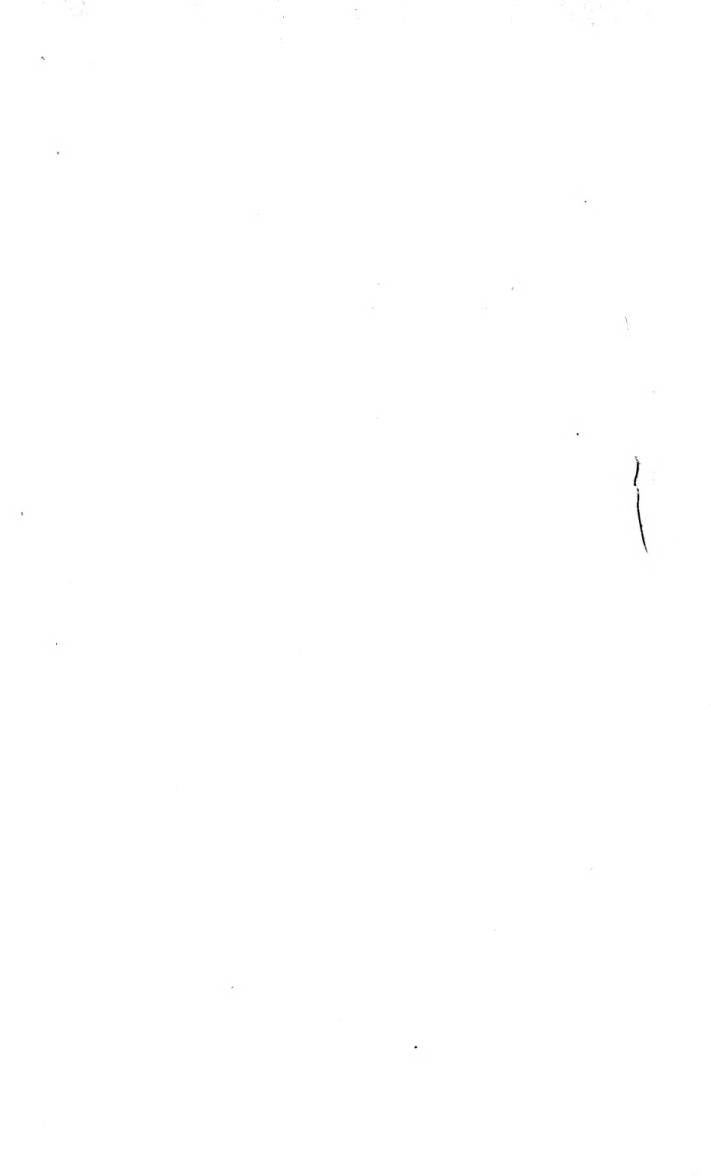


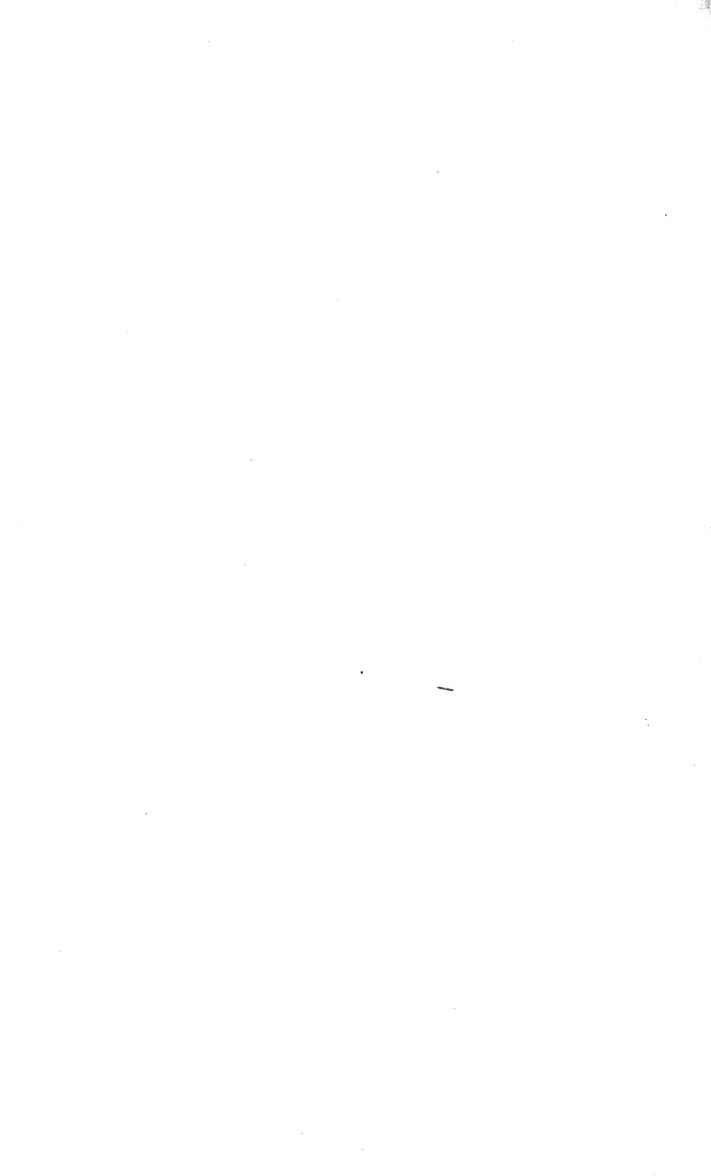
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REMARKS

ON THE

REFUTATION OF CALVINISM,

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

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

BY THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS.

“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, argu-mento probet, teste confirmet.’ Cicero.

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THE REFUTATION, &c.

REMARKS ON CHAP. V.

Quotations from the ancient Fathers of the Christian Church; in chronological order, for the purpose of proving, that they maintained Doctrines, in direct opposition to the peculiar tenets of Calvinism.

‘ **H**OLY Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary unto salvation.’* ‘ There is no truth or doctrine, necessary for our justification, and everlasting salvation, but that is, or may be, drawn out of that fountain, and well of truth.’—‘ Let us diligently search for the well of life, in the books of the New and Old Testament, and not run to the stinking puddles of men’s traditions, devised by men’s imagination, for our justification and salvation.’† The concluding words

* Art. vi.

