve it, and would be found among his enemies; unless he exerted an omnipotent power, in making them willing to accept of his mercy: whereas this act of new creating power was not due to them; and in his consummate wisdom, he did not think fit to exert it in their behalf.—I can see no material difference, in respect of the divine justice, between the two views of the subject; except on the supposition, that God decrees from eternity to consign to everlasting punishment, those, who at the day of judgment will be found not to have deserved it. There are, it must be owned, expressions in the works of some Calvinists, which seem to lean towards this conclusion; but I must abhor the idea as direct blasphemy. As to the concluding sentence, it is sufficient to say, How can God be said to love those, whom he now leaves unsaved, and will at length, by an irrecoverable sentence doom to eternal misery? If the love of God to mankind, be understood in this manner, (setting decrees and predestination out of the question,) God cannot be said to love all men, unless he save all men; for he certainly is able to do

this: but his infinite power is directed by infinite wisdom, which we cannot fathom, but which we ought to adore with profound and silent reverence.

P. cxcvi. l. 3. ‘*It seems, &c.*’\* This whole passage goes upon the supposition, that God is in some way bound to show mercy to his rebellious creatures, and to do certain things, if not all that he is able, for their salvation: so that, if he do not this, it is inconsistent with his love, if not his justice. Now it is certain; that God for ages, “suffered all nations to walk in their own ways.”† “He showeth his word unto Jacob; his statutes and judgments unto Israel. He hath not dealt so with any nation, and as for his judgments they have not known them.”‡ Even to this very

\* ‘It seems impossible to say, that he loved those, to whom he would afford no assistance, and who he knew, from want of that assistance, must inevitably suffer all the horrors of guilt and the pain of eternal punishment. Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?’ ‘Can we then suppose that God seeth his rational creatures not only in need, but obnoxious to death and misery, and yet refuses his aid to rescue them from impending ruin? The gospel, instead of being a proof of God’s “good-will towards men,” would rather show his determination, that they should add to their guilt, and increase their condemnation. Instead of raising us from a death in sin to a life of righteousness, it would be the inevitable cause of more heinous wickedness, and of sorer punishment, to the greater part of mankind. It was considered as an act of the greatest injustice to require the Israelites to make bricks, when no straw was given to them; and how then can we imagine that God calls upon men to believe and obey the gospel, under the penalty of eternal misery, when he denies them the possibility of belief and obedience? Does an earthly master punish his servant for not doing that which it was impossible for him to do? And shall we ascribe to God a conduct which would be esteemed the height of cruelty in man? “Go ye,” says Christ to his apostles, “into all the world, and preach the gospel to every creature:” here the precept is universal, without any limitation, any exception: but is it to be supposed, that the blessings of that gospel which was to be preached “to every creature in all the world,” were necessarily confined to a few? that the apostles should be commanded to promise to all, what God had irreversibly decreed should be enjoyed only by a small number?’

† Acts xiv. 16.

‡ Ps. cxlvii. 19, 20.

day, an immense majority of the human race are destitute of those ‘means of grace,’ for which we particularly thank God, as for a spécial and inestimable benefit, every time we meet for public worship. But “they that have sinned without law, shall also perish without law.”\* “We have before proved, both Jews and Gentiles that they are all under sin.” “For all have sinned and come short of the glory of God.”† Unless, therefore, any one will openly avow the sentiment, against which, or on those who hold it, our articles pronounce an anathema:‡ all these persons must be destitute of the means of salvation. Some may choose to speak of this, as inconsistent with the divine perfections; but I must be silent; and adore those depths, which I cannot fathom: or, at most say, “Shall not the Judge of all the earth do right?” If the nations, to whom the gospel has not been preached, be indeed, “without Christ, without hope, and without God in the world:” do not the words quoted below, apply to the divine dispensations towards them, as much as to election, and the doctrines connected with it?—‘It is impossible to say that he loved those, to whom he would afford no assistance, and who he knew, for want of that assistance, must infallibly suffer all the horrors of guilt, and the pain of eternal punishment.’ The *decree* is not, in this passage, at all mentioned; but merely the *actual conduct* of the glorious God. On the other hand, how can we be truly thankful for our religious advantages, and means of salvation: if we do indeed believe, that they, who have not “the oracles of God” sent, nor the gospel preached, to them, are in no very deplorable condition? How shall we be stimulated, to communicate our blessings to “those who sit in dark-

\* Rom. ii. 12.

† Rom. iii. 9. 23.

‡ Art. xviii.

“ness and in the shadow of death?” Why did our Lord command his disciples to “go into all the world, and preach the gospel to every creature?” Or, why did apostles, and evangelists, and martyrs, not “count their lives dear to themselves,” in executing this commission?—Certainly the argument of this passage proves, if it prove any thing, that God, in order to act consistently with his love and mercy, if not his justice, must actually send the means of salvation to all men, in every part of the world. This he has not done: and shall we venture to arraign our Creator, at the tribunal of our purblind reason?—If God cannot be said to love those, to whom he does not send the means of salvation; though he knows they are perishing for the want of them: can he be said to love those, to whom he has sent the means of salvation, and yet leaves them to perish in unbelief? He knows, that they are perishing, for want of faith: he is able to give them faith, and to new create them to holiness: yet he does not put forth his power to save them. Apart from all decrees, this is fact. Is it the want of love; or is it, that love and grace must abound in all wisdom and understanding? It may be said, that they wilfully reject the gospel, and deserve their doom: but will it also be said, that they, who have not the gospel, do not sin against the light which they have, and do not deserve their doom? A lighter doom, it is true; but yet deserved, whether decreed, or inflicted without a decree. If God do not accompany the gospel with his special grace, to render it successful; it is plain, whether he decreed it before, or purposed it at the moment; it would ‘show his determination, that they should add to their guilt, and increase their condemnation.’ The gospel alone does not raise us ‘from a death in sin to a life of righteousness;’ else all who

hear it would be thus raised; but if men be not thus made alive to God, by his life-giving Spirit; the gospel will be the inevitable cause of their more heinous wickedness, and sorer punishment.—“ We are unto God a  
 “ sweet savour of Christ, in them that are saved, and in  
 “ them that perish. To one we are the savour of death  
 “ unto death, and to the other we are the savour of life  
 “ unto life.”—Again, will any true christian say, (while he beholds multitudes rejecting the gospel, or perverting it to their deeper condemnation,) that God might not *justly* have left him, to the pride and lusts of his depraved nature to copy their example? Will he not say, ‘ It is wholly an act of unmerited mercy, which has  
 ‘ made the difference between me and them, and if I be  
 ‘ a true christian, “ by the grace of God I am what I  
 “ am?” The example of Pharaoh, in respect of his conduct towards Israel, does not apply: his requisition was unjust in itself, and the impossibility actual: but the impossibility, in the case of sinners, is that of a servant insuperably *slothful*, not of one who is sick or lame: it is the absolute want of inclination, not of natural power; and God denies the possibility, no otherwise, than by not exerting his power to make them willing and active. The commands of God, are our rule of conduct; and it is his command, that we should do what we can for the salvation of all men: but he has not promised to save all; nor does he actually save all men, whatever his decrees may be: and the day of judgment must determine, whether the number of the elect, or of those who are saved, be small or no; and whether smaller, than that of those who perish. Of this we know nothing. Hitherto “ strait is the gate and narrow the way, which  
 “ leadeth to life, and few there be that find it.”\* But

\* Matt. vii. 13, 14.

when one said to Jesus, "Lord are there few that be saved?" Instead of gratifying his curiosity, or answering the objection, which seems to have been implied in the question, "He said unto them, Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in, and shall not be able."\*

In respect of the argument taken from what we ought to do, as showing what it becomes the infinitely wise God to do, in his moral government of the world, or his dealings with sinners; it may easily be shown to be inapplicable. The mercy and clemency of a judge, in his private character, must not influence him to justify the wicked, or to neglect the punishment of criminals in his publick station; when that punishment is conducive to the peace of the community. But let me seriously ask the reader, whether, if it were in his power, and no other obligation intervened; would it not be his *duty* to save the soul of every human being? But will he thence infer, that God, being omnipotent, is bound to save every man? Here they, who contend for the universal salvation of men and devils fix themselves. 'God is love, God is power. He can, and he will; for we, if we had power ought to do it.' And they seem to themselves to stand as firm, as his Lordship supposes that he does.

But further, were it in our power, would it not be our duty, to heal the diseases, supply the wants, and remove the distresses, and preserve the lives of men, both near and far off? Now is not the Almighty able to do it? Yet it is not done. Wherefore? Because he has wise reasons for not doing it of which we are ignorant.

If we were present, during the horrors of a tremendous earthquake; or when a large ship, full of men,

\* Luke xiii. 23—30

was on fire, or dashed upon a rock: should we not be bound, even at the hazard of our lives, to do *all in our power*, to rescue the wretched sufferers. But is not God present? Is he not omnipotent? Could he not rescue them? Yet he leaves them to perish. Let us then not imagine, that the infinitely wise God is bound to do all, which he has made it our duty to do, in similar circumstances. He requires from us, what it is proper that we should do: and he decrees and acts, in a manner worthy of himself; but “he giveth not account of any of his matters.” He declares, that he “visits the iniquities of the fathers upon the children:” yet he forbade the judges of Israel to do this.\* It was proper for God to do it, but not for man. He commanded Joshua and Israel to slaughter the Canaanites indiscriminately; and many have been the blasphemies, uttered on that subject: yet it was proper for the Judge of all the earth to give this command; and for them to execute it: but if any person, without such a command, should presume to copy the example, he would be exposed to most severe punishment for so doing.

If the salvation of sinful men be altogether a dispensation of unmerited mercy; every part of it must be the same. Had not “God sent his only begotten Son to be the Saviour of the world,” which he surely was not bound to do; we must all have perished; and he would have been glorious in justice, though not in mercy, on account of our condemnation. Yet, if in the immensity of creation, there are other orders of rational offending creatures, (which may be the case for what we know,) he might have glorified his *mercy* in their salvation. Having sent his Son into the world, and all things having been made ready, by the redemption and

\* Deut. xxiv. 16.

glorification of the great Mediator; he might have withheld from us “the word of the truth of the gospel;” which was not in justice due to any one. We then should have “perished for lack of knowledge:” he would have glorified his justice in our merited condemnation: and sending his word of life to other regions, he might have glorified his rich mercy in their salvation. Or having sent it to us, when we were, as all are of themselves, indisposed to embrace it with due valuation, and rather to put it from us; he was not bound on that account in justice, to do any thing further: he might have left us to our perverse choice, and glorified his justice in our condemnation, and his mercy in the salvation of others, who ‘through grace obeyed the call.’ No claim, of any kind, can by a sinner be made on his offended Creator; till he actually believes with a true and living faith; and then the only claim is grounded on the faithfulness of God, to those promises, which he has mercifully given, and which by his grace he has enabled us to believe, with a true and living faith. Nothing, which God has given to any one of Adam’s fallen race, was, in any sense, due to him: all and every part of it, might have been withheld, consistently with divine justice, and every other perfection. He has done for us, and given to us all, far more than we had any right to; and as much, as in his infinite wisdom, he saw proper to bestow; as well as immensely more than we deserve. But in this sinners, in their own cause, are not likely to be impartial judges.—“What could have been done more, to “my vineyard, which I have not done in it? wherefore “when I looked for grapes, brought it forth wild “grapes?”\* Instead of replying against God, as if he were bound to do more for us, than he has done; it be-

\* Is. v. 4.

hoves us, to bless and thank him, for what he has of his rich and wholly unmerited mercy, done for us; and beg of him, without ceasing, that we may so profit by his past benefits, as to receive of his abundant grace, whatever is still needful to our everlasting salvation.

P. cxcvii. l. 24. ‘*He, &c.*’\* Do the words, “by whom *he* was sanctified,” refer to Christ, or to the apostate? The opinion of commentators is divided on the subject; and it need not be said which interpretation I prefer: but, as in this and some other texts, in which I could not agree with the interpretation here given, nothing occurs, which materially affects the general argument; I shall take no further notice of the difference. It does not appear, that the word *sanctify*, is used, concerning those under the christian dispensation, in the New Testament, of any except true believers: and especially not to signify those, who ‘have been ‘made capable of sharing in the benefits of Christ’s ‘death.’ All are capable of sharing these benefits, if willing to accept of them: and it does not appear, that the communication of this disposition, or willing mind, was intended. In what sense then had these apostates been ‘made capable of sharing’ the benefit, more than others, who had never professed the gospel? Perhaps, their having been baptized may be intended.

P. cxcix. l. 4. ‘*Whosoever, &c.*’† I fully approve

\* “He who hath trodden under foot the Son of God, and hath done despite unto the Spirit of Grace,” ‘that is, he who has rejected the offered terms of salvation, is said to be “sanctified by the blood of the covenant,” ‘that is, to have been capable of sharing in the benefits of Christ’s death.’

† “Whosoever will, says St. John in the Revelation, let him take the water of life freely;” ‘this passage shows, that all, who are willing, may drink of the water of life; that it is in the power of every one to attain eternal happiness: Such a declaration, says Dr. Doddridge, of divine grace, seems to have been wisely inserted just in the close of the sacred canon, to en-

of this quotation from Doddridge: but passages might easily be adduced from Calvinistical writers, equally explicit on the subject. We have, in general, no doubt about the salvation of those, who are ‘truly desirous of the blessings of the gospel:’ the only question is, how does it happen, that some are thus *truly desirous*, and others are not? I should, indeed, give the text even a more unlimited interpretation. A convinced and distressed penitent may find some difficulty, in determining whether his desires after salvation be genuine and spiritual, or not: but if he be willing, let him come, and he will certainly be made welcome. So long as men are proudly and obstinately *unwilling* to accept of the salvation of the gospel; we can give them no encouragement, to expect salvation in any other way: but if there be willingness, I would almost say, a half-willingness, a relenting, a softened spirit, a disposition to yield and submit, to confess guilt, to cry for mercy, in the words of the publican, “God be merciful to me, a sinner!” he knows little of our ministrations, who does not know, that we go almost out of our way, to meet such persons, with persuasions, invitations, and every species of encouragement; that is, to repent and believe, and turn to God. We certainly do attempt every thing, (according to our ability,) which argument can urge, or compassion and affection suggest, to obviate every desponding apprehension. So far from being defective on this side, I am afraid, if all, which we attempt in public and in private, were fully known; it would sometimes be thought, that a vindication was needful on the other side.

‘courage the hope of every humble soul, that is truly desirous of the blessings of the gospel, and to guard against those suspicions of divine goodness which some have so unhappily abetted.’

P. cxcix. l. 16. ‘*The benefits, &c.*’\* The case of those, favoured with revelation, before the coming of Christ, has before been fully considered.† ‘The Old Testament is not contrary to the New: for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man.’‡ The gospel was therefore actually revealed to them; and they were saved by believing it. In respect of those, to whom, in any age, the gospel has been in no degree revealed; we have no proof, that they have any benefit from it, but the contrary.§ To the quotation here made from Hooper, I will add another. ‘I believe that the holy fathers, patriarchs, and prophets, and all other faithful and good people, that are gone before us, and have died in the faith, through the word and faith, saw him beforehand, which was to come, and

\* ‘The benefits of Christ’s death are not confined to those to whom the gospel has been actually revealed:—that would exclude from salvation all who lived before, and the far greater part of those who have lived since, the birth of our Saviour. If the satisfaction of Christ does not reach to the times prior to his incarnation, how came it that Abel and Enoch were justified? That Abraham, Isaac, and Jacob, are represented as sitting in the kingdom of heaven? That Noah, Daniel, and Job, are declared to be righteous men? All these, with a long catalogue of prophets and holy men, under the Mosaic dispensation, partook of the guilt of Adam, and were therefore liable to the wrath of God; nay, they committed actual sin, for “there is no man that sinneth not.” Yet who can doubt that these illustrious persons, the peculiar objects of God’s favour, are all written in the book of life. And we are told that “the blood of bulls and of goats will not take away sins;” “that before the gospel, “there was no law which could give life;” and that “there is no name under heaven by which men can be saved but that of Christ:” may we not then conclude, in the words of one of our pious martyrs, that “the promise of God appertaineth unto every sort of men in the world; and comprehendeth them all; howbeit, within certain limits and bounds, the which if men neglect or pass over, they exclude themselves from the promise of Christ; as Cain was no more excluded, till he excluded himself, than Abel; Saul, than David; Judas, than Peter; Esau, than Jacob.’

† See on p. 5, Refutation.

‡ Art. vii.

§ Art. xviii.

‘received as much and the same thing that we receive by the sacraments. For they were of the self same church, faith, and law, that we be of.’\* In the eighteenth article of King Edward the sixth, it is said, ‘They are to be accursed and *abhorred*, who presume to say, that every man shall be saved, &c.’ The words of Hooper as quoted below, do not mention the case of the Gentiles; and it is not at all likely, that he referred to it. The Gentiles are not noticed in the context, except in these words: ‘It was never forbid, but that all sorts of people, and of every progeny in the world, should be made partakers of the Jews’ religion and ceremonies’† By becoming Jews then, or Christians afterwards, they would have been interested in the promise of a Saviour.‡

P. cci. l. 6. ‘He is equally the Maker and Lord of all, and careth for all alike.’—“The Lord careth for the righteous;” but does he in like manner care for the wicked? “He is kind to the unthankful and evil.”§ “He is good to all.”¶ “For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”|| In the general manner, in which this is here expressed, it seems to imply an equal regard to persons and characters of every kind. But to limit it to the case under consideration: Did God care alike for the Gentiles, “whom he suffered to walk in their own ways,” as for Israel, to whom he committed his holy oracles, and abundant means of grace? Does he now, cause “the Sun of righteousness,” to rise on all nations, and his Holy Spirit, as fertilizing rain, to be poured out upon them; in the same equal manner, in which his sun arises and his rain descends

\* Fathers of the English Church, vol. v. p. 477.

† Hooper, 255, *ibid.*

‡ Rom. ix. 4. 2 Cor. i. 20. Gal. iii. 16.

§ Luke vi. 35.

¶ Ps. cxlv. 9.

|| Matt. v. 45.

on the nations of the earth? Has he equally cared for the poor Africans, in respect of their souls, as for the inhabitants of this favoured island? And are his special favours to us, in granting us the means of salvation, ‘showing respect of persons?’ Every man is bound, in dealings with others, to render to all their dues: but may he not, as far as it is consistent with this, confer special unmerited favours on one and not on another, as he sees good, without respecting persons? A judge must not acquit, or condemn, or give sentence in any cause, from favour, resentment, or regard to rank, or any similar motive. This would be to “respect persons.” But in his private conduct, provided he do no wrong to any, he may favour one, and not another, as he sees good, without incurring similar blame. We all claim a right to do this, without assigning our reasons to those, who grudge what is given to others and not to them. We say “Friend, I do thee no wrong:—Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?” And shall we refuse the same prerogative to our Creator and Judge? Indeed, in thus doing “what we will with our own,” we often act foolishly and sinfully, and shall have an account to give of it at last: but the glorious “LORD is righteous in all his ways and holy in all his works;” “his understanding is infinite;” “all his works are done in wisdom.” Who then shall say to him, “What doest thou?”

P. cci. l. 12. ‘*Was it to be, &c?*’\* Many things

\* ‘Was it to be expected that God, who is bountiful and indulgent to all men, in bestowing temporal comforts and conveniences, without partiality or reserve; who preserveth their life from destruction; who protecteth them continually from mischief and danger; who openeth his hand, and satisfieth the desire of every living thing:—was it to be expected that this kind and

have taken place, in the world, by the immediate act of God, or by his express command, which we should not have previously expected: but when they have actually occurred, ought we to oppose our previous expectations to undeniable facts? Was it to be expected, that God, who is Love, should destroy the world with a deluge? Or commission Joshua and Israel to extirpate the Canaanites, without sparing women or children? Yet he certainly did these things. There is no "searching of his understanding." His judgments are "a great deep."\* "Oh, the depth of the riches both of the knowledge and wisdom of God! How unsearchable are his judgments, and his ways are past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? Or, who hath first given to him; and it shall be recompensed to him again? For of him, and to him, and through him are all things; to whom be glory for ever, Amen."† It has been shown, that he does not communicate either the means of salvation, or "the things which accompany salvation," in the same manner, as he does the bounties of Providence. Yet, even in the latter, some regions, and some individuals, are far more highly favoured than others. Are we, in this land of peace, and liberty, no more favoured, than the inhabitants of those regions which are desolated by the horrors of war, or groaning under the iron rod of cruel oppression? Is this partiality? Shall we say, we deserve our special advantages? Shall we ascribe them to our own wisdom? Ought we to forget,

‘benevolent Being would neglect the spiritual welfare of any part of his rational creatures, and leave their souls destitute of all care and protection; that he would give them life, and health, and all the good things of this world, and withhold from them the possibility of happiness in the world to come.’

\* Ps. xxxvi. 5, 6.

† Rom. xi. 33—36.

when looking abroad with deep compassion, on the wretched sufferers; ought we to forget, I say, the words of God by the prophet:—" Shall there be evil in the city and the Lord hath not done it?" Though he 'protecteth men continually from mischief and danger,' yea, "openeth his hand, and satisfieth the desire of every living creature:" yet he leaves every human being to endure the stroke and agony of death; the greatest temporal punishment which can be inflicted: and the analogy is unfavourable to the hopes of those, who expect impunity or happiness hereafter, in any other way, than that which is revealed in the word of God: for if, He who is Love, yet pursues sinners to death, because of his anger; how can it be known, that he will not pursue them after death, if no reconciliation have previously taken place? This kind and benevolent Being will not neglect the spiritual good of 'his *rational creatures*,' as such: but if they be apostates, rebels, and enemies, will he show no disapprobation of their conduct? They have forfeited all claim upon him, and deserved his awful indignation; and how far, it may be proper for him to show them favour, must be unreservedly left to his unerring wisdom. Should those, who hold *universal salvation*, take up this argument; I cannot see how they could be answered, in any other way, than that, in which Calvinists answer it, when urged by their opponents. There can be no more *mercy* in our salvation, than there would have been *justice* in our being left to perish in our sins, without hope or possibility of salvation. Every thing pertaining to the salvation of guilty and polluted creatures, is *mercy*, and might justly have been withheld. But mercy must be exercised in consistency with all other divine perfections: and we, shortsighted sinful creatures, are not competent to determine any thing,

concerning the conduct of him, “ Who doeth according to his will, in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”\*

Some use language concerning God, which I do not choose to repeat, on the supposition of his dealing with men, according to the rigour of his holy law: and others, on the supposition, of his not sending to men the means of salvation; or not saving them without these means; and in various ways, men presume to decide on the appointments and dispensations of the Almighty: but “ every mouth shall be stopped,” and the whole world become guilty before God; and all, who do not humbly and thankfully receive his salvation, as a gift of entirely free mercy, in all respects, will find their awful mistake, when it is too late.

P. ccii. l. 7. ‘ *The whole, &c.*’ † ‘ The whole nation of Israel is, no doubt, spoken of in the Old Testament, ‘ as ‘ elected, or chosen of God;’ without discrimination of character. The nation, descended from Abraham, Isaac, and Israel, were, for the sake of their fathers, chosen to special advantages, as to the means of salvation, as well as to peculiar temporal benefits, but not unto salvation. They were, however, peculiarly distinguished, by this national election, from the rest of the world: and if the other nations of the earth had any claim on God, which required him to ‘ care alike for them;’ I cannot see, but the objections, about partiality and respect of persons,

\* Dan. iv. 35.

† ‘ The whole nation of the Jews, including both good and bad, is said to be elected or chosen by God, and the word is never applied exclusively to those of the Jews who were obedient to his commands; “ Because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight, with his mighty power out of Egypt.” “ The Lord thy God hath chosen thee to be a special people unto himself above all people that are upon the face of the earth.”

might have been brought forward by them; as fairly, as they are now by the opponents of Calvinism. Indeed, I think, no man can fairly and fully justify the divine conduct, in this particular, without conceding all the leading principles, on which Calvinism is grounded. The same is the case, with all those nations, which are favoured with the means of salvation. If all have any right to them, and an equal right to them: why are some so highly favoured above others? Is "God a respecter of persons?" But if all be undeserved, and contrary to man's deservings; according to our principles: then all have as much as they deserve, yea more; none have a right to complain; all have cause of gratitude: but some more than others; as Israel had more cause for thankfulness; than the surrounding nations had. But, though, Israel was chosen nationally to external privileges, temporal and spiritual; is there no intimation, of another election, even in respect of Israel? Not to speak of the frequent intimations, given by the prophets, of a remnant, whom God would, or did, distinguish from other Israelites, what says the apostle? "They are not all Israel, which are of Israel?" If so, there is an Israel, within an Israel: but how is this? "Even so at this present time, there is a remnant, according to the election of grace."\* This refers to the seven thousand in Israel, whom the Lord had "reserved to himself," in the days of Elijah. These were "a remnant according to the election of grace," and the rest of the nation were not. Is it not then, undeniable, that there was a national election, to external advantages; and a personal election, entirely distinct from it? An election of individuals, from among the elect nation? And that

\* Rom. xi. 5, 6.

the *national* election of Israel, was a type and figure, of the *personal* election of the true Israel, “the church of “the first born, whose names are written in heaven?” Some texts of Scripture follow,\* which are, almost universally, by expositors, considered as prophecies, relative to the future dealings of God, with the nation of Israel; and coincident with the words of our Saviour: “Except these days should be shortened, no flesh,” (that is, none of Israel,) “should be saved; but for the “elects’ sake, those days shall be shortened.”† “For “I will bring a seed out of Jacob, and out of Judah, an “inheritor of my mountains: and mine elect shall in- “herit it, and my servants shall dwell there.” “So the “holy seed shall be the substance thereof.”‡

P. cciii. l. 10. ‘*In the, &c.*’§ This is a decisive proof, that the national election of Israel was an entirely different thing, from the election spoken of in the New Testament: being only a shadow or type of it. “God “hath from the beginning chosen you unto salvation, “through sanctification of the Spirit, and belief of the “truth; whereunto he hath called you by our gospel, to “the obtaining of the glory of our Lord Jesus Christ.”¶ “Elect, according to the foreknowledge of God the “Father, through sanctification of the Spirit unto obe- “dience, and sprinkling of the blood of Jesus Christ.”|| Wherever election or predestination are spoken of in the New Testament, concerning christians, they are

\* Is. xliii. 20. xlv. 4. lxx. 9.

† Matt. xxiv. 22.

‡ Is. vi. 13.

§ ‘In the numerous passages of the Old Testament, in which they are ‘thus spoken of, there is not the slightest allusion to their being predestinated ‘to happiness in the world to come; nor indeed will any one contend that all ‘the Jews were designed for eternal salvation. They were elected in this ‘world only, as an introductory and preparatory step to the execution of ‘God’s merciful scheme of human redemption through the incarnation and ‘sufferings of Christ.’

¶ 2 Thes. ii. 13, 14.

|| 1 Pet. i. 2.

uniformly connected with “things which accompany “salvation.”\* The election of Israel was indeed ‘an introductory and preparatory step to the execution of God’s merciful scheme, &c.’ but had the Israelities themselves no advantages, in consequence of it? “What advantage then hath the Jew? Or, what profit is there of circumcision? Much every way; chiefly because unto them were committed the oracles of God.”† It is probable, that from the days of Moses to the coming of Christ, more persons out of this comparatively small nation were spiritual worshippers, and accepted servants, of God, than in all the world besides.

P. cciii. l. 20. ‘*We shall, &c.*’‡ This is a statement, which will require much proof: but let every argument have its due weight. What ‘collective bodies were converted to Christianity,’ in the same manner, that Israel was chosen as a nation? Even the three thousand, converted on the day of Pentecost, and the tens of thousands, who afterwards believed, were merely a remnant of the nation of Israel; and, like the seven thousand in the days of Elijah, “a remnant according to the election of grace.” God had “not cast away his people, whom he foreknew,”§ even when the nation of Israel ceased to be his church. “Israel hath not obtained that which he seeketh for: but the election hath obtained it; and the rest were blinded.” If the texts referred to, in the last remark, do not prove,

\* Rom. viii. 28—30. Eph. i. 4, 5. 11—14. Col. iii. 12. 2 Tim. i. 9. Tit. i. 1, 2. 1 Pet. ii. 9, 10. † Rom. iii. 1, 2.

‡ ‘We shall in like manner find that the same words, elect and chosen, are applied to collective bodies of men who were converted to the gospel, without any restriction to those who were obedient to its precepts, and will hereafter be saved; and that an infallible certainty of salvation, in consequence of a divine decree, is not attributed to any number of christians, or to any single christian, throughout the New Testament.’

§ Rom. xi. 1—7.

that election is uniformly connected with the “things which accompany salvation:” the point must be yielded. But each text will be more particularly noticed.—The more copious of the apostolical epistles are addressed to the churches, or to the saints, and not to individuals; and in those to Timothy and Titus, the apostle joins himself with the person to whom he wrote, when he spake on this subject:\* but he mentions Clement, and others, “whose names are written in the book of life;”† and St. John addresses one of his epistles unto “The elect lady, and her children,” and mentions her “elect sister.”‡ Our Lord calls Paul “a vessel of election.” (Σκευος εκλογης.)§

P. cciv. l. 3. ‘*St. Peter, &c.*’|| Let this whole passage be minutely examined. “Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied. Blessed be the God and Father of our

\* 2 Tim. i. 9. Tit. i. 1, 2.

† Phil. iv. 3. Comp. Rev. xvii. 8.

‡ 3 John 1. 12.

§ Acts ix. 15.

|| ‘St. Peter tells the “strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,” “that they are “elect according to the foreknowledge of God;” “and “a chosen generation, a peculiar people; that they might show forth the praises of him, who hath called them out of darkness into his marvellous light.” “It is evident that the apostle here refers to the calling of these men to the knowledge of his gospel, which, like every other circumstance relative to this gracious dispensation, was foreknown by God; and that by denominating the christians of these five extensive countries, indiscriminately, “elect,” and “a chosen generation,” he did not mean to assert that they would all be saved; but that they were admitted to “the marvellous light” “of the gospel, while other nations were still wandering in the “darkness” “of heathenism. And to put this beyond all doubt, the same persons, whom in his first epistle he addresses as “elect according to the foreknowledge of God;” in his second Epistle he addresses as “them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ;” “to be elect, and to be a believer in Christ, are therefore the same thing.’

“ Lord Jesus Christ, which according to his abundant  
 “ mercy hath begotten us again unto a lively hope, by  
 “ the resurrection of Jesus Christ from the dead: to an in-  
 “ heritance, incorruptible, and undefiled, and that fadeth  
 “ not away, reserved in heaven *for you*; who are kept  
 “ by the power of God, through faith unto salvation,  
 “ ready to be revealed in the last time; wherein ye  
 “ greatly rejoice.” And just after, “ Whom,” (Jesus  
 Christ,) “ having not seen, ye love; in whom though  
 “ now ye see him not, yet believing, ye rejoice with  
 “ joy unspeakable, and full of glory: Receiving the end  
 “ of your faith, even the salvation of your souls.”\* Is  
 there here ‘ no restriction to those who were obedient  
 ‘ to the precepts of the gospel?’ No assertion, that the  
 persons addressed would *all* be saved? I do not mean  
 all, called Christians, in these countries; but all those,  
 whom the apostle spoke of by *character*; for “ if any  
 “ one did not love the Lord Jesus Christ,” he was not  
 one of the persons intended. They to whom the apos-  
 tle wrote, were “ elect, through sanctification of the  
 “ Spirit, unto obedience, and sprinkling of the blood of  
 “ Christ:” therefore none were addressed, but those,  
 who through faith, were sprinkled with the blood of  
 Christ. The apostle joins himself with them, in the  
 next verse, “ as begotten again unto a lively hope, &c:”  
 none were, therefore, addressed, except those who had  
 this lively hope, in consequence of regeneration: “ and  
 “ every man that hath this hope in him, purifieth him-  
 “ self, even as he is pure.”† They were also, “ begotten  
 “ again—to an inheritance incorruptible, &c, which was  
 “ *reserved in heaven for them.*” therefore the apostle ad-  
 dressed exclusively those, whom he considered as heirs  
 of this inheritance; though there might be hypocrites

\* 1 Pet. i. 1—3.

† 1 John iii. 3.

in their company, tares among the wheat. The persons spoken of, were “kept by the power of God through faith, unto salvation:” therefore, “they were partakers of true and saving faith.” They loved the Lord Jesus, they believed in him, “they rejoiced in him, with joy unspeakable and full of glory.” Can these things be said of any except true christians? None, but true christians therefore were intended. The apostle had seen Jesus Christ; and he believed, loved, and rejoiced: but the persons addressed did the same, though they had not seen him; and “blessed are they, who have not seen, and yet have believed.”\*—Again, the apostle says of them: “Who by him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God: Seeing ye have purified your souls, in obeying the truth, through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”† They did “believe in God” through Christ; they had “purified their souls in obeying the truth, through the Spirit:” they did “unfeignedly love the brethren.”‡ And “we know that we have passed from death unto life, because we love the brethren.”‡ None then, but true christians were addressed: and indeed the apostle does not inscribe his epistle to any collective bodies, or churches, but “to the elect strangers scattered throughout Pontus, &c.”

These remarks prepare our way, for the other text quoted from this apostle. “But unto them, which be

\* John xv. 29.  
hypocrisy. Rom. xii. 9.

† 1 Pet. i. 21—23. *unfeigned*; *αυτοκριτον*, without  
2 Tim. i. 9. Jam. iii. 17. Gr.

‡ 1 John iii. 14.