† Homily on the reading and knowledge of the Holy Scriptures.

of this quotation refers to the pernicious traditions of the papists: but “the mystery of iniquity,” at length called popery, began very early to work, in the christian church; nay, even in the life-time of the apostles: * and very many traces of it may be discerned, in the quotations adduced in this chapter, which occupies 224 pages. Our appeal is therefore “to the law, and to the testimony;” “the law of the Lord, which is perfect, converting the soul; and the testimony of the LORD, which is sure, making wise the simple.” † The decisions of our church are *authority* to the whole body of the clergy, without exception; and the evangelical clergy are more disposed to appeal to it, than from it. But other human authority we peremptorily disclaim. We do not indeed put even the authority of our church, on the same footing as that of the sacred Scriptures. While we voluntarily officiate as ministers of the establishment, we are amenable to its tribunal; yet our responsibility would cease, by our receding from it: but the authority of Scripture must remain, and our responsibility for our conduct, as men and ministers, continue the same, through life, notwithstanding any change in our situation or sentiments. The authority of the church is vested in its rulers, and enforced only by temporal sanctions: except as, by continuing to act as her ministers, while men disbelieve her doctrine, and disapprove her worship; they become chargeable with gross hypocrisy, in the sight of God: and if they do it for the sake of emolument or distinction, they are guilty of base venality, and a corrupt ambition; for which also they are responsible

* Col. ii. 18. 2 Thes. ii. 7. † Ps. xix. 7, 8. Isa. viii. 20

to God. But the authority of the Scriptures, is the authority of God; to him we are responsible for our refusal to submit to it; and the sanctions are spiritual and eternal.

‘The ancient fathers of the christian church’ may be read with benefit, in various ways; their persons ought, in general, to be venerated; even their supposed mistakes are entitled to our candour: but they have no authority over our creed; any more than we have over the creed of our remote posterity. We are, therefore, in this chapter, cited before a tribunal, the authority of which we disclaim: we are to be tried by a jury, every individual of which we challenge, and against whom we can bring most valid exceptions. So little agreement in sentiment is found among these fathers; that it would be a very easy task, to bring together a long catalogue of their mutual discordances: and so inaccurate were they, as to historical facts; that it would be equally easy, to make a long list of their most undeniable mistakes. Their comments upon the Scriptures were often such, as would be almost universally rejected, nay, despised, in these days. They were *uninspired* men; and fallible as others are: few of them had enjoyed the benefit of a religious education, or been trained up in any learning, which did not rather disqualify, than prepare, them for theological studies. Copies of the Scriptures were not then multiplied as they now are: few of the fathers were capable of studying the original of the Old Testament; and some were unacquainted with that of the New. What those, who perhaps had conversed with the apostles, or who lived soon after, learned from this source, more than we have in the Scriptures, must have been pre-

served by *recollection*, and communicated by *tradition*; neither of which are greatly to be depended on, in respect of controverted points of theology.—Criticism, especially biblical criticism; and the skill and habit of exactly weighing the true import of every expression, and the grammatical meaning of every sentence; and deducing conclusions from it, by logical rules, were comparatively little known among them: so that (except as they learned any thing from the uncertain source of tradition, or unless they were divinely inspired;) they had fewer helps, by far, for understanding the Scriptures, than moderns have; to whom the multiplication of books by printing, and the ease and readiness, with which any man communicates his sentiments to great numbers; and with which they may be examined, confirmed, or refuted, is to the sincere enquirer after truth an inestimable advantage, to which the fathers were strangers. Most of them had been brought up in heathen notions, or had imbibed the principles of the philosophers; of which they retained a considerable proportion, after their conversion; and with which some of them, as we shall see, exceedingly corrupted christianity. They did not observe the apostle's caution: "Let no man spoil you, through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."* They were in general men of great earnestness, and piety: some of them had much learning of various kinds, (for that time,) and brilliant talents: but few of them possessed that stock of theological knowledge; and that quick and accurate judgment, on

* Col. ii. 8.

disputable points; by which the least shade of difference is promptly and exactly perceived; and by which men, through exercise and habit, discern good and evil, as “the ear distinguishes sounds, and the mouth “tastes meats.”

Indeed, it seems highly probable, that the Lord, foreknowing how prone men, in subsequent times, would be to over venerate the uninspired writers of the primitive church; and to make them even the rivals of his holy oracles, a kind of *authoritative* expositors of them; was pleased to counteract this tendency, by permitting it so to come to pass; that we no sooner leave the apostolical writings, to open the books of these ancient fathers, than we seem, as it were, at once got into another climate: and the inferiority of their productions strikes our minds, in proportion as we enter into the spirit and views of the divine word, and relish and delight in it. Thus, while the Scriptures contain the best writings almost of every kind, which can be found in ancient or modern books; and nearly all of it was written by Israelites: it is remarkable, that this same nation cannot be said to have produced one good writer, besides the penmen of the Scriptures. Even Josephus is not entitled to this character: but the value of his information, in some parts of his writings, makes us overlook the defects of his composition. There are indeed detached passages, in the apocryphal books, which are well written: some of which are evidently borrowed from Scripture; but not one book is free from peccurities, tautologies, ambiguities, and obscurities, and other things inconsistent with good writing. So that the transition from the Scripture, even to the least exceptionable parts of the

apocrypha, is similar to that, before mentioned; from the ardent, (yet argumentative,) and persuasive language of St. Paul; or the affectionate simplicity of St. John, both full of Christ, his love, his salvation, and his example, to that of the fathers; the sentiments of whom we are about, in some measure, to consider.

The difficulty also of distinguishing the genuine writings of the fathers, from the works falsely ascribed to them; and from the interpolations, which have been made in them, is allowed even by the most zealous asserters of their claim to our almost implicit credence. If then we would know, what primitive christianity was; we must go to earlier times, than even those of the most ancient fathers of the christian church; even to the times of the apostles, and the writings contained in the New Testament.—I would, however, in no wise be understood to mean, that the aggregate testimony of the ancient fathers of the christian church is against our tenets; but disclaiming human authority, I decline attempting any evidence from them, on the other side; and indeed, the nature of this publication does not allow time for it: but, should my life be spared, and a proper call be made for it, I shall not decline it, or by any means shrink from the attempt of adducing an evidence from them, on the more essential part of our system.

IGNATIUS, A CONTEMPORARY OF THE APOSTLES.

Cotelerius's Edition, 1724.

P. cclxxxvii. ‘*Of all,*’ &c.* What there is in this quotation, in ‘direct opposition to the peculiar tenets

* “Of all which, nothing is hidden from you, if you have faith perfectly towards Jesus Christ, and charity which are the beginning and the end of

‘of Calvinism,’ I cannot discover. Some awkward and perhaps inaccurate, expressions, might be noticed. ‘These two formed into one;’ instead of “faith which worketh by love.” ‘No one* professing faith is guilty of sin.’ This, if criticised strictly, would mean, that nominal christians commit no sin: but profession is supposed to be sincere; “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation:”† and the clause implies, that every true believer is delivered both from the guilt and power of sin. “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.” ‘If a man be found unto the end.’ Believing, that God will keep all his true children to the end, (“I will put my fear into their hearts, that they shall not depart from me;”) we also believe, that “he who continueth unto the end, the same shall be saved:”‡ and that none else will be saved.—‘In the power of faith.’ “Who are kept by the power of God, *through faith* unto salvation.”§ “I have prayed for thee, that thy faith fail not.”||

P. cclxxxviii. l. 4. ‘He is a man of the devil, being made so, not by nature, but by his own will.’

‘life. Faith is the beginning, charity the end. These two formed into one are of God. But all other things which relate to a holy life are consequences of these things. No one professing (ἐπαγγελλόμενος) faith is guilty of sin; and no one who possesses love is guilty of hatred. The tree is made manifest by its fruit: so those who profess themselves christians shall be discerned by their actions. For it is not now a work of profession, but in the power of faith, if a man be found unto the end. (ἐν τῆς εὐεθῆς εἰς τέλος.) Vol. ii. p. 15.’

* Ἐπαγγελλόμενος. 1 Tim. vi. 21. Tit. i. 2.

† Rom. x. 10.

‡ Jer. xxxii. 39—41. Matt. xxiv. 13.

§ 1 Pet. i. 5.

|| Luke xxii. 32.

If Ignatius meant, that men are not ‘by nature born ‘in sin, and children of wrath;’ he certainly spoke unscripturally: but I suppose, that he meant ‘*not merely ‘by nature’*’ but by his own voluntary choice; by imitating the apostacy and rebellion of Adam. I can hardly conceive, that this holy martyr intended, expressly, to deny original sin: but if he did, his sentiments are *nearly* in as direct opposition to his Lordship’s avowed doctrine,* as they are to that of the Calvinists.—From this most ancient of the fathers little, or nothing, has been adduced against us: and some of his expressions better suit our views, than those of our opponents.—Ignatius seems to have been a man of eminent piety, and zeal, and holy fortitude; but not a very judicious divine: and his epistles were hastily written, while he was hurried away, by fierce and savage Roman soldiers, to Romé, to be devoured by wild beasts, not much more ferocious than they. Pious and affectionate counsel we may expect, and shall find, in epistles written in these circumstances; but in vain shall we look for any thing to decide “doubtful disputations;” nor could it reasonably be expected.

CLEMENT OF ROME, A CONTEMPORARY OF THE
APOSTLES.

Cotilerius’s Edition, 1784.

P. cclxxxviii. l. 9. ‘*Let us, &c.*’† ‘The grace of ‘repentance.’ “Then hath God also to the Gentiles

* See Remarks on first chapter.

† ‘Let us look steadfastly at the blood of Christ, and see how precious his ‘blood is in the sight of God, which being shed for our salvation, has obtained ‘the grace of repentance for all the world. Let us search into all ages, and ‘learn that our Lord has in every one of them given opportunity for repent- ‘ance, to all such as were willing to turn unto him. Vol. i. p. 152.’

‘granted repentance unto life.’* Clement could not mean, that God had actually given all men grace, special grace, to repent; for in that case all would “repent, and do works meet for repentance:” but that he had, by the gospel, opened a way for men of every nation, description, and character, to return unto him by repentance; and had given them abundant encouragement so to do. And this we also believe.—‘God has given, &c.’ Nothing then is wanting, to any man, except a *willing mind*. Probably had Clement been asked, he would have said, ‘This willing mind, is the effect of special grace.’ This, however, his Lordship has, in good measure conceded, in a passage to which reference has repeatedly been made.†

P. cclxxxviii. last line. ‘*Let us, &c.*‡ ‘Those to

* Acts xi. 18.

† Page 61, Refutation.

‡ ‘Let us then hold fast to those, to whom grace is given by God. Let us put on concord, being humble, temperate, abstaining from all whispering and detraction, justified by actions, and not by words. Let us then hold fast to the blessing of God, and consider what are the ways of the blessing; let us examine those things which have happened from the beginning. For what was our Father Abraham blessed? Was it not, because through faith he wrought righteousness and truth? Isaac, knowing with confidence what was to come, cheerfully submitted to be a sacrifice. Jacob, with humility departed out of his own country, flying from his brother, and went to Laban, and served him, and the sceptre of the twelve tribes of Israel was given to him.—They were therefore all glorified and magnified, not for their own sake, or for their works, the righteousness which they had wrought, but through his will. And we therefore being called by his will, in Christ Jesus, are justified, not by ourselves, or by our own wisdom, or knowledge, or piety, or the works which we have wrought in holiness of heart, but by the faith by which almighty God has justified all men from the beginning, to whom be glory for ever and ever; Amen. What then shall we do, brethren? Shall we cease from good works, and lay aside charity? God forbid that this should take place in us; but let us hasten with cheerfulness and alacrity to perform every good work.—Let us observe that all just men were adorned

‘whom grace is given by God.’ This is not anticalvinistick. ‘Justified by actions, not by words.’ It is manifest, that man’s justification before God, is not here meant; but the justification of a professed christian, as to the sincerity of his profession, in the sense, in which James uses the term. As, however, his Lordship does not hold justification before God, either by our words or works, but allows, that it is of grace, in Christ, and by faith; if another interpretation be put upon the words, they will militate as much against his opinion as against the Calvinists. ‘Was it not, because through faith he wrought righteousness and truth?’ Thus Abraham shewed his faith by his works: and our tenet is, that ‘a living faith may as certainly be known by good works, as a tree is discerned by its fruit.—‘But through his will:’ as works had been entirely excluded; this is more Calvinistick, that if it had been more accurately stated, to be ‘by grace through faith:’ for *his will* can here mean nothing but the sovereign appointment of God.—No moderate Calvinist scruples earnestly to give the exhortations contained in the other parts of this quotation. In Clement, therefore, as far as the quotations here made are concerned, there is nothing ‘in direct opposition,’ or even in apparent opposition, ‘to the tenets of Calvinism.’