“ disobedient, the Stone, which the builders disallowed,  
 “ the same is made the Head of the corner; and a Stone  
 “ of stumbling and Rock of offence, even to them which  
 “ stumble at the word being disobedient, whereunto  
 “ also they were appointed. But ye are a chosen gene-  
 “ ration, a royal priesthood, an holy nation, a peculiar  
 “ people; that ye should show forth the praises of him,  
 “ who hath called you out of darkness, into his marvel-  
 “ lous light; which in time past were not a people, but  
 “ now are the people of God; which had not obtained  
 “ mercy, but now have obtained mercy.”\* Can any  
 man, having duly considered what the apostle had said,  
 concerning these same persons, in the preceding chap-  
 ter, after deliberately reading the passage, deny, that the  
 apostle regarded this company, whom he addressed, as  
 being in reality, what Israel, as a nation, was typically?  
 The contrast between those, to whom as believers,  
 “ Christ was precious;” and all those, “ who, being  
 “ disobedient stumbled at the word:” and indeed every  
 circumstance, confirms this conclusion. They were  
 “ a chosen generation,” as the seed of Abraham were;  
 being indeed the “ children of Abraham, by faith in  
 “ Christ.”† Thus “ they were counted to the LORD  
 “ for a generation.”‡ But, as collected from among va-  
 rious tribes and kindreds, they could not be a chosen  
 generation in the same sense, as the nation of Israel was  
 the chosen race, the descendants of Abraham, Isaac, and  
 Israel. They were, “ a royal priesthood,” “ a kingdom  
 “ of priests.”§ This relates to the typical character of  
 Israel, as a nation, and the real character of true believ-  
 ers. “ Unto him, who loved us, and washed us from  
 “ our sins in his own blood; and hath made us kings

\* 1 Pet. ii. 7—10.

† Rom. iv. 16—18. Gal. iii. 29.

‡ Ps. xxii. 30.

§ Ex. xix. 6.

“and priests, unto God and his Father.”\* “Thou  
 “wast slain and hast redeemed us to God with thy blood;  
 “and hast made us to our God, kings and priests.”†  
 The kingdom and priesthood were incompatible, under  
 the Mosaick law; or at least, after the kingdom was fix-  
 ed to the family of David, of the tribe of Judah: but in  
 that “High priest after the order of Melchizedek,”  
 these offices are united. He is “a Priest upon his  
 “throne;”‡ and all his true people, as one with him,  
 “are kings and priests.”—“An holy nation;” as Israel  
 was typically; though alas! in reality, too generally an  
 unholy nation, in respect of character. The “elect  
 “strangers, scattered throughout Pontus, Galatia, Cap-  
 “padocia, Asia, and Bithynia,” ‘five extensive coun-  
 ‘tries,’ were not a nation, at all, as to any external  
 concerns; but select individuals from divers nations,  
 Jews and Gentiles. But, under Christ, their King,  
 “whose kingdom was not of this world,” as “reconcil-  
 “ed to God by him,” and becoming his willing sub-  
 jects, they were incorporated as a nation, notwithstand-  
 ing their dispersions, under his protection, and govern-  
 ed by his commandments; being in reality, what Israel  
 was typically. “A peculiar people,” (*Λαος εις περιτομων.*)§  
 All nations are the creatures, and ought to be the sub-  
 jects and servants of God: but Israel was his by a pecu-  
 liar right; a choice, a calling, a redemption, peculiar to  
 that nation: yet this was only a shadow of their privi-  
 lege, for whom Christ gave himself, that he might rede-  
 eem them from all iniquity, and purify them unto  
 himself, a peculiar people, zealous of good works.  
 These had not only been “admitted to the marvellous  
 “light of the gospel;” but had been specially “called  
 “out of darkness into his marvellous light;” they were

\* Rev. i. 6. † Rev. v. 9, 10. ‡ Zech. vi. 13. § Mal. iii. 17. Sept.

indeed become “the people of God,” they “had obtained mercy.”\* Can all these things meet in any, except true Christians? It would not be more contrary to Scripture, to deny that the ritual law, the Aaronick priesthood, and the kingdom of David and his race; were typical of the spiritual blessings of the Christian dispensation; than to deny, that the nation of Israel was typical of the true Israel. Let what the inspired apostle here stated concerning this subject, in the interpretation, as an allegory, of the particulars respecting Sarah and Isaac, Hagar and Ishmael:† and that which he has stated on the same subject, in writing to the Hebrews, be carefully examined,‡ not to adduce more passages: and then let it be determined, whether true christians are not, under the christian dispensation, that, in deed and truth, which Israel of old was typically.—“We are  
 “the circumcision, who worship God in the Spirit, and  
 “rejoice in Christ Jesus, and put no confidence in the  
 “flesh.”§

It also appears to me, that the passage quoted from the second epistle, fully confirms the conclusions, which I have deduced from the passages in the first. “To  
 “them, that have obtained like precious faith with us,  
 “through the righteousness of God, and our Saviour  
 “Jesus Christ.”¶ ‘To be elect, and to be a believer,’ are not the same thing according to our views: because a man may be “elect, according to the foreknowledge  
 “of God,” and not be as yet, called by his grace. But no man can know, or scripturally conclude himself to be elect, except by his faith. This the apostle calls “like  
 “precious faith with us.” He, therefore, addressed none, but those, who had the same precious faith, which

\* Compare 1 Tim. i. 13. Gr. with the original here.

† Gal. iv. 21—31.

‡ Heb. xii. 18—26.

§ Phil. iii. 3.

¶ 2 Pet. i. 1.

he himself had; and, consequently, they who had a dead and worthless faith, are not included. The apostle Paul calls this precious faith, “the faith of God’s elect.”\* None we think have it but the elect. It is precious, in its nature, in the blessings which it appropriates, and in its holy fruits. It is “our most holy faith.”†

‘When the christians of these five extensive countries,’ are spoken of; a superficial reader might suppose, that the inhabitants of these regions were in general professed christians, as those of England now are: whereas, in fact, they were only a small company, in the several cities and districts, who professed christianity, amidst an immense majority of Gentiles or Jews; and this small company generally from among the lower orders in society. Even, as at present, a few hundreds in a town, or city, appear in earnest about the concerns of religion, while the bulk of their neighbours; though called Christians, do not so much as seem to be real christians, and make no pretensions to the title of saints. The words, ‘while other nations, &c.’ still further uphold the supposition of *national churches*: as if the bulk of the inhabitants of these regions were not as much ‘wandering in the darkness of heathenism,’ as those of any other nations.

P. ccv. l. 5. ‘Among, &c.’‡ ‘The salvation of all,

\* Tit. i. 1.

† Jude 20.

‡ ‘Among other precepts and exhortations he says, “Give diligence to make your calling and election sure:” “for if ye do these things, ye shall never fall:” ‘therefore the salvation of these elect, of this chosen generation, was so far from being certain, that it depended upon their own “diligence;” “their not falling” ‘was so far from being infallibly decreed, that it depended upon their doing those things which the apostle commanded: and he even predicts, that “false teachers, who would bring in damnable heresies, denying the Lord that bought them, should make merchandize of some of them,” ‘that is, should seduce them from the true faith in Christ, and consequently defeat their salvation: some therefore of these elect persons were not saved.’

who might read the epistle, was not sure, either as ‘infallibly decreed,’ or in any other way: but Calvinists think, that the salvation of all, who had obtained “like precious faith,” with the apostle, was sure in itself. Yet, even in respect of these, their personal assurance of salvation, and the comfort arising from it, must depend on their own diligence, as the appointed means.\* Indeed the salvation of true christians is so connected with diligence, in the means of grace, and in all holy duties; that every confidence of a happy event must be suspected, if not absolutely condemned, which is not obtained and preserved by it. In respect of what is said of false teachers, and their success, it may suffice to say, with our Lord, “If it were possible, they would deceive the very elect:” and with his apostle, “They went out from us; but they were not of us: for if they had been of us, no doubt they would have continued with us; but they went out, that they might be made manifest, that they were not all of us.”†

P. ccv. Note. ‘Election, &c.’‡ By calling, in this exhortation,§ Calvinists understand regeneration and conversion. ‘They be called according to God’s purpose, by his Spirit, working in due season; they through grace obey the calling; they be justified freely; they be made the sons of God by adoption; they be made like to the image of his only begotten Son Jesus Christ, they walk religiously in good works, and at length by God’s mercy they attain to everlasting felicity.’¶ ‘An infallible decree’ cannot be made more sure in itself; but it may be made more sure to a man’s

\* Heb. vi. 10—12.

† John ii. 19.

‡ ‘Election in the Calvinistick sense includes an infallible decree but the apostle could not call upon the christian converts to make an infallible decree sure.’

§ 2 Pct. i. 10.

¶ Art. xvii.

own mind, that “God has from the beginning chosen him unto salvation;” and that, in consequence, “he hath called him according to his purpose.” This “full assurance of hope,”\* this inward satisfaction of our election to eternal life must be sought by diligence: and the more evidently we love God, and “keep his commandments,” with alacrity and delight; and love the brethren and all men, and take pleasure in every work and labour of love; the more full assurance of our eternal salvation, and consequently of our election, we scripturally attain. Negligence brings a man’s interest in the promises of God, into doubt, as well as his personal election: but the promises of God are sure, and will infallibly be fulfilled, to those who are interested in them. “If we believe not, yet he abideth faithful, he cannot deny himself.”† Our diligence cannot make his promises more sure in themselves, than they really are; any more than it can make an infallible decree more sure; but it may lead us to the assurance, that the promises will surely be fulfilled to us. The apostle did not call on those, whom he addressed to make an infallible decree sure; but to make it sure to their own consciences, that they were true believers, and thence to infer their election. But if *calling* only mean, the outward invitation of the gospel; and election, only a choice of collective bodies to means of grace: and if these persons had, *in this sense*, been indisputably called of God, “into his eternal glory by Jesus Christ;”‡ in what way would their calling and election be made more sure?§

P. ccv. l. 23. “The church that is at Babylon, elected together with you, &c.”¶ The word *church* is not found in this passage. Η εν Βαβυλωνι συνεκληκτη. “She in

\* Heb. vi. 11.  
203, Refutation.

† 2 Tim. ii. 13.  
‡ 1 Pet. v. 13.

‡ 1 Pet. v. 10.

§ See on

“Babylon who is elected together.” It is probable, however, that a church, and not a person, is intended; though we read no where else of a church in that neighbourhood.—‘The whole church of Babylon, &c.’ Some may be led by this language to conceive of the ‘church of Babylon,’ as including the bulk of the inhabitants, like ‘the whole church of England, or, ‘the whole church of Scotland,’ or, ‘the whole church of Rome;’ yet probably the church *at* ‘Babylon,’ consisted only of a remnant of believers, collected together, by the apostle’s ministry, inconsiderable in number, compared with the multitudes among whom they lived. A company thus collected and circumstanced, it may be supposed, were in general *true* believers, and entirely such as made a credible and intelligent profession of faith, which their conduct did not invalidate. They were therefore spoken of, as true christians, in the judgment of charity; as being what they professed to be: and so elected together with other christians in different parts of the world. Yet, possibly, there might, unperceived by man, be some hypocrites among them.

P. ccvi. l. 5. ‘*It is not, &c.*’\* Calvinists do not hold, that all, who think themselves, or are thought by others, even by the most discerning ministers, to be true christians, “the elect of God, holy, and beloved,” will necessarily be saved: but only, that all, whom God, who “searches the heart,” knows to be true believers. His decrees are wholly unknown to man, till manifested by the event. When any person, or persons, become, as far as we can see, true believers, showing their faith by their works; we consider them as “called and chosen, “and faithful:”† and we speak of them, as they appear

\* ‘It is not confined to individuals who must necessarily be saved, or who were predestinated by God to certain salvation, or even to those who will actually be saved.’

† Rev. xvii. 14.

to us, and not as, perhaps, they appear before God. Even the apostle himself says of Silvanus, “a faithful brother unto you, as I suppose.”\* Men may deceive themselves, or impose on others; but the purpose of God shall be established. And this is “the Father’s will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day: and this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him at the last day.”†

P. ccvi. l. 10. ‘St. Paul begins his epistle to the Ephesians in this manner.’ (In order duly to examine the beginning of the epistle to the Ephesians; the whole passage must be viewed together. Instead, therefore of printing below those parts, which are quoted in the Refutation; the whole passage will be thus printed, with brackets, marking what is omitted by his Lordship.)

“Paul, an apostle of Jesus Christ by the will of  
 “God, to the saints which are at Ephesus, and to the  
 “faithful in Christ Jesus; Grace be to you and peace  
 “from God our Father, and from the Lord Jesus Christ.  
 “Blessed be the God and Father of our Lord Jesus  
 “Christ, who hath blessed us with all spiritual bless-  
 “ings in heavenly places in Christ. According as he  
 “hath chosen us in him, before the foundation of the  
 “world, that we should be holy, and without blame  
 “before him in love: Having predestinated us unto the  
 “adoption of children by Jesus Christ to himself, ac-  
 “cording to the good pleasure of his will, [To the  
 “praise of the glory of his grace, wherein he hath made  
 “us accepted in the beloved: In whom we have redemp-

\* 1 Pet. v. 12.

† John vi. 39, 40.

“ tion through his blood, the forgiveness of sins, accord-  
 “ ing to the riches of his grace: Wherein he hath  
 “ abounded towards us in all wisdom and prudence.]  
 “ Having made known unto us the mystery of his  
 “ will, according to his good pleasure, which he hath  
 “ purposed in himself. [That in the dispensation of  
 “ the fulness of times, he might gather together in one  
 “ all things in Christ, both which are in heaven, and  
 “ which are on earth, even in him.] In whom also we  
 “ have obtained an inheritance, being predestinated ac-  
 “ cording to the purpose of him who worketh all things  
 “ after the counsel of his own will: [That we should  
 “ be to the praise of his glory who first trusted in Christ;  
 “ In whom ye also trusted, after that ye heard the word  
 “ of truth, the gospel of your salvation: in whom also,  
 “ after that ye believed, ye were sealed with that Holy  
 “ Spirit of promise: Which is the earnest of our in-  
 “ heritance, until the redemption of the purchased pos-  
 “ session, unto the praise of his glory. Wherefore I  
 “ also, after I heard of your faith in the Lord Jesus, and  
 “ love unto all the saints, Cease not to give thanks for  
 “ you, &c.”] The apostle here addresses the Ephesians,  
 as “ saints,” or holy persons; as “ faithful in Christ  
 “ Jesus,” or believers in Christ. He joins himself with  
 them, as those, whom God had “ blessed with *all* spiri-  
 “ tual blessings, in heavenly things;” and this “ accord-  
 “ ing as he had chosen them in Christ before the founda-  
 “ tion of the world,” “ that they should be holy,” (or  
 saints) “ and without blame before him in love.” He  
 had “ predestinated them to the adoption of children by  
 “ Jesus Christ unto himself.” And, “ if children, then  
 “ heirs; heirs of God, and joint-heirs with Christ.”\*  
 “ This was according to the good pleasure of his will,”

“ 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. Even  
 “ so, Father, for so it seemed good in thy sight.”\*  
 This predestination was expressly “ to the praise of the  
 “ glory of his grace, wherein,” or, by which, (iv.) “ he  
 “ had made them accepted in the Beloved, in whom  
 “ they had redemption through his blood, even the for-  
 “ giveness of their sins.” They were then pardoned,  
 justified, and accepted in Christ, which no merely no-  
 minal christian ever was, or can be. This was “ ac-  
 “ cording to the riches of his grace; wherein he had  
 “ abounded towards them, in all wisdom and prudence;”  
 having arranged the whole plan, for the display of his  
 rich and plenteous grace, in such a manner, as to give  
 no encouragement to sin, but only to repentance and its  
 fruits; and to magnify his law, and glorify his justice  
 and holiness, and all his perfections, in harmony with  
 his grace. The apostle, and the Ephesians, *had obtain-*  
*ed* “ an inheritance, being predestinated, &c.” He,  
 and his fellow-christians, from among the Jews, had  
 “ first trusted in Christ;” and the Ephesians, hearing  
 the word-“ of truth, the gospel of their salvation, had  
 “ trusted in Christ;” they had believed, and had been  
 sealed by the Holy Spirit, the earnest of “ their inher-  
 “ ance.” They had faith in Christ, and love to all  
 “ the saints.” Now can all these things be spoken of  
 any, except of true christians? Indeed, can any of them?  
 If there were others, in the outward communion of the  
 church, as chaff or tares, among the wheat; “ they were  
 “ not of them,” though they were among them, and  
 might “ go out from them,” or continue mixed with  
 them, till the time of harvest. It is here also to be

\* Matt. xi. 25, 26. Luke x. 21.

noted, that the epistle is not addressed to the church at Ephesus, “but to the saints and faithful brethren:” so that there is the less ground for considering it, as written to a collective body of true christians and hypocrites indiscriminately. Whatever is meant by chosen and predestinated; the words are indisputably connected, with “the things which accompany salvation;” and of which they were the *source* and *cause*, and not the *effect*.

P. ccvii. l. 8. ‘*Instead of, &c.*’\* Exhortations to give diligence “to make their calling and election sure” are perfectly consistent, with the doctrine of the final salvation of all true believers: but exhortations, to “walk worthy of their vocation,” especially related to their adorning and recommending the gospel for the honour of God and the good of mankind. Even true christians are often betrayed into improper conduct: and exhortations are exceedingly needful and useful, to make them vigilant and circumspect: but surely every instance of yielding to sinful temptations does not consequently imply that a man will ‘fail of salvation:’ for ‘we may depart from grace given, and fall into sin, and ‘by the grace of God, we may arise, and amend our lives.’† Even, if assured that the salvation of any company was infallibly certain; we might and ought to exhort them to “walk worthy of God who had called

\* ‘Instead of representing their salvation as certain, he earnestly exhorts them to “walk worthy of the vocation wherewith they are called;” ‘guards them against those deceits which bring down “the wrath of God upon the children of disobedience,” and commands them “to put on the whole armour of God, that they may be able to stand against the wiles of the devil:” it was therefore possible for those, who were “saints,” “faithful,” “chosen,” and “predestinated,” ‘to walk unworthily, to incur the wrath of God by disobedience, and to yield to sinful temptations, and consequently to fail of salvation.’

† Art. xvi.

“ them to his kingdom and glory.”\* “ Wherefore, “ my beloved brethren, be ye stedfast, unmoveable, al- “ ways abounding in the work of the Lord, forasmuch “ as ye know, that your labour is not in vain in the “ Lord.” Many important ends are answered by the holy lives of christians, distinct from their own salva- tion. We may also say to any company, who act con- sistently, ‘ I address you as believers, and suspect the ‘ contrary of none among you: but it behoves you to ‘ examine yourselves, and to give diligence, that you ‘ may have the full assurance of hope unto the end; and ‘ so be animated for every service and every trial.’ God generally works by means. The promise of a plenteous harvest would not render the husbandman’s diligence superfluous, but rather encourage it: and if an indi- vidual should so perversely interpret it, as to excuse him- self from labour, he would justly be excluded from the general benefit.

P. ccviii. ‘ *Jesus, &c.*’† Did our Lord ever say, that he chose Judas “ to salvation through sanctifica- “ tion of the Spirit and belief of the truth?” He chose

\* 1 Thes. ii. 12.

† ‘ Jesus knew from the beginning who should betray him. Jesus answer- ed them, “ Have not I chosen you twelve, and one of you is a devil? He “ spake of Judas Iscariot, the son of Simon: for he it was that should betray “ him, being one of the twelve:” ‘ Jesus called, chose, elected these twelve “ to be his peculiar disciples, his apostles, his constant companions, his “ friends. He gave them power to work miracles, to preach the gospel, to “ become witnesses of, and sharers in, his glory; to sit upon twelve thrones “ in his kingdom, judging the twelve tribes of Israel—Yet one of these men “ he declared to be a devil; one of them he knew would betray him; one of “ them he knew to be “ the son of perdition,” about to suffer such punish- “ ment, that it “ had been good for him if he had not been born.” ‘ Since “ then Judas was one of the chosen, one of those “ whom God gave to Christ,” “ and since “ Jesus knew from the beginning that he should betray him,” “ and consequently be rejected and “ lost,” ‘ it is clear that the chosen may “ deprive themselves of the advantage of “ this excellent benefit” ‘ of being “ placed in a state most favourable for the attainment of salvation, and that “ foreknowledge does not imply control or influence.’

Saul to be king over all Israel; and Jeroboam to be king over the ten tribes; and Cyrus to be the deliver of Judah from captivity; and Judas to be an apostle, and to be the predicted traitor: but is this the same, as “to be chosen in Christ, before the foundation of the world, that we should be holy, and without blame before him in love; being predestinated to the adoption of children, by Jesus Christ unto him?” As to any other election, it is wholly beside our subject: and no man will say that Judas was thus chosen. Therefore, the whole argument from this case falls to the ground. Men ‘may deprive themselves of this excellent benefit, of being placed in a state most favourable for the attainment of salvation:’ but the question is, whether any true believers, who are “called, and chosen, and faithful,” are thus left to deprive themselves. ‘Foreknowledge does not imply *control* or *influence*.’ It certainly does not imply *compulsion*. But “the wrath of man shall praise him,”\* (God,) “and the remainder of wrath shall he restrain.” “He stilleth the noise of the seas, and the noise of the waves, and the madness of the people.”† Here is *control*, no doubt, implied in foreknowledge, even in respect of the most wicked men; and if *influence* be denied, the influence of restraining grace, on ‘the unruly wills and affections of sinful men;’ and the influence of renewing grace, on the minds of believers; the whole of christianity is denied. But “known unto God are all his works from the beginning of the world.‡

P. ccix. ‘*The, &c*’§ Whatever other means there

\* Ps. lxxvi. 10.

† Ps. lxx. 7.

‡ Acts xv. 18.

§ ‘The observation of our Saviour, “When I was daily with you in the temple, ye stretched forth no hands against me,” ‘appears to indicate that there were other means by which the Son of man might have been delivered unto death; so that the treason of Judas cannot be considered as a necessary

might be, by which the Son of man could have been delivered unto death; there could be none, which were not foreknown: and the way, in which he was betrayed was *predetermined* and *foretold*. “The Son of man goeth as it is written of him.”\* “And the Son of man goeth as it was determined.”† ‘So that the treason of Judas was a necessary part of the scheme of man’s redemption:’ though Judas acted voluntarily, without any compulsion, or any regard to God’s determination and prediction, in order to gratify his own avarice.

P. ccix. l. 12. ‘*If, &c.*’‡ Here I am happy, in the name of most Calvinists, and perhaps of all evangelical clergymen, to agree with his Lordship, ‘that works are the necessary *evidence* of the security of any man’s election;’ nay, the only proof imaginable of his election. Indeed, nothing but works, indisputably “good before God,” the “fruits of the Spirit,” can evidence our election of God.§ How strangely and unaccountably are our sentiments misunderstood; that the very thing, on which we above all other things rest our plea, should be supposed a conclusive argument against us!

P. ccix. l. 19. ‘*St. Paul, &c.*’¶ After quoting the

‘part of the scheme of man’s redemption. It pleased God to make use of Judas, as of other wicked men on other occasions, as instruments to fulfil his purpose, but they first made themselves fit agents.’

\* Matt. xxvi. 24. Mark xiv. 21. † Luke xxii. 22.

‡ ‘If the Calvinists say, that Judas was never in reality one of the elect, we may ask what proof they can bring of any difference between him and the other eleven apostles, except works?—And to grant that this is the only difference, is to grant that works are necessary evidence of the security of any man’s election.’

§ 1 Thes. i. 3, 4.

¶ ‘St. Paul says to the Thessalonians, “We give thanks to God always for you all, making mention of you in our prayers, remembering, without ceasing, your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God:” ‘this is addressed to *all* the Thessalonians,

apostle's words to the Thessalonians, which I should otherwise have adduced, as explaining our sentiments on the subject of the last remark, it is added; 'This is addressed to *all* the Thessalonians, the whole body of Christians at Thessalonica.' Would it not be obvious from this to consider Thessalonica like London, or York; in which the bulk of the inhabitants are professed christians? But was this really the case? The history of the planting of a church, at Thessalonica, is comprised in few verses;\* from which a cursory reader would be apt to conclude, that a very small number were converted. Internal evidence, however, in this epistle, shows, that a considerable church was collected: yet, I think, few will deliberately aver that a twentieth part of the inhabitants of that large city professed christianity. It is also evident, that the apostle was most completely satisfied, that the professed christians there were almost all true believers, who showed their faith by their works. His words, however, are restricted to those, concerning whom, he "remembered their work of faith, &c;" from which he inferred their "election of God;" and cannot possibly be applied to any other persons, mingled among them, as tares amidst the wheat; for these, not having living faith, unfeigned love, and purifying hope, "were not of them," though living among them. But the apostle pursues the subject: "For our gospel came not to you in word only, but in power, and in the Holy Ghost, and in much assurance: as ye know what manner of men we were among you for your sake; and ye became followers" (or imitators, *μιμηται*) "of us,

'to the whole body of christians at Thessalonica; and the election here spoken of means their being called to the knowledge of the gospel; and their "work of faith, and labour of love, and patience of hope," here commended, refer to the sincerity and firmness with which they adhered to the christian profession.'

\* Acts xvii. 1—9.

“ and of the Lord, having received the word of God in  
 “ much affliction, with joy of the Holy Ghost: so that  
 “ ye became ensamples to all that believe in Macedo-  
 “ nia and Achaia.”\* From these proofs, the apostle  
 inferred their “election of God:” and can these things  
 be found in any, except true christians? Do they agree  
 to the whole body of christians, so called, in the church  
 of England, or in any other modern church, or churches?  
 at least, where any, except communicants, (carefully ad-  
 mitted, and, acting inconsistently, impartially excluded,)  
 form a part of the church? Even there, it may be sup-  
 posed, that the most zealous friends of that system,  
 would hardly think their churches, equal to the church  
 at Thessalonica. In the next chapter, he says: “ We  
 “ thank God without ceasing; because when ye received  
 “ the word of truth, which ye heard of us; ye received  
 “ it not, as the word of men, but, as it is in truth, the  
 “ word of God, which effectually worketh also in you  
 “ that believe.”† Can this be said of the bulk of mo-  
 dern christian churches? But if indeed they adhered  
 with *sincerity* and firmness, to the christian profession,  
 they were certainly true christians; and their “election  
 “ of God, however explained, was thus demonstrated.‡

P. ccx. l. 6. ‘God, &c.’§ The apostle had predicted

\* 1 Thes. i. 5—10.

† 1 Thes. ii. 13.

‡ 2 Thes. ii. 10—14.

§ “ God hath from the beginning chosen you to salvation, through sancti-  
 “ fication of the Spirit, and belief of the truth; whereunto he called you by  
 “ our gospel:” “ the sanctification of the Spirit and belief of the truth, which  
 “ were common to every true convert, are here denominated the “being  
 “ chosen to Salvation;” that is, the Thessalonians, by embracing christianity,  
 “ were now enabled to obtain salvation; but that this salvation was not cer-  
 “ tain, and infallible, is evident from the numerous exhortations and precepts  
 “ contained in these epistles, and particularly from the following earnest en-  
 “ treaty: “ Furthermore then we beseech you, brethren, and exhort you by  
 “ the Lord Jesus, that as ye have received of us how ye ought to walk and to  
 “ please God, so ye would abound more and more:” “ a continual progress in  
 “ obedience to the instructions which St. Paul had given to the Thessalo-  
 “ nians, was therefore necessary on their part to secure their salvation.”

the grand apostacy from true christianity; and he then spake of those “ who received not the love of the truth, “ that they might be saved: and for this cause God shall “ send them strong delusion, that they should believe a “ lie; that they might all be damned, who believed not “ the truth, but had pleasure in unrighteousness.” He then contrasts his beloved children with these persons, in the words quoted below; but he adds at the close, “ to the obtaining of the glory of our Lord Jesus “ Christ.”\* “ Chosen from the beginning, through “ sanctification of the Spirit, and belief of the truth.” These ‘ were common to every *true* convert;’ could be predicted of none but true converts; and are here called “ being chosen unto salvation.” Rather they are mentioned, as the intermediate predetermined steps, so to speak, between election and final salvation, indispensably necessary to that event, and included in that election, or purpose. ‘ That is, the Thessalonians, by embracing christianity, were enabled to obtain salvation.’ Any man, who hears the gospel, is enabled to obtain salvation, except as human depravity constitutes a *moral* inability. ‘ It is acknowledged, that man has not the ‘ disposition, and consequently not the ability, to do ‘ what is good in the sight of God, till he is influenced ‘ by the Spirit of God.’† ‘ But that this salvation was ‘ not certain and infallible, &c.’ Let each clause be well considered; and especially the concluding clause, “ to the obtaining of the salvation of our Lord Jesus “ Christ:” and then, let every impartial man determine, whether the apostle did not consider, the final salvation of those, who were thus chosen and called, as effectually secured. Is there any thing in the passage like an election of collective bodies, to external privileges? Would

\* See on p. 204, 205, Refutation.

† Page 61, Refutation.

the apostle, if now living, use this decided language, concerning the members of our national church; or of any other church, in which each individual was not, even in the judgment of charity, a genuine believer in Christ, showing his faith by his works? Was any thing like this spoken, concerning the national election of Israel? I feel more concerned about this exposition, because it subverts all the determined rules, by which the Scriptures can be soberly interpreted; and makes *words*, “the words of the living God,” to mean, whatever best suits the expositor’s system; than because it militates against the doctrine of personal election, which I firmly believe, but which many more spiritual and holy men, cannot receive. By thus endeavouring to explain passages of Scripture, to support a favourite sentiment, in a sense, which the obvious grammatical meaning will not bear: we open a door to those, who wrest the Scriptures, in the most awful manner, to the destruction of themselves and others: and when this is done, by eminent persons, no tongue can express the evils, which may arise from it; though wholly undesigned by those, who inadvertently gave the example. Let us, at least, adhere to the plain grammatical construction, even of those texts, which seem to militate against our own sentiments. The subject of exhortations has been repeatedly considered; and Calvinists in general find no difficulty in using them, consistently with their principles, whether those principles be well grounded or no. Especially, the exhortation to “abound more and more,” is a favourite topick with many of us, even in respect of those, concerning whose final salvation we have little or no doubt: because, by “abounding more and more” in every good work, christians may silence accusers, conciliate prejudicéd persons, win souls, glorify God,

and do good to men; in a proportionable, and almost incalculable, degree.

P. ccx. last line. ‘*St. Paul, &c.*’\* The apostle wrote the epistle, after his apprehensions had been fully removed, when “Timothy had brought him good tidings of their faith and love.”† Whatever made him doubt of their faith must certainly make him doubt of their election; which could only be known by ‘the work of faith, and labour of love, and patience of hope.’ ‘Their election’ was not mentioned, as a proof of their salvation being irreversibly decreed: but their holy conduct was mentioned, as the evidence of their “election of God.” If their works evidenced, that they were true believers, they proved that “God had not appointed them to wrath; but to obtain salvation by our Lord Jesus Christ.”‡ The grand matter was to prove their effectual calling, which could only be done, by their holy conduct; this showed their election, and that implied, that their salvation was irreversibly decreed. Let it be observed, that I only state what our sentiments are, without going out of my way, to establish them, except as the texts commented on do this. My grand object is not to proselyte men to Calvinism; but to exonerate Calvinists from a load of criminality, which they

\* ‘St. Paul was also under apprehension “lest by some means the tempter should have tempted them, and his labour be in vain;” which could not have been the case, if their election was a proof of their salvation being irreversibly decreed. It appears from the second Epistle to the Thessalonians, that some of them did “walk disorderly,” and that St. Paul doubted whether they would obey his precepts, that is, whether they would be saved; and consequently the being from the beginning chosen by God to salvation, the sanctification of the Spirit, and the belief of the gospel, did not prevent disorderly behaviour, or necessarily cause obedience to the commands of an inspired apostle.’

† 1 Thes. iii. 5—7.

‡ 1 Thes. v. 9.

now bear, because their sentiments are misunderstood. Some of the Thessalonians might walk disorderly; and, if they persisted in disobeying the words of Christ by 'his inspired apostle;' this would prove, that they were hypocrites, and consequently had "not been chosen unto salvation, through sanctification of the Spirit and belief of the truth." "The sanctification of the Spirit" is "unto obedience;" and must be wholly inconsistent with wilful, deliberate, obstinate disobedience.

P. ccxi. l. 15. '*St. Paul, &c.*'\* The passage here referred to, † has been repeatedly considered. Certainly "the remnant according to the election of grace," means the body of Jewish christians; real christians, excluding hypocrites, an elect remnant, from an elect nation.

P. ccxii. l. 1. "*As concerning, &c.*" ‡ Is it pos-

\* 'St. Paul, in speaking of the Jews, says, that as amidst the idolatry of former times there were 7000 men who did not bow the knee to the image of Baal, "even so at this present time also there is a remnant according to the election of grace;" 'by which expression he means the body of the Jewish Christians, as appears from a following verse, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded;" "the election" therefore denotes those of the Jews who embraced the gospel, and "the rest" are those who rejected it.'

† Rom. xi. 1—7.

‡ "As concerning the gospel, they are enemies for your sakes: but, as touching the election, they are beloved for the fathers sakes:" 'the same persons, who in the latter clause of this passage are pronounced to be "beloved as touching the election," 'are in the former clause pronounced to be "enemies as concerning the gospel:" 'and consequently election cannot mean election of individuals to salvation. This is said of the unbelieving Jews, who were "beloved" 'as belonging to the chosen people of God, and "enemies," 'because they rejected the gospel. It is remarkable, that in the same chapter St. Paul speaks of the twofold election of the Jews: in the verse now under consideration he speaks of their election to be God's peculiar people under the Mosaick law, and in the passage just before quoted he speaks of their election under the gospel dispensation. The latter he calls "the election of grace;" 'the former the election which makes

sible, that any reader can confound the “remnant according to the election of grace,” with the unbelieving nation of Israel, as elected to outward privileges? The two companies are expressly distinguished, and even contrasted. The election had obtained the blessing, “the rest were blinded.”\*—Could ‘the body of Jewish christians,’ be meant by those, to whom “God had given the spirit of slumber, &c?” By those, who “as concerning the gospel are enemies for your sakes?”† In what sense, were Jewish christians enemies to God, for the sake of the Gentile converts? Nothing can possibly be clearer, than that the personal election of that remnant of Jews, who embraced the gospel, is carefully distinguished from the national election of the Jews, in Abraham, Isaac, and Israel: and that the former is incompatible with rejecting the gospel, and continuing enemies to God, and the latter is not. Whatever construction may be put on the term “election of grace;” no man, who deliberately reads the chapter, can doubt, but that the election of those who embraced the gospel, and the election of those, who rejected and opposed it, must be distinct, in all respects. The interpretation of the national election of Israel, as connected with the future accomplishment of many prophecies, is not the subject of this publication: but it is, absolutely demonstrable, that the remnant “of believing Jews, according to the election of grace,” is totally different from the election of the nation, for the sake of Abraham, Isaac, and Jacob. An election within an election. And this is all, that the argument requires.—‘Consequently election cannot mean, ‘election of individuals to salvation.’ Consequently,

‘them still “beloved” ‘notwithstanding their unbelief, “for the fathers” “sakēs,” ‘on account of their descent from Abraham, Isaac, and Jacob.’

\* Rom. xi. 7—28.

† Rom. xi. 28.

election *does not always* mean, ‘election of individuals to salvation.’ This the premises fairly prove, but no more, and to this we have no objection.—‘This is said of the unbelieving Jews. Were then “the remnant according to the election of grace,” to which the apostle joined himself, ‘unbelieving Jews?’ If not, another totally distinct election must be intended.—‘It is remarkable, that in the same chapter, St. Paul speaks of a two-fold election of the Jews.’ Surely, not the same election of the believing, and the unbelieving Jews! This establishes our position of a *national*, and a *personal* election: the one to outward advantages, the other to eternal salvation.

P. ccxii. l. 24. ‘*St. Paul, &c.*’\* This passage from St. Paul, proves that God does not save his elect, except by means and instruments; neither does he accomplish prophecies, or perform his promises, in any other way. Yet “the Scripture cannot be broken;” the promises shall infallibly be performed. “Heaven and earth shall pass away, but my words shall not pass away.”† “His counsel shall stand, and he will do all his pleasure.”—“There shall be no loss of any man’s life among you.” “Except these abide in the ship, ye cannot be saved.”‡ “Behold there came a prophet unto Ahab,—saying, Hast thou seen all this great multitude? Behold I will deliver it into thy hand this day;—And Ahab said, By whom? And he

\* ‘St. Paul says to Timothy, “I endure all things for the elect’s sake, “that they may also obtain the salvation which is in Christ Jesus, with “eternal glory:” ‘St. Paul therefore submitted to his sufferings and labours with a view of promoting and securing the salvation of the elect, and consequently he did not consider their salvation as certain, but as depending upon the success of his exertions. This is perfectly consistent with the idea of the elect being christian converts in general, who might or might not be saved, but cannot be reconciled with the Calvinistick notion, that the elect are persons infallibly destined to salvation.’

† Matt. xxiv. 35.

‡ Acts xxvii. 22—25. 32.

“ said, Thus saith the LORD, Even by the young men  
 “ of the princes of the provinces. Then he said, Who  
 “ shall order the battle? And he answered, Thou.”\*  
 The certainty of the event is inseparable from the use  
 of the appointed means: and he, who decreed the one,  
 as certainly decreed the other also. ‘ They shall be  
 ‘ saved, for I will send Paul to preach the gospel; I will  
 ‘ bless his word; they shall repent, believe, love, obey, and  
 ‘ persevere to the end.’ The words of the apostle also  
 prove, that he did not expect to succeed to the salva-  
 tion of any except the elect: but, as he knew not who  
 these were; he proceeded in “ his work and labour of  
 “ love,” without being influenced by that considera-  
 tion.—‘ The salvation of the elect depended upon the  
 ‘ success of his exertions:’ but on whom did the suc-  
 cess of his exertions depend? “ God hath from the be-  
 “ ginning chosen you unto salvation, through sanctifica-  
 “ tion of the Spirit, and belief of the truth; whereunto  
 “ he called you by our gospel.”† “ Paul planted,  
 “ Apollos watered; but God gave the increase.” “ And  
 “ other sheep I have, which are not of this fold: them  
 “ also must I bring, and they shall hear my voice.”‡  
 The apostle was sent by the divine Saviour, to accom-  
 plish this purpose, in the conversion of those Gentiles,  
 which the Father had given unto him. “ Be not afraid,  
 “ but speak and hold not thy peace;—for I have much  
 “ people in this city.”§ Were these people of Christ,  
 already believers? Or were they those, who, having  
 been chosen in Christ, were to be “ called according to  
 “ his purpose,” by the ministry of the apostle? If by  
 ‘ Christian converts in general,’ all those are meant,  
 who ‘ called themselves christians,’ and appeared to be

\* 1 Kings xx 13, 14.

† 2 Thes. ii. 13, 14.

‡ John x. 16. 28, 29.

§ Acts xviii. 9, 10.

such even to the apostle, they ‘might or might not be saved:’ for they might not all be true believers; and might not belong to “the election who obtain” the blessing: but how the passage is irreconcilable to the notion, that the elect are persons infallibly destined to salvation, does not appear; whether that notion be well grounded or not.

P. ccxiii. l. 11. The words, “for the elect’s sake,” in the Scripture here quoted,\* are inapplicable to the case of christians, of those times, which are spoken of. The Jewish converts to christianity were not exposed to any peculiar dangers, by those calamities which befel the nation; they separated from them, before the desolations began, believing the word, and observing the directions of their Lord; and they were generally exempted from them. But had not those days of tribulation been shortened, the nation must soon have been extirpated. Yet as God had purposed to bring forth an elect people from among the Jews, in after ages; he was pleased to shorten those days, and to preserve a remnant, who continue a separate people, to this day, but who shall at length be “grafted into their own olive tree.”—“Thus saith the LORD: As the new wine is in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants’ sake, that I may not destroy them all. And I will bring forth a seed out of Jacob; and out of Judah an inheritor of my holy mountain; and mine elect shall inherit it, and my servants shall dwell there.”† The extirpation of the Jews would not have hindered the eternal salvation of one true christian, any more than that of one person who was chosen to salvation; and therefore to interpret the words of either of them must be

\* Matt. xxiv. 21, 22.

† Is. lxx. 8, 9. See also Is. vi. 13.

wrong. But in the nation of Israel, even when rejected, and most dreadfully punished, for crucifying Christ, persecuting his church, and opposing the gospel,\* there was an elect seed. Millions, I speak with confidence, many millions, of that scattered race, will yet become true christians, and blessings to the world at large. Upon what other interpretation of the passage, could the preservation of a remnant, of the unbelieving Jews, from death, be “for the elect’s sake, whom he hath “chosen?”†

P. ccxiii. 1. Note. ‘*It appears, &c.*’‡ This note seems very well founded: but how can it agree with the *elect*, here signifying *christians*? For the calamities which befel the Jews, not the persecutions to which Christians were exposed, were evidently meant: indeed this is allowed in The Refutation. The preserving of a remnant of Jews, was a distinct thing from the temporal preservation of Christians.

P. ccxiii. 2d Note. ‘*The words, &c.*’§ The words, “the elect,” in this verse must mean either true christians, or those chosen to salvation: for the context relates not to those who destroyed men’s lives, but to those who seduced and deceived them with false doctrines, and lying pretences and miracles. St. Paul doubted whether all his exertion would enable him to

\* 1 Thes. ii. 15, 16.

† Mark. xiii. 20.

‡ ‘It appears from the context, that the word “saved” “does not here relate to eternal salvation, but to preservation in this world.’

§ ‘The words of the original, *ei δυνατον*, Matt. xxiv. 24, do not imply physical impossibility, but only a great degree of difficulty: thus St. Paul “hasted, if it were possible for him, *ei δυνατον ην αυτω*, to be at Jerusalem “the day of Pentecost,” Acts 20. v. 16.—‘the thing itself was possible, but it required exertion, and St. Paul did all he could to accomplish it. In like manner it was possible for the elect to be deceived, and it was here predicted by our Saviour, that the false prophets would do all they could to effect it, “to bewitch those, that they should not obey the truth, before “whose eyes Jesus Christ had been evidently set forth.”’

reach Jerusalem before Pentecost. The thing itself was possible, if winds and waves, or pirates, &c. did not prevent it. He must do his best; but a storm or a shipwreck, might defeat his purpose. It was also possible, for the elect to be deceived; nay, they would be deceived, if God did not prevent it. But the words of our Lord, show, (as we think,) that God had engaged, to prevent it; and therefore it was not possible for the seducers, to deceive the very elect; as if God had engaged to give the apostle a safe and speedy voyage and journey to Jerusalem. “With all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved.—Who believed not the truth, but had pleasure in unrighteousness.”\* It was possible and easy to deceive persons of this character: but not those, who had “received the love of the truth, that they might be saved;” who believed the truth, who hated sin, and loved righteousness; because God would preserve them from fatal delusion.

P. ccciv. l. 18. ‘*Immediately*, &c.’† “The elect”‡ most obviously denotes those, who were previously *chosen*, and, in consequence, were *called* by the preaching of the gospel. In what other sense, could they be “his elect,” before they were actually gathered into the church?—“He should gather together in one, the children of God that were scattered abroad”§ That is, those whom he had predestinated to the adoption “of children by Jesus Christ unto himself, according

\* 2 Thes. ii. 9—14.

† ‘Immediately after the destruction of Jerusalem he will send his messengers or ministers into every quarter of the world to preach his religion, who will gather into one holy Catholick Church all who shall embrace and sincerely believe it.’

‡ Matt. xxiv. 28—31.

§ John xi. 52.

“to the good pleasure of his will.”\* ‘They who be  
 ‘endued with so excellent a benefit of God, be called  
 ‘according to God’s purpose, by his Spirit working in  
 ‘due season.’† So that ‘there is firm ground for con-  
 ‘sidering the elect, here spoken of, as persons selected  
 ‘by an irreversible decree of God for salvation in the  
 ‘life to come:’ and it has been repeatedly shown, that  
 ‘such an idea is perfectly reconcilable with the cau-  
 ‘tions, which our Saviour gave his disciples on this oc-  
 ‘casion;’ for he who purposes the end, appoints also  
 the means by which it shall be attained: and his precept,  
 not his decree, is the rule of our duty.

P. ccxvi. l. 12. ‘*Not the, &c.*’‡ No other intima-  
 tion of the decree of God is here given; unless the  
 words, “the elect of God, holy and beloved,”§ imply  
 the source of the special character and blessedness of  
 the christians at Colossè. But ‘their salvation is not  
 ‘spoken of, as depending on themselves,’ at least in this  
 passage. In the other text, which is quoted,¶ it is in-  
 deed inseparably connected with their “continuance in  
 “the faith:” for none except those, who “endure to the  
 “end, shall be saved.” The only question is, Whether  
 we ought to depend on ourselves, on our own hearts and  
 resolutions, or on the promises, faithfulness, and grace  
 of God, in respect of this “continuance in the faith,”  
 this “patient continuance in well doing,” to the end of  
 life. Self-dependence is not inculcated in Scripture,  
 but directly the contrary.|| “The heart is deceitful

\* Eph. i. 5. See also John x. 16. Acts xviii. 10. 2 Thes. ii. 13, 14.

† Art. xvii.

‡ ‘Not the slightest intimation is given of any decree of God by which  
 ‘their salvation was made certain; but, on the contrary, their salvation is re-  
 ‘presented as depending upon themselves, upon their “continuing in the  
 “faith, grounded and settled, and not moved away from the hope of the gos-  
 “pel.”

§ Col. iii. 11, 12.

¶ Col. i. 23.

|| Prov. iii. 5. xxviii. 26.

“above all things:” how can we then depend on it? “Who are kept by the power of God, through faith, unto salvation.”\* ‘O Lord God, who seest that we put no trust in any thing that we do, &c.’† They, “who do not continue in the faith,” resemble the hearers represented by the seed sown on stony ground, who “had no root in themselves;” not those, “who, receiving the word in an honest and good heart, keep it, and bring forth fruit with patience.”‡

P. ccxvii. It is readily allowed, that the election, spoken of in the passage to which this page refers;§ does not relate to a future life, but to the ‘election of the descendants of Jacob to be God’s peculiar people, in preference to the descendants of Esau.’ The character of Esau, is marked with sufficient disapprobation in Scripture; but concerning his final doom we know nothing: nor is it implied in the words, “Esau have I hated;” as might easily be shown, if that were our subject. But does not the apostle adduce this instance, *as an illustration of another election*, concerning which he was treating? Certainly the illustration, and the subject illustrated, cannot both be precisely the same. Now the subject to be illustrated was this: “They are not all Israel, which are of Israel.” There was then an Israel within an Israel: one elected to outward advantages, another elected to eternal life. A race chosen collectively; and from among them, a remnant of this race chosen personally. The illustration is taken, from the Lord’s not choosing all the posterity of Abraham and Isaac: but, passing by the descendants of Ishmael and Esau, confining the promised blessing to the posterity of Jacob. In the case of Isaac, Abraham’s only son by

\* 1 Pet. i. 5.

† Col. for Sexagesima Sunday.

‡ Luke viii. 4—15.

§ Rom. ix. 10—13.

Sarah, and the child of promise, as distinguished from his descendants by a bondwoman, the illustration was not so clear: but Esau and Jacob, twin brothers of one mother; one chosen, the other passed by; one “loved, “ the other hated;” the elder rejected, and the younger preferred; before either of them was born, or had done good or evil; was full to the point: and in fact lies open to all those specious, yet groundless, objections, which are made to personal election. It was “that the purpose of God concerning election might stand, not of “ works, but of him that calleth.”

P. ccxvii. l. 18. ‘*The word, &c.\** The words *reprobate*, and *reprobation* are never used in Scripture, in the sense, which many Calvinists have put upon them. This is, I believe, the general opinion of modern Calvinists. At least I can have no objection to the critical observations on this subject, contained in the following pages. ‘Indeed the whole mass of them,’ (the Jews,) ‘was proved to be refuse metal, and not silver, as it ‘once appeared to be.’—‘In this way, he,’ (St. Paul,) ‘sought and possessed the assurance, that he should ‘not, after having preached to others, (like the heralds ‘who called the combatants to the conflict,) be himself ‘rejected, as having no title to the incorruptible crown.’ ‘In righteous judgment, God “gave them up to a reprobate mind,” ‘that they should foolishly and ‘perversely prefer the most shameful and pernicious practices, to those which are decent, honourable, and becoming rational creatures.’—‘These false teachers ‘withstood the truth, by deceiving men with a false gospel, and various lying pretences: being corrupt and ‘depraved in their minds, alienated from the faith of

\* ‘The word *reprobate*, or *reprobation*, as used by Calvin, refers to a supposed decree of God; but we shall find it used in a very different sense, ‘both in the Old and New Testament.’

‘ Christ, and rejected by God as hypocrites or apostates.’—‘ Their conduct proved them to be abominable and disobedient, and to every good work rejected by God, and given up to judicial blindness.’\*—*Reprobates*. ‘ Thus the apostle calls, in this place, not those, who are not divinely elected to eternal life; (for they who still continue in their sins, not being yet effectually called, are not *directly* to be considered as “ vessels of wrath,” nor those who after their calling fall into grievous sins,) but such as at present are *not approved*.’ (Beza.)—‘ It does not appear to me, that either the original word, or our English word *reprobates*, is ever used in Scripture, as the opposite to *elect*; and as to *reprobation*, it is, I apprehend, a scriptural *idea*, (for they who are not *chosen*, must be *rejected*,) but not a scriptural *word* in any sense.’ (Indeed no Greek word answering to it, is found in the common Lexicons.)—‘ Not that he,’ (St. Paul and his friends) ‘ should appear *approved*, by the submission of all parties to his authority: but that they might do what was right, and becoming them; though it should occasion him to be *disapproved* and censured.’†

P. ccxxv. ‘ *It appears, &c.*’‡ The words *reprobates, reprobation, &c.* it is allowed, are not used in the sense, which some Calvinists have affixed to them: but the same concession cannot be made in respect of the word *election*, or *elect*. The Calvinistick doctrines, however, receive no support from the texts, which his Lordship had been considering; nor do they need it.

\* Notes on Jer. vi. 27—30. 1 Cor. ix. 27. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16. in Family Bible, by the Author of these Remarks.

† Notes in Family Bible on 2 Cor. xiii. 6—10.

‡ ‘ It appears then that the Calvinistick doctrines of election and reprobation can receive no countenance from the passages of Scripture, in which these words occur, since they are used in senses very different from those, which the advocates for absolute decrees affix to them.’

Having given this opinion, in respect of the words in question; it would be unmanly, should I shrink from an avowal of my sentiments on this subject. The idea of *rejection* must be excited in the mind with that of *election*, however understood. If any were "chosen in Christ before the foundation of the world, that they should be holy, &c;" all who were not thus chosen, were passed by. It was the will of God to leave them in the state, into which it was foreseen they would be reduced by sin; and to all the consequences of their guilt and depravity. In this state, if *salvation be altogether of grace*, all men might most justly have been left. No wrong will ever be done to any one: God will not punish any man, who does not deserve it, nor more than he deserves; as he could not possibly decree to do that, which it is infallibly certain he never will do. The question therefore is, whether God, consistently with justice, can leave any part of the human race finally to perish in their sins: for it could not be unjust, previously to decree that which, when actually accomplished, is undeniably just. If *mercy* were a *debt*, which God owed to his rebellious creatures; it would lose its very nature: and, if not a debt, they who obtain mercy are under immense obligations; but no injury is done to others. And, if salvation itself be unmerited mercy, mercy contrary to our deservings, every thing relating to it must also be mercy. The gift of the Saviour, the 'means of grace,' the life-giving Spirit, the willing mind, as produced by special preventing grace: all, or any of these may be withheld, in perfect consistency with justice; and where they are granted, men are laid under additional obligation, to "the God of all grace." This "grace hath abounded towards us in all wisdom and prudence."—What he may *justly* withhold at the time, that he might *justly* decree from

the beginning to withhold. The whole is directed “according to the purpose of him, who worketh all things, according to the counsel of his own will.”\* But that is the will of infinite wisdom, justice, truth, and love; which always willeth what is most proper, and for the most satisfactory reasons; though he does not deign to inform us of them. At the same time, his secret purpose is perfectly consistent with his revealed will: being unknown to us, except by accomplishment, it is neither the rule, nor the motive, of our conduct: and, however we interpret the preceding words of our Lord, “All that the Father giveth me shall come to me;” the subsequent assurance, “and him that cometh unto me, I will in no wise cast out;†” may most confidently be depended on. “Heaven and earth shall pass away, but his words shall not pass away.”‡

P. ccxxvi. l. 1. ‘*The Jews, &c.*’§ The whole body of professed christians are never, throughout the New Testament, called “the elect people of God,” in a national capacity, independent of personal character, as Israel of old was. The terms to this effect, when used concerning christians, as it has been shown, are always connected with those “things, which accompany salvation;” or with some words, which fix the meaning to true believers exclusively. The case is the same, in our liturgy and authoritative books. ‘God the Holy

\* Eph. i. 11.

† John. vi. 37.

‡ Matt. xxiv. 35.

§ ‘The Jews first, and the Christians afterwards, were the elect people of God. God gave the law to the Jews by the hands of Moses, and the gospel to the Christians by his own blessed Son Jesus Christ, as the rule of their respective lives. God was pleased, both by the law and by the gospel, to enter into covenant with his chosen people the Jews and Christians; to promise reward to the obedient, and to threaten punishment to the disobedient. But neither in the law, nor in the gospel, does he promise certain and infallible salvation, or threaten absolute and inevitable perdition, to any number, or to any description, of persons, except as they shall or shall not comply with the expressed conditions.’

‘ Ghost, who sanctifieth me, and all the elect people of  
 ‘ God.’ Mark the variation of language: ‘ God the Son,  
 ‘ who hath redeemed me and all mankind.’\*—‘ God the  
 ‘ Holy Ghost, who sanctifieth me, and all the elect peo-  
 ‘ ple of God.’ The former is spoken of as *general*, the  
 latter as *special*. But are all professed christians, through  
 populous nations, sanctified by the Holy Ghost? If not,  
 how can it be supposed, that they are here called the elect  
 people of God? Have mercy ‘ on all Jews, Turks, infi-  
 ‘ dels, and hereticks; and take away from them all ig-  
 ‘ norance, hardness of heart, and contempt of thy word;  
 ‘ and so fetch them home, blessed Lord, to thy flock,  
 ‘ that they may be saved among the remnant of the true  
 ‘ Israel.’† This “remnant of the true Israel,” is “the  
 ‘ elect people of God,” among professed christians;  
 even “a remnant according to the election of grace.”—  
 ‘ That this child may receive the fulness of thy grace,  
 ‘ and ever remain in the number of thy faithful and  
 ‘ elect children.’‡ Here *elect* is joined with ‘fulness  
 ‘ of grace,’ with being ‘faithful,’ or believing; and with  
 being ‘the children of God.’ And surely more is meant,  
 than continuance in the outward profession of christi-  
 anity!

The nature of the primitive churches, and their great  
 dissimilarity to the state of things among professed  
 christians, at present, has been repeatedly noticed: and  
 surely no one, after serious consideration, can think, that  
 the apostles would, if now living on earth, address the  
 whole body of nominal christians, belonging to our es-  
 tablished church, as saints, as “holy brethren;” as  
 “chosen in Christ, that they should be holy, and with-  
 ‘ out blame before him in love;” as “holy and beloved!”  
 Much less then would he so address the aggregate mul-

\* Church Catechism. † Third Col. for Good Friday. ‡ Baptism of Infants.

titude, belonging to the Greek church, or the church of Rome, in this language. Yet the argument equally includes all, who are called christians.—The word ‘description,’ is ambiguous; if it mean any thing except *character*, the proposition may be maintained; but both promises and threatenings are made to men, as bearing certain characters, and not independent of those characters. The condition of the *law* is perfect obedience; and “Cursed is every one, who continueth “not in all things written in the book of the law to do “them.” The gospel requires “faith which worketh “by love,” and which is accompanied by repentance, and manifested by habitual unreserved obedience. These things form the character, or the ‘description’ of men, to whom the promises are made, which promises certainly and infallibly ensure salvation to those, who are interested in them. But as the wicked may turn from his wickedness and escape the threatened punishment, which yet will be certainly and infallibly inflicted on those who die in their sins: so, on the other hand, the only question is, whether they who repent, believe in Christ, love God, and man, and are partakers of the Spirit of sanctification, do ever turn finally from their righteousness, and come short of the blessings, which are secured to those who love God.

All the hope and salvation of the Israelites was derived, properly speaking, from the gospel; of which their ceremonies were types, or prefigurative sacraments: and the holy moral law is established by the gospel, and is as obligatory on christians, as it ever was on Israelites. The national covenant, with Israel, indeed is not made with christians as a collective body, and the Mosaick dispensation is changed for the christian: but true religion is, for substance the same, as it was from the first promise of a Saviour; and the case of nations

professing christianity very much resembles that of Israel as a nation. But “the true Israel,” always was “a remnant according to the election of grace.”

P. ccxxvi. Note. ‘*The very, &c.*’\* The covenant made with Noah and his posterity, that God would no more destroy mankind with a deluge, could not imply any *conditions*: if it did, what were these conditions?† Yet God has expressly said, that the covenant made with the true church, is “like the waters of Noah unto him.” “This is as the waters of Noah unto me; for as I have sworn, that the waters of Noah shall no more go over the earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.”‡ What were the conditions, expressed or implied, in the covenant here spoken of, and in the other texts referred to? In these and other Scriptures, those things, which are generally called *conditions* required of us, are expressly promised, as the gift and work of God, and engaged for in the covenant itself. Now, if this may be interpreted, that the covenant implies conditions; the same rule of interpretation will make the language of Calvinists, on the everlasting covenant, to imply conditions also, and exactly in the same sense: for we do not hold, that God will save any by the decrees of election, in whose heart

\* ‘The very idea of covenant is inconsistent with the Calvinistick system. Covenant implies conditions; absolute decrees reject all conditions. A covenant says, you shall have such or such a reward, if you act in the manner stipulated; absolute decrees say, that it is irreversibly determined by the arbitrary will of God, that you shall or shall not be saved, without any respect to your conduct.’

† Gen. ix. 9—17. ‡ Is. liv. 9, 10. See also Jer. xxxi. 31—34. xxxi. 37—41. Ez. xvi. 60—63. Heb. viii. 8—12.

he does not by his sanctifying Spirit, write his holy law and renew his holy image; or any, (except infants,) who are not brought to repent, to believe in Christ, and to love God and man. In one view, these form a part of salvation, the gifts of special grace: in another view they are our bounden duty, which through grace we endeavour to perform.—It would throw much light on the subject, if his Lordship would quote, from some modern Calvinists, any passage in which absolute decrees are considered as saying, ‘ It is irreversibly determined by the arbitrary will of God, that you shall, or shall not, be saved, without any respect to your conduct.’ When this is done, I will cordially join in reprobating the doctrine. The divine prescience beholds us all as sinners, justly deserving condemnation: and the decree to leave any to themselves, and their own wicked inclinations, to fill up the measure of their crimes, cannot be, *without respect to their conduct*; nor (if indeed it be, as no doubt it is, just and wise,) can it be *arbitrary*. The decree which “ chooses some to salvation, through sanctification of the Spirit, and belief of the truth,” is indeed not made for our foreseen works; for none could be foreseen but evil works, except as the “ fruits of the Spirit,” given to us, according to this decree: our renewal to holiness and fruitfulness in good works, is one grand object of the decree; it is effectually provided for in the covenant; and only by giving diligence, and abounding, in them, can we “ make our calling and election sure.” How then can this be, ‘ without any respect to our conduct?’

P. ccxxvii. l. 6. ‘ The LORD, &c.’\* This text is, upon the whole, properly explained by his Lordship. A Calvinist, who was eager to establish his principles,

\* Prov, xvi. 4.

might show, even on that interpretation, that it greatly favours his system: but we have abundance of more decisive evidence to adduce, and may therefore let this pass, without further notice.

P. ccxxvii. l. 25. God, “willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted for destruction.” This text thus introduced, without exposition or remark, is, with the context, considered by the Calvinists,\* as of peculiar importance in the argument. The apostle mentions “the vessels of wrath fitted for destruction;” and “the vessels of mercy, whom he had afore prepared unto glory.” The former are fitted for destruction, in themselves, as ‘born in sin and children of wrath,’ without any further preparation; the latter God “hath afore prepared unto glory.” These also were “children of wrath even as others:” but “God, who is rich in mercy, of his great love wherewith he loved them, even when dead in sin, hath made them alive together with Christ: by grace are they saved.” They too were “vessels of wrath fitted for destruction;” and had not God of his rich mercy, “raised them from the death of sin to the life of righteousness, and by a new creation, prepared them for glory;” they must still have remained “vessels of wrath fitted for destruction.” And how were they thus “afore prepared?” May we not answer, ‘by regeneration;’ and “sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ?” And why were *they* prepared rather than others?—“God hath mercy, on whom he will have mercy.” “He worketh all things according to the counsel of his own will.”† “He giveth not account

\* Rom. ix. 14—24.

† Job. xxxiii. 13. Eph. i. 11.

“of any of his matters.” Whatever others may think, we intreat that a humble christian, may be permitted to give the whole glory of his conversion to the free unmerited mercy and grace of God, who has made him to differ as much from his former self, as from the world around him, “which lieth in wickedness.” Permit him to say, “Among whom I also had my conversation in “times past;” no better by nature, ‘no better in practice. How then is it that I now repent, hate sin, long ‘for holiness, count all but lost for the excellency of ‘the knowledge of Christ; feel constrained by love ‘to live to his glory, and to devote myself to his service, in “doing good to all men, but especially to the “household of faith?” Permit such an one to say: “Not to me, but to thy name be the glory,” of converting “a vessel of wrath fitted for destruction,” into a “vessel of mercy, prepared afore unto glory.” This will certainly be the language of the redeemed in heaven; why should they not be allowed to use it, without censure, while here on earth? Others, (we would say,) if they can deliberately do it, may ascribe to themselves any favourable difference (real or supposed,) between them, and their fellow-sinners: but permit us, to give God all the glory, of making us to differ from the vilest of our fallen race. I know, that here, I am on strong ground: I know, that thousands, who tremble at the divine decrees, or reason against them, (in great measure, because, they dare not approach near enough to give the subject a fair investigation;) feel unable, in defiance of their system, to join against the Calvinists, in what has now been stated. The history of their own lives, and their acquaintance with their own hearts, compel them to make this conclusion in their own case, though they argue against it, in respect of others, or as a general

subject. They feel, they could not be properly humble and thankful, without thinking of themselves in this manner, and speaking in this language. On their bended knees, in their most religious hours, they praise and bless God, for his rich mercy, and special grace, in the language of Calvinists, and with the very feeling of the most humble and spiritual among them. This might lead to the adoption of our sentiments; except that they contemplate their dear relatives and friends, and indeed their fellow creatures at large, in connexion with this subject, and with an inadequate recollection of the infinite wisdom, justice, and mercy of God; till their hearts, being filled with anguish at the reflection, they turn away from it with horror; and, because, though they are conscious, in their own case, that, while they ascribe all the glory to God, and his special grace, they are more and more stimulated to live to his glory; they cannot be convinced, that this is the general tendency of the doctrine, rightly understood; and its invariable effect when truly believed. Indeed this humble, thankful ascription of all the glory to God, is the grand excellence of our principles; and, as to the rest; I should be little disposed to dispute on the subject, were not many ready, to make another and a contrary use of anti-calvinistick doctrines.

P. ccxxviii. l. 14. *‘There are, &c’*\* I suppose,

\* *‘There are many passages in the gospels similar to this,† and we are not to understand by them, that the events took place merely for the purpose that the sayings of the antient prophets might be fulfilled; or that God, by hardening the hearts, and blinding the understanding of the Jews, made it impossible for them to believe. God foresaw that a very large proportion of the Jews would reject the gospel; and he was pleased to foretel this among other events relative to the advent and ministry of Christ. It was designed that the fulfilment of these various predictions should form a part of the evidence of the divine authority of the gospel. What the prophets had predicted, was certain to come to pass; but this certainty by no means*

† John xii. 37—40.

that no man, since the beginning of the world, ever thought, that the certainty of the predictions ‘caused’ the events to be the decrees of God.’ But the certainty that the predictions would be fulfilled, arose from this, that they were the decrees of God. He not only *foresaw* them, but *decreed* them, and revealed them as decreed; and therefore they could not but be accomplished. ‘The events did not take place, merely for ‘the purpose that the sayings of the ancient prophets might be fulfilled:’ but they were the sayings of the ancient prophets; because they were the determination of him, “who worketh all things according to the counsel “of his own will.” The persons concerned, did not fulfil them, as intending to accomplish the purpose of God, of which they knew and thought nothing; but to gratify their own selfish passions: and the decree of God to leave them to be thus blinded and hardened, created no other impossibility to their believing, but that which arose from determined depravity and enmity to God. Indeed the conclusion of the quotation gives nearly the same view of the subject.

P. ccxxix. l. 7. ‘*The prescience, &c.*’\* The prescience of God is perfectly distinct from his commandments, which exclusively are the rule of our conduct. But surely, his prescience cannot be distinct from his providential will! That is, He cannot foresee one thing, and providentially effect another thing. Whatever may be thought of *decrees*, God, undoubtedly accomplishes by his providence, what he foresaw would

‘caused the events to be the decrees of God. They did not happen because ‘they were foretold, but they were, for the wisest purpose, foretold, because ‘it was foreseen they would happen.’

\* ‘The prescience of God is to be considered as perfectly distinct from his ‘will. He foresees all the actions of men, both those which are conformable, ‘and those which are contrary, to his will; but this prescience of God does ‘not affect the free agency of man.’

come to pass: for how could he foresee any event, which never would take place?

P. ccxxix. Note, from Bp. Bramhall, l. 5, from bottom. ‘*God did, &c.*’\* ‘Judas was not necessitated ‘to betray Christ:’ that is, he was not *forced*, but acted voluntarily: yet how could God foreknow, that Judas would betray Christ, unless it were certainly to take place? Could he foreknow, and foretel, as infallibly certain, (“and the Scripture cannot be broken,”) an event which might or might not take place? Could the certain foreknowledge and prediction of God, (to say nothing of his purpose and decree,) be frustrated? If Judas, had understood the prediction; he might, as Herod did, in almost similar circumstances, † have deliberately set himself to defeat it: yet even then compulsion would not have been necessary; for God has many methods of accomplishing his purposes, without interfering with man’s free agency. “The Son of man goeth as it was *determined*: but woe to that man by whom the Son of man is betrayed!” ‡ It was *determined*; it could not be otherwise; yet this did not interfere with Judas’s free agency; nor excuse his guilt, nor lessen his punishment. Surely it is a vain speculation, to reason about what might possibly have been done, if Judas<sup>n</sup> had set himself resolutely against betraying Christ; when God had predicted that he would betray him, and had determined the event; and when Judas, being left to himself, and his own covetousness, and to Satan’s temptations, was sure to betray Christ, and actually did betray him. “Thus it was written and thus it must be.” No doubt “his mouth is stopped,” and he is “silent in

\* ‘God did know that Judas should betray Christ; but Judas was not necessitated to be a traitor by God’s knowledge. If Judas had not betrayed Christ, then God had not foreknown that Judas should betray him.’

† Matt. ii. 1—18.

‡ Luke xxii. 22.

“darkness.”—The illustration of a watchman’s conjectural predictions, as put upon a par with the infallible prescience and predictions of God, is not so much levelled against Calvinism, as against the divine Omniscience; and is suited to reduce the divine foreknowledge to a mere probable conjecture: and such an argument neither needs, nor deserves, an answer.

P. ccxxix. l. 12. ‘*Freedom, &c.*’\* This passage coincides with the views of Calvinists in general. The term, *free-agency*, would indeed generally be preferred by them, to ‘*freedom of will*,’ as less liable to misconstruction: but they mean entirely the same thing.

P. ccxxx. l. 10. ‘*The Jews, &c.*’† The divine decree, not being known to the Jews, or thought of by them, was in no measure the motive of their conduct; but they were kept from believing ‘by their own prejudices and lusts.’ Neither did the divine decree compel them to act as they did, or render them unable to

\* ‘Freedom of will and liberty of action are the essential qualities of men, as moral responsible beings; but to foresee how every individual of the human race will, upon every occasion, determine and act, is the incomprehensible attribute of the Deity. That such an attribute does belong to God, is placed beyond all doubt by the accurate accomplishment of numerous prophecies, and the free-agency of man is proclaimed in every page of Scripture, and confirmed by the experience of every moment. These sublime and important truths are to be treated as fundamental and incontrovertible principles; and no interpretation of Scripture is to be admitted in contradiction to them.’