‘with good works. And even the Lord himself, having adorned himself with works, rejoiced. Having therefore his example, let us fulfil his will; let us work the work of righteousness with all our strength. We must therefore be ready in well-doing: for from thence all things are derived. For he foretells to us, behold the Lord cometh, and his reward is before his face, to render to every one according to his work. He warns us therefore beforehand, with all his heart, for this purpose, that we should not be slothful or negligent in well-doing. Vol. i. p. 165, &c.’

JUSTIN MARTYR, 140.

Thirlby's Edition, 1722.

P. ccxc. l. 13. ‘*We are, &c.*’* “He accepts those ‘only who, &c.’ Do any, except true believers, answer this character?—‘Formed every thing out of ‘shapeless matter, &c.’ This seems to imply, that the shapeless matter was not created by God.—‘To ‘follow those things, which are pleasing to him, ‘through the power of reason, with which he has endowed us, this persuades and leads to faith.’ Whatever was the intended meaning of this obscure sentence, it certainly is more allied to the pagan philosophy of Justin’s former days; than to his newly embraced, and imperfectly understood, christianity. Nor does it appear, that it is more inconsistent with the creed of a Calvinist; than with that of any other christian, who holds, that faith is the belief of the word of God; and believing in Christ, according to that word: and that leaning to human reason, and to our own understanding, are utterly inconsistent with receiving the word of God in meekness, and with the humble doc-

* ‘We are persuaded that God does not stand in need of the material ‘offerings of men, seeing that he is himself the Giver of all things; but we ‘have been taught, and know, and believe, that he accepts those only who ‘imitate his own good qualities, temperance, justice, and benevolence, and ‘the other attributes of God, to whom we give no epithet. And as we have ‘been taught that he, being good, formed every thing out of shapeless matter ‘for the sake of men, whom we are assured he would have thought worthy of ‘his society, to reign with him free from corruption and suffering, if by their ‘actions they had shewn themselves worthy of his determination. For as in ‘the beginning he created them out of nothing; in the same manner we think ‘that he would have blessed them with immortality, and his own society, as a ‘reward for choosing what was pleasing to him. For our original existence ‘was not owing to ourselves; but to follow those things which are pleasing to ‘him, through the powers of reason with which he has endowed us, this per- ‘suades us and leads us to faith.’

lity of a little child.—In Justin the following passage succeed, that which is here animadverted upon.—
 ‘ And we think, that it is for the advantage of all men,
 ‘ that they should not be hindered from learning these
 ‘ things; but should be excited to them by exhorta-
 ‘ tion. For that, which human laws have not been
 ‘ able to accomplish, these things the divine word con-
 ‘ cerning them had effected; unless the evil demons
 ‘ had scattered abroad many lies, and atheistical accu-
 ‘ sations; taking as an ally the evil concupiscence as
 ‘ to all things, and to all varied evil, *which is in each*
 ‘ person by nature. Of which crimes none is present
 ‘ among us.’

P. ccxci. l. 14. ‘ *We maintain, &c.*’* ‘ Can escape
 ‘ God. (Ὡς λαθεῖν Θεοῦ ἀδύνατον ἔσται; ‘ that it is impossible
 ‘ he should hide himself from God,’) according to the
 merit of his actions, (κατὰ ἀξίαν τῶν πρᾶξεων.) If this be un-
 derstood strictly, it is as contrary to his Lordship’s
 avowed sentiments, as to the tenets of the Calvinists,
 in respect of those who shall be saved: and all agree,
 that the wicked will be punished according to the me-
 rits of their actions.

P. ccxci. l. 18. ‘ *God, &c.*’† This is either *for*
 the Calvinists, or *against* them, according as repent-
 ance is considered, as the foreseen self-originating act
 of man; or as it is considered as the gift of God by
 that special grace which he decreed to confer on his
 elect people. “ If God peradventure will give them
 “ repentance, to the acknowledging of the truth.”‡

* ‘ We maintain that no wicked or covetous person, no traitor, no virtuous
 ‘ person, can escape God; and that every one will go into everlasting punish-
 ‘ ment or salvation, according to the merit of his actions. P. 14.’

† ‘ God foreknows some who would be saved by repentance, and some,
 ‘ perhaps, who are not yet born. P. 46.’ ‡ 2 Tim. ii. 25, 26.

“ Him hath God exalted with his right hand, to be a
 “ Prince and Saviour, to give repentance to Israel,
 “ and forgiveness of sins.”* · 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 remis-
 ‘ sion, and forgiveness, through Jesus Christ our
 ‘ Lord.† ‘ Take from them all hardness of heart,
 ‘ and contempt of thy word,’ ‘ Let us beseech him to
 ‘ grant us true repentance and his holy Spirit.’ ‘ That
 ‘ it may please thee, to give us true repentance, &c.’‡

P. ccxci. l. 21. · *But lest, &c.*§ It would be vain
 to deny, that Justin held sentiments, very different
 from those of the Calvinists; but his argument, ad-
 dressed to heathens, and to heathen princes, did not
 at all relate to the christian doctrine of God’s predes-

* Acts v. 31. † Col. for Ashwednesday. ‡ Absolution. Litany.