† ‘The Jews “could not believe” because of their own prejudices and lusts, and not because it was so decreed; for a decree of this kind would not only have been inconsistent with their free-agency, but irreconcilable also with many passages of Scripture, and particularly with our Saviour’s exhortations recorded in the same chapter, “Walk while ye have the light, lest darkness come upon you: while ye have light, believe in the light, that ye may be the children of light.”‡ ‘There was therefore no divine decree, which prevented the Jews from walking according to the doctrine of Christ, and embracing his religion, since we cannot suppose that our Saviour would call upon the Jews to do that which God had made impossible.’

‡ John xii. 35, 36.

believe. They were not destitute of *natural* ability; their *moral* inability was foreseen, as the effect of their depraved hearts; and God only decreed to “give them “up to their own hearts’ lust, and they walked in their “own counsels.”\* He knew what the effect of his thus leaving them would be; and having *decreed*, he also *predicted*, it. The divine decree and prediction did not ‘prevent the Jews from walking according to ‘the doctrine of Christ, and embracing his religion:’ but it showed his righteous determination, not to give them that disposition, of which they were wholly destitute, ‘and consequently they had not the ability ‘to do what in the sight of God was good.’† Thus it became impossible, that they should obey the call of the gospel, “for the Scripture cannot be broken.” Yet this decree was not in any respect ‘inconsistent ‘with their free-agency, or with our Saviour’s ex-‘hortations.’ He showed the people in general their duty and interest, and exhorted them to attend to them; but he knew, (whether it were decreed or no,) that many of them would refuse to comply with his counsel: yet nothing but pride, prejudice, and worldly affections prevented their compliance. In reality, the certain foreknowledge of God, and every express prophecy may, exactly on the same ground, be said to be inconsistent with commands and exhortations, and with man’s free-agency: for if the event, foreknown and foretold, cannot fail to take place; it is morally impossible, that any creature should act so, as to defeat it. The exhortations were addressed to the people in general, and many individuals complied with them; though a greater number did not. There was among them “a remnant according to the election of grace.” This

\* Ps. lxxxi. 12.

† Page 61, Refutation.

“election obtained it,” (the blessing,) “and the rest “were blinded.”\* In like manner, before the Babylonish captivity, after that event had been most decidedly and repeatedly predicted, the prophets used similar exhortations: not that compliance with these exhortations was expected from the nation at large; so as to falsify the express predictions given; but that individuals, repenting and turning unto God, might escape final ruin, and be, even in the captivity, a holy seed, and the progenitors of a holy race, to whom God would afterwards return in mercy.

P. ccxxxii. l. 6. ‘*Here,† &c.‡*’ No doubt the Jews wilfully ‘closed their own eyes;’ and so do all others, who perish in their sins. The question is, Whether all others would not do the same, if left to themselves, without the special grace of God; and whether God might not *justly* so leave them. God is not, and cannot be, the *Author of sin*: and if any speak of God, in language implying this, he is a blasphemer. I feel not the least repugnancy at associating, in other respects, with many decided, yet meek and humble Arminians, (as to the doctrine of divine decrees,) but a man called a Calvinist, and maintaining that God is, in any sense, the Author of sin, I regard as Judas, and would have no communion with him. I say, meek and humble Arminians: for such as are eager and fierce, often run into as direct blasphemy, in another way.

But may not the Judge of all the earth, when a rebellious creature, from enmity against him, and love of that which God abhors, has ‘closed his own eyes,’

\* Rom. xi. 5—10.

† ‘Here it is expressly said, that they closed their own eyes; and in other places we find their unbelief and rejection of the gospel attributed to their own obstinacy and wickedness.’

‡ Matt. xiii. 14, 15.

and hardened his own heart; and deliberately preferred the delusions of the devil to “the truth as it is in Jesus:” may not God say to such a man, ‘Take thy own choice: Be blinded and hardened?’ May he not permit Satan and his agents to “practise and prosper,” and thus “send the man a strong delusion, that he should believe a lie?”\* May he not, as in the case of Ahab, when the evil spirit said, “I will go forth, and I will be a lying spirit, in the mouth of all his prophets;” may he not, grant him permission, and say: “Thou shalt persuade him, and prevail also: Go forth and do so?”† Nay, may he not, as in the case of Pharaoh, arrange events in this providence; so that appearances shall be suited to give energy to Satan’s delusions, and to lead the decided rebel against his Maker, into the most destructive presumption of success? And may not he do this, without being any more the Author of sin, than the sun is the cause of cold, and frost, and darkness? If these questions be not answered in the affirmative; it does not appear how the Scriptures, referred to, can be understood, in any sense, which does not militate against the obvious meaning of the language of inspiration. And shall we say, that the Lord has said it, and done it; and yet that it is not what ought to be said and done? “The LORD is in his holy temple; Let all the earth keep silence before him.”‡

P. ccxxxii. l. 19. ‘*They loved, &c.*’§ There is little

\* 2 Thes. ii. 9—12.

† 1 Kings xxii. 21—23. 2 Chr. xviii. 18—22.

‡ Hab. ii. 20.

§ “They loved darkness rather than light, because their deeds were evil:”

“The wickedness and perverseness of the Jews blinded their understandings, and indisposed them to receive the truth, though delivered in the plainest terms, and attested by the fullest evidence. ‘Those places of Scripture,’ says Dr. Jortin, are easily reconciled, in which the wicked are represented usually as hardening themselves, and sometimes as being hardened of God.

in this passage, and the quotation from Jortin, to which even Calvinists would object. The expression, 'quite on the contrary;' may be considered as not well selected to express the evident meaning of the writer: but Anticalvinists, for want of being conversant with our writings, are not aware, that we say the same things ourselves, for substance, which are here quoted from the learned Jortin, in order to refute us.

P. ccxxxiii. l. 23. "*As many, &c.*"\* It is plain, that the translators of our Bible understood this text†

'They harden themselves, because it is by their own choice, by their own obstinacy and perverseness that they become obdurate; and they are hardened of God, not by any proper and immediate act of God, depriving them of reason and liberty, or compelling them to do evil; but quite on the contrary, by his continuing to give them both motives and opportunities to do well; which gifts, being rejected and abused, are the innocent cause, or the occasion, of their greater wickedness, and in this sense they are hardened by the very goodness of God. Besides, in the style of Scripture, God is often said to do what he only permits to be done; and in all other languages also, the occasion is put for the cause, both as to persons, and as to things. "I came not to send peace upon earth, but a sword," says our Lord; that is, my gospel, though it ought to produce peace and love, will prove the occasion of strife and enmity.'

\* "As many as were ordained to eternal life, believed:" 'This text does not mean, that there was an ordinance of God appointing that certain persons of those who were present should believe and obtain eternal life; but it being the declared will of God, that none, to whom the gospel was made known, should obtain eternal life, who did not believe; and God foreseeing who would believe, it might be said, that those believed who were ordained to eternal life, that is, those who God foresaw would comply with the ordained condition of faith in Christ, upon which eternal life was offered. There is nothing in the original words which favours the Calvinistick doctrine, that God had by his own unalterable decree made it impossible for some to believe, and others not to believe; and whoever reads the whole passage carefully and impartially, will observe, that both believers and unbelievers are represented as acting from their own free choice, and not under the control of an irresistible destiny. All might have believed. The general call of the Gentiles is mentioned in the preceding verse as the appointment of God, and therefore, on that account also, as many of the Gentiles as were then present and believed, might be said to be ordained to eternal life, because the attainment of eternal life was the consequence of that divine appointment.'

† Acts xiii. 48.

in what is called the Calvinistick sense, and it is not easy to prove that this is not the true meaning—‘ God ‘ foreseeing who would believe, it might be said, that ‘ those believed who were ordained to eternal life.’ But did God foresee, that they would believe of themselves, without his ‘ special grace preventing them?’ ‘ The ‘ condition of man, after the fall of Adam, is such, that ‘ he cannot prepare himself, by his own natural strength ‘ and good works to faith, and calling upon God.’\* The Lord foresaw that, by his special grace, he would give them faith, and incline and enable them to comply with the ordained condition, upon which eternal life was offered. No doubt, both believers ‘ and unbelievers act ‘ from their own free choice, and not under the control ‘ of an *irresistible destiny*,’ a term more suited to heathen fatalism, or to the modern necessarian system, than to the wise and righteous decrees and appointments of the eternal God: but, the former by special grace, being made free from slavery to their sinful passions, and being drawn and taught of God, most willingly embrace the gospel; the latter, being left in righteous judgment under the power of their own prejudices, as voluntarily reject and oppose it.—‘ All might have believed,’ if they had been so disposed. ‘ But it is acknowledged, ‘ that man has not the disposition, and consequently not ‘ the ability, to do what in the sight of God is good, ‘ till he is influenced by the Spirit of God.’†—If the general call of the Gentiles, according to the appointment of God,‡ be the same as “ ordained to eternal “ life:” then all the Gentiles, at least all there present, being ordained to eternal life, believed. But a distinction is evidently made between some of them, and others. “ When the Gentiles heard this, they were

\* Art. x.

† P. 61, Refutation.

‡ Acts xiii. 48.

“ glad, and glorified the word of the Lord; and as many  
 “ as were ordained to eternal life believed.”

P. ccxxxiii. Note. ‘ *The words, &c.*’\* ‘ As many,  
 ‘ as were set in order, or made ready.’ Should this in-  
 terpretation of the original be adopted, it would not at  
 all alter the case, “ The preparations of the heart in man  
 “ —is from the LORD.”† “ LORD, thou hast heard  
 “ the desire of the humble; thou wilt prepare their  
 “ hearts, thou wilt cause thine ear to hear.”‡ “ Every  
 “ good gift and every perfect gift is from above.” If  
 men are made ready, and ‘ are in a fit posture to lay hold  
 ‘ on the great promise of the gospel;’ they owe this  
 preparation of heart to the special grace of God. They  
 are “ vessels of mercy, which God has afore prepared  
 “ unto glory.”§ ‘ Giving thanks unto the Father, who  
 “ hath made us meet to be partakers of the inheritance  
 “ of the saints in light; who hath delivered us from the  
 “ power of darkness, and hath translated us into the  
 “ kingdom of his dear Son.”¶ Few will directly say,  
 ‘ I made myself ready;’ ‘ It was my own goodness, that  
 ‘ put me in a fit posture to lay hold on the great promise  
 ‘ of the gospel, and I am not indebted for it to divine  
 ‘ grace.’ Most men will, in words, give the glory to

\* ‘ The words σοι τελαγανωι ησα might have as well been rendered, “ as  
 “ many as were set in order, or made ready,” ‘ and then the context had  
 ‘ plainly illustrated the text. For in the same verse we find that this was  
 ‘ spoken of the Gentiles, who were glad and glorified God, that the words  
 ‘ of salvation and everlasting life belonged to them also. (46, 47.) But who  
 ‘ these Gentiles were, we learn more particularly from verse 43, namely, that  
 ‘ they were some σεβομενων προσηλυτων, of the devout or worshipping proselytes,  
 ‘ those who believed a life to come, and sought for the happiness thereof,  
 ‘ and who therefore were in a fit posture to lay hold of that great promise  
 ‘ of the gospel, being both prepared to hear what the apostles had to say,  
 ‘ concerning the way and means of obtaining it, and also to make use of such  
 ‘ means, when once they were thoroughly instructed in them.’ (Stebbing.)

† Prov. xvi 1.

‡ Ps. x. 17.

§ Rom. ix. 23.

¶ Col. i. 12, 13.

God, of making them thus to differ from unbélievers; and all humble christians, will do it cordially, in their own case; even though they cannot receive the doctrine, called Calvinistick. Some, however, of these devout, or worshipping, proselytes, were not thus made ready to embrace the gospel: for “the Jews stirred up the “*devout* and honourable women, and the chief men of “the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.” If there had been no other preparation of heart, than that which was common to these devout proselytes; they would have favoured the persecutors, and not the persecuted apostles.\* Lydia was previously one of these worshippers; yet her conversion is not ascribed to this, but to special grace: “The Lord opened the heart of “Lydia, that she attended to the things which were “spoken of Paul.”†—But did none believe in Christ, except those, who were before worshipping psoselytes? If any, in numbers, of the idolatrous Gentiles embraced the gospel, they also “were ordained unto eternal life.” ‘It is indeed useless, highly improper, and quite unnecessary, to rest the argument on a word, which may ‘perhaps admit of some other meaning; but the labour- ‘ed discussions of those, who are greatly afraid, that the ‘doctrine of gratuitous personal election to eternal life ‘should be collected from it, leaves this impression on ‘my mind, that these writers themselves would have ‘carefully avoided a term, which needs so much guarding against misconstruction.”‡ The word is used in the texts referred to below, and no where else in the New Testament.§

\* Matt. xxiii. 15. † Acts xvi. 14. Gr. ‡ Note. Acts xiii. 42—48. Family Bible, by the Author. § Matt. xxviii. 16. Luke vii. 8. Acts xiii. 48. xv. 2. xx. 13. xxii. 10. xxviii. 23. Rom. xiii. 1. 1 Cor. xvi. 15.

P. CCXXXV. l. 8. ‘ *We know, &c.*’\* To be called ‘ to the knowledge of the gospel, according to the eternal purpose of God,’ must mean something very different from the mere proclamation and invitation of the gospel, or the outward profession of it; unless all who are called christians do indeed love God, and imitate the example of Christ. If, however, God did decree, that some should have the means of salvation, and not others; the objections generally urged against Calvinism, as making God “ a respecter of persons,” come in; and may as fairly be urged against this doctrine, as against Calvinism. None of Adam’s fallen race naturally love God, but all are alienated from him; and as those, who are “ the called according to his purpose,” do love God; the character described must be formed, not by *nature*, but by *special grace*; and then our interpretation is established; which I cannot give in more proper language, than in that of our article. ‘ Predestination to life is the everlasting purpose of God, whereby, (before the foundations of the world were laid,) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those, whom he

\* “ We know that all things work together for good to them that love God, to them who are the called according to his purpose: for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified.” ‘ We know that all things, whether adverse or prosperous, co-operate in the end for the permanent good of those who sincerely love God, of those who are called to the knowledge of the gospel according to the eternal purpose of God; for he ordained and decreed, that those, who he foreknew would believe and obey the gospel, should resemble his blessed Son, by following his example, that he might have many brethren, who would be joint-heirs with him, and partakers of that happiness which he enjoyed. Moreover, those, to whom it was fore-ordained of God that the gospel should be made known, he has now actually called, and those whom he has called, he has justified from all their former sins:—

‘ hath chosen in Christ out of mankind, and to bring  
 ‘ them by Christ to everlasting salvation, as “ vessels  
 ‘ made to honour.” ‘ Wherefore they, which be endued  
 ‘ with so excellent a benefit of God, be called according  
 ‘ to God’s purpose by his Spirit working in due season:  
 ‘ they through grace obey the calling: they be justified  
 ‘ freely: they be made the sons of God by adoption:  
 ‘ they be made like the image of his only begotten Son  
 ‘ Jesus Christ: they walk religiously in good works,  
 ‘ and at length, by God’s mercy, they attain to everlast-  
 ‘ ing felicity.’\* The language is *special* and *personal*:  
 the same persons “ whom he foreknew,”† “ those he  
 “ predetermined to be conformed to the image of his  
 “ Son:” the same persons, invariably and exclusively,  
 “ he called:” the same, without addition or exception,  
 “ he justified, and he glorified.” Now there can be no  
 other *calling*, except that described in the article, which is  
 inseparably connected with being justified and glorified:  
 for in other senses of the word, “ Many are called; but  
 “ few are chosen.” Would not the same individuals,  
 without exception, or addition, or alteration, be consider-  
 ed as intended, if an act of grace, or a deed of gift, or an  
 Act of Parliament, should be drawn up in a similar  
 manner ?

P. ccxxxvi. l. 3. ‘ *And those, &c.*’‡ Is there any

\* Art. xvii.

† Rom. xi. 2.

‡ ‘ And those whom he has justified, he has glorified by his grace, and all  
 ‘ the other privileges of the gospel-covenant. In the former part of this pas-  
 ‘ sage, the good spoken of is confined to those who love God, and act con-  
 ‘ formably to his purpose in revealing the gospel: this their conduct God  
 ‘ foreknew, and graciously determined to reward with eternal felicity. In  
 ‘ the latter part of the passage, every thing is represented as past—the pre-  
 ‘ destination, the calling, the justification, the glorification. Of the predes-  
 ‘ tination and the calling, there can be no doubt; and it has been proved that  
 ‘ the word justification, as applied to christians, always refers to this life,  
 ‘ and here it means the remission of sins granted at the time of baptism: and

instance, in which the word *glorify* is used in Scripture, in the sense here affixed to it? Even Christ himself, was not said to be glorified by the Father, till he was exalted to the right hand of God in heavenly glory.\* In this chapter, the apostle says, “If children then heirs: heirs of God, and joint-heirs of Christ; if so be, that we suffer with him, that we may also be glorified together.”† This accords to what he says in another place, “If we suffer, we shall also reign with him.”‡ I do not recollect that the word *glorify*, or *glorified* is elsewhere expressly used of man, as glorified by God; though it is implied, when the apostle says, “That the name of the Lord Jesus may be glorified in you, and ye in him:” but this will be, “when he shall come to be glorified in his saints;” that is, at the day of judgment.§ The word *glory* is often used, with relation to the blessings conferred by God on his people; but mostly, in respect of another world.¶ It does not appear, that language of this kind is used, concerning what God confers on men, in any respect, except in express connexion with the eternal glory of heaven, which no ‘means of grace’ can ensure. The only text, that seems at all to favour the supposition, that past benefits are intended, is that here in part quoted, “We are changed into the same image from glory unto glory, even as by the Spirit of the

‘the word glorified, being, both in the original Greek and in our translation, in the same tense as the words predestinated, called, and justified, must also relate to something which has already taken place; it relates to that “Spirit of glory and of God,” which St. Peter says, “resteth upon christians” ‘in this world; to that “kingdom and glory,” ‘to which St. Paul tells his Thessalonian converts God had called them; to that “change into the same image with Christ from glory to glory,” ‘which he announces to the Corinthians.’

\* John vii. 39. xii. 16. 23. xiii. 31, 32. xvii. 5. Acts iii. 13. 1 Tim. iii. 16. Heb. v. 5. 1 Pet. i. 21. † Rom. viii. 17. ‡ 2 Tim. ii. 12. § 2 Thes. i. 10—12 ¶ Rom. ii. 7. v. 2. viii. 18. ix. 23. 2 Cor. iv. 17. Col. i. 27. iii. 4. 1 Thes. ii. 12. 2 Thes. ii. 14. 2 Tim. ii. 10. 1 Pet. v. 10

“ Lord.”\* Yet here it evidently denotes, not any outward benefit; but that inward renewal to holiness, which is the beginning and earnest of eternal glory. The exposition, therefore, here given of the apostle’s words, is unprecedented; and unauthorized by any one text in Scripture. But it is urged, that the clause is in the past tense, as well as the other expressions in the same verse. Need then any student of the Scripture be informed, that this anomaly is very common in the language of prediction, and in the various parts of the sacred oracles? And this being obviated; we have here foreknowledge, predestination, calling, justification, and glorification, inseparably united, as the links of a chain: for the expressions, “ he did predestinate to be con-  
 “ formed to the image of his Son,” and “ the called ac-  
 “ cording to his purpose,” fully imply the beginning, and progress, of sanctification. The triumphant conclusion also of the apostle, “ What shall we say then  
 “ to those things? If God be for us, who can be against  
 “ us, &c.”† certainly leads the reader to think of something immensely more distinguishing, and inseparably connected with everlasting glory and felicity, than any outward advantages can be.

‘ The remission of sins granted at the time of baptism.’—This subject has been fully considered: but what there is, in the apostle’s argument, which leads to the introduction of it in this place does not appear.

P. ccxxxvii. l. 8. ‘ *The, &c.*’‡ If any man, hav-

\* 2 Cor. iv. 18.

† Rom. viii. 31-39.

‡ ‘ The predestination therefore mentioned in this passage, signifies God’s purpose of making known the gospel, and of bestowing eternal happiness upon those, who shall make a right use of the means of grace: this is very different from an irrelative and irreversible decree, absolutely appointing particular individuals to everlasting happiness, and subjecting the rest of mankind to endless and inevitable misery.’

ing deliberately read the latter part of the eighth chapter to the Romans, can be satisfied, that the apostle means no more, than is here expressed; I shall decline arguing the point any further with him. It is, however, surprising that the apostle, in that case, should forget to guard his doctrine, by saying, ‘bestowing eternal happiness, upon those, who shall make a right use of the ‘means of grace:’ as it is certain, that he gives no hint, either concerning ‘means of grace,’ or making a right use of them: for that is not his subject. This interpretation is indeed ‘very different,’ from any decree concerning the heirs of salvation: so different, that no person, having read the apostle’s words, and afterwards meeting with this passage, in any discourse not directly referring to it, would probably ever have suspected, that they had any relation. *Irrespective* decrees have been considered: and all God’s decrees are *irreversible*.\* ‘Subjecting all mankind, as rebels and enemies, “vessels of wrath fitted for destruction,” ‘to endless and inevitable misery,’ (though this is not the subject on which the apostle is discoursing,) would not be at all inconsistent with the moral attributes of the great Creator and Judge of the world: nay, whether he has decreed it or not, he will cause all the wicked “to go away into everlasting punishment.” But “Shall not the Judge of all the earth do right?” And all the righteous will ascribe the whole glory of their salvation to “him that sitteth on the throne, and to the Lamb that was slain, and has redeemed them to God with his blood.”

P. ccxxxviii. l. 5. ‘*The whole, &c.*’† If the whole

\* Is. xiv. 24—27. xlv. 10, 11. Lam. iii. 37. Dan. iv. 35. Eph. iii. 11.

† ‘The whole of the chapter from which this passage is taken, and which is generally thought to abound in difficulties, seems to become easily intelligible, by considering that it refers to the present world only. In the for-

of this chapter\* could be proved to 'relate to the present world only,' it would remove some difficulties out of the way, which now press very hard on Anti-calvinists: but very conclusive arguments will be required to establish this point. It has before been shown, that his Lordship has confounded the illustrations of the subject, used by the apostle, and taken from the Lord's dealings with the family of Abraham and Isaac, as to temporal benefits and outward religious advantages with the thing to be illustrated; namely, his dispensations, or dealings, with mankind, as to their personal and eternal concerns.† Supposing, that all which the apostle adduces, concerning Isaac and Ishmael, Jacob and Esau, nay, concerning Pharaoh, related to the present world exclusively, (which would be far too liberal a concession,) is it not undeniable, that St. Paul merely adduces these examples, as serving to illustrate the doctrine which he had before been explaining and establishing, in the latter part of the preceding chapter,‡ in which every thing is *individual, spiritual, and pertaining to*

'mer part of it St. Paul laments the unbelief and consequent rejection of his brethren the Jews, to whom had so long "pertained" those distinctions which marked them to be the chosen people of God, and from whom Christ himself was descended. But in the midst of his sorrow, he comforts himself with the reflection, that "the word of God" had taken some "effect," as a portion of the Jews had believed, and were therefore of the number of God's newly elected people, the Christians. He shows that this partial adoption of the Jews in the present instance is similar to what had happened in the case of Abraham's descendants, all of whom were not Israelites, or chosen people of God, but only those who sprang from Isaac and Jacob. He quotes God's own declaration, that he "will have mercy on whom he will have mercy, and will have compassion on whom he will have compassion;" which mercy and compassion must always be exercised without any violation of the eternal rules of justice; the above declaration was made to Moses after God had laid aside his purpose of "consuming" the Israelites for worshipping the golden calf, and when he "repented of the evil which he thought to do unto his people."

\* Rom. ix. † See on p. 216, 217, Refutation. ‡ Rom. viii. 28—39.

*eternal life and glory?* The passage has been considered:\* and it implies the rejection of the Jews, as a nation, from being the people of God. Then the apostle, in most emphatical terms laments, that this highly favoured people should thus forfeit their distinguishing privileges. But he adds, “Not as though the word of “ God hath taken no effect: for they are not all Israel, “ which are of Israel; neither, because, they are the “ seed of Abraham are they all children; but in Isaac “ shall thy seed be called: that is, they which are the “ children of the flesh, these are not the children of “ God; but the children of the promise are counted for a “ seed.”—Here, it is evident, that there was in the nation of Israel, a true Israel, a believing remnant, “ according to the election of grace.” This had always been the case, and was so, at the time, when the nation was rejected. “ God did not cast off his people whom “ he foreknew.” “ Israel hath not obtained that which “ he seeketh for: but the election hath obtained it, and “ the rest were blinded.”† Thus Isaiah: “ Israel shall “ be saved in the LORD, with an everlasting salvation: “ ye shall not be ashamed nor confounded world without end.” “ In the LORD shall all the seed of Israel “ be justified and shall glory.”‡ Was the nation of Israel, or the true Israel, here intended? Would any, except the true Israel, consisting of real believers, be “ saved with an everlasting salvation;” be “ justified “ and glory” in the Lord? This had before been spoken of, when the apostle was stating the doctrine of justification, where he distinguishes the natural, from the believing, seed of Abraham, most expressly;§ as our Lord also does, in his discourse with the Jews.¶ But lest the descendants by Ishmael, and the sons of Keturah;

\* See on p. 255, 256, Refutation. † Rom. xi. 2. 7. ‡ Is. xlv. 17. 25.

§ Rom. iv.

¶ John viii. 37—39. 44.

and those of Isaac by Esau, should be supposed to be the persons intended by the apostle; he does not here begin with Abraham's seed, but with Israel: "All are not Israel, which are of Israel." Now certainly all the descendants of Jacob belonged to the nation of Israel, "the chosen people of God," to whom many and distinguishing external privileges appertained; but they did not all belong to the true "Israel of God:"\* to those "whom he had predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will."† "The children of the flesh, these were not the children of God:" for of the latter the apostle had before said, "If children then heirs; heirs of God, and joint-heirs with Christ." This he next illustrates, by the examples above-mentioned; and concludes by saying, "Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth." He supposes this doctrine will excite the objections of many readers; and adds, "Thou wilt then say unto me, Why doth he yet find fault? for who hath resisted his will?" (confounding his secret purpose with his revealed commands.) This he answers, not by qualifying his doctrine; but by saying, "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" Then he mentions "the vessels of wrath fitted for destruction:" and "the vessels of mercy, which God had afore prepared unto glory; even us whom he hath called, not of the Jews only, but also of the Gentiles."‡ Now will any man continue to say, that the whole of this 'refers to the present world only.' *Ἀπολείπειν* and *δοξάζειν*: *Perdition* and *glory*, the words here used, uniformly relate to eternal con-

\* Gal. vi. 16.

† Eph. i. 5.

‡ Rom. ix. 18—23.

demnation, or eternal happiness, when spoken in this way concerning individuals.

P. ccxxxix. l. 7. ‘*The mercy, &c.*’\* Here again, the illustration is confounded with the subject, which the apostle purposed to illustrate. The sovereign purpose of God, in hardening Pharaoh and the Egyptians, and in having mercy on rebellious Israel, as a nation, in not executing condign temporal punishment on them; bore a striking resemblance to his wise, holy, righteous, and merciful purposes and decrees, concerning the true Israel, and their enemies. In both cases, “He hath mercy on whom he will have mercy, and whom he will he hardeneth:” in both, he assigns no reasons for his conduct, but his own good pleasure, notwithstanding the presumptuous enquiries and objections of his enemies. “I thank thee, O Father, Lord of heaven and earth; in that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, because it seemed good in thy sight.”† Personal election to eternal life, is perfectly consistent ‘with strict retribution to individuals in another world.’

P. ccxxxix. l. 16. ‘*The apostle, &c.*’‡ God ex-

\* ‘The mercy therefore here spoken of is not forgiveness of sins, granted to each person separately at the day of judgment, but God’s receiving his chosen people collectively into favour again after they had displeased him; such national reconciliation in this world, as well as the original election of a peculiar people for the purpose of executing the great plans of divine Providence, being perfectly consistent with strict retribution to individuals in a future life.’

† Matt. xi. 25, 26. Luke x. 21.

‡ ‘The apostle shows from the antient Scripture, that Pharaoh’s disobedience and wickedness were the means of making known the power of God; and repeats, that God shows, or does not show, mercy, according to the determination of his sovereign will. He supposes some one to object; if this be the case, why does God find fault, since his will cannot be resisted? St. Paul answers by first reprovng the presumption of this objection as urged by a creature against his Creator, who has the same power over his crea-

alted Pharaoh to the throne of Egypt, and gave him great authority and prosperity; “for this same purpose, “—that he might show his power,” in his dealings with this haughty prince, and “that his name might be “known throughout all the earth.”\* The Lord said to Moses, when he first ordered him to go in unto Egypt, and speak to Pharaoh, “And I am sure, that “the king of Egypt will not let you go, no, not by a “strong hand.”† Soon after, he said, “But I will “harden his heart, that he shall not let the people go.”‡ Yet in the subsequent history, it is repeatedly said, that “Pharaoh hardened his heart;” or, that “Pharaoh’s heart was hardened:” but at length, it is expressly said, “And the LORD hardened the heart of “Pharaoh:”§ and on this occasion, the words, quoted by the apostle were spoken.¶ In the next chapter we read: “The LORD said unto Moses, “Go in unto “Pharaoh; for I have hardened his heart, and the heart

‘tures which a potter has over the vessels he forms; and he then declares ‘that though God’s power is irresistible, he does not act arbitrarily and ‘capriciously, but in all his dealings with the sons of men he never fails to ‘display his own perfect attributes. Even this example of the potter, proves ‘that the apostle is speaking of this life only. Vessels made for different ‘purposes, for noble or mean uses, resemble the different ranks of society ‘into which men, by divine appointment, are born; but this does not imply ‘that the higher are more worthy in the sight of God than the lower, since ‘each person will hereafter be judged “according to his deeds” in that ‘station in which he is placed. In like manner the election of a people for a ‘peculiar purpose, does not suppose the rest of the world neglected or punished, except so far as their conduct may deserve it. The “enduring with ‘much long-suffering the vessels of wrath fitted for destruction,” relates to ‘God’s forbearance in sparing the Jews and giving them time to repent, although by their heinous sins and numerous provocations they had long deserved to be destroyed. “That he might make known the riches of his ‘glory on the vessels of mercy, which he had afore prepared unto glory,” ‘relates to God’s gracious offer of the blessings of the gospel to those who ‘he foreknew would accept them, as appears from the verse immediately ‘following.’

\* Ex. ix. 16, 17. Rom. ix. 17.

† Ex. iii. 19, 20.

‡ Ex. iv. 21.

§ Ex. ix. 12.

¶ Ex. ix. 16, 17.

“ of his servants; that I might show these my signs before him.”\* Yet just after, “ Moses and Aaron came in unto Pharaoh, and said unto him: Thus saith the LORD God of the Hebrews ; How long wilt thou refuse to humble thyself before me ? Let my people go, that they may serve me.”† Here, it is evident, that God used warnings, exhortations, and menaces to Pharaoh; even after he had repeatedly stated his purpose of hardening him: and who will say, that this was inconsistent and superfluous?

Again it is said: “ The LORD hardened Pharaoh’s heart, so that he would not let the children of Israel go:” and also, “ I will harden Pharaoh’s heart, and he shall follow after them: and I will be honoured upon Pharaoh and his host.”‡ Now, whatever interpretation may be put on the words, “ I will harden Pharaoh’s heart;” it cannot be doubted, but that the event respecting Pharaoh was certainly predetermined: yet this did not interfere either with his free-agency, or responsibility. He was not *compelled, against his will*, to act as he did; nor was the glorious God the Author of his sins. Neither did he, in all this, decree, or do, any thing inconsistent with his own perfections of justice, holiness, goodness, and mercy. He did not punish Pharaoh more than he deserved. On the other hand, he showed mercy to Israel, when guilty of the most abominable and aggravated idolatry: and he says, “ I will have mercy on whom I will have mercy.” I act as a sovereign; without assigning any reasons; and, without taking any of them from the merits of the criminals. These two instances the apostle contrasts; and adds as an inspired comment on them, “ Therefore hath he mercy on whom he will have mercy, and

\* Ex. x. 1, 2.

† Ex. x. 3, 4.

‡ Ex. xi. 10. xiv. 4

“whom he will he hardeneth.” “Thou wilt then,” he adds, “say to me, Why doth he yet find fault? for “who hath resisted his will?” Will any one maintain, that Pharaoh, dying in his most daring contest with Omnipotence, was *only* punished with temporal vengeance? Had he no immortal soul? Was he fit for heaven? Was he not “driven away in his wickedness?” Or, would the worshippers of the golden calf, if they had been destroyed in a moment, as one man, in the very act of idolatrous rebellion, have suffered *only* temporal punishment? Had they no immortal souls? Were they meet for the worship, joy, employment, and company of heaven? They were spared: and the mercy of God in sparing them, gave them space for repentance; and this doubtless was eternal salvation to numbers of them. So that even the facts adduced in illustrating the apostle’s main subject, had to do with far more than ‘the present world only.’ God deals with some of our fallen rebellious race, as he did with Pharaoh, in awful justice, and displays his glory in so doing. He deals with others, as with the rebellious Israelites, and herein glorifies his mercy in harmony with his justice. ‘He hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those, whom he hath chosen in Christ out of mankind, and to bring them by Christ, to everlasting salvation, as vessels made to honour.’\* The evil both of heart and conduct, in “the vessels of wrath,” is wholly from “themselves:” but the repentance, faith, love, newness of heart, and newness of life, in “the vessels of mercy, whom he hath afore prepared unto glory,” are wholly from ‘the grace of God by Christ preventing us, that we may have a good will; and working with us, when we have that good will.’†

\* Article xvii.

† Article x.

These are our sentiments on the subject: and, though I have no expectation, or ambition, of rendering these sentiments general: they do not surely constitute so monstrous a doctrine; so replete with every thing evil, and deserving of such severe philippicks, as they constantly meet with; nor are they pregnant with such dire consequences, to the cause of practical godliness, as multitudes seem to suppose,

Let any man make out to his own complete satisfaction, that the dealing of God with Pharaoh, as recorded by Moses, and adduced by the apostle; were consistent with the divine justice and goodness; with Pharaoh's free-agency and responsibility; and with the moral government of God by rewards and punishments: and he will at once perceive what we have to plead on our own behalf, on the general subject. Indeed, we are neither called, nor authorized, nor inclined, to use such strong language concerning any individuals, or collective body, upon the supposition, that they are not the elect, as has been stated concerning Pharaoh. Had Pharaoh been *unjustly* doomed to temporal destruction alone; how could the divine conduct towards him be justified? But if *deservedly* and *justly* doomed to eternal damnation; no hesitation can be reasonably admitted, in respect of the dealings of God with him. For, at last, the question is not about the previous decree, concerning destination, or predestination; but the justice of God, in what he eventually has done or will do. If what he does and will do be wise, holy, just and good; no previous decree can render it unwise, unholy, unjust, and evil. While vindicating the Judge of all the earth, from a presumptuous charge of injustice, in dooming sinners to eternal punishment; we must not concede, that he acts unjustly in temporal judgments: and if, in executing temporal judgments, "the wicked

“ is driven away in his wickednes,” and is cast down into destruction, is “ God unjust who taketh vengeance?” The words, “ *arbitrarily* and *capriciously*,” in connection with the Lord’s decrees, or dispensations, are used exclusively by the opponents of Calvinism, and are not found in the writings of Calvinists.—How ‘ the example of the potter’ can ‘ show, that the apostle ‘ is speaking of this life only;’ when connected, with “ vessels of wrath, fitted for destruction;” and “ vessels of mercy, which he had afore prepared to glory,” cannot easily be conceived. For surely these terms mean something extremely different from ‘ the ranks in ‘ society, into which men, by divine appointment are ‘ born,’ as the apostle shows, when he particularly mentions himself, and both Jewish and Gentile converts to christianity, as “ vessels of mercy.” The election of a peculiar people, (even in the Calvinistick sense,) ‘ does not suppose the rest of the world neglected, or ‘ punished, except so far as they deserve it.’ But had we all been punished as we deserved, we should all have perished everlastingly. ‘ O Lord, Deal not with us ‘ after our sins; neither reward us according to our iniquities.’\* Even original sin, according to the doctrine of our church, ‘ in every person born into this ‘ world, deserveth God’s wrath and damnation.’† We suppose, therefore, that the divine decree is *positive*, in respect of the elect, ‘ to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ, to everlasting salvation, as “ vessels made to honour;” (*ut vasa in honorem efficta;*) but that the purpose of God is *negative*, as to others; that is, he purposes to leave them to themselves, and to do nothing to deliver them from the pun-

\* Litany.

† Article ix.

ishment which their sins deserve, or from the consequences of their depraved hearts and rebellious conduct. It is certain that the compilers of our articles did not think, that “the vessels whom God had afore prepared unto glory,” related to God’s gracious *offer* of the gospel to those, whom he foreknew would accept of it: but to the effect of his special grace given unto them; for, after the words before quoted, it follows; ‘Wherefore they which be endued with so excellent a benefit of God, be called according to God’s purpose in due season, they through grace obey the calling; they be justified freely, &c.’\* And indeed, if it be ‘acknowledged, that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Spirit of God;’† his foreknowing that the persons spoken of, would ‘accept the blessings of the gospel;’ implies, that he purposed to give them his Holy Spirit, and so to “work in them to will, and to do, of his good pleasure.” But the words, “and to make known the riches of his glory on the vessels of mercy, whom he had afore prepared unto glory,” denote more, than merely their effectual calling: they signify the same benefits, which the apostle elsewhere expresses in these words: “Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of our sins.”‡ And I could as easily believe, that our Lord’s words, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,” relate ‘to this

\* Article xvii.

† Page 61, Refutation.

‡ Col. i. 12—14.

‘ life only,’ as that the words in question do. “ The en-  
 “ during with much long-suffering the vessels of wrath  
 “ fitted for destruction,” include the long suffering of  
 God towards other sinners, as well as the unbelieving  
 Jews; and for other purposes, than giving them time to  
 repent: but this does not so materially affect our argu-  
 ment.

P. ccxli. ‘ *He then, &c.*’\* “ Even us whom he hath  
 “ called, not of the Jews only, but also of the Gentiles.”  
 As he saith also in Hosea, “ I will call them my peo-  
 “ ple which were not my people, and her beloved which  
 “ was not beloved: and it shall come to pass, that in the  
 “ place, in which it was said unto them, Ye are not my  
 “ people; there shall they be called the children of the  
 “ living God.”† This is then spoken of “ the vessels  
 “ of mercy whom God hath afore prepared unto glory.”  
 ‘ These words may not only be accommodated, but  
 ‘ even extended to the Gentiles, who were emphati-  
 ‘ cally not called his people; and yet by faith became  
 ‘ the seed of Abraham, and the true Israelites, being  
 ‘ the sons of God by faith in Jesus Christ.’‡ “ And  
 “ if children, then heirs, heirs of God, and joint-heirs  
 “ with Christ.” To this quotation from Hosea, his

\* ‘ He then quotes several prophecies relative to the call of the Gentiles,  
 ‘ and the embracing of the gospel by only a small number of the Jews; and it  
 ‘ is evident from the original passage in Isaiah, and also from the context in  
 ‘ this chapter, that the expression, “ a remnant shall be saved” relates to pre-  
 ‘ servation in this world, “ upon the earth,” ‘ so that the Israelites should not  
 ‘ be utterly destroyed, as Sodom and Gomorrah were. In all this there is  
 ‘ no mention of any absolute decree of God, by which some men are destined  
 ‘ to happiness and others to misery, in the world to come. The unbelief of  
 ‘ the greater part of the Jews, their ceasing to be the chosen people of God,  
 ‘ and the call of the Gentiles, the subjects treated of in this chapter, were  
 ‘ all circumstances which had already taken place; and they are illustrated  
 ‘ by passages of the Old Testament, and by events there recorded, all confi-  
 ‘ ned to this life, without any allusion to a future state of existence.’

† Hos. i. 10. ii. 23. Rom. ix. 24—26.

‡ Whitby on Rom. ix. 26.

Lordship has not referred: and in respect of the passages from Isaiah;\* whether they relate merely to ‘ preservation in this world, “ upon the earth,” I shall leave the reader to judge: but the connexion induces me to think, that the “ remnant according to the election of grace,” was meant, which there was even “ at that present time,” when Israel as a nation was cast off.† Certainly in these *prophecies* ‘ no mention is made of any absolute decree of God, &c.’ but the apostle is showing by them, that the obstinate unbelief of the Jews, and the conversion of the Gentiles, had been predicted long before; and if predicted, then foreseen, yea, predetermined. These events were passed indeed; but was the effect of the calling of the Gentiles and the rejection of the Jews, all confined to this life? Were not the converted Gentiles, “ called to the kingdom and glory” of God? Were not the unbelieving Jews, “ vessels of wrath fitted to destruction?” Had they, who perished by temporal judgments, no immortal souls? Did they not die in their sins? Is it not true, that “ He that believeth not the Son, shall not see life; but the wrath of God abideth on him?” How can such subjects be discussed, ‘ without any allusion to a future state of existence?’ If we realize by vigorous faith a future state of existence: and firmly believe that “ he who believeth shall be saved, and he who believeth not shall be damned;” we shall find this next to impossible.

P. cexlii. ‘ *We are, &c.*’ ‡ The passage here re-

\* Is. i. 9. x. 22, 23.

† Rom. xi. 1—7.

‡ ‘ We are not by this to understand that it was “ appointed” or decreed by God, that certain persons to whom the gospel was preached, should be disobedient; but, that it was appointed and decreed, that if men disobeyed the gospel, it should be to them a stone of stumbling, and a rock of offence, that is, a cause of punishment.’

ferred to,\* is spoken of unbelievers; with whom the apostle contrasts his christian brethren. “But ye are  
 “a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the  
 “praises of him, who hath called you out of darkness,  
 “into his marvellous light; which in time past were not  
 “a people, but now are the people of God, which had  
 “not obtained mercy, but now have obtained mercy.”† They were “Elect, according to the foreknowledge of  
 “God the Father, through sanctification of the Spirit,  
 “unto obedience, and sprinkling of the blood of Jesus  
 “Christ:” and “begotten again unto a lively hope—to  
 “an inheritance, incorruptible and undefiled, and that  
 “fadeth not away, reserved in heaven for them.”‡ “God had not appointed them to wrath, but to obtain  
 “salvation by our Lord Jesus Christ.”§ Others stumbled at the Rock of salvation, “being disobedient to  
 “which also they were appointed.”—‘It was appointed, &c.’ is a widely different proposition, from “they  
 “were appointed:” the one is general, the other special. “They stumbled at the word, being disobedient; where-  
 “unto also they were appointed.” (ΕΙΣΘΗΝΟΥ.) God did not appoint their unbelief and disobedience: but he knew, that without his special grace, they would be unbelieving and disobedient; and, without assigning to us his reasons, he determined to leave them without that special grace, and to give them up to their hearts’ lusts, and to suffer the consequences of their sins. This he had repeatedly foretold, that he would do, in respect of the Jews in general, as the punishment of their past rebellions. This was predicted; therefore foreseen, and foreappointed.

\* 1 Pet. ii. 7, 8.

† 1 Pet. ii. 9, 10.

‡ 1 Pet. i. 2—5.

§ 1 Thes. v. 9. Εθελου.

P. ccxlii. l. 18. ‘*Were these, &c.*’\* *Obedience* is compliance with the known command of God; not acting according to his *decree* or appointment, whether secret or revealed. Certainly men, in disobeying the command of God, fulfil his appointments, and often accomplish his predictions. “Him, being delivered  
 “by the determinate counsel and fore-knowledge of  
 “God, ye have taken, and by wicked hands have cruci-  
 “fied and slain.”† Was this conduct, in any sense, *obedience*? Did the Jews intend to do the will of God? “They, that dwell at Jerusalem, and their rulers; be-  
 “cause they knew him not, nor the voices of the pro-  
 “phets, which are read every sabbath-day; have ful-  
 “filled them, in condemning him: and though they  
 “found no cause of death in him; yet desired they  
 “Pilate that he should be slain. And when they had  
 “fulfilled all that was written of him, &c.”‡ Was there both obedience and disobedience in this act? In what did the obedience consist? “They thought evil  
 “against him; but God meant it unto good.”§

Had the Lord merely *decreed*, or *predicted*, that the Israelites should extirpate; with indiscriminating slaughter, the seven nations of Canaan; without *commanding* Joshua and Israel, to execute the sentence awarded against them; and had they, without *most express command*, made extirpating war against them; or had they

\* ‘Were these men|| appointed by God to disobedience, then disobedience would be the compliance with the divine appointment or will, and the same act would be both obedience and disobedience. And it seems impossible that disobedience; if it takes place in consequence of an absolute decree of God, should be imputed to men as a fault, and be made the ground of punishment. But can we suppose that God made disobedience inevitable, when we are told, that “man is not to put a stumbling-block, or an occasion to fall, in his brother’s way?” Or, is such a decree reconcilable with the attributes of justice and mercy?’

† Acts ii. 23.

‡ Acts xiii. 27–30.

§ Gen. i. 29.

|| Luke ii. 34. 2 Cor. ii. 16. Rom. xi. 22.

even set themselves to fulfil the decree, from motives of rapacity, avarice, resentment, or cruelty, as made known by the prediction; they would have been guilty of atrocious murder, in every instance, in which they slew a Canaanite: and all the declarations and invectives of infidels against them, and against the Bible, as approving their conduct, would have been unanswerable. But they merely fulfilled the express and repeated command of JEHOVAH; and were the appointed executioners of his vengeance on that devoted race, which had filled up the measure of their sins. Did *decrees*, even when revealed, warrant the conduct of those, who break God's commandments, in fulfilling them; the accursed slave-trade might have found a better justification from prophecy; than it ever had in the British senate, from its most able, eloquent, and zealous advocates.

If any event ever was absolutely decreed, and most expressly predicted, the crucifixion of Christ was that event: yet that did not at all excuse any of the parties concerned in it.

This argument, if carried to its consequences, would, if valid, prove far more, than any Anti-calvinist intends: for they, who hold it, must either disavow the belief of the divine prescience, and of all prophecy; or excuse an immense proportion, if not the whole, of the wickedness, which has ever been committed. If we do not firmly adhere to this fundamental tenet, that the law and command of God are the only rule, by which our conduct must be regulated, and by which it will be judged: if we admit, that divine purposes, or predictions, when fulfilled by men, intentionally or unintentionally, alter the nature of our actions, and in any degree convert disobedience into obedience; we shall open the flood-gates to iniquity: while each will profess, when actuated

by his own selfish passions, that he is executing the decrees of God, or fulfilling the prophecies.

God has not 'made disobedience inevitable:' nor is it inevitable, in any special instance; that is, no one commits a sin, but by his own unconstrained choice: yet 'The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength, and good works, to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good-will, and working with us, when we have that good-will.\*' If, in this sense, disobedience is inevitable, without special grace; the fall of Adam, and our fall in him, has made it so; not any act or decree of God.

The argument, taken from what we ought to do, to prove what it becomes God to do, has been before answered. We ought to do all, that we possibly can, consistently with other known and evident duties, to preserve the life and save the soul of every man on earth: but is God bound to exercise his omnipotence to the utmost, to preserve every man's life, and to save every man's soul? Yet, 'is such a decree reconcilable with the attributes of justice and mercy?' The answer to this question must be left to the day of judgment; but I must remind the reader of St. Paul's answer to an objection, not wholly dissimilar. "Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, Who art thou, that repliest against God?" Is the *conduct* of JEHOVAH, in casting the wicked into hell, reconcilable with the attributes of

\* Article x.

‘justice and mercy?’ If it be, then the *decree*, that he would do so, cannot be irreconcilable.

It is greatly to be wished, that they who engage in religious controversy, would reverently avoid all language, that even seems to impeach the conduct of God, on the supposition, that their own tenets are not true. The words, here quoted, are inoffensive, compared with many things, in writers on each side of this argument; which are indeed too shocking to be transcribed: yet even this question implies more than ought to be even hinted, or even allowed in our thoughts. Are we so completely infallible, that we should speak a word implying, that if we be mistaken, God is? On this unhappy subject, no tongue can express the irreverence, nay, the blasphemy, which has been uttered, by eager disputers. I am conscious, that I have no need, nor inclination, to adopt any argument of this kind: but should I drop one word, implying by fair construction, such a connection between my sentiments, and the honour of the divine perfections; that, if the former are erroneous, this is exposed to impeachment, or even doubt; I will promise before God, publickly with shame, to retract it, when pointed out to me. Whether Calvinism be true or false, God is infinitely wise, righteous, holy, faithful, good, merciful; worthy of all reverence, adoration, love, confidence, honour, and obedience, from all rational creatures, to all eternity. It would indeed be a blessed effect of this publication, if it should render Calvinists, as well as their opponents; more reverently cautious, what words they use, in the warmth of controversy, when, on any account, the glory of God, in his dispensations or decrees, is even remotely concerned. “Let God be true, and every man a liar.” Angels adore the divine perfections, in those very events, which erring presumptuous mortals arraign; and ex-

pressions often occur, in the writings even of pious persons; which a dutiful son, or a loyal subject, would, on no account or supposition whatever, use concerning his father, or his prince!

P. ccxliii. l. 12. ‘*We are, &c.*’\* God did not ‘by an ordinance, *cause* these men to be ungodly.’† This he never does, for that would make God the author of sin: but he both ordained, that men “guilty of such practices should suffer a severe condemnation;” and, foreseeing that they, if left to themselves, would be guilty of them, he determined so to leave them. Thus they were “of old ordained to this condemnation:” the appointment did not make them, or force them to be, ungodly; but it left them to the tendency of their own corrupt passions, and to the consequences of their atrocious crimes, without any special divine interposition.

P. ccxliv. l. 1. ‘*God’s own, &c.*’‡ The apostle does not say, ‘to offer salvation to mankind:’ but “he has saved us,” (even me Paul, and thee Timothy,) “and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given *us*, before the world began.”§ There is nothing about *offer*, nor, about *mankind*, in the passage: it relates wholly to the apostle and Timō-

\* ‘We are not to infer from hence that God by an ordinance, causes these men to be thus ungodly; but that he ordained that those, who he foresaw would be guilty of such practices, should suffer a severe condemnation.’

† Jude 4, προεγραμμενοι. “Written before hand.” Rom. xv. 4. Gal. iii. 1. Eph. iii. 3. Gr.

‡ ‘God’s “own purpose, before the world began,” ‘means his eternal purpose, springing from his own essential goodness and mercy, to offer salvation to mankind through Christ. “Who hath saved us,” ‘that is, us christians; by which and other similar expressions, as has been before observed, we are not to understand, that all who embrace the gospel are actually saved, or absolutely certain of salvation: but that all christians are supplied with the means of salvation, through that grace which is given them.’

§ 2 Tim. i. 9.

thy, or, on the largest construction, to their fellow-christians. By such convenient alterations and additions, it would be very easy to new model the whole Bible; and every man might make it speak the language of his own preconceived sentiments. The meaning of the passage may be left to the reader's determination: but the custom of substituting other propositions, in the place of those made by the sacred writers, must not pass unnoticed. Truth does not require such management. The Jews, and the unbelieving Gentiles, to whom the apostles preached, were 'supplied with the means of 'salvation:' and so are all nominal christians. But in what then does the difference between true believers, and others consist, as to obligation to divine mercy; if they have nothing, except in common with unbelievers, who are favoured with the means of grace? I confess, that I do not understand the concluding words, 'through 'that grace which is given to them.' Are outward advantages exclusively, or some internal influence intended? Outward advantages are indeed 'grace given to us,' because an unmerited favour; and they are means of salvation: but internal influence, however distinguished, is, I believe, never called *means* of grace, or *means* of salvation, either in the Scripture, or by Theologians.

P. ccxlv. l. 16. '*It appears, &c.*'\* That nothing is said of *reprobation*, or *reprobate*, (as far as the words are concerned,) in the sense put on them by some Calvinists, is allowed: and the reader must judge for himself, how far the assertion concerning the *elect*, and *election*, is well grounded. If any one be disposed to think, that nothing even plausible, can be adduced from Scripture, in support of the system commonly called

\* '*It appears, that elect and reprobate persons, in the Calvinistick sense, are not even known in the Old or New Testament.*'

Calvinistick; I only intreat him to read again, without comment, but with attention, and prayer, and at one time, as in connexion, the latter part of the eighth chapter of Romans, and the ninth; at another time, let him read the eleventh chapter of the same epistle; and at another, the two first chapters of the epistle to the Ephesians; and then, if he do not deduce an opposite conclusion, let him, if he can, retire from the investigation, affirming without hesitation, that there is nothing in Scripture, which can give pious persons any ground to maintain the *reprobated* doctrine of personal election. The passages, referred to, and many others, seem to me, of themselves most decidedly, to speak our language: we can express our meaning in the apostle's words, without addition or alteration: and frequent quotations from them, in a sermon, without some attempt to explain away their obvious meaning, would suffice, in most congregations, to subject the preacher to the charge of being a Calvinist. This experiment any minister may make, if he chooses; and there is no room to doubt the event of it. On the contrary, when our conclusions are rejected and opposed, the whole effort of learning, and argument, and management, is requisite, to put another meaning on these Scriptures: and in respect of preaching, they are generally kept out of sight; or, if adduced, much pains must be taken to ward off the unfavourable impression. Were I disposed to engage in a controversial discussion of the subject, very many texts might be adduced in support of our doctrines, besides those, which have been here particularly considered. But enough has been said for my purpose. I would desire to be considered rather as an apologist for those, who hold the doctrine of personal election to eternal life, and such other tenets as are inseparable from it; than as an eager disputer for Calvin-

ism. I would wish to make it understood, what we really do believe, and what we do not; and on what grounds: to obviate misapprehension, and misrepresentation; and, if it might be, to procure for us somewhat more candour, and fairness, and equity, from our opponents, than we generally meet with. 'This I should greatly desire for their sakes; as I must think, that many things, advanced groundlessly against us, are exceedingly criminal in the sight of God.—Having before stated to the publick, in my comment of the Scriptures, my deliberate judgment, concerning the true meaning of every passage here considered, and of every other text pertaining to the argument; and not having been convinced by 'The Refutation,' that my interpretation is erroneous; I must refer the reader, who may wish more fully to know my sentiments, or the reasons of them, to the comment itself: and, as a more compendious method, to 'A Sermon on Election, and final Perseverance,' published a bove twenty-four years ago.

P. ccxliv. l. 19. '*To send, &c.*'\* Are not all 'who believe and obey,' 'certain individuals only,' to the exclusion of all, who do not believe and obey; as well

\* 'To send Christ into the world, that mankind might be saved, was indeed the eternal purpose of God; this he decreed from the beginning; but, in making this decree, he did not appoint, that the benefits of Christ's mission should be enjoyed by certain individuals only, but that they should extend to all who believed and obeyed; and that every one, to whom the gospel should be made known, should have the power of believing and obeying. There was no absolute election of particular persons who must necessarily be saved, but a conditional offer of salvation to all. If the redemption purchased by the death of Christ be confined to the elect, the design of Christ's coming into the world was to save the elect, and the elect only, and not "to save sinners" 'in general. But we find not in Scripture a single text which thus restrains the object of Christ's incarnation; and, on the other hand, we have seen that there are numerous passages upon this subject, of the most comprehensive signification. The impenitently wicked are alone excluded from "the blessed hope of everlasting life which God has given us in our Saviour Jesus Christ."

as the elect are ‘certain individuals only,’ excluding such as are not elect? Now we believe, that they are exactly the same individuals: all, who believe and obey, are elect, and prove their election, by their faith and obedience; and all the elect are, by special grace, brought to believe and obey.\* Instead of *necessarily*, we should say, *certainly*: ‘the conditional offer of salvation to all,’ is made to all, where the word of God is preached; but is nothing more done, by the grace of God, for those who believe and obey? The effects of the redemption of Christ is confined to those, ‘who believe and obey;’ eventually he will save these, and these only, and not ‘sinners in general;’ that is, he will not save men, whether they believe and obey, or no. Now, supposing all who believe and obey to have been chosen, ‘in Christ out of mankind,’ ‘by the counsel of God ‘secret to us;’ and, in consequence, to have been ‘called ‘according to God’s purpose by his Spirit, working in ‘due season; they through grace obey the call, &c:’† then the doctrine of personal election is as consistent, with the general intention of Christ’s coming to save sinners; as the doctrine, that only those who believe and obey shall be saved. And to explain the general design, in any other sense, would bring in *universal salvation*. On our principles also, ‘the impenitently wicked ‘alone are excluded from the blessed hope of everlasting life, which God has given us in Jesus Christ our ‘Saviour:’ for, we consider none, as non-elect, but those who die impenitent and unbelieving, not by necessity, or in any other way, than by being left, without special grace, to the effects of their wicked dispositions and actions. How far the following texts may be considered, as instances, in which the Scripture thus restrains the

\* See Art. xvii. former part.

† See Art. x.

object of Christ's incarnation, the reader must judge. "All that the Father giveth unto me, shall come unto me; and him that cometh unto me, I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me: and this is the will of him that sent me, that of all, which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me; that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."—"No man can come to me, except the Father, who hath sent me, draw him, and I will raise him up at the last day.—It is written in the prophets, And they shall be all taught of God: Every man therefore, that hath heard and hath learned of the Father, cometh unto me." "No man can come to me, except it were given unto him of my Father."\* "Other sheep I have, which are not of this fold;" (evidently meaning the Gentiles who should believe in him;) "them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."—"Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one."† "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "I pray for them; I pray not for the world; but for them, whom thou hast given me."—"Neither pray I for

\* John vi. 37—40. 44, 45, 65

† John x. 16. 26—30.

“ these alone, but for them also, which shall believe on me through their word.”\* The election hath obtained it: and the rest were blinded.”† But let this suffice.

P. ccxlv. l. 23. ‘ *Can we, &c?*’‡ God ‘ by a positive law,’ forbade Adam to eat the fruit of a certain tree; and certainly he forbade the Jews, by positive law, to crucify their holy Messiah: yet he foresaw, and predicted, and consequently had *decreed*, “ in his determinate counsel and foreknowledge,” the crucifixion of the Messiah: and he might secretly determine to leave Adam to himself, for most wise and holy purposes; and yet forbid him to eat of the fruit of that tree. But as nothing express is spoken concerning such a decree; however it may seem to follow, from the other doctrines, which we do hold; it is presumptuous in us, to deduce unrevealed conclusions, from revealed truths; even though Calvin himself did it. Calvinists in general do not hold, that ‘ Adam by his original formation ‘ was absolutely unable to obey; or that the continuance ‘ of innocence and happiness depended on a condition, ‘ that he was’ either ‘ *physically,*’ or *morally* ‘ unable ‘ to obey,’ nay, they maintain the contrary: but God alone is immutable; and a creature, however exalted and excellent, must be changeable; and Adam changed, and fell, by his own wilful and aggravated crime. The entrance, however, of wickedness and misery, into the creation of an Omnipotent God, who is LOVE, or even

\* John xvii. 2. 9. 20

† Rom. xi. 7.

‡ ‘ Can we believe that God forbade the fall, which by an antecedent decree he had rendered inevitable? That he gave a commandment to Adam, ‘ which by his original formation he was absolutely unable to obey? That he ‘ made the possession of Paradise, and the continuance of his innocence and ‘ happiness, to depend upon a condition, which it was physically impossible ‘ for him to fulfil?’

the existence of them, is a difficulty, which the Scripture has not removed, and which man's reasonings never can remove; but which will, no doubt be cleared up, at the day of "wrath and revelation of the righteous judgment of God." It is an undeniable fact, on every supposition, and bears equally upon the sentiments of all men, except avowed Atheists: yet it is the grand difficulty of all; and if any man could satisfactorily solve it, all others might be more easily removed. But, though the "judgments of God are a great deep, his righteousness is like the strong mountain."

P. cxxlvi. l. 4. '*It was, &c.*'\* It is a relief to the

\* 'It was indeed a decree of God, to create man and to endow him with free-agency; but the bad actions of men, which arose from the abuse of this free-will, are not to be considered as the decrees of God. All which can be said of them with reference to God is, that they are the consequence of his decree. It is indispensably necessary to distinguish between those works which are done by the immediate will and operation of God, and those works which are done by free-agents who derive their free-agency from him. The former may very properly be said to be the decrees of God, because "known unto God are all his works, from the beginning of the world:" of this kind are the creation of man, the call of Abraham, and the Redemption through Christ. But the actions of free-agents can only be said to be permitted by God; and of this kind are the fall of Adam, and every other human transgression of the divine will. Many of God's decrees arose from the foreseen conduct of men; such as, the deluge, the giving of the law by Moses, and the revelation of his will from time to time by the prophets. And God frequently makes the sinfulness of men the means of accomplishing his own wise and gracious purposes, of which we have a signal instance in the death of our Saviour himself, who "by wicked hands was crucified and slain," and thus made "the propitiation for the sins of the whole world." "in this manner was Christ "delivered by the determinate counsel and foreknowledge of God," "and the Jews and Roman Gentiles "did whatsoever the hand and the counsel of God determined before to be done." "Not only God's own immediate works are known to him from the beginning of the world, but also all the works of all his creatures. All futurity is open to his view. He knows all the words, thoughts, and actions of men, and all the events passing at any one moment, or which will hereafter take place, in every part of the universe. He is not circumscribed by the relations either of time or place; past, present, and to come, near and remote, are to him the same. Nothing gives a more sublime idea of the attributes of the Deity, than this consideration, that the whole,

mind, in making these remarks; (though in some respects it increases the difficulty;) that an unexpected transition sometimes is made, from language most hostile to our sentiments, to that of concurrence and amity. Taking this passage together, there is scarcely any thing, to which a moderate Calvinist would object. Indeed, as far as it goes, it expresses Calvin's views of the subject, as I shall make it appear, in a subsequent part of this work, by translations of some parts of the Helvetick confession, &c. I do not say, that it contains all Calvin's views. He certainly maintained, that the decree of God, respecting man, extended much further, than merely to 'create him, and endue him 'with free-agency:' and the purpose of permitting his fall, and the entrance of sin and misery, must have formed a part of it. But as the Scripture says nothing explicit concerning that decree, I shall be silent about it. All the decrees of God, concerning those, who are, in any way, "appointed to wrath," were formed in foresight, that the persons concerned would deserve that wrath; all concerning the Saviour and his salvation, on the foresight that men would need such a Saviour and salvation; and all those, which relate to those, whom "God from the beginning chose unto salvation, through "sanctification of the Spirit, and belief of the truth," were formed on the foresight, that he would "save "them, and call them, with an holy calling, not accord- "ing to their works, but according to his own purpose "and grace, which was given them in Christ, before

'aggregate and series of events, co-existing over immensity of space, and 'successive through endless ages of eternity; some resulting from the free- 'will of rational agents, and others dependent upon the operation of irra- 'tional or mechanical causes,—are at once present to his all-seeing eye. 'However incompetent we may be to the full comprehension of such perfec- 'tion, it is impossible to contemplate it without feelings of devout admira- 'tion and religious awe.'

“the world began.”\*—It is worthy of the reader’s notice, that the sacred writers, speaking on these subjects, continually call our attention to what preceded, or was coeval with, “the foundation of the world.” “The kingdom prepared for you from the foundation of the world.” “He hath chosen us in him before the foundation of the world.” “Who verily was foreordained before the foundation of the world.” “The Lamb slain from the foundation of the world.” “Whose names were not written in the book of life from the foundation of the world.”† “In hope of eternal life, which God, that cannot lie, promised before the world began.”‡ This language naturally suits the Calvinistick system; but it is seldom used, or quoted, by Anticalvinists, except in attempting to prove, that it does not countenance our doctrine.—The rest of the quotation is very good, and the conclusion of it admirable.

P. ccxlix. l. 7. ‘*The effusions, &c.*’§ Had no expressions of this kind been found, in the language of the inspired writers, the method here taken of accounting for them, as used by pious persons, might be admissible: and it certainly is no discredit to them, that they naturally spring from humble convictions of deserving punishment, and are ‘the effusions of piety and gratitude.’ But it cannot be admitted, that they, who wrote by immediate inspiration, expressed their *internal*

\* 2 Tim. i. 9.  
xiii. 8. xvii. 8.

† Matt. xxv. 34. Eph. i. 4. 1 Pet. i. 20. Rev.  
‡ Tit. i. 2.

§ ‘The effusions of piety and gratitude, and the stings of remorse, would ultimately lead to expressions, which might seem to convey the idea of divine decrees universally directing and controlling human conduct and human affairs. The finite derivative agency of man would be lost in the infinite self-existing power of God; and events, foreseen by God, as resulting from the free exercise of faculties conferred by himself, would be considered as commanded and appointed by him.’

*feelings*, in such language as did not accurately state the truth, which they were commissioned to make known to mankind. ‘Events foreseen by God, as resulting from the free exercise of powers conferred by himself;’ at least keeps out of sight, the change made in human nature by the fall; and the renewing grace of the Holy Spirit, from whom ‘all holy desires, all good counsels, and all just works do proceed.’ Calvinists are far from holding, that God commanded all those actions of men, which are done in accomplishing his appointments.

P. ccxlix. l. 18. ‘*There is, &c.*’\* No man ‘ascribes to the Deity a mode of acting,’ which he himself *thinks* to be ‘inconsistent with the divine attributes.’ Here indeed we all are liable to mistake. One ascribes to God ‘a mode of acting,’ which another man supposes to be ‘inconsistent with his attributes.’ But, whatever we may think on any subject, reverence of the infinite Majesty of heaven best becomes us. The rest of the passage is very just: but how it consists with what follows, the reader must determine.

P. ccl. l. 8. ‘*But that, &c.*’† After what has been

\* ‘There is a great difference between the not being able to comprehend the whole or any particular part of the divine economy, and the ascribing to the Deity a mode of acting inconsistent with his attributes. Thus, I do not attempt to explain, or pretend to understand, how the free-agency of man is reconcileable with the prescience of God. I cannot comprehend how those future contingencies, which depend upon the determination of the human will, should be so certainly and infallibly foreseen, as to be the objects of the sure word of prophecy: still, however, I believe both in the prescience of God and free-agency of man, for the reasons already stated; and I see in them no contradiction to each other, or to any acknowledged truth. Here is a just exercise of my faith, upon a subject which exceeds the limits of my understanding; it is above, but not contrary to, reason.’

† ‘But that God should of his own good pleasure, without any respect to their conduct, irreversibly predestinate one part of mankind to eternal happiness, and the other part to everlasting misery, is a doctrine which I consider so inconsistent with the attributes of infinite justice and infinite

argued and stated, on the preceding part of this chapter, it is not needful to mark particularly, the misapprehensions of the Calvinists' doctrine, which this passage contains. God indeed 'irreversibly predestinates one part of mankind to eternal happiness:' and knowing that they would neither deserve it, nor be fit for it, but quite the contrary; nay, that if left to themselves, they would refuse the proffered blessing; he purposed, by "regeneration and renewing of the Holy Spirit," to bring them to repentance, faith, love, holiness, and heaven; as stated in our seventeenth article. But, few modern Calvinists, if any, maintain that God irreversibly decreed another part of mankind to everlasting misery, without respect to their foreseen deserving of it. Again, we do not hold, that God created 'some men for the purpose of being eternally miserable, without giving them the capacity of avoiding that misery.' For first, we consider man as being at present far different from what God created him; a fallen apostate rebel, a "child of wrath," and "a vessel of wrath fitted for destruction;" and "it is of the LORD'S mercies," that we are not all left finally to perish in our sins. Secondly, We consider even fallen man, as wanting no *capacity*, for embracing the gospel of free mercy, but a disposition, a willing mind: and 'it is acknowledged, that man has not the disposition, and consequently not the ability, to do what in the sight of God is good; till he is influenced by the Spirit of

mercy, that I cannot bring myself to believe it. It is not merely that I am unable to reconcile these two things, or to understand how they are consistent with each other; but it appears to me a palpable contradiction to say, that a just and merciful God created some men for the purpose of being eternally miserable, without giving them the capacity of avoiding that misery. And to add, as the Calvinists do, that God acted thus to promote his own glory, is so dreadful an assertion, that I should not conceive it possible to be made by persons calling themselves christians.'