§ ‘ But lest any one should imagine, that I am asserting that things happen
 ‘ according to the necessity of fate, because I have said that things are fore-
 ‘ known, I proceed to refute that opinion also. That punishments and chas-
 ‘ tisements and good rewards are given according to the worth of the actions
 ‘ of every one, having learnt it from the prophets, we declare to be true: since
 ‘ if it were not so, but all things happen according to fate, nothing would be
 ‘ in our power; for if it were decreed by fate, that one should be good and
 ‘ another bad, no praise would be due to the former, or blame to the latter.
 ‘ And, again, if mankind had not the power, by free-will, to avoid what is dis-
 ‘ graceful, and to choose what is good, they would not be responsible for their
 ‘ actions. But that man does what is right, and what is wrong, by his own
 ‘ free choice, we thus prove: we see the same person passing from one
 ‘ thing to that which is contrary to it; but if it were fated that he should be
 ‘ either bad or good, he would not be capable of doing contrary things, or so
 ‘ often change; but neither would some be good and others bad, since we
 ‘ should so declare fate to be the cause of bad things, and to act contrary to
 ‘ itself. Or that which was before-mentioned would appear to be true, that
 ‘ neither virtue nor vice is in reality any thing, but is only imagined to be
 ‘ good or bad; which in truth is the highest impiety and injustice. But we
 ‘ say that there is this immutable fate, namely, to those who choose what is
 ‘ good, and a worthy reward to those who choose the contrary, a worthy pu-
 ‘ nishment.’

tination; or the predetermination of infinite wisdom, justice, truth, and love; by which free-agency is not in the least interrupted, or responsibility diminished; as it has been shewn: but to *heathen fate*; which was a sort of necessity, independent on the gods; which their supreme God himself could not bend or alter.—*O genetrix, quo fato vocas, aut quid petis istis? Cui tanta deo permissa potestas?** Philosophers indeed spake of it, in more guarded, though less perspicuous, language: but this was the popular doctrine. Fate was a necessity, superior to the will of the gods; and totally unconnected with the good or bad conduct of the persons concerned, in every sense; but intimately connected with auguries, divinations, and all kinds of fortunetelling, sorcery, and witchcraft, which in Scripture are considered as the worship of devils. It does not clearly appear, from what source it was supposed to arise; or whence it had its name. *Fatum* only signifies, *What hath been spoken*.—‘Who would not dread a God, who foresees and considers, and attends to all things; and thinks that all things belong unto him, who is inquisitive, and full of employment? Hence arose to you that *fatal necessity*, which ye call *ἀναγκη*; that whatever may take place, ye should say, flowed from *eternal truth*, and a continued succession of causes. But at how much is this philosophy to be estimated; to which, as to old women, and those indeed unlearned, all things seem done by fate?’ (*Cicero de Natura Deorum. Liber 1.*) ‘You say, that all things are done by fate: but that, which from all eternity was true, that is fate.’ (*Ibid. l. 3.*) ‘There-

* Virgil, ninth book .Æneid, 93—97. The words of Jupiter to Cybele.

‘ fore, it appears to me—first, that the whole strength
 ‘ and reason of divination is to be sought from God,
 ‘ of whom sufficient has been spoken ; then from fate,
 ‘ then from nature. But I call that *fate*, which the
 ‘ Greeks call *επιταρμην* ; that is, the order and series of
 ‘ causes : when cause connected with cause, of itself
 ‘ produces the thing ; this is the perpetual truth, flow-
 ‘ ing from all eternity.’—Besides, as all things are
 ‘ done by fate ;—if there could be any mortal, who
 ‘ was able to perceive in his mind, the connexion of all
 ‘ causes, nothing indeed would deceive him,’ (or, be
 ‘ concealed from him;) ‘ which when none but God is
 ‘ able to do ; it must be left to man, that by certain
 ‘ signs, declaring following events, he should perceive
 ‘ before-hand future events.’ *Cicero de Divinatione*,
 L. 2. Whatever Cicero thought of fate, (for he does
 not seem to think that even *fatal* events always take
 place :) it is plain, that he considers it, as something
 distinct from God, and independent on his purpose :
 but that God could, and man could not, view all the
 connexion of causes and effects, from all eternity.

‘ But thou deemest that it is fortune ; and thou say-
 ‘ est, that all things which are done, and whatever
 ‘ things are future, were *fatally* determined from all
 ‘ eternity. ‘ If nothing can be done, nothing happen,
 ‘ nothing take place, which it was not certain, would
 ‘ be, at a fixed time ; what can *fortune* be.’ (*Ibid.*
Ibid.)

‘ All things which take place, take place from pre-
 ‘ ceding causes : but if this be so ; whatsoever things
 ‘ are done, are done by fate.’ (*Cicero de Fato.*) ‘ From
 ‘ this kind of causes, hanging together from eternity,
 ‘ fate is framed (*nectitur*) by the Stoicks.’ (*Cicero.*)—
 What Cicero’s own sentiments on the subject were, it

is not very easy to determine ; as he generally puts the sentiments, which he brings forward, into the mouths of the Stoicks, or Epicureans, or others : but nothing can be plainer, than that, according to all the parties, fate, was not the decree of an infinitely wise, just, and good God ; and that it was something, when philosophically considered, of a *necessary* concatenation of causes and effects, from eternity ; which the Deity could foresee, and make known, by auguries, divinations, &c. if he chose ; but which he did not form, and could not rule, or alter, or prevent : something, one would almost say, *antecedent* to God, at least to his counsels, plans, and purposes. Now ought this sentiment, which, stripped of its false colourings, amounts to little better, than direct atheism, be confounded with the most wise and holy counsel, plan, and purpose of God, who could not, possibly, either decree, or do, any thing, which viewed in all its bearings, was not the very best thing which could take place ? The one reduces the Deity, to insignificancy, almost to *non-entity* : the other considers, God as “ doing according to his will, in the armies of heaven, “ and among the inhabitants of the earth, and that “ none can stay his hand, or say to him what doest “ thou ? ” * Against this, however, and not against the predestination of God, Justin was contending.—

Επιμαρτυρησιν. Επιστησιν. Μορφα from *Μεμεω* to *divide* or *allot* ; none of the terms here employed are once found in the New Testament ; but are taken from the pagan writers ; and it is worthy of notice ; that the sacred writers, in speaking on a subject, often confounded with the heathen doctrine of a fatal necessity ; never once used any of