‘ God.’\*—‘ And to add, as the Calvinists do, that God ‘ acted thus to promote his own glory, &c.’ That ‘ God created man for the purpose of his being eternally ‘ miserable,’ exclusive of his foreseen wickedness, and this ‘ to promote his own glory;’ would indeed be ‘ a ‘ dreadful assertion, which I should not have conceived ‘ it possible to be made by persons calling themselves ‘ christians.’ But quotations from our writings, and from several of them, expressly maintaining this doctrine, are indispensably necessary; when it is said ‘ *As the Calvinists do.*’ It is true, some individuals, calling themselves Calvinists, but called by us Antinomians, if not blasphemers, have maintained very dreadful sentiments: but the body of Calvinists are no more chargeable with their extravagancies, than the refuters of Calvinism are with the heresies and iniquities of the multitudes, who oppose or ridicule our doctrines. Let us only be judged by our tenets, and not by the tenets of those whom we disclaim, and protest against to the utmost of our ability. Till quotations be adduced, from the writings of modern Calvinists, and of the evangelical clergy, clearly proving that we avow the sentiments here ascribed to us, I must confidently pronounce this to be an *unfounded*, and *unsubstantiated* charge against us. ‘ *Aliud est maledicere, aliud accusare: accusatio crimen desiderat, rem ut definiat, hominem ut notet, argumento probet, teste confirmet, &c.*’ (Cicero.)—I shall show hereafter, that I am not Calvin’s disciple; though I revere him, as no common<sup>he</sup> man, either as a scholar, a theologian, or a christian: it will then appear, that, he used exceptionable words, at least in my judgment, on this very point; but by no means importing all, which is here implied. It is, however, exclusively the cause

of *modern* Calvinists, and especially those of the established church, which I have undertaken to plead. And let our opponents prove, if they can, that one in ten, or twenty of those, who have committed themselves, by publishing their sentiments, hold that God decreed to consign any portion of mankind to everlasting misery, without regard to their foreseen conduct as deserving it. This at least, I avow, and a large majority of my brethren will join with me; that I wholly disclaim all such nominal Calvinists, as deliberately maintain that sentiment. The Lambeth articles,\* though very open to objection, say: ‘Those who are not predestinated to salvation, shall be necessarily damned *for their sins.*’ Even in the decrees of the synod of Dort, which are peculiarly obnoxious, they who are secluded ‘from saving grace,’ are considered, not merely as *creatures*, but as *sinner*s; else why should *impenitency* have been mentioned? But, supposing that even Calvin, and other eminent persons clogged their doctrines with sentiments, which we avowedly consider as unscriptural; are these same sentiments, overcharged and distorted, to be imputed to those very persons, who disavow them: merely because, in the grand outline of their creed, they coincide with these eminent men? I must own I cannot see either ‘justice, or mercy,’ in this way of exposing us to publick odium and contempt. In respect of the concluding part of this quotation—‘So inconsistent with the attributes of infinite justice and infinite mercy, that I cannot bring myself to believe it;’† I would by no means excuse the doctrine, concerning which this is said. I have already shown how essentially it differs from our doctrine; but we all have our difficulties, and some things meet us, in the Scrip-

\* See Chap. vii.

† See Remarks on p. 243, Refutation.

tures, which we cannot reconcile with our ideas of the divine perfections. Few have experienced this more, than I have done. But shall we, on this ground, reject any revealed truth? Shall we hesitate about crediting the “sure testimony of God?” We may indeed, carefully and humbly examine the language of inspiration, that we may be satisfied of its real import: but, that being ascertained, we must bow our understanding to the declaration and testimony of God. I am a fool, a child, a rebel: I am too partial in my own cause, to be a competent judge, how it behoves the Sovereign of the world to deal with rebels: I must sit at the feet of him, who is **THE TRUTH**, to learn the first principles of heavenly wisdom; and especially I must learn to adore the depths, which I cannot fathom.

P. ecl. l. 26. ‘*This, &c.*’\* If God has decreed the eternal damnation of any, who will be found at the day of judgment, not to have deserved it; this pathetic representation will appear to be founded on truth and fact. But, if this will not be the case, it must of course fall to the ground. The concluding part, as detached from the <sup>W.</sup> preceding statement concerning the decrees of God, might serve the purpose of one, who believed the doctrine of universal salvation. ‘An irrevocable sentence of everlasting torment is itself a whole, and open to no misconception; endless and irremediable pain, known

\* ‘This is not a difficulty in the dispensations of God towards men, which relates to this world only, and may be corrected in that which is to come; it comprehends both worlds, both states of human existence, present and future; it is a decree extending to all eternity, absolute and irreversible. Nor is it a system partially and imperfectly described, in which we may be at present deceived, but which may hereafter appear wise, just, and merciful, when completely revealed, and fully understood—an irrevocable sentence of everlasting torment is of itself a whole, and open to no misconception—endless and irremediable pain, known by the sufferers to be such, admits of no palliative, no consolation, no hope.’

‘ by the sufferers to be such, admits of no palliative no consolation, no hope.’ Now suppose this spoken, not concerning an eternal decree, but concerning the sentence of the Judge, at the last day, “ Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;” in order to excite men’s passions against the sentence and the Judge; or to induce them to conclude, that it will never be pronounced and inflicted: how would an Anti-calvinist, who firmly believed, that the sentence will be both pronounced and inflicted, answer such a pathetic declaimer? Would he not say, ‘ The only question is, Whether the wicked deserve their doom: if they do, “ their mouths must be stopped;” ‘ and they must “ be silent in darkness.” Now, will any more crimes be proved against the wicked, at the day of judgment, when, “ God shall bring to light the hidden things of darkness, and manifest the counsels of all hearts;” than he *foreknew*, that they would commit, when he decreed to leave them to the consequences and punishment of their sins? And in what respect is the decree more liable to objection, as grounded on this foreknowledge, than the sentence will be, as at length pronounced and executed by the Judge himself?

P. ccli. Note from Grotius translated. ‘ *As God, &c.*’\*

\* ‘ As God from eternity foreknows all things, which shall actually take place: and therefore knows, that this man would believe in Christ unto the end; but that man would not so believe: it is certain, that God decreed, to this man, thus considered, life, to that eternal death. For whatsoever he doeth *in time*, that he decreed to do from eternity: but *in time* he saveth this man who believes, and damns that man, who believes not. Therefore, that we may speak with Fulgentius, he predestinated those unto punishment, who, he foreknew, would depart from him, by the fault of a wicked will; and he predestinated to the kingdom, those whom he foreknew, by the help of his preventing mercy, would believe. and by the aid of his following mercy would remain in him; and this decree of saving individual persons, through faith foreseen, but not on account of faith foreseen, all the catholick writers, understood by the name of predestination, before the times of Augustine.’

This note, from such a man as Grotius, is of great importance; for we are quite sure, that he would not concede more, on our side of the argument, than he was constrained by unanswerable argument to concede. Yet he here allows, that ‘predestination to life,’ nay, predestination to death eternal, is *personal* and *individual*; and not that of nations, or collective bodies: that predestination, as he explains it, was known to the Catholick fathers, before the times of Augustine: that the *preventing* and subsequent mercy of God concurred in producing that faith, and that continuance in the faith, which were foreseen in those, ‘predestinated to life:’ and that it was ‘through faith foreseen,’ ‘but not on ‘account of that faith,’ that they were thus predestinated. Surely Grotius, in this passage, approximates to a Calvinistick creed! It may be asked, indeed, in what does he differ from the Calvinists? At least, from modern Calvinists. In nothing that I can perceive, but, in speaking of ‘preventing mercy;’ instead of ‘special ‘and efficacious regenerating grace.’ He means to establish that co-operation of man with God, in the first instance, in producing the willing mind, to believe in Christ, which has already been fully considered. As to the rest, we are of opinion, that the non-elect are decreed to destruction, on account of their foreseen wickedness, impenitence, and unbelief: and that God, in decreeing the eternal salvation of the elect; decreed also by his grace, to render them penitent, believing, and holy. Only, had he left them without his special grace, they too would have lived and died, impenitent, unbelieving, and unholy.

P. cclii. l. 13. ‘*I reject, &c.*’\* ‘I reject the doc-

\* ‘I reject the Calvinistick doctrine of predestination, not because it is incomprehensible, but because I think it irreconcilable with the justice and

‘trine, because *I think* it irreconcilable with the justice and goodness of God.’ If the doctrine is unscriptural, it ought to be rejected, whatever we may think of it in this respect; if *scriptural, evidently scriptural*, our thoughts, which may be erroneous, (indeed in that case must be erroneous, nay, presumptuous,) should be repressed and silenced — ‘The predestination of Calvinists is, *in my judgment*, of the latter description.’ Is there no danger, in such decisions, of “leaning to our own understanding?” There is much important truth in the rest of the quotation.

P. cclii. Note. ‘*The, &c.*’\*

P. ccliv. l. 17. ‘*Surely, &c.*’† It has been stated,

‘goodness of God. I do not reject the doctrine of the prescience of God, though I profess myself incapable of comprehending how it consists with the other attributes of the Deity, and with the free-agency of Man. I do not say, that God’s prescience is not consistent with his other attributes and the free agency of Man, but I say, that I am incapable of comprehending *how* they consist. The fact I believe, but the manner of accomplishing it, I do not understand. This is a very material distinction in theological subjects. Incomprehensibility is not a just ground for rejecting a doctrine; but if a doctrine contradicts any plainly revealed truth, it ought to be rejected. The predestination of Calvinists, is in my judgment, of the latter description; the prescience of God, considered with reference to the free-agency of man, is of the former description; I therefore reject the one, and admit the other. It is our duty, in a great variety of cases, to believe what we do not comprehend. We are called upon to exercise caution and humility in judging of the mysterious dispensations of God, and of his incomprehensible attributes, as a part of the trial to which we are subjected in this probationary state. The pride of the understanding, as well as the pride of the heart, is to be repressed. We are not to imagine that we have “searched out God,” or that we comprehend the reasons and designs of all that “he doeth in the armies of heaven, and among the inhabitants of the earth.” “Such knowledge is too wonderful for us; we cannot attain unto it.”

\* ‘The reconciling the prescience of God with the free-will of Man, Mr. Locke, after much thought on the subject, freely confessed he could not do, though he acknowledged both. And what Mr. Locke could not do, in reasoning upon subjects of a metaphysical nature, I am apt to think few men, if any, can hope to perform.’ (Lord Lyttleton’s Letter to Mr. West.)

† ‘Surely there is no want of candour in saying, that those who maintain the Calvinistick doctrine of election, must also admit that of reprobation,

that the word *reprobation* is not found in Scripture, nor any original word answering to it; and that *reprobate*, and *reprobates*, are never used, with relation to this subject. The opposite to *elect*, and *election*, ought not therefore to be called *reprobation*; but some other word should be employed to convey the idea. Some have used the term *preterition*, which is more exactly expressive of our meaning; but neither is this scriptural. The truth is, the Scriptures say a great deal about the *elect*, and *election*, and *predestination*, to life; but are nearly silent, as to those, who are not “chosen unto salvation.” Of this, the same general reason may be assigned; as for the circumstance, that we are not informed by the sacred writers, concerning the bodies, which the wicked will resume at “the resurrection both of the just and of the unjust” or what their appearance will be: while we are expressly assured, that the bodies of the righteous, shall be spiritual, glorious, and like unto the glorified body of the Lord Jesus himself.\* Information concerning the former could only gratify our curiosity, or perhaps excite our horror; that on the latter is intimately connected with our hope and encouragement, in life and death. So, the scriptural doctrine, concerning election, is, as Calvinists think, peculiarly suited to produce humility, gratitude, patience, meekness; and to inspire confidence in God, amidst conflicts, temptations, and afflictions: whereas, further information concerning those, who are

\* if it can be proved that reprobation necessarily follows from election; and  
 † if our adversaries confess that the doctrine of reprobation is unfounded, it  
 † is strictly logical to show, that the doctrine of election is also unfounded,  
 † by proving that election cannot subsist without reprobation; unless it could  
 † be shown that those who are not predestinated to life eternal, may be anni-  
 † bilated, of which there is no hint in Scripture.

\* 1 Cor. xv. 42—55. Phil. iii. 21.

not elected, would answer no salutary purpose. And if Calvinists had been as reserved in speaking on the awful subject, as the sacred writers are; only dropping a few occasional intimations in respect of it; probably it would have abated the odium, which, by one means or other, has been attached to their sentiments. This indeed evidently appears, by the earnestness which their opponents manifest, to bring them in *guilty of believing reprobation*, as well as election; even though they avow that they do not believe it. It must, however, be allowed, that if we believe, that some, not all, are elected to eternal life; we cannot *consistently* do otherwise than believe that others are passed over, and not thus elected. Yet I have known men, whose sincerity and piety were unquestionable, who could not see this consequence. They allowed, that some are elect, and will certainly be saved; but that many others besides these will eventually be saved. The consistency of such a creed is another matter: but they thus held election, and did not hold *reprobation*, or any thing of that nature: and certainly they are not answerable for the opinions of those who do. But supposing, that modern students of the Scripture are convinced, that the doctrine of personal election to eternal life, is not only found in the sacred oracles; but is expressly and particularly insisted on, in many parts of them; and that, the *non-elect* are so seldom, and cursorily spoken of, that we want a scriptural name for them: on the other hand, reading the works of Calvin, or other eminent persons of the same school; they are convinced, that these learned men had stated things in a different proportion, than that which is observed in the word of God; and had said a great deal more concerning reprobation, and the reprobate,

or non-elect: (“the rest,”\*) than the Scripture does: may not the modern students of Scripture, adhere to the apostolical plan, though they deviate from that of Calvin and Beza, and many even of our own reformers, and eminent writers? And must they, whether they will or no, subscribe Calvin’s *whole* creed; because they learn from the word of God, many of his doctrines?—*Nullius addictus jurare in verba magistri*, I must decline doing this, in respect of any uninspired man who ever lived, except as I am convinced, that his whole creed is scriptural. It may certainly be proved, that election implies non-election; and those who consider the latter as unfounded, do not very consistently hold the former. But it is not any man, or number of men, thinking a doctrine unfounded, that deprives of its foundation, either the doctrine itself, or any of those tenets that are connected with it. The foundation of the doctrine of election is in the Holy Scriptures, not in the sentiments of men; and this “foundation of God standeth sure;” however “the faith” of some “may be overthrown.”—I am pleased to find his Lordship testify decidedly, that there is no hint in Scripture, about the wicked being annihilated: indeed, there is the most decisive testimony to the contrary. “*Their worm dieth not.*”† “*These shall go away into everlasting punishment.*”‡ But I hope, that we may amicably argue the point, with those, who differ from us in opinion; without being numbered among their *adversaries*.

P. cclv. 1, 5. ‘*No medium, &c.*’§ Dr. Davenant,

\* Rom. xi. 7.

† Mark ix. 43—49.

‡ Matt. xxv. 46.

§ ‘*No medium*, says Dr. Davenant, himself a distinguished Calvinist, and of those who attended the Synod of Dort, can be assigned, either on God’s part, betwixt the decrees of predestinating some men, and not predestinating some others; or on men’s part, betwixt men absolutely predestinated to the attainment of life eternal, and absolutely prætermitted, and left infallibly to

a decided Calvinist, and Dr. Whitby, as decided an Anti-calvinist, are here introduced as agreeing in the same conclusion: yet, after all, some men are so inconsistent, as to believe election, and disbelieve ‘the absolute decree of reprobation.’ I have no other objection to either of these statements, except what respects the language. It has been shown, that the decree of election is *absolute*, and implies an express engagement of God, to exert omnipotence, in carrying it into effect; by regenerating, or new creating unto holiness, by bringing to repentance, faith, and love; by upholding, and protecting, and rendering finally victorious; and by bringing to heavenly glory, all those whom he has elected. “Whom he did foreknow, he also did predestinate, to be conformed to the image of his Son; that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.”\* But we find no where in Scripture so particular an account given concerning the non-elect. “God determined to leave them unregenerate;” not to give them, what they had no right to. He would do them no wrong: but he would not exert omnipotent power, in new creating them to holiness; but determined to leave them to

‘fail of the obtainment of eternal life, which we call absolute reprobation. As for example, let us suppose the number of mankind to be two millions of men; if out of these, one million only, by the decree of election, be infallibly appointed to eternal life, and these certainly and absolutely distinguished from others, not only as to their number, but their persons also; who can deny, but that one million also, and those certain as to their persons, are as absolutely comprized under the decree of non-election or reprobation, as the others were under the decree of election or predestination? So that, says Dr. Whitby, there is no possibility of asserting one of these decrees, without owning the other also; and so whatsoever argument holds good against an absolute decree of reprobation, must certainly destroy the opposite decree of absolute election.’

\* Rom. viii. 29, 30. See also Art. xvii.

“ walk in their own ways, and to be filled with their own devices.” It was a negative decree: a determination not effectually to interpose; not an absolute decree of reprobation. Granting a pardon to some out of a company of condemned malefactors, is a *positive* act; but leaving the rest to suffer the sentence of the law, is *præterition*, and nothing more; whether any previous determination had been made on the subject, or not. Both these writers, however, lose sight of this circumstance; that these two millions, (or two millions of millions if they choose,) of men, were viewed in the divine prescience, “ as children of wrath,” and “ vessels of wrath fitted for destruction;” and the decree was, to effectually interpose to rescue some of them from this awful condition, in which all might most justly have been left; and to leave the rest to suffer the just punishment due to their rebellions. Now if this will be just, when carried into effect at the day of judgment; why should it not be just to decree it? Whatever argument holds good, against the non-election of some, holds also good, against the election of others. But no scriptural argument holds good against either of them; when properly stated, and explained.

P. cclvii. l. 4. ‘ *If God, &c.*’\* The expression,

\* ‘ If God of his own good pleasure elected certain persons exclusively to be eternally happy, by furnishing them, through his especial grace, with his own appointed means of faith in the death of Christ; it is implied, that those means are denied to the rest of the human race, who are passed over and left to their own unassisted powers. This denial or præterition is in fact reprobation; for both Calvinists and ourselves believe, that ‘ Man by his own natural strength and good works cannot turn to faith,’ the only appointed mean of salvation; and that the fault and corruption of every man that is naturally engendered of Adam, deserveth God’s wrath and damnation,’ which he is of himself unable to avert; and consequently, in the words of the 4th Lambeth Article, ‘ Those who are not predestinated to salvation, shall be necessarily or inevitably damned for their sins.’ ‘ This was unquestionably the doctrine of former Calvinists, who were fully sensi-

‘furnishing them through his especial grace, with the ‘appointed means of faith,’ by no means conveys our sentiment. It is a special grace, or favour, to be furnished with the means of believing; which God grants to the inhabitants of this favoured island, but not to those of China or Japan. And, in fact, the divine conduct might as justly be objected to in this respect, as in the other. But “means of faith,” do not always bring men to believe in Christ to salvation; indeed never, without the special grace of his Holy Spirit: and this special grace God is pleased, for wise and holy purposes, which he has not seen good to reveal, to give to some and not to others. This indeed is implied, in what is stated to be the common belief both of Calvinists and their opponents. It follows from the concessions of those, who consider the doctrine of non-election unfounded; that *they* cannot consistently hold the doctrine of election: but their concessions prove nothing further.

P. cclvii. l. 4. ‘*It being, &c.*’\* God created the angels who fell, and became most wicked and miserable. Did he not foresee this when he created them? But was this ‘inconsistent with his goodness and mercy,’ or with his justice? The angels, who sinned not

‘ble that election and reprobation are inseparably connected. If therefore ‘reprobation be unfounded, which some modern Calvinists allow, it follows, ‘upon their own principles, that election also is unfounded, since the latter ‘cannot exist without the former.’

\* ‘It being contended that reprobation is unfounded, because it is obviously inconsistent with the mercy and goodness of God, it may be asked: ‘Whether it be not also inconsistent with the mercy and goodness of God, to ‘create men who he foresaw would be hereafter miserable? I answer, Certainly not, and for this plain reason; because, according to the system ‘which we maintain, God has enabled every man born into the world, to ‘work out his own salvation. Whoever therefore is finally unhappy, is unhappy through his own fault; and the mercy of God is fully vindicated by ‘his giving to every individual of the human race the means of happiness.’

are called “the elect angels;”\* let fallen angels then be called the non-elect, or reprobate. Now, after their fall, did God give to ‘every individual,’ or to any, of them, ‘the means of happiness?’ “He spared not the angels, that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”† But will any man plead their cause, or impeach the divine perfections on their account? Had he not spared man, when he sinned, or any of the fallen race, he would not have acted inconsistently with his justice, nor even with his goodness, as Creator, towards his obedient creatures. All the advantages, afforded to fallen man, are from unmerited grace and mercy; and what is of grace, cannot be of debt; and might therefore be justly withheld. To suppose, that God would not have acted towards us, as it became him, had he not given us the gospel, is to take away the very foundation of the gospel; and to suppose, that, instead of ‘the gift of free mercy,’ it is a sort of amends made to those, who would otherwise have been injuriously treated. In what sense ‘God hath enabled every man born into the world, “to work out his own salvation,” does not appear. A vast majority of the human race have hitherto not had ‘the means of grace,’ or of happiness; but have been “without Christ, without hope, and without God in the world.” They have been, and are, nearly, though not exactly, in the case, in which all would have been, if God had left the whole human race, without any interposition, to walk “in their own ways;” without a Saviour, a Gospel, a Sanctifier. And it will be as hard, (if fallen man have any claim on his offended Creator,) to clear up this difficulty, as that which attends the election of some, and

\* 1 Tim. v. 21.

† 2 Pet. ii. 4. Jude 6.

not of others of the same fallen creatures, to eternal life. Whoever, on the Calvinist system, as well as on that of their opponents, is finally unhappy, is unhappy through his own fault. Whoever being favoured with the gospel, lives and dies rejecting it, perishes through his own fault: no decree of God *compelled* him to sin, or prevented his repentance; but the love of the world and of sin, with the pride, enmity, and wickedness of his own heart. God merely determined, not to work in him a new creation to prevent this. And the question is, whether, if he had determined thus to leave us all, with or without the means of grace, to ourselves, we should not, universally, have broken his commandments, and lived, and died, and perished in obstinate rebellion against him. The Calvinists firmly believe; they think, according to the testimony of Scripture, that this would have been the case: and that gratuitous election, and efficacious calling as the consequence, alone make any man to differ, in this essential manner, from others of his fellow-creatures.\*

P. cclvii. l. 24. ‘*Thus, &c.*’† Calvinists certainly think, (however it may appear to others,) that their views, are not only consistent with *all* the perfections of God; but that they peculiarly display the harmonious glory of his whole character; the glory of his infinite justice and mercy, power and wisdom; holiness and faithfulness; condescension and compassion; and of every

\* Eph. ii. 1—5. Tit. iii. 2—7.

† ‘Thus, the Calvinist, in maintaining the doctrine of partial redemption, without any regard to merit or demerit in the objects of God’s favour or rejection, triumphantly asks, “Had not the glorious Being who created the universe, a right to create it for what purpose he pleased?” “It is not denied that God had a right, founded on the uncontrollable will of the Creator over his creatures, to consign the far greater part of men to eternal misery, and to bestow eternal happiness on a chosen few, although there was in themselves no ground whatever for such a distinction.”

attribute, which can be conceived of, as admirable, adorable, and lovely: and, could they be convinced of the contrary, they would (at least many of them) renounce their principles. For they cannot conceive, that a scriptural creed should exhibit the glorious God any otherwise, than as acting in character: not merely as not doing what is inconsistent with his perfections; but as doing every thing, (which, when properly understood), is suited to display the glory of them, to all holy creatures, and to all eternity, in the most advantageous manner imaginable; and indeed, far beyond created imagination or conception. We may be mistaken; for we are fallible, as well as our opponents: but (I can answer only for myself; though I am assured numbers can say the same,) we read every thing, that is supposed by the publick, most ably to combat our sentiments; we compare what these publications say, with the Scriptures; and we pray to the Giver of all wisdom, to enlighten our minds, and open our understandings to understand the Scripture: and yet, we are so far from being convinced, that our sentiments are dishonourable to God, that we feel an increasing assurance, that they are the direct contrary. Either some more effectual method, therefore, must be taken of setting us right, or the difference must be left to be settled at the day of judgment, and by the light of the eternal world. It would occasion endless repetition to note such expressions as *partial* (instead of *particular*,) redemption, which many of us do not hold; or ‘rejection, without any regard to demerit,’ which even the Lambeth articles do not suppose.\* It would have been a satisfaction, to have had some quotations from those Calvinists, who ‘triumphantly ask, Had not, &c.’ No doubt

\* See on p. 256, Refutation.

some men have used this kind of language: but it is very unbecoming such poor, erring, sinful mortals as we are, to speak in this manner of God. Indeed, even where we do not see his justice and mercy, it behoves to be silent: but to allow that God dooms men to hell, without their demerit; and then, to step forward to justify this, on the ground of the divine sovereignty, is highly reprehensible. “Will ye speak wickedly for God? and talk deceitfully for him? Will ye accept his person? Will ye contend for God?”\* Indeed, I should be far less liberal, in concession, on this subject, than even his Lordship is. I am sure, the glorious Sovereign of the universe has a right to do whatever he pleases: but I am equally sure, that it is absolutely impossible, that he can please to consign his rational creatures to any kind or degree of misery, which they have not deserved. “Shall not the Judge of all the earth do right?” His sovereignty is that of infinite wisdom, justice, truth, goodness, and mercy. It is far more possible for the sun to produce cold and darkness, than for any thing unjust to proceed from God: and to speak of a sovereign right to do, what when done would be wrong, and ‘inconsistent with the goodness and mercy, and justice of God,’ is inconsistent with sound logick and sober reasoning. In many things, it is our duty to be silent, and to adore the depths, which we cannot fathom: but surely we ought never to step forward, as claiming a right for God to do, what it is impossible he should do; and which he no where has so much as intimated a purpose of doing!—There is indeed, no ground of difference whatever, in man’s deservings, between those who are chosen to salvation, and

\* Job. xiii. 7—10.

those who are not, but all deserved to perish: they who are *left*, deserve their doom, as it will appear “ in the “ day of wrath and revelation of the righteous judgment “ of God;” and they who are saved, are saved by mercy and grace, in all respects undeserved, and contrary to their deservings.

P. cclviii. Note. l. 12. ‘ *If a law, &c.*’\* This passage shows, very perspicuously, the difference between that *arbitrary capricious tyranny*, which we abhor to think of, in connexion with the divine sovereignty; but which we are, *most unjustly*, supposed to maintain; and that *just and equitable* sovereignty, which we ascribe to God; except, that no example from human affairs, can give an adequate view of the perfection of all the decrees and dispensations of JEHOVAH.

P. cclix. l. 1. ‘ *God, &c.*’† Almighty power, if it could possibly exist apart from justice, wisdom, truth, and love, would be as dreadful and odious, as the divine character is adorable and lovely: but how could God have a right, ‘ founded on the uncontrollable will of ‘ the Creator, over his creatures;’ to adopt ‘ a conduct, ‘ concerning which there can reasonably be a question, ‘ whether it would be consistent with infinite justice, ‘ and infinite mercy?’ “ The LORD is righteous in all

\* ‘ If a law be made, that death shall be the consequence of the commission of any particular crime—(theft, for example) is not a man who steals, ‘ as much sentenced to the punishment of death, by a *decree* promulgated ‘ by absolute authority, as a slave condemned to die by the order of his ‘ master, without having done any thing worthy of death? The slave had no ‘ means of escaping death. The thief, if he had not stolen, would not have ‘ been punished by the law. In one case, the death of the man proceeds ‘ from the will of a capricious tyrant; in the other, from the transgression ‘ of a known law: but this law *originated in the will of the Sovereign.*’

† ‘ God might have acted in this manner, had his only attribute been that ‘ of almighty power. But the question is, whether such a conduct would ‘ have been consistent with infinite justice and infinite mercy, which every ‘ christian acknowledges to be attributes of the Deity.’

“his ways, and holy in all his works.” “Clouds and darkness are round about him; righteousness and judgment are the basis of his throne.”\* Many absolute princes indeed, have taken the liberty, and claimed the privilege, of being unjust: yet no power can give a right to do what is wrong: but our mighty Sovereign “cannot lie,” “he cannot deny himself.” Indeed, the word *right*, is wholly improper for the subject. “He doeth according to his will, in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say to him, What doest thou?” But “the King’s power loveth judgment:” and it is unmeaning to speak of a right to do, what it is impossible should ever be done.

P. cclix. l. 7. ‘*Could, &c.*’† If God had made man, as he now is, this reasoning might be admitted: but if “God made man in his own image,” and pronounced him “very good:” and if he by wilful apostacy and rebellion became very wicked, even so as to resemble the devil, in all the grand outlines of his character; and if one generation after another wilfully repeats and perpetuates the original rebellion; the whole of it falls to the ground. The doctrine of the fall, and of original sin, (one main subject of the first chapter,) is completely lost sight of in this argument: and, by a similar method of arguing, if we should speak of fallen angels as the creatures of God, and leave the reader to suppose that he made them what they now are, without taking in the consideration of their wilful apostacy; something very plausible might be adduced either against the deal-

\* Ps. xcvi. 2. *Mēkon*, or *mākon* from *Cūn* to establish, to prepare.

† ‘Could a just and merciful God endow men with the admirable faculties of perception and reason, place them in a transitory world abounding with enjoyments and temptations, and, by an arbitrary and irreversible decree, deny them the means of escaping everlasting torment in a life to come!’

ings of God with them; or against the scriptural doctrine concerning them. If it would not have been consistent with all the divine perfections, to have left the whole of the fallen human race, without a Redeemer, or 'the means of escaping,' "the wrath to come:" then, it must be repeated, the whole plan of redemption, and all its component parts, concerning which the sacred writers speak almost in rapturous language, of "the praise of the glory of his grace," "of love that passeth knowledge," of "the riches of his glory, &c," was in fact nothing more, than a provision due to us, which could not have been honourably withheld. "The ministration of condemnation is glorious;" though the "ministration of righteousness," and "of the Spirit, exceeds in glory." There would indeed, in our case, have been no display of *pardoning mercy* and saving grace, any more than there is, in the Lord's dispensations towards fallen angels: and had he not, either in the case of fallen man, or in some other instance, displayed this glorious and endearing attribute; it might have been supposed, that the perfection of his justice and holiness, excluded the possibility of showing mercy to rebels and enemies. This is then the grand display of the divine glory in the gospel, "a just God and a Saviour:" but this glory implies, that he might consistently have withheld, what he now imparts "to the praise of the glory of his grace:" or he might have selected other objects, for the display of his glorious mercy and grace; and have glorified his justice in punishing men, according to their deservings. The word *arbitrary* here again occurs: and again, language is used, which either implies, that the conduct of God, in leaving any of our race, without the means of salvation, cannot be justified; or that the most ignorant heathens may be saved by the light of nature, without the gos-

pel; directly contrary to the eighteenth article of our church.

P. cclix. l. 27. ‘*If any, &c.*’\* The *appearance* of inconsistency may be owing to our partial or prejudiced minds; or our scanty information, or our mistaken notions. Nothing can be true, as to the divine appointments, which is really inconsistent with the moral perfections of God: but almost every part of revealed truth *appears* to numbers, inconsistent with them; some, to one description of men, and some to another. “The preaching of the cross is foolishness to them that perish.” Some argue against the history of the creation, and the fall of man; others against the dealings of God, with the Egyptians, Canaanites, Amalekites, &c: others contend in like manner against the future and eternal punishment of the wicked: others against the mystery of the Trinity, the Diety of Christ, the atonement, regeneration, justification by faith, and salvation by grace; but all under the supposition, that the doctrine, or dispensation, against which they contend, *appears* inconsistent with the divine perfections, or with some of them. But is this reasoning conclusive? Man is a child, an ignorant, erring creature; he mistakes *appearances for realities*, in every thing. Man is a sinner, a party concerned, under the dominion of self-love; and, as a criminal, in self vindication, must be tempted to think, that the dreadful sentence of the Judge, *appears* too *rigorous*, or even unjust. Who is there among us, that has lived many years in the world; and not seen through the delusive *appearances* which once imposed on him? We have still our *prejudices*, undiscovered by us; for if we once discovered them, they would cease to

\* ‘If any inconsistency with these perfections appears in any proposed system, we need not hesitate to pronounce the system false and groundless.’

be our prejudices. "To the law and to the testimony:" he who refuses to believe the express and plain testimony of God, because to his partial and purblind reason, it *appears* inconsistent with some divine perfection; believes in his own reasonings, and not in the word of God; and refuses to believe God, if his own understanding will not vouch for the truth of what he says. And the less he 'hesitates to pronounce the doctrine, or system,' which he cannot prove to be unscriptural, 'false, and groundless;' the less of the humility and docility of a little child is manifested.

P. cclx. 1. 2. '*The known, &c.*'\* The attributes of God, however made known, are not exclusively our guides, in these disquisitions: for his express declarations also must be attended to; concerning what he has done, and what he will do: and concerning the motives and objects of his decrees and dispensations. "The Lord made all things for himself; yea, even the wicked for the day of evil."† "That in the ages to come,

\* 'The known attributes of God, collectively taken, as they are declared in Scripture, and manifested in the works of Creation, can alone guide us to truth, in our disquisitions concerning his designs in the formation of man; and the exclusive consideration of a single attribute, has been the common source of difference of opinion among the learned upon this interesting subject. Divines seem to argue concerning the Deity, from what they observe to take place among men. It is indeed true, that we too often see those, whose lot it is to govern their fellow-creatures, exercise their power in utter contempt of every principle of justice and mercy: others we see studious only to act according to the rigid rules of justice, without attending to the calls of mercy: a few we may see yielding to the momentary impulse of compassion, without regarding the claims of justice: and even the wisest and most conscientious of men are frequently at a loss to devise the means of acting in strict conformity both to the essential laws of justice, and to the milder dictates of mercy. All this necessarily belongs to the nature of a frail and imperfect being: but the Deity, whose ways are not as men's ways, is entirely free from every defect and limitation of this kind. With Him there is no opposition, no clashing, no difficulty. His dispensations are the result of the concurrent operation of his perfect attributes.'

† Prov. xvi. 4.

“ he might show the exceeding riches of his grace, in his kindness towards us through Jesus Christ.” “ To the intent, that now unto the principalities and powers, in heavenly places might be known by the church the manifold wisdom of God; according to the eternal purpose, which he purposed in Christ Jesus our Lord.”\* The historical part of scripture, as far as the divine conduct is concerned, illustrates the information given concerning the perfections of God; and the doctrinal and preceptive part of the sacred oracles give us instruction, concerning a variety of particulars, in which we should otherwise have remained ignorant, or have been bewildered in error. “ The law entered, that the offence might abound; but where sin abounded grace did much more abound.”† We should scarcely have discovered this end, which God proposed, in giving the law, by abstract reasonings on his moral perfections.

P. cclxi. l. 9. ‘ *It, &c.*’ ‡ “ The law is holy, just, and good:” and its awful sentence is most righteous; and this, apart from redemption; which indeed was intended to render the rich mercy of God consistent with his glorious justice, in the salvation of sinners. The words ‘ *compatible with his mercy,*’ may be compared with those of the apostle on the same subject. “ To the

\* Eph. ii. 7. iii. 10, 11.

† Rom. v. 20.

‡ ‘ *It,* (Redemption) vindicates the justice of God, by making every one who disobeys his laws, liable to death and punishment; and it is compatible with his mercy, inasmuch as it provides the means of avoiding the punishment due to wilful disobedience. This is not done by a capricious revocation of the sentence pronounced, by an unconditional offer of pardon, or by any weak or inadequate compromise. A full satisfaction and complete atonement for the sins of the whole world are found in the precious blood of the eternal and only-begotten Son of God; but even this sacrifice, inestimable as it is, and universal as it may be, does not necessarily procure salvation for men; much remains to be done by themselves, before they can have any share in the benefits of their Redeemer’s death.’

“praise of the glory of his grace, wherein he hath made  
 “us accepted in the beloved. In whom we have re-  
 “demption through his blood, the forgiveness of sins,  
 “according to the riches of his grace, wherein he hath  
 “abounded towards us, in all wisdom and prudence.”\*  
 The grand end of redemption is the display of the glory  
 of God, especially the glory of his mercy and grace;  
 and to render this *compatible* with the glory of his jus-  
 tice.—Much indeed remains to be done by us, in order  
 that we may partake of the salvation of the gospel; and,  
 in order to this, much must be done *in us*, by the new-  
 creating Spirit of God. We “must be born again;” we  
 must be quickened from the death of sin to the life of  
 righteousness. “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: for we are  
 “his workmanship, created in Christ Jesus unto good  
 “works; which God has before ordained, that we should  
 “walk in them.”† ‘Let us beseech him,’ therefore, ‘to  
 ‘grant us true repentance and his Holy Spirit:’ and,  
 while we own and attend to the duty of “working  
 “out our own salvation with fear and trembling,” let  
 us not forget, that “it is God who worketh in us both  
 “to will and to do of his good pleasure:”‡ ‘The condi-  
 ‘tion of man, after the fall of Adam is such, that he  
 ‘cannot turn and prepare himself by his own nat-  
 ‘ural strength, and good works, to faith and calling  
 ‘upon God: wherefore we have no power to do good  
 ‘works pleasant and acceptable to God, without the  
 ‘grace of God by Christ preventing us, that we may  
 ‘have a good will; and working in us, when we have  
 ‘that will.’§ ‘It is acknowledged, that man has not the  
 ‘disposition, and consequently not the ability, to do

\* Eph. i. 6—8.

† Eph. ii. 8—10.

‡ Phil. ii. 11, 12.

§ Art. x.

‘ what in the sight of God is good, till he is influenced ‘ by the Spirit of Christ.’\* The doctrine of the Holy Spirit, ‘ who sanctifieth all the elect people of God:’ and by whose sacred and omnipotent operation, a new creation is wrought, and sinners are made both willing and able, to repent, believe, love, and obey; is so important a part of the plan of salvation: and his work in the heart, by which one man is made to differ from another, is so essential a part of salvation itself; that it is wonderful, it should not be at all mentioned, in so expressly stating the way of salvation by the gospel.

P. cclxi. l. 27. ‘ *There would, &c.*’† ‘ There is ‘ no difference: for “ all have sinned, and come short “ of the glory of God: being justified freely by his “ grace, through the redemption, that is in Christ Je- “ sus.”‡ “ I will put my laws into their mind, and I “ will write them in their hearts.”§ “ A new heart “ also will I give you; and I will put a new spirit “ within you, and I will take away the stony heart “ out of your flesh, and I will give you an heart of “ flesh; and I will put my own Spirit within you; and “ cause you to walk in my statutes, and ye shall keep “ my judgments and do them.”¶ “ For who maketh “ thee to differ from another.”|| The two scriptures, which are referred to in the quotation,\*\* evidently relate, the first, to what man is by nature, and the second, to what believers are, “ by the grace of God.” An important difference there is, but the whole glory of making it is due to divine grace; *inclining* and enabling the believer to do, what was before his bounden duty;

\* P. 61, Refutation.

† ‘ There would be no distinction between those, “ the imagination of “ whose hearts is only evil continually;” ‘ and those whose “ delight is in the “ commandments of God.”

‡ Rom. iii. 22—25.

§ Jer. xxxi. 31—33. Heb. viii. 10—12.

¶ Ez. xxxvi. 26, 27.

|| 1 Cor. iv. 7.

\*\* Gen. vi. 5. Ps.

cxix. 47. 70. Rom. vii. 22.

but which he had no disposition, and consequently no ability to perform.

P. cclxii. l. 22. ‘*The works, &c.*’\* “For the invisible things of him are clearly seen, being understood by the things which are made, even his eternal power and Godhead; so that they are without excuse.” “As many as have sinned without law, shall perish without law.” “We have before proved both Jews and Gentiles, that they are all under sin.”† “Ye were, in time past, Gentiles in the flesh:—at that time ye were *without Christ*,—having no hope, and without God in the world.”‡ “Forbidding us to speak to the Gentiles, that they might be saved.”§

‘They also are to be had accursed, that presume to say, that every man may be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature: for holy scripture doth set out to us only the name of Jesus Christ, whereby they must be saved.’¶ The subject has repeatedly been considered; but these quotations may serve to refresh the reader’s memory on this point. The Scripture saith, “Whosoever believeth in him shall not be ashamed.”—“For whosoever

\* ‘The works of creation, and the law written upon men’s hearts, always supplied a ground for faith, and a rule for practice. At every period of the world, to fear God, and to work righteousness, have been discoverable and practicable duties. Men will be judged according to the light which has been afforded them, by the dispensation under which they have lived, whether it shall have been the law of nature, the law of Moses, or the law of the gospel, all equally derived from the same divine Author. The virtuous heathen, the obedient Jew, and the sincere Christian, will all owe their salvation to the precious blood of the Lamb slain, from the foundation of the world. The degrees of happiness, as we are taught to believe, will vary; but although they are all eternal, and all flow from the same divine source, the faithful disciples of the blessed Jesus may humbly hope; that a peculiar inheritance is reserved in heaven for them, as “the prize of their high calling in Christ.”’

† Rom. i. 20. ii. 12. iii. 9.

‡ Eph. ii. 11, 12.

§ 1 Thes. ii. 16

¶ Article xviii.

“ shall call upon the name of the Lord shall be saved. “ How then shall they call upon him in whom they have “ not believed?” And how shall “ they believe in him of “ whom they have not heard? And how shall they hear “ without a preacher? Or how shall they preach except “ they be sent? As it is written, How beautiful are the “ feet of them that preach the gospel of peace, and bring “ glad tidings of salvation!”\* All this means nothing, if men may be saved by Christ, without faith in him, or even hearing of him. There may be as virtuous heathens now, as in former days; and it would be no great attainment to be as virtuous, as the most celebrated heathen sages, if impartial history be credited: but do we read of any humble, penitent, spiritual worshippers, decided characters, devoted in unreserved obedience to “ the one living and true God?” Any, concerning whom there is clear proof, that they were, renewed unto the holy image of God, and fit for the work, worship, and company of heaven? Till this be ascertained, I must approve the strong language of our article; and consider all that is spoken about salvation by Christ, without faith in him, (respecting adults) as suited to render us unthankful for our special mercies; and to cut the sinews of our exertions, in attempting to communicate them to “ those, who sit in darkness and the shadow of “ death.”

P. cclxiii. l. 19. ‘ *Having, &c.*’† The reader must judge how far this has been shown satisfactorily, especially as to election. I cannot but anticipate, that many, whose hearts are fully opposed to this doctrine, will feel

\* Rom. x. 11—15.

† ‘ Having shown that the Calvinistick doctrines of election and reprobation have no foundation in the written word of God, and are inconsistent with the Divine perfections, I shall proceed to prove, that universal redemption is also the doctrine of our church.’

a dissatisfaction, that the refutation of it has not been more unanswerable: for many such often meet with the doctrine, and are rendered uneasy by it; and would be cordially glad of any thing, which could satisfactorily set their hearts at ease on this subject; so that no subsequent remarks should again unsettle them.—The doctrine of ‘*general redemption*’ is held by most of the Calvinists, in the established church: and the term *partial redemption*, (264;) being ambiguous, is used by none, but the opposers of Calvinism.

P. cclxv. Note. ‘*Predestination, &c.*’\* The original word, translated *predestinate*;† (for the noun *predestination* is not found in Scripture,) occurs in the Acts of the apostles. “To do whatsoever thine hand and thy counsel *determined before* to be done.” (προορισε *predestinated.*)‡ St. Luke was not an apostle, but he re-

\* ‘Predestination is always used in Scripture in a good sense; no persons are said to be predestinated to death, or to punishment, or to unbelief. Nefas est dicere Deum aliquid nisi bonum prædestinare.’ Aug. de Præd. cap. 2.—Even the authors of the *Centurizæ Magdeburgenses*, who were Calvinists, say, Quoties apostoli verbo prædestinationis utuntur, (St. Paul is the only apostle who does use it,) nihil aliud eo indicant, quam ut inquirentem causas cur ad salutem æternam consequendam nulla alia sit via, quam ea quæ a Christo est nobis parata, docent sic Deo in arcano suo consilio, quo voluit miseriis generis humani mederi, placuisse, eumque ut eo modo fieri ordinasse, et velle ut a se præscriptum ad salutem compendium agnoscamus et apprehendamus.†—Cent. Magd. Cent. 1. lib. 2. cap. 4. p. 238.’

† Προοριζω prius definio, prius constituo, to determine before hand, from προ, and ἔριζω, or ἔρος, a boundary. The *horizon*.

‡ Acts iv. 28.

\* It is unlawful to say, that God predestinates and thing but good.’

† ‘As often as the apostles use the word *predestination*, they indicate nothing else by it, than that they may teach one, who enquires, why there is no other way to attain eternal salvation, except that which is prepared for us by Christ, that so it has pleased God in his secret counsel, by which he willed to heal the miseries of the human race; and he has ordained, that it should be effected in this way; and willed, that we should acknowledge and apprehend it, as a compendium prescribed by him unto salvation.’

cords the words of the apostles, before St. Paul was numbered among them. A parallel passage in the same book does not indeed contain the compound word; but it has the uncompounded verb in a connexion, amounting to precisely the same. “Him being delivered by the determinate counsel, and foreknowledge of God; ye have taken, and by wicked hands have crucified and slain.”\* *Ωρισμένη βουλή, και προγνωσει τε Θεος*, must mean the same as predestination: for the foreknowledge and decided purpose or decree are inseparably joined together. The same may be said of another text, “He hath determined the times before appointed.”† *‘Ορισας προτεταγμενους καιρους*. The only difference here is, that the preposition *προ*, is annexed to *τεταγμενους*, instead of *‘Ορισας*: but would any learned man object to the translation, ‘He *predetermined*, (or *predestinated*,) the appointed times?’ “The son of man goeth, as it was determined.” (κατα το ωρισμενον.) *Προ* is not here added either to the participle, or to any other word in the sentence; but surely the meaning is precisely the same; for the word is in the preterite sense, implying a previous determination, or predestination. “But we speak the wisdom of God in a mystery, which God *ordained* before the world unto our glory.”‡ (*προαρισεν, predestinated.*) “Who were before ordained to this condemnation.”§ (*προεγραμμενοι, written before hand.*)

The result of this investigation seems to be: 1. That *predetermination*, as to the counsels and works of God, and his dealings with mankind, was an idea familiar to the minds of the apostles. 2. That St. Luke, reporting the words of the other apostles, and not of St. Paul, uses the word *προαρισει, predestinated*; and this with respect to the base conduct of the worst of men. But

\* Acts ii. 23.

† Acts. xvii. 26.

‡ 1 Cor. ii. 7.

§ Jude 4.

3dly. That the word, rendered *predestinate*, is never used concerning the eternal estate of men, with respect of any, except those, “who are chosen unto salvation.” And this serves to confirm what has been before advanced; namely, that the Scripture, in speaking on this subject, is far more full and explicit, concerning *election*; than concerning what is improperly called *reprobation*, and that we are warranted in adopting a similar reserve, on the latter subject. The rest of the note is not very perspicuous: but if the writers were Calvinists, they, on this occasion, seem to have lost sight of their own principles, which is no uncommon case among Theologians.

P. cclxv. l. 12. ‘*Predestination, &c.*’\* The article says, ‘to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.’† ‘Those whom he hath chosen in Christ out of mankind;’ that is, ‘those to whom God decreed to make known the gospel.’ Now are all, to whom God decreed to make known the gospel, chosen

\* ‘Predestination to life is here declared to be the eternal purpose of God, to deliver from curse and damnation, and to bring to everlasting salvation.—But who are to be thus delivered and saved?’ ‘Those whom God hath chosen in Christ out of mankind,’ ‘that is, those to whom God decreed to make known the gospel of Christ. And are all to whom the gospel is made known, predestinated to life? No; to prevent this conclusion, the article proceeds to describe those who are ‘endued with so excellent a benefit of God,’ ‘in these words, ‘They be called according to God’s purpose, by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made the sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works; and at length by God’s mercy they attain to everlasting felicity,’ ‘that is, they on their part conform to the conditions of the gospel-covenant, by obeying the calling, and walking religiously in good works, under the influence and assistance of the Holy Spirit; and, as a reward, they are justified in this world, are made sons of God by adoption, are made like the image of Christ, and at length attain everlasting felicity.’

† Art. xvii.

in Christ, to be delivered from wrath and damnation, and to be brought by Christ unto everlasting salvation? Such a comment is an addition to the article, a total alteration of its plain meaning, and, in fact, substituting another article in its place. ‘And are all, to whom the gospel, is made known, predestinated unto life?’ Thus his Lordship proceeds to argue from his own words, as if they were a part of the article: and in this way, it may be easy to prove any doctrine from any premises. ‘No, to prevent this conclusion, &c.’ What conclusion? that ‘all to whom the gospel is made known, are predestinated unto life.’—I cannot conceive, that such a thought ever arose in the minds of those who compiled the article, or of any man who read it without a comment. Are there then, two sorts of persons spoken of in this part of the article? ‘Predestination to life is the everlasting purpose of God, whereby, (before the foundations of the world were laid,) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those, whom he hath chosen in Christ out of mankind, and to bring them by Christ, to everlasting salvation, as vessels of honour.’ Is there in this passage any, even the most distant intimation of those to whom God had decreed to make known the gospel, as distinct from those, whom he predestinated unto life? ‘Wherefore, they which be endued with so excellent benefit of God, be called, according to God’s purpose by his Spirit working in due season; they through grace obey the calling; they be justified freely: they be made the sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works, and, at length, by God’s mercy, they attain to everlasting felicity.’ ‘Endued with so excellent a benefit.’ Does

not this particle *so*, expressly refer to the persons before described? If not, to what does it refer, and why was it inserted?—‘That is, they on their part perform the conditions of the covenant, &c.’ Certainly they do; ‘being called by his Spirit working in due season; through grace they obey the calling, &c.’ “God worketh in them to will and to do of his good pleasure.”—‘And, as a reward, &c.’ No doubt God graciously rewards the good works, which are “the fruits of his Spirit;” but ‘good works are the fruits of faith, and follow after justification:\* and being justified in this world, made the sons of God by adoption, and made like to the image of Christ,’ must precede, and prepare the elect, for ‘walking religiously in good works,’ and therefore certainly cannot be called the reward of it. In Scripture, and in our authorized books, justification, and adoption, are commonly spoken of, as connected immediately with faith,† but never as the reward of good works, which are only mentioned, as evidences of justification and adoption: and a comment on this article, which requires language unprecedented in Scripture, or in our liturgy, articles, and homilies, only shows under what difficulties the expositor laboured, in attempting to establish his interpretation. In the last clause, the words, *by God’s mercy*, are omitted.

P. cclxvi. l. 22. ‘*Predestination, &c.*’‡ The reader must judge how far this inference is warranted; and indeed, how far it agrees, with what went before. ‘Are all, to whom the gospel is made known, predestinated

\* Art. xii.

† John i. 12. 2 Cor. vi. 17, 18. Gal. iii. 26. iv. 6. 1 John v. 1.

‡ ‘Predestination to life therefore is not an absolute decree of eternal happiness to certain individuals, but a gracious purpose of God, to make a conditional offer of salvation to men, through the merits of Christ.’

‘unto life?’ for God ‘makes a conditional offer of salvation through the merits of Christ, to all men, who are favoured with the gospel.’ But I may fairly leave this part of the article to plead its own cause, and our’s also. I wish not to make any comment upon it; or to give one clause which it contains, in my own words. For me to say, on any part, ‘That is, &c.’ would be sure in some measure to darken the clear light, in which, as it appears to me, it now exhibits the doctrine of Scripture. It speaks my sentiments, and the sentiments of my brethren; and let it speak them without a comment. I am conscious that I could not; and I do not believe that any of them, so much as think they could; so fully, so simply, so unexceptionably, express our sentiments, as this article does. I shall only add, that it supposes all, who are predestinated to life, “called according to God’s purpose by his Spirit, working in due season, &c.” actually persevere to the end, and ‘at length by God’s mercy attain eternal life.’ It is manifest, that the compilers kept in view the statement of St. Paul in the eighth of Romans, throughout the whole.\*

P. cclxvi. l. 27. ‘*This godly, &c.*’† ‘As the godly consideration of predestination, and of our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons; and such as feel in themselves the working of the Spirit of Christ, mortifying

\* Rom. viii. 28—31.

† ‘The godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons,’ ‘because, from a consciousness of their own obedience and religious walking in good works, their faith of eternal salvation is greatly established and confirmed,’ and they are supported under all the distresses and calamities of this mortal life, by looking forward to the prize of their high calling in Christ. Such are the predestination and election which our church maintains, and recommends to its members as replete with comfort.’

‘ the works of the flesh, and their earthly members, and  
 ‘ drawing up their mind to high and heavenly things;  
 ‘ as well because it doth greatly establish and confirm  
 ‘ their faith of eternal salvation, as, because it doth fer-  
 ‘ vently kindle their love towards God: so for carnal and  
 ‘ curious persons, lacking the Spirit of Christ, to have  
 ‘ continually before their eyes, the sentence of God’s  
 ‘ predestination, is a most dangerous downfall; whereby  
 ‘ the devil doth thrust them down, either into despera-  
 ‘ tion, or into wretchlessness of most unclean living, no  
 ‘ less perilous than desperation,’ (*in æque perniciosam  
 impurissimæ vitæ securitatem.*)—Before I enter on the  
 subsequent part of his Lordship’s exposition of this  
 article, I must intreat the reader, to peruse repeatedly  
 the whole passage which I have quoted from it; so as  
 to make himself fully satisfied as to the import of it:  
 observing only, that two, and but two, descriptions of  
 persons, are noticed, viz, ‘ Godly persons, and such as  
 ‘ feel in themselves, the working of the Spirit of Christ,  
 ‘ &c;’ and ‘ curious and carnal persons, lacking the  
 ‘ Spirit of Christ;’ and that the effect of the *same doc-  
 trine* on each of them when fully considered, is stated  
 and contrasted.—His Lordship has seen good, to sub-  
 stitute, instead of the language of the article, ‘ because  
 ‘ from a consciousness of their own obedience, and re-  
 ‘ ligious walking in good works, their faith of eternal  
 ‘ salvation is greatly established and confirmed; and  
 ‘ they are supported under all the distresses of this  
 ‘ mortal life, by looking forward “ to the prize of their  
 ‘ “ high calling in Christ.” Now let this be compared  
 with the article itself; and let the reader ask himself,  
 whether a new article be not, in fact, substituted. The  
 effect of the godly consideration of ‘ predestination,  
 ‘ and our election in Christ; the character of those, to  
 ‘ whom this is full of sweet, pleasant, and unspeakable

‘comfort,’ and other things are greatly altered: but the clause, ‘as because it doth fervently kindle their love towards God,’ which is a special, distinguishing effect, of the consideration of personal election to eternal life, in such persons, as are described in the article, is wholly omitted: and another proposition, true indeed, but not hinted at in the article, is substituted for it. And then it is added, ‘Such are the predestination and election; which our church maintains, and recommends to all its members as replete with comfort.’ Here, by the way, it should be observed, what energy there is in unqualified confident assertion, especially when supported by reputation, learning, and authority; and in favour of those sentiments, which are most popular, and most agreeable to the human heart; especially, if it tends to expose to odium, those who are generally disliked. This figure of speech is equally powerful among churchmen and dissenters, Calvinists or Anticalvinists; or men of any party, in church or state, in politicks, nay, in philosophy. If a superior man, without hesitation, boldly assert any thing; multitudes give him credit, that he could prove it, if he chose, though he has not done it. Thus men follow their different leaders, implicitly, from the members of a methodist society, through all gradations, to the immense multitudes, who profoundly reverence the *ipse dixit* of the Pope, or of the conclave of Cardinals. In the mean while, argument however conclusive, produces no effect; nay, can gain no attention; except among a despised, and very small, minority. All must allow, that hypocrites and enthusiasts have, in this way, amazingly succeeded: therefore men of enlarged mind, liberal education, and superior endowments, should be careful how they sanction it by their example.

P. cclxvii. l. 11. ‘*But in, &c.*’\* I must here again intreat the reader to peruse carefully the article itself, and then to decide, whether two distinct doctrines are stated, one in the article, and another to be fetched from

\* ‘But in the same article it tells us, that ‘for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God’s predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.’ What is this sentence of God’s predestination? It cannot be the sentence of predestination we have been considering, by which God purposed and decreed to save all who shall believe and obey the Gospel; this merciful and consolatory doctrine cannot be the suggestion of the great enemy of mankind; it cannot drive men to “desperation,” because it says to every one, Repent, and you shall be saved; it cannot lead men to “wretchedness of most unclean living,” because it says, that without good works no man can be saved; and a real ‘everlasting purpose of God’ cannot be a “dangerous downfall” to any part of his rational creatures. Where then are we to find this supposed sentence of God’s predestination, which is attended with so much mischief and danger?—In the works of Calvin.—We there read, predestination we call the eternal decree of God, by which he has determined with himself, what he willed to be done concerning every man. For all men are not created in an equal condition, but eternal life is pre-ordained to some, eternal damnation to others.—That therefore which the Scripture clearly shows, we affirm, that God, by an eternal and immutable counsel, once appointed those whom he should hereafter will to take into salvation, those moreover whom he should will to devote to destruction. We assert, that this counsel with respect to the elect was founded in his gratuitous mercy, without any respect to human worth; but that the approach to life is precluded to those whom he assigns to damnation by his, just indeed and irreprehensible, but incomprehensible, judgment.’ (Translation by author of Refutation.) ‘Here it is maintained, that God has eternally fixed the future destiny of every individual of the human race; that he has irrevocably decreed to bestow everlasting happiness upon some, and to consign others to eternal misery, without any regard to their merit or demerit. Those who believe this doctrine, who have this sentence continually before their eyes, will either be in danger of falling into despair; from a conviction that it is impossible for them to be saved, that they must inevitably suffer everlasting torment; or they will be apt to practise every vice to which they feel any temptation from a persuasion that they belong to the chosen few, who must necessarily be saved, whatever may be their conduct. It appears, then, that the Calvinistic doctrines of election and reprobation are not only *not maintained in this article*, but that they are *disclaimed and condemned in the strongest terms.*’

Calvin's works. No intimation, not even the most distant, is given of this. Calvin is no more considered in the article, than if he had never existed; much less, is there any reference made to his works. The same doctrine is indisputably spoken of from the beginning to the end of the article. 'What is this sentence of God's predestination? It cannot be the sentence of predestination, which we have been considering, by which God purposed and decreed to save all, who shall believe and obey the gospel, &c.' Certainly it cannot be the doctrine of his Lordship's comment: but it can be and undoubtedly is, the doctrine stated in the preceding part of the article. His Lordship having, in fact, substituted another article, in the place of the seventeenth, by his comments on it, reasons from his own article, as if it were that of our church; and, as far as his comment is concerned, he reasons plausibly, if not conclusively. 'This merciful and consolatory doctrine cannot be the suggestion of the great enemy of mankind.' Does the article then affirm, that the doctrine of predestination is 'the suggestion of the great enemy of mankind?' The great enemy of mankind knows well how to suggest false, but plausible, inferences from the doctrines of revelation in general, and from this in particular: but the doctrines themselves are not his suggestions. "Even as our beloved brother Paul also, according to the wisdom, given unto him, hath written unto you; as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do the other Scriptures, to their own destruction."\* The doctrine may be scriptural, wholesome, nutrimental, nay, essential: yet an unstable

\* 2 Pet. iii. 15, 16.

and uninstructed mind, either with, or even without, the devil's suggestions, may wrest it to the man's own destruction. The mischief arises not from the doctrine, but from the state of men's hearts, as the article has most clearly stated. There is no doctrine, however consolatory or practical, that the proud, carnal, ungodly heart, will not thus pervert: so that nothing can possibly be admitted, on this ground, against the *indisputable certainty*, that this latter part of the article speaks of the same predestination, as the former part does. How far the compilers of our articles, would have objected to the quotation from Calvin, (of which I have given his Lordship's translation,) is another question: and certainly it is adduced, as one of the most exceptionable passages in his writings. But they could not intend, in drawing articles for the church of England, to combat and condemn this, or any other passage in Calvin's works, without making even the smallest allusion to them. When the quotations from Calvin come under consideration, his doctrine will be more particularly considered.—In what follows, as a comment on the quotation from Calvin, it is said, 'to consign others 'to eternal misery, without any regard to their merit, 'or demerit.' This, Calvin does not say: his silence on the subject may be, and I think is, reprehensible; but his silence should not be construed into a positive assertion of an opinion, which probably he did not hold. But, whatever Calvin believed, or did not believe; our article has nothing at all to do with his creed. If the compilers of our articles, intended to oppose Calvin's doctrine; why did they not say so? And why did they leave their doctrine so obscure, that for much above two hundred years, no one, either Calvinist, or Anti-calvinist, ever thought of their real meaning? They evidently show, (what all who have had enlarged

opportunity of making observations, must know;) that the doctrine in question, though scriptural, and very useful to humble, pious christians, is capable of being perverted by the carnal heart, and the devil's temptations, to the most perilous and mischievous purposes, of dire desperation, or licentious presumption. And thus the gospel itself, as preached by St. Paul, was "a savour of death unto death" to some; as well as "a savour of life unto life"\* to others.—The words 'from a persuasion that they belong to the chosen few, &c.' are a comment on Calvin's doctrine, which he would most decidedly have protested against. 'It appears then, that the Calvinistick doctrines of election and reprobation, are not only *not mentioned in this article*; but that they are *disclaimed and condemned in the strongest terms.*'—It may be admitted, that the Calvinistick doctrines, that is, all that Calvin held, are '*not maintained in this article.*' but where are they *disclaimed and condemned* at all, even by the most distant intimation? And, surely, if his Lordship had been employed to *disclaim and condemn* them, he would have done it, in much clearer and stronger terms. The doctrine of personal election to eternal life, is, as I must think, every impartial man will allow, greatly countenanced, if not fully declared, in this article. Reprobation is not spoken of: they who are not elected, are passed by: "The LORD hath not chosen these."† But I would maintain no kind or degree of Calvinism, either as to personal election to eternal life, or of the final perseverance of true christians, beyond what this article expresses: and the same method of commenting, if applied to our works, would prove, quite as conclusively, that we disclaim and condemn Calvinism in the

\* 2 Cor. ii. 15—17.

† 1 Sam. xvi. 7—10.

strongest manner. His Lordship has not adduced the conclusion of the article, which distinguishes between the revealed will of God, in the Scriptures, and his ‘counsel secret to us.’ ‘Furthermore, we must receive God’s promises in such wise, as they be generally set forth to us, in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared to us in the word of God;’ ‘The secret things belong unto the LORD our God: but those things, which are revealed belong unto us, and to our children for ever; that we may do all the words of this law.’\* This distinction, on the Calvinists’ principles, is of great importance; but it vanishes out of sight, on the principles of our opponents.

I shall now give the article, as it stands, in ‘the Refutation,’ by collecting together the comments made on each part of it. ‘Predestination to life is—the eternal purpose of God to deliver from wrath and damnation, and to bring to everlasting salvation, those to whom God decreed to make known the gospel of Christ.—Those who are endued with so excellent a benefit of God,—be called according to God’s purpose, by his Spirit working in due season;’ they on their part conform to the ‘conditions of the gospel-covenant, by obeying the calling, and walking religiously in good works, under the influence and assistance of the Holy Spirit; and, as a reward, they are justified in this world, are made sons of God by adoption, are made like the image of Christ, and at length attain everlasting felicity. This godly consideration, of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons: because from a consciousness of their own obedience and religious

\* Deut. xxix. 29.

‘ walking in good works, their faith of eternal salvation is greatly established and confirmed; and they are supported under all the distresses and calamities of this mortal life, by looking forward to the prize of their high calling in Christ.’ ‘ Here’ (in Calvin’s works,) it is maintained that God has eternally fixed the destiny of every individual of the human race; that he has irrevocably decreed to bestow everlasting happiness on some, and to consign others to eternal misery, without any regard to their own merit or demerit. Those, who believe this doctrine, who have this sentence continually before their eyes: will either be in danger of falling into despair, from a conviction that it is impossible for them to be saved, that they must inevitably suffer everlasting torment; or they will be apt to practise every vice to which they feel any temptation, from a persuasion, they belong to the chosen few, who must necessarily be saved whatever be their conduct.’ Yet even this article does not ‘ disclaim the Calvinistick doctrines of election and reprobation, *in the strongest terms.*’

And now let me ask the reader, whether the article may not be supposed more to favour the sentiments of those, who would by no means willingly allow that one word contained in it should be omitted, or altered; or one word added to it; and who would have it speak for itself without any comment; than it does the sentiments of those, whose comments, by omissions, alterations, and additions, in fact substitute another article in the place of it? It may easily be perceived, that should legal authority change the article, as it now stands; for that above given in his Lordship’s words; which part of the clergy would be gratified, and which part would be grieved: and this is enough to decide the question, whether our seventeenth article be Calvinistick, or An-

ticalvinistick, in the modern use of these words: for that it does not adopt all Calvin's views, we allow; and add, 'No more do modern Calvinists, especially among the evangelical clergy.'

P. cclxix. l. 20. '*With respect, &c.*'\* These clauses from the liturgy refer to the well known passages in the prophet: "Have I any pleasure that the wicked should die, saith the LORD God, and not that he should return from his ways and live?" "As I live, saith the LORD God; I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."† 'I have more delight in the repentance and conversion of the wicked, and in pardoning and saving the penitent; than in punishing the impenitent.' "I desired mercy and not sacrifice." 'I preferred mercy to sacrifice.'‡ The clause, 'hatest nothing that thou hast made,' is not grounded on any particular text in Scripture: but certainly God hateth not any of the works which he has made, continuing to be what he made them. "God saw every thing that he had made, and behold it was very good." Yet after the fall it is said: It repented the LORD, that he had made man, and it grieved him at his heart.§ "Thou hatest all the workers of iniquity."¶ Yet, while God hates the characters of sinners; he manifests great kindness and compassion to their persons. In temporal things,

\* 'With respect to our liturgy, the passage in the absolution, that God desireth not the death of a sinner, but rather that he may turn from his wickedness and live,' and the beginning of the third collect for Good Friday, "O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live," are perfectly inconsistent with the idea of partial redemption, and clearly imply, that God has afforded to every man the means of working out his salvation.'

† Ez. xviii. 23. xxxiii. 11.

‡ Hos. vi. 6. Matt. ix. 13. Gr.

§ Gen. i. 31. vi. 6.

¶ 1's. v. 5.

“The Lord is good to all;” and “maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust.”\* And “God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life.”† Yet this consists with his revealed determination to punish with everlasting destruction, all impenitent sinners, “all who know not God, and obey not the gospel of our Lord Jesus Christ:” and it equally agrees with his foreknowledge and secret purpose respecting individuals. As few of the evangelical clergy hold either *partial*, or particular, redemption, we are not concerned in the inconsistency of these clauses with that doctrine: but we cannot allow them clearly to imply, that ‘God has afforded to every man the means of working out his salvation:’ because nothing is said concerning those means; and because a vast proportion of mankind are destitute of the light of revelation, and “perishing for the lack of knowledge.” When we pray, ‘Have mercy upon all Jews, Turks; infidels, (evidently including, or principally meaning idolatrous Gentiles,) and hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word, and so fetch them home, blessed Lord to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord;’ we take it for granted, that unless they ‘receive the word of God, and believe in the Lord Jesus, and be gathered into his fold,’ they cannot be saved. But “how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?” The whole collect implies, that they who have not the word of God,

\* Ps. cxlv. 9. Matt. v. 45.

† John iii. 16.

“the word of the truth of the gospel,” are destitute of the means of salvation; and is totally inconsistent with the sentiment, that they may be saved for Christ’s sake, by obeying the light of nature, without hearing of Christ, or believing in him.