* Dan iv 35.

the heathen terms ; but adopted another phraseology : Προριστοι. Προρρησται, &c. And likewise, that they did not use these words, or any words derived from them ; in the manner, in which heathen fate was spoken of, as if it were something, existing of, and by itself, antecedently to the will of any being : but entirely as the purpose and determination of the everlasting, omniscient, infinitely wise, holy, and good Creator and Sovereign of the universe ; “ Declaring the end from the beginning ; and from ancient times the things which are not yet done, saying, My counsel shall stand, and I will do all my pleasure.” *

Justin, however, does not argue conclusively, even against the doctrine which he opposes : for fatal necessity, however it might restrain, or limit, or disappoint a man, and render his best concerted plans abortive ; would not deprive him of free-agency ; and, unless *fate compelled* him to be wicked, or the contrary ; it would not destroy his responsibility. Whatever any may argue on such subjects, when contending for a system, or combating with an opponent, or seeking an excuse for their crimes ; the common sense and consciousness of men in general, (even fatalists, ancient or modern,) lead them, on other occasions, to speak and act, as free agents ; and often against their will, to feel that they are responsible to God for their conduct. No fatal necessity, no decree of God, which does not imply *invincible compulsion*, or deprive men of their natural powers and faculties, or render them wicked by some *positive* effect ; can prevent them from doing good or evil by their own free choice ; or prevent conscience from performing her office. And in almost

* Is. xlvi. 10.

all the actions of life, the fate, or the decree, being wholly unknown, cannot be the motive of man's conduct, and therefore can be no excuse for it, if bad. I am indeed ready to concede, that Justin would have reasoned, nearly in the same way, against christian predestination; but in that case, he would have argued still more illogically. Yet at last, the question is, not whether we can prove or disprove the doctrine, by our reasonings; or at least think we can: but, whether it forms a part of "the whole counsel of God," made known to us, in the Holy Scriptures.

P. ccxciii. l. 5. '*This, &c.*'* The passage, in Moses's writings, to which Justin seems to refer, was not spoken 'to the first created man;' but to the Israelites in the wilderness, just before the death of Moses, much above two thousand years after the creation. † This may be noticed, as a specimen of the *exactness* of this father, in quoting the Scripture. It is also observable, that in the whole passage, there is no intimation of man's being a fallen creature; no distinction made between man, as created by God "in his own image," "very good;" and man, now that, through the fall, he is 'very far gone from original righteousness.'

P. ccxciii. l. 22. '*Wherefore, &c.*' ‡ There is

* 'This the holy prophetic Spirit has taught us by Moses, declaring that God said to the first created man, Behold before thy face good and evil, choose the good.'

† Deut. xxx. 15, 19.

‡ 'Wherefore Plato borrowed the sentence, 'the blame is in him who chooses; but God is free from blame,' 'from the prophet Moses: for Moses was prior to any of the Greek writers. And every thing which both Philosophers and poets have said concerning the immortality of the soul, or punishment after death, or the contemplation of heavenly things, they might have understood or related from the prophets. Whence the seeds of truth seem to have been § within the reach of all'

§ Πᾶσι παντα. Among all.

little doubt, but that Plato had seen part at least of “the oracles of God,” as contained in the Old Testament; and borrowed some things from them, which have since been considered, as the discoveries of human reason. As far as heathen philosophers, or others, had access to the Scriptures, or any part of them; ‘the seeds of truth were within their reach:’ but this could not be said of all those, (by far the greater part of mankind,) who had no access to the word of God.

P. ccxciv. l. 16. ‘*But that, &c.*’ * The language of this passage is very dissimilar from that of the Scriptures on the same subjects. Did God foreknow that the persons spoken of would be good and virtuous † of themselves? or, did he purpose to render them holy by “regeneration, and renewing of the Holy Ghost?” Probably Justin meant the former; and if so, he held the doctrine afterwards called Pelagian.

P. ccxcv. l. 5. ‘*Justin, &c.*’ ‡ ‘We have been taught, that Christ is the First Begotten of God: and we have before intimated, that he is *Reason*, (*Λογον*, not *τον Λογον*,) of which the whole human race partakes; and they who live *with reason* are chris-

* ‘But that God the Father of all things would carry Christ into heaven after his resurrection from the dead, and keep him there until he shall have smitten the devils who oppose him, and till the number of those who he foreknew would be good and virtuous shall be completed, for whose sake also he has not yet made the final consummation, hear what is said by the prophet David. P. 64.’

† Προεγνωσμενων αυτω αγαθων γνωσμετων, και ενσφρατων. *Quos bonos, atque virtuti additos fore prescivit.* Rather, ‘*Who would become good and virtuous.*’

‡ ‘Justin Martyr goes on to say, that all, who before the time of Christ lived agreeably to reason, were christians; and he particularly mentions Socrates, Heraclitus, Abraham, Ananias, Azarias, Misael, and Elias. How can all this be reconciled with the Calvinistic notions of election and irresistible grace?’

‘ tians, even if they have been thought atheists. Such
 ‘ as were Socrates and Heraclitus, and those like unto
 ‘ them, among the Greeks : and Abraham, and Ana-
 ‘ nias, and Azarias, and Misael, and Elias, and many
 ‘ others among the barbarians ; of whom to record the
 ‘ actions, or even the names, knowing that it would
 ‘ be long, we omit. In like manner, they also, who
 ‘ were formerly, and lived without reason, (αἰεὺ λογῆ) were
 ‘ ἀχρηστοί, (*useless, unprofitable, Philemon 11. Gr.*) and
 ‘ enemies to Christ, and murderers of those who lived
 ‘ according to reason.’ *—It is plain, that Justin meant,
 perhaps by a sort of well intended carnal policy, to
 conciliate the Greeks by placing Socrates, &c. before
 Abraham and his believing descendants, whom he calls
 barbarians. He, with apparent intention, confounds
 the title of Christ, denoting his divine person, (ὁ Λόγος,)
 with *reason*, as the distinguishing faculty of the human
 mind ; he puts *living by reason*, instead of ‘ living by
 ‘ faith,’ in the promised Saviour : and he seems to
 quibble upon the sound of the word ἀχρηστοί, as if it were
 ἀχρηστοί, *without Christ*. How little Justin’s divinity, in
 this passage, resembles that of St. Paul, or of the New
 Testament, must be obvious to every reader : and why
 it should be referred to, in ‘ The refutation of Calvin-
 ‘ ism,’ when it is in direct hostility against the eight-
 teenth article of our church, does not appear.—‘ Al-
 ‘ though they, (of whom St. Paul spake in the eleventh
 of Hebrews,) ‘ were not called christian men ; yet it
 ‘ was a christian faith which they had : for they looked
 ‘ for all the 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,

* Justin’s first apology.