P. cclxx. l. 23. ‘*Is it not, &c.*’\* Certainly it is ‘the principle of our church,’ that Christ purchased the redemption of every ‘one of its members;’ and will certainly save every one of those, who are truly such: and it takes it for granted, that the communicants, according to their profession, are true believers. But in the present state of things, the communicants, in this land, form a very small part of that multitude, who are called ‘members of the established church;’ that church is only a small part of the universal visible church; and the visible church does not, at this day, contain more than one third, of the human species, probably much less. This principle, therefore, can do little towards establishing the doctrine of *universal* redemption: and, I cannot see any difficulty, in reconciling it to the Calvinistick doctrine of election, or even reprobation: for none suppose, that any true believers will be found among the reprobate: and the communicants are addressed and prayed for, as true believers.

P. cclxxi. l. 9. ‘*The, &c.*’† Why do we pray,

\* ‘Is it not then the principle of our church, that Christ by his death purchased the Redemption of every one of its members; and can this principle be reconciled with the Calvinistic tenets of election and reprobation?’

† ‘The minister afterwards prays, that ‘this child now to be baptized, may receive the fulness of God’s grace, and ever remain in the number of God’s faithful and elect children:’ ‘This prayer evidently shows, that our church considers baptism as placing every child in the number of God’s elect, and that this election does not imply a certainty of salvation. Every baptized child, says our church, is an elect person, may or may not continue an elect person, and may or may not be saved. Can any assertions be more opposite to the fundamental principle of Calvinism? After the baptismal words are pronounced, the child is declared to be ‘made par-

for these blessings, if inseparable from the external administration of baptism? Where does our church say, that every baptized ‘child is an elect person?’ Certainly the assertions here made are opposite to the fundamental principles of Calvinism: but they are not the assertions of our church. The prayer is offered before the child is baptized: and, therefore, if *baptism* be *election*, (as well as *regeneration* and *justification*,) before it is *elect*: the words, ‘ever remain the number of thy ‘faithful and elect children,’ cannot refer to the present state of the child, as unbaptized, according to this principle. But the word *faithful* ought also to be noticed. Does baptism likewise make the infant a *faithful*, or a *believer*? ‘Why then are infants baptized, when by reason of their tender age they cannot perform them?’ (repentance and faith.) When the infant, advancing to riper years, becomes a true believer, and receives the fulness of God’s grace, in answer to the prayers made for him; he is manifested to be one of the elect children of God; and we pray, that he may thus be numbered with them, and continue among them, to the end. “I know that this shall turn to my salvation, through your prayers, and the supply of the Spirit of Christ.”\* Our continuance in a state of grace, however ensured by the promise and covenant of God, and the intercession of Christ, must always be sought by prayer, as pleading the promise, &c: and this is as proper, in respect of others, as ourselves. But how can an election received in baptism and liable to be lost again, be made to accord with the apostle’s words? “He hath chosen us in Christ before the foundations of the world,

‘taker of the death of Christ,’ ‘and consequently the redemption purchased by Christ, according to our church, extends to every person received into his holy religion by baptism.’

\* Phil. i. 19.

“ that we should be holy, and without blame before him  
 “ in love.” “ God hath from the beginning, chosen  
 “ you to salvation, through sanctification of the Spirit  
 “ and belief of the truth; whereunto he hath called you  
 “ by our Gospel, to the obtaining of the glory of our  
 “ Lord Jesus Christ.”\* Or to the words of our article;  
 ‘ God has decreed by his counsel, secret to us, to de-  
 ‘ liver from curse and damnation, those whom he hath  
 ‘ chosen in Christ out of mankind; and to bring them  
 ‘ by Christ to everlasting salvation, as vessels of hon-  
 ‘ our.’ Can a baptismal election, such as is described  
 in the quotation, be the election here spoken of?—*Uni-  
 versal*, or *general*, redemption, implies something more,  
 than that *every baptized person* should have encourage-  
 ment to seek forgiveness, through the propitiation of  
 the death of Christ; for this all men, to whom any re-  
 port of the gospel comes, equally possess: but it im-  
 plies much less, than that every baptized person is ac-  
 tually interested in that propitiation, in the same man-  
 ner, as all true believers are. It has been observed, that  
 the offices of our church go upon the supposition, that  
 men are what they profess to be: the profession, made  
 in baptism, by adults, if sincere, actually proves them  
 partakers of the death of Christ: and the profession  
 made by parents and sponsors, at the baptism of in-  
 fants, in their name and stead, is taken as the pro-  
 fession of the infants; and so they are spoken of, as  
 partakers of the death of Christ. But it does not appear  
 to me, that this has any relation to the subject under  
 consideration: for even were every baptized person,  
 (in the fullest sense, as inseparably connected with  
 everlasting salvation,) partaker of the death of Christ;

\* Eph. i. 4. 2 Thes. ii. 13, 14.

nothing could from this be inferred, in respect of the immense multitudes of unbaptized people in the world.

P. cclxxii. l. 22. ‘ All the elect people of God, that  
 ‘ is, as we have just seen, all who are admitted into the  
 ‘ church of Christ, by the appointed form of baptism’—  
 If the compilers of our liturgy meant to say this; why  
 did they not do it in clear and explicit terms? If ‘ all  
 ‘ that are admitted into the church of Christ be “ the  
 “ elect people of God;” then they are all ‘ sanctified by  
 ‘ the Holy Spirit,’ without excepting the vilest wretches  
 to be found, not only in protestant churches, but in the  
 church of Rome also; and every man, who has been bap-  
 tized, however distinguished by abominable vices, or  
 damnable heresies: for ‘ the Holy Ghost sanctifies all  
 ‘ the elect people of God.’ Few men, I should suppose,  
 viewing this opinion, in all its bearings, as breaking  
 down all distinction between *real* and *nominal* christians,  
 between the most eminent saints, and the most atrocious  
 murderers; will be disposed to accede to it. Surely the  
 “ elect of God, holy and beloved;” “ those whom God  
 “ hath chosen in Christ before the foundation of the  
 “ world;” “ the elect, according to the foreknowledge of  
 “ God the Father, through sanctification of the Spirit,  
 “ unto obedience, and sprinkling of the blood of Christ;”  
 are a distinct company, from the heterogeneous mass,  
 who have ‘ been admitted into the church by the ap-  
 ‘ pointed form of baptism!’ ‘ Wherefore they which be  
 ‘ endued with so excellent a benefit of God, (as being  
 ‘ chosen in Christ out of mankind,) be called according  
 ‘ to God’s purpose, by his Spirit working in due season;  
 ‘ they through grace obey the calling; they be justified  
 ‘ freely; they be made the sons of God by adoption; they  
 ‘ be made like the image of his only-begotten Son Jesus  
 ‘ Christ; they walk religiously in good works, and at  
 ‘ length, by God’s mercy, they attain to everlasting fe-

‘licity.’ Are these the same persons as the whole company of baptized persons?

P. cclxxii. last line. ‘*All the, &c.*’\* There wants nothing, in this passage, but the word *true*, before ‘members of the church of Christ,’ to render it, according to our views, correct; but all baptized persons, ‘all who profess and call themselves christians,’ are not ‘true members of the church of Christ:’ else why do we continually pray, that ‘they may be led into the way of truth?’ For all true members of the church of Christ, have been ‘led into the way of truth.’

P. cclxxiii. l. 13. ‘*Although, &c.*’† Here his Lordship grants the whole of what most of us request: and, abiding by this concession, we will admit his doctrine of general redemption; nay, we will not object to his calling it *universal*; provided it be understood, that none ultimately share the eternal blessedness arising from it, except those, that are renewed by the Holy Spirit, ‘who sanctifies all the elect people of God.’

P. cclxxiii. l. 17. ‘*This passage, &c.*’‡ ‘This passage proves incontrovertibly that our church’ does not with Calvin, and very many Calvinists, hold the doc-

\* “All the world” ‘comprehends the whole creation; “all mankind” ‘is less extensive, and includes only the rational part of the world; “all the elect” ‘is again more confined, and includes only that part of mankind who are members of the church of Christ.’

† ‘Although it has pleased God, in the unsearchable counsels of his wisdom, to bestow upon a peculiar people, chosen in Christ, the sanctifying influence of his Holy Spirit.’

‡ ‘This passage of our catechism proves incontrovertibly that our church is not Calvinistick. The Calvinist maintains, that Christ redeemed only the elect, meaning only a small portion of christians; but every member of our church is taught, before he takes upon himself his baptismal vow, that Christ redeemed all mankind.’ ‘The Calvinist says, I believe in God the Son, who hath redeemed me and the elect people of God: our catechumen says, ‘I believe in God the Son, who hath redeemed me and all mankind.’ These two propositions cannot be reconciled, since ‘the elect people of God’ ‘must be only a part of ‘all mankind.’

trine of particular redemption.—Yet Calvin allowed, that the redemption of the Saviour's death being infinite, was *sufficient* for all; though *effectual* only for the elect.—‘Meaning only a small portion of Christians:’ alas! I fear, the fact proves, that only a small portion of *nominal* christians are *true* christians: but, undoubtedly, Calvin, and all Calvinists, include all true christians, according to their views, or what constitutes real christianity: and indeed many, who are not at present true christians, but who shall ‘be called according to God’s purpose ‘working in due season; and through grace shall obey ‘the call.’ “Other sheep I have, which are not of this “fold; them also must I bring, and they shall hear my “voice.”\* I certainly agree with his Lordship, that a Calvinist, who rigidly holds particular redemption, cannot consistently accede, to the doctrine, stated in this part of our Catechism. In the year 1786, I maintained this opinion, amidst Calvinists, who revolted from it, in a sermon, which was then printed; and has been repeatedly reprinted: and after twenty-five years study and reflection; I still, in this particular, agree with his Lordship; and so do by far the greater part of the evangelical clergy.—“The elect people of God,” who are sanctified by the Holy Spirit, are alas! to this day, only a part, a very small part of mankind, and of professed christians. May God increase their number a hundred fold, how many soever they be!—The quotations from the homilies, being made without any comment, need no remarks. All I need say, is this: that I earnestly request the reader, attentively, and repeatedly to peruse the homilies in general; and those especially from which his Lordship has made quotations: namely, ‘The homily on the nativity and birth of our Saviour Jesus

John x. 16.

‘ Christ;’ ‘ The homily for Good Friday:’ and ‘ The homily of the worthy receiving, and reverent esteeming of the sacrament of the body and blood of Christ.’ I, and, (I think, I may answer for it,) my brethren are perfectly willing, that our sentiments should be *fairly* judged according to the doctrine of these homilies: and I do most sincerely and earnestly pray, that the same doctrine may sound, clearly and fervently, from every pulpit, in the established church, in Great Britain, Ireland, and all dependent colonies; and throughout the whole visible church. I have no allowed desire superior to this; except, that the same may be made known, by faithful missionaries and ministers, accompanied by the power of the Holy Spirit, to all Jews, Mohammedans, and Gentiles, even to the ends of the earth. I do not so much as wish, that any thing different from the doctrine of these homilies, should be published to mankind at large. There may indeed be subjects, treated on in the homilies, which were more suited to those days, than to the present period: and to Britain, than to the nations of the earth at large: yet these also were wholesome doctrines for those times, and are by no means unsuitable to our own. But the homilies, ‘ On reading the Holy Scriptures;’ ‘ Of the misery of all mankind;’ ‘ Of the salvation of all mankind;’ ‘ Of a true and lively faith;’ ‘ Of good works;’ ‘ Of christian love and charity;’ ‘ Of the nativity;’ ‘ On Good Friday;’ ‘ On Easter Day;’ ‘ On the worthy receiving of the sacrament;’ ‘ On Whitsunday;’ ‘ On repentance and true reconciliation unto God;’ contain those views of christianity, which I would plead for: and they wholly mistake the sentiments, even of the more calvinistical part of the evangelical clergy; who think, that by merely quoting the homilies, without the imposing effect of ingenious comments, or observations; they can adduce

any thing from this source, which militates against our sentiments; at least against those sentiments, which we think sufficiently important to defend by controversy. As it has been said, respecting the seventeenth article, so I would also say concerning the homilies: let them but speak without comment; and we are ready to abide by their decision.

P. cclxxix. l. 25. ‘*The peculiar, &c.*’\* The *peculiar* opinions of Calvin, (such as were peculiar to him exclusively,) cannot be founded in the word of God, or found in the writings of others, publick or private, except his avowed disciples: but the doctrine of personal election to eternal life; including the perseverance of all true believers; as well as those of original sin, regeneration, justification by faith, salvation by grace, good works the fruit and evidence of faith, as held by him; I am confident, have been proved to be the doctrine of Scripture, and of ‘our articles, liturgy, and ‘homilies.’ What peculiar opinions of Calvin are intended, might, with advantage to perspicuity, have been here explicitly stated: but when the quotations from him come under consideration, it will be seen, in some measure, what opinions were peculiar to this author and to the more systematick Calvinists; and what were also common to numbers of others.

P. cclxxx. l. 11. ‘*There are, &c.*’† ‘There are

\* ‘The peculiar opinions of Calvin are not founded in the written word of God, or reconcileable with our articles, liturgy, and homilies.’

† ‘There are christians who assert that Adam’s nature was not corrupted by the fall, and who admit no degree of moral incapacity in the present race of men; and that, on the contrary, there are others, who assert that the sin of Adam produced so complete a change in his own nature, and in that of all his posterity, that God’s rational creatures, who were made but a little lower than the angels, are now a mere mass of corruption and wickedness, susceptible of no amendment or correction from their own voluntary efforts. But the church of England, keeping clear of both extremes, declares, that the nature of Adam was greatly impaired and corrupted by

‘ christians, &c.’ Men, ‘ who profess, and call them-  
 ‘ selves christians,’ and who have been baptized, assert  
 this: but I must use Dr. Young’s words, and call them  
 ‘ baptized infidels:’ for to disbelieve every peculiar  
 doctrine of revelation; and yet to profess to believe the  
 Bible, is real infidelity in the assumed garb of a trans-  
 parent hypocrisy. ‘ Genuine christianity can never be  
 ‘ grafted on any other stock, than the apostacy of man.  
 ‘ The design to reinstate beings who have not fallen; to  
 ‘ propose a restoration without a previous loss; a cure  
 ‘ where there was no radical disease, is altogether an in-  
 ‘ congruity, which would seem too palpable to require  
 ‘ confutation, did we not so frequently see the doctrine  
 ‘ of redemption maintained by those, who deny that  
 ‘ man was in a state to require redemption. But would  
 ‘ Christ have been sent, “ to preach deliverance to the  
 “ captive,” if there had been no captivity? And “ the  
 “ opening of the prison to them that were bound;” had  
 ‘ there been no prison, had men been in no bondage?)\*’  
 The rest of the subject, referred to in this quotation,  
 has been fully considered in the remarks on the first  
 chapter of the Refutation. It would be difficult to find  
 stronger language, in any writer, concerning human  
 depravity, than in our homilies. ‘ Of ourselves we be  
 ‘ crab-trees, that can bring forth no apples. We be of  
 ‘ ourselves of such earth, as can but bring forth weeds,  
 ‘ nettles, brambles, briers, cockle, and darnel. Our

‘ his transgression of the divine command, and that he transmitted this weak  
 ‘ and depraved nature to every individual of his descendants; but it does not  
 ‘ say that the moral powers of men are entirely destroyed, or that their cor-  
 ‘ rupt dispositions are totally incorrigible; it allows the perverseness of the  
 ‘ will, and the violence of the passions, but it does not discourage every  
 ‘ laudable and virtuous exertion, by representing men as utterly incapable  
 ‘ of checking their inclination to evil, or of putting any degree of restraint  
 ‘ upon their sinful lusts.’

\* More’s Practical Piety.

‘fruits be declared in the fifth chapter of Galatians.’\*  
 ‘We have neither faith, charity, hope, patience, nor  
 ‘any thing that is good in us; and therefore these vir-  
 ‘tues be called there† “the fruits of the Holy Ghost;”  
 ‘not the fruits of man.’ ‘Hitherto we have heard,  
 ‘what we are of ourselves: very sinful, wretched and  
 ‘damnable. Again we have heard, how that of our-  
 ‘selves, and by ourselves, we are not able either to  
 ‘think a good thought, or work a good deed: so that  
 ‘we can find in ourselves no hope of salvation, but  
 ‘rather whatsoever maketh for our destruction.’‡ Now,  
 how can they be ‘susceptible of amendment or correc-  
 ‘tion from their own voluntary efforts, who are not  
 ‘able of themselves, either to think a good thought, or  
 ‘work a good deed?’—‘As who should say, man of  
 ‘his own nature is fleshly and carnal, corrupt and  
 ‘naught, sinful and disobedient to God; without any  
 ‘spark of goodness in him, without any virtuous or  
 ‘godly motion, only given to evil thoughts and wicked  
 ‘deeds.’§ Whence then are those voluntary efforts to  
 arise, by which man may correct or amend himself?  
 Let the opposers of our doctrine, on this subject, as  
 overcharged, produce from any of our writings, stronger  
 passages on the subject, than these are, if they be able  
 to do it. Thus ‘man is very far gone, (*quam longissime*  
 ‘*distet*) from original righteousness, and is of his own  
 ‘nature inclined to evil, so that the flesh lusteth always  
 ‘contrary to the Spirit.’¶ ‘There is no health in us.’  
 ‘We have no power to do good works, pleasant and  
 ‘acceptable to God, without the grace of God by Christ  
 ‘*preventing* us, that we may have a good will; and  
 ‘working with us, when we have that good will.’||

\* Gal. v. 19—21.

† Gal. v. 22, 23.

‡ Second part of the homily on the misery of man.

§ Homily on Whitsunday.

¶ Art. ix.

|| Art. x

Are not then our corrupt dispositions incorrigible, except by the grace of God? But this by no means tends to discourage laudable and vigorous exertions, in those who are *willing* to make them: “Work out your own salvation with fear and trembling; for it is God, which worketh in us both to will and to do of his good pleasure.”\*

P. cclxxxi. l. 9. ‘*One, &c.*’† The influence of the Holy Spirit, on the minds and hearts of true christians, must be *constant*, if they be *constant*, “stedfast, and unmoveable, always abounding in the work of the Lord.” For if he leave any one, or even suspend his influences, either as grieved by a man’s perverseness, or to “try him, that he may know all that is in his heart;”‡ some deplorable fall, or misconduct, will be the consequence. ‘Because the frailty of man without thee, cannot but fall.’§ The influences of the Spirit are *sensible* in their effects; for ‘all holy desires, all good counsels, and all just works’ must be ascribed to him. And when “the love of God is shed abroad in the heart by the Holy Spirit;” “when we abound in hope by the power of the Holy Ghost;” when “the fruits of the Spirit in love, joy, peace, &c.,” are abundantly brought forth by us; when, as a “Spirit of adoption, inspiring love to God, and joyful confidence in him, while we cry Abba, Father,” “he witnesses with our spirits, that we are the children of God,”

\* Phil. ii. 12, 13.

† ‘One set of christians denies all influence whatever of the Holy Spirit upon the human mind, and another considers it as constant, sensible, and irresistible; but the church of England, while it acknowledges the influence of the Holy Spirit, contends, that the grace of God may be given in vain; that it does indeed co-operate with the good desires of men, and strengthen their pious resolutions, but not in a manner which may be perceived, or in a degree which cannot be withstood.’

‡ 2 Chr. xxxii. 31.

§ Col. for 15th Sunday after Trinity.

and is “the earnest of our inheritance;” is there nothing *sensible*, nothing which may be *perceived*? Or how can we evermore rejoice in the holy consolations of the Spirit, if we cannot *feel* them?\* The word *irresistible* we disclaim.—It does not appear, that the church of England teaches, that special grace, renewing the soul unto holiness, is ever given in vain. And do not those good desires, and pious resolutions, with which the Spirit of God co-operates, spring from ‘the grace of God in Christ preventing us, that we may have a good will?’ “Do not err, my beloved brethren; every good and every perfect gift is from above, and cometh down from the Father of lights.”†—‘Grant that we, to whom thou hast given a hearty desire to pray, &c.’‡ ‘Stir up we beseech the wills of thy faithful people.’§ ‘Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit.’ ‘Lord have mercy upon us, and *incline* our hearts to keep this law.’¶

P. cclxxxii.—l. 4. ‘*Whoever, &c.*’|| Where does the church of England teach this, or any thing like it? Is it, for instance, the doctrine of the eighteenth article? ‘They also are to be had accursed, that presume to say, that every man may be saved by the law or sect which he professeth; so that he be diligent to frame his life according to that law, and the light of nature: for holy Scripture doth set out unto us only the name of Jesus Christ, whereby men may be saved.’ If our church

\* Page 75, 76; Refutation.

† Jam. i. 17.

‡ Col. third Sunday

after Trinity.

§ Col. twenty-fifth Sunday after Trinity.

¶ Communion Service.

|| ‘Whoever at the great day of final account shall be found to have lived conformably to the will of God, according to the light afforded them, will be rewarded with eternal happiness through the merits of the blessed Jesus, and that the rest of mankind will be consigned to everlasting punishment.’

meant, that men thus diligently framing their lives, according to 'the light afforded them,' (which to vast multitudes, is the light of nature alone,) would be saved by the merits of Christ, without faith in him: surely this was the place, in which that opinion would have been stated. But if it can be found, either in the liturgy, or the articles, or the homilies, let it be produced; and we will not complain of its being misplaced: though we should be led to wonder, and lament, that, one passage in our authorized books, should thus contradict another.

P. cclxxxii. l. 17. '*The church, &c.*'\* How is this '*internal sense of religion,*' to be distinguished from '*internal feelings,*'† and the sensible and perceivable influences of the Holy Spirit; Except we can have an internal sense, of what we do not feel, or perceive? Or except we can have genuine '*internal sense of religion,*' independently of the influences of the Holy Spirit?—What is said concerning *faith*, accords exactly with our views.

P. cclxxxiii. l. 7. '*Not many, &c.*'‡ Are then the evangelical clergy in the church, and the Calvinist dissenters, (according to the latitude, in which that term is used in the Refutation,) as dangerous enemies to genuine christianity, as infidels and atheists? No, this is not intended: but they are as dangerous to the national establishment. In what respect? To the real religious interests of the establishment; that is, its sub-

\* '*The church of England pronounces, that a regard to the external forms must be accompanied by an internal sense of religion; and while it maintains the indispensable necessity of faith, it declares that no faith will be effectual to salvation, which does not produce a virtuous and holy life.*'

† See remarks on p. 56. 74, Refutation.

‡ '*Not many years since, they were called upon to resist the open attacks of infidelity and atheism; and at present they have to contend with the more secret, but not less dangerous attempts of schism and enthusiasm.*'

serviency to the success of true christianity, in this nation and in the world? The evangelical clergy, I must be allowed to think, are peculiarly useful, in promoting the genuine interests of the national church in this respect; and would be much more so, were they not systematically thwarted and counteracted, by powerful opponents. I must indeed allow, that the efforts and success of the dissenters are formidable to the establishment: yet surely no christian will say, 'that the increase of avowed infidels and atheists, in the same proportion, as dissenters have lately multiplied, would not be far more formidable to the cause of christianity, and to that of the church of England! Or that the nation had not better be filled with dissenters, holding the grand and leading doctrines of the gospel in a practical manner, than with infidels and atheists! The advice given by some person high in authority, to one, who complained of the success of the dissenters, was to 'Out-preach, out-pray, and out-live them.' This states the only method of preventing their final preponderance. The clergy in general, from the highest dignitary to the meanest curate, must be more zealous and scriptural, more "instant in season, out of season" (*ευκαιρος, ακαιρος*) in preaching; more fervent and constant in prayer, and more holy and heavenly in their lives and example, in all respects, than the dissenting teachers are, if they would effectually stop their progress. All other methods will most certainly be found, by experience, to be mere palliatives.

P. cclxxxiii. l. 16. '*The proud, &c.*'\* If 'the doctrine of election, and grace,' be teaching men to believe, that *they themselves are elect, and the favour-*

\* 'The proud and selfish nature of man falls an easy victim to the fascinating doctrines of election and grace.'

*ites of heaven*; it will certainly please ‘the proud and selfish nature of men,’ as well as any other instructions, which induce them to think themselves the favourites of heaven, without “repentance; and works meet for “repentance;” without “faith working by love,” and producing obedience; in short, without holiness of heart and life; and it is hard to say, which system of self-complacency, and self-preference, best suits our pride and selfish nature. But ‘the doctrines of election and ‘grace’ rest on this foundation, that all men are so guilty and depraved, that they might most justly have been left without exception, to perish everlastingly, as “children of wrath,” “enemies to God,” and “vessels “of wrath fitted for destruction:” that all were, incurably, except by divine grace, propense not only to break the holy law; but also to reject the salvation, which in infinite mercy, God had prepared in Christ, and through his atonement and intercession; that regenerating, new creating, grace alone, can produce a cordial willingness to be reconciled to God; and that, whatever secret reasons God had for conferring this infinitely valuable and unmerited blessing on some, and not on others; the *deservings* of the elect was not one of them. Nor can any man know, himself to be one of this chosen company; except as it is manifest to his conscience, that he repents of, hates, and is dead to, sin; that he believes in the Lord Jesus; that he loves him, and unreservedly endeavours to keep his commandments and copy his example; and that he loves all who bear his image, and every thing connected with him; and loves all men, with compassion and good will, after his example; so that all evidences, without being thus “in Christ new “creatures,” are delusion, enthusiasm, presumption. Nay, even at the highest attainments in devotedness to God and holiness of life, the christian has not the small-

est ground of self-preference above the felon, or murderer; as all the difference between him, and the worst of the wicked, is owing to special unmerited grace, and nothing remains for him, but thankfulness, and shame that he makes no more suitable returns. These, I say, are not views congenial to the pride, selfishness, and love of sin, and the world, which are natural to fallen man. Men may be, (and will be, without special grace,) proud of any kind of distinction from others, in supposed knowledge, virtue, or endowments; and many have been, and are proud both, of Calvinistick, and of Anticalvinistick, opinions. But he, who judges and feels, respecting himself, according to the statement above given, will find little to feed his self-complacency; but much to stop his mouth, to silence his objections, reasonings, and attempts at self justification, to silence his murmurs, resentments, and censoriousness; and much to inspire gratitude, admiration, and love of God; and to encourage hope, in the exercise of good will to men. For there can be no sinner so vile and hardened, but the same grace, which has softened and humbled, and won his own heart, would not soften, humble, subdue, and win him over.—So far, is the doctrine of the divine sovereignty, in “having mercy on whom he will have “mercy,” from being popular; that when stated as above, (as I trust most, if not all, the evangelical clergy do state it, who at all introduce it into their publick instructions;) it is in all places, (except where the doctrine is well known, and *over-rated*; and perhaps rather *incautiously inculcated*;) the most unpopular part of our ministry. Many receive our instructions, in other respects, whose hearts revolt against this; and after all the zeal of Calvinists to make proselytes, the small number of avowed Calvinists, (in respect of personal election to eternal life,) found in this nation, com-

pared with the mass of the population, not one in ten, to speak much within compass; or even of the whole multitude of those, who seem in earnest about religion, is a full proof, that every man, who seeks popularity in a new station, where Calvinism is not much known, must be very careful how he introduces the subject; for the hearts of his hearers will be sure to revolt against it. So far is man's proud and selfish nature from being easily fascinated by the doctrine!—It should be remembered, that all the followers of Mr. J. Wesley, are in this respect Anti-calvinists, and several other companies, which appear earnest in religion, and a considerable proportion of evangelical clergymen and their congregations.

P. cclxxxiii. Note. ‘*In tracing, &c.*’\* I should not have previously supposed, that a protestant bishop would have deigned to quote the *infidel* Hume in such an argument; who, as it easily might be proved, showed as much ignorance, when he presumed to write about religion, as he did sound and accurate information on other subjects; and who never, throughout his whole history, meets with any thing like christianity, among papists or protestants, Calvinists or Arminians, churchmen or dissenters; but he shows most clearly his bitter enmity and sovereign contempt of it; and that always in proportion, as the enemy to be assailed approximates to the religion of the New Testament. I disdain to answer Hume's accusation of enthusiasm. I only deny its truth: and I rejoice that his testimony is against us; it is the highest applause, which such a man was capable of bestowing on religious characters.

\* ‘In tracing the coherence among the systems of modern theology, we may observe that the doctrine of absolute decrees has ever been intimately connected with the enthusiastic spirit; as that doctrine affords the highest subject of joy, triumph, and security to the elect, and exalts them by infinite degrees above the rest of mankind.’ Hume.

P. cclxxxiii. l. 18. ‘*I do not, &c.*’\* The concessions, made in the former part of this quotation, make a sort of honourable amends to the Calvinists, who before were classed with *avowed infidels and atheists*, as not less dangerous to our church than they. St. Peter was fully aware, that these doctrines, as stated and enlarged on, by “his beloved brother Paul, according to the “wisdom given unto him,” were peculiarly liable to abuse.† We also are aware of the same; and bestow great pains to distinguish between the genuine use of the doctrines, in rendering the believer humble, thankful, patient, meek towards all men, and joyful in temptations, and afflictions; and the perversion of them, in feeding the pride of self-preference, in buoying up, in carnal minds, false confidence; in giving needless discouragement to the unestablished; and in fostering a hardness of spirit, in those who take them up, in a speculative and unscriptural manner, and not experimentally and practically.

P. cclxxxiv. l. 13. ‘*The perversion, &c.*’‡ The perversion of these doctrines has been, and will be, the

\* ‘I do not however deny that these doctrines have been adopted and maintained by some persons eminent for their learning and in high stations in the church; but I think that the adoption of these opinions may in general be traced, in writers of an early period, to the abhorrence of the impious doctrine of human merit, which it has been frequently observed, was one of the chief points of controversy with the church of Rome, rather than to their unbiassed judgment of the sense of Scripture. I am most ready to allow that many Calvinists have been pious and excellent men, and I am fully satisfied that there are in these days zealous christians of that persuasion, who would be among the first to deplore any evil, which might befall our Constitution in Church or State. But I contend, that Calvinism is a system peculiarly liable to abuse.’

† 2 Pet. iii. 15, 16.

‡ ‘The perversion of its tenets has in former times been made, by wicked and designing men, the instrument of great mischief; and I fear that at the present moment the interests of real christianity suffer not a little, and that the Established Church is in no small danger, from the active hostility of those who profess Calvinistick doctrines.’

instruments of 'great mischief, by wicked and designing men;' and so will be every tenet of christianity, when perverted. But, I apprehend, that the established church is at present, as much in danger, from the active hostility of men, professing Anti-calvinistick doctrines, as from Calvinists. The Socinian and Arian dissenters are zealous for the dissenting interest, and comprehend a large number; the Wesleyan Methodists, that very numerous body, are *Anti-calvinists*; and the success of the Calvinistick dissenters is not owing to their principles on these subjects, but to their evangelical doctrines in other respects, and their zeal in promoting them; along with their peculiar opinions, concerning church-government, and against establishments. This is fully known, to those, who are well acquainted with *facts*: for they, who are the most systematical Calvinists are far from being the most zealous persons, either in promoting village preaching; or in the other means, by which numbers are drawn off from the established church. Indeed they, who are decidedly Calvinists in judgment, seldom adduce their principles very prominently, except among such as are already gained to their side: for if going into villages, and among those who are strangers to the peculiar doctrines of Calvinism, instead of showing men their need of repentance, faith, renewing grace, forgiveness, in short the salvation of Christ, and urgently pressing them to accept of it; they should begin with predestination, election, non-election, &c; they would not only act unscripturally, but would be *left in empty rooms*. Since those, whom they proselyte, by preaching familiarly and zealously the simpler parts of christianity, could not at present receive these doctrines, and would almost universally revolt against them. How far the general interests of real christianity suffer by this, I am not prepared to say; but the church of

England is in no small danger, not so much from the active hostility of Calvinists; as from the zealous exertions, and evangelical tenets of men, who, however they may be thought inferior in all other respects, are certainly more earnest and active, and intent in preaching, and in teaching from house to house, than the parochial clergy in general are.

P. cclxxxiv. l. 21. ‘*Let, &c.*’\* I most earnestly pray God, by his special grace, to *incline the hearts* of the parochial clergy, yea, all of them, to follow the excellent advice, contained in this conclusion of the chapter. The substance of it is so excellent, that I have no disposition to except to any particular expressions, which

\* ‘Let the Parochial Clergy, by persevering zeal, combined with knowledge, and tempered by charity, be instant in their endeavours to heal the divisions which rend the Church of Christ. Let them labour to understand and set forth the gospel in its original purity; not by dwelling on a few detached passages, which have been, and ever will be, the subjects of controversy, when considered without reference to the general tenor of Scripture, or the peculiar circumstances and opinions to which they allude; but, guided by the light afforded them by our truly venerable Reformers, in the articles, the liturgy, and the homilies of our church, let them take a comprehensive view of the whole of Scripture, and “rightly dividing the word of truth,” let them explain its doctrines and enforce its precepts in a manner consistent with the general design of christianity, and the known attributes of God. Let them, while they exhort men to remember that schism is not become the less criminal from its being more common, exert themselves to stop its progress, by a diligent discharge of the various duties belonging to their several stations; and conformably with that spirit of forbearance, by which our church is so especially distinguished, and which so clearly appears in the declaration prefixed to our articles, let not those, who are of one mind respecting the fundamental principles of our faith, suffer “differences upon certain curious points” to break the bonds of peace and unity, so necessary, in this hour of common danger, for the preservation of true religion in these dominions. Thus by temperate zeal, sound knowledge, persevering diligence, and fervent charity, they will best evince themselves genuine members of a church, founded upon apostolical authority. Thus, “showing their faith by their works,” according to an apostle’s injunction, they will most effectually reprove gainsayers, recal wanderers, and prepare themselves, “in this day of trial which is come upon all the earth,” to give account of their stewardship when summoned before their Judge.’

may not exactly accord to my own sentiments. By zealously and steadily attending to these counsels, and by no other means, without this, the parochial clergy may recover, and establish that preponderance over the dissenting teachers, which is so much desired by them. It may, however, be foreseen, that if only a part of them do this; so that the total number forms by far the minority among the whole company; they will soon be either classed with the evangelical clergy, so called; or will receive some other name of opprobrious distinction, by the majority, which continues to neglect them.