‘ when Christ should come, 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 Christ. The same Holy Ghost also, which
 ‘ we have, had they, saith St. Paul, &c.’*—It is most
 certain that Justin’s words cannot be reconciled with
 the doctrines even of those Calvinists, who disclaim
 the word *irresistible*; nor with the words of our arti-
 cles and homilies; nor with the doctrine of the Holy
 Scripture.

P. ccxcv. l. 15. ‘ *Again, &c.*† ‘ It was foreknown
 ‘ that some men would be unjust.’ How carefully is
 the fall of Adam, and of the whole human race, in
 him; of original sin; of all men, “ by nature children
 “ of wrath;” and “ vessels of wrath fitted for destruc-
 “ tion,” kept out of sight in these quotations! But
 Justin it seems was pleading the cause of christianity
 against its enemies; and he must not excite their pre-

* Homily on faith, 2d Part.

† ‘ Again, at the end of his dialogue with Trypho, he says:—But that
 ‘ those, whether angels or men, who are foreknown, that they would be unjust,
 ‘ are not wicked through the fault of God, but that each, through his own
 ‘ fault is what he is, I have shewn above. But that you may not have any
 ‘ pretence for saying, that Christ must necessarily have been crucified, or that
 ‘ in your race there are transgressors, and that it could not have been other-
 ‘ wise, I have already observed in few words, that God desiring that men and
 ‘ angels should follow his will, determined to make them with full power to
 ‘ act justly, with the means of knowing by whom they were made, and through
 ‘ whom they were called into existence out of nothing; and with this condi-
 ‘ tion, that they were to be judged by him if they acted contrary to right rea-
 ‘ son; and we men and the angels shall be by ourselves convicted of having
 ‘ acted wickedly, unless we make haste to repent. But if the word of God
 ‘ declares beforehand, that some, both angels and men, will be hereafter pu-
 ‘ nished, because he knows that they would persevere to the last in wicked-
 ‘ ness, he foretold it, but not that God made them such. Wherefore if they
 ‘ will repent, all who are willing to obtain mercy from God, have it in their
 ‘ power; and the word pronounces them happy, saying, “ Blessed is he to
 ‘ whom God shall not impute sin.” p. 434.

judices by such obnoxious doctrines : for the only way to prevent the gospel from giving offence, to the proud, carnal, and ungodly hearts of men ; is to leave out, or explain away, the offensive part of it. No Calvinist, (at least none whom I will defend,) considers either the fall of man, or the sins of any individual, as ‘ the fault of God.’ The thought approaches to blasphemy. “ Let no man say, when he is tempted, I am tempted of God ; for God cannot be tempted of evil, neither tempteth he any man.”*—‘ If they acted according to *right reason*.’ Thus *natural religion* is substituted, both in the place of the holy moral law of God, and of his positive institutions, and all his revealed truth and will !—‘ Not that God made them such.’ The case of angels and men, as the creatures of God ; of some being righteous, and others wicked among them ; of some persevering to the last in wickedness ; and of their repentance, &c. must introduce into the reader’s mind, if he be not on his guard, a confusion of subjects, which are totally dissimilar. “ God spared not the angels who sinned :” no Redeemer was provided for them ; no mercy proposed to them ; no call to repentance sent among them. Each of them sinned individually, at the same time, as far as we know ; and not in one common head, or representative, and they will all continue wicked and miserable to eternity. We all sinned in Adam ; we inherit his fallen nature ; we imitate his example ; we are involved in his condemnation. But for fallen man, God has, in infinite mercy, appointed and given a Redeemer ; he has proposed mercy and salvation ; he hath sent the call to repent, to believe, to return to him : he has promised

* Jam. i. 13—18.

an omnipotent sanctifier. Some repent and find mercy; others persevere to the last in wickedness: not for want of physical power, but of a willing mind; for want of ‘the disposition, and consequently the ability of doing what in the sight of God is good.’ God knew, that they would do this, if he left them to themselves, as he most justly might; and yet he determined thus to leave them. “We are bound to thank God always; in behalf of ourselves and each other, if this be not our case: for, if we had been left in like manner, as we justly might have been; we also should have continued impenitent and unbelieving. “But God from the beginning chose us unto salvation, through sanctification of the Spirit and belief of the truth; whereunto he called us by the gospel; to the obtaining of the glory of our Lord Jesus Christ.”* —All who are willing have it in their power: may we then daily pray to him, from whom every good and perfect gift cometh, to incline our hearts, to repentance, faith, and obedience.

P. ccxcvi. l. 17. ‘*In the, &c.*’† If the Jews were rigid predestinarians, in our sense of the word; then the doctrine of predestination was much more ancient than Augustine or Calvin.‡ I have no doubt, that numbers learned the scriptural doctrine of the divine Sovereignty, and decrees, from the Old Testament;

* 2 Thes. ii. 10—14.

† ‘It is material to observe in the early days of the gospel, the Jews were rigid Predestinarians, and that these assertions and arguments occur in his dialogue with Trypho the Jew. Justin Martyr, therefore, in endeavouring to convert Trypho the Jew to the belief of the gospel, argues against the Jewish doctrine of predestination, and maintains and enforces the gospel-doctrines of the prescience of God, the free-will of man, and his absolute power over his opinions, thoughts, and faith.’

‡ See Chapter VIII.

and probably many of the Jews, and of those who embraced christianity, were of the number. But the bulk of the nation, who held any opinions of this kind, in the days of Christ and his apostles, seem to have been *fatalists*; having learned the doctrine of heathen fate, from their intercourse with the Gentiles. It has been shewn, that Justin opposes this doctrine, in his apology; and I apprehend in his controversy with Trypho: but, it is most evident, that he was not competent to distinguish between heathen fate and christian predestination.—‘The gospel-doctrine of the prescience of God, the free-will of man, and his absolute power over his opinions, thoughts, and faith.’ It does not appear, that there is any thing evangelical, or even peculiar to revelation in the doctrines stated by Justin; whether true or false. Cicero, and very many others, in every age, who either were ignorant of revelation, or rejected it, held the doctrine of the divine prescience, most decidedly: few pagans have ever denied the free-will of man, or his free agency: but many, in different ages, have disputed against his absolute power over his opinions, thoughts, and faith, in order to vindicate their own unbelief. How such an absolute power over our opinions, thoughts, and faith, can consist with the doctrines of christianity, or the liturgy and articles of our church, I shall leave to others to decide. ‘O LORD, I know, that it is not in man that walketh “to direct his steps.” ‘O God, from whom all holy desires, all good counsels, and all just works do proceed.’ “Lord, I believe, help my unbelief.” “Lord, “increase our faith.”

P. ccxcvii. l. 1. ‘*Whoever*, &c.’* This subject

* ‘Whoever are persuaded and believe, that those things which are taught and said by us are true, and engage that they will live agreeably to them, are

has been so fully considered in the second chapter, that I shall only refer the reader, to what I have there argued. The passage proves what were Justin's views of regeneration; and doubtless those, more immediately connected with him, had similar views: but these were not the whole primitive church.

P. ccxcvii. l. 21. '*Because, &c.*'* Here the fall of man, and original sin, are not only kept out of sight, but also virtually denied. "Behold, I was shapen in iniquity, and in sin did my mother conceive me."† "Who can bring a clean thing out of an unclean? Not one." "How can he be clean, that is born of a woman?" We "were by nature children of wrath, even as others."‡—If '*virtue,*' mean *holiness*; then to say, 'this is the nature of every one that is born, to be capable of virtue and vice,' is to deny 'that we are born in sin, and the children of wrath;' that '*original sin* is the fault and corruption of the nature of every man that is naturally engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature in-

* directed to fast, and pray, and entreat from God forgiveness of their former sins, we praying and fasting with them. Afterwards they are conducted by us to a place where there is water, and they are regenerated, according to the same mode of regeneration by which we ourselves were regenerated; for they are then washed with water in the name of the Father of the universe and of the Lord God, and of our Saviour Jesus Christ, and of the Holy Ghost. For Christ said, "Except ye be born again, ye shall not enter into the kingdom of heaven." p. 88. 'This passage decisively proves what was the doctrine of regeneration in the primitive church of Christ.'

* 'Because God from the beginning endowed angels and men with free-will, they will justly receive punishment for their sins in everlasting fire. For this is the nature of every one who is born, to be capable of virtue and vice; for nothing would be deserving of praise, if it had not the power of turning itself either way. P. 117.'

† Ps. li. 5. ‡ Job xiv. 4. xxv. 4.

‘clined to evil; so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God’s wrath and damnation.’* And if *virtue* do not signify *holiness*, ‘that which is good in the sight of God;’ it is a heathen term, and used in a heathen meaning.—That every true christian shall, according to the grace of the gospel, “receive praise of God,” at the day of judgment, is a scriptural truth; but that any one, strictly speaking, is *deserving* of it, introduces the merit of works, which his Lordship expressly disclaims.† Even fallen man wants power to turn into the right way, in no respect, except the total want of inclination; an indisposition to what is good before God, so inveterate, that nothing can cure it, except regeneration, or, a new creation unto holiness. He must have “a new heart,” ere he will be heartily willing to “walk in newness of life.”

P. ccxcviii. l. 1. ‘*What advantage, &c?*’‡ All, who hold, that baptism is regeneration, do not give us, even so far as Justin, clear intimations, that the outward baptism, without the inward washing of the heart from sin, will be unavailing. If, however, any intimation had been given, of men’s “purifying their souls in obeying the truth, by the Spirit;” of “the washing of water” being only the outward sign, of the inward “washing of regeneration, and renewing of the Holy Spirit;” it would have been more in the manner of the Scripture. But “the sanctification of the Spirit, unto obedience,” or any thing concerning

* Art. ix. † Page 148. Refutation.

‡ ‘What advantage is there in that baptism which makes clean flesh and body only? Wash your souls from wrath, and from covetousness, from envy, from hatred, and behold the body is pure. P. 164.’

the office and influence of the Holy Spirit, as a Sanctifier; or, concerning a renovation, or new creation unto holiness, is not mentioned in these quotations. The prophetic Spirit, occurs, and ‘the Holy Ghost,’ in the form of baptism: but nothing else on that important part of our salvation, that essential doctrine of christianity!

P. ccxcviii. l. 5. ‘*He introduces, &c.*’* His Lordship, in a note observes, that Justin ‘mentions Jacob instead of Job; and in other respects his quotation is not accurate.’ Now this total want of accuracy, in quoting the words of Scripture, in a controversial discussion, is a clear proof of *incompetency* to perform the office of a judge, in respect of other men’s doctrines. “Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness.” “They shall deliver neither sons, nor daughters, they only shall be delivered, but the land shall be desolate.”† The whole context shews, that temporal deliverance, viz. from the sword, famine, pestilence, and wild beasts, is intended;

* ‘He introduces Trypho as asking, ‘Whether they who lived according to the law commanded by Moses, will live equally with Jacob, and Enoch, and Noah, in the resurrection of the dead, or not? To which Justin answers, ‘When I quoted the words of Ezekiel, ‘Though Noah, Daniel, and Jacob, should desire sons and daughters, it shall not be given to them,’ ‘but every one shall be saved by his own righteousness, I asserted that they also who live according to the law of Moses will equally be saved. For those things which are by nature good, and pious, and just, are enacted in the law of Moses to be done by those who obey it; and those things which were commanded on account of the hardness of heart of the people, are equally written in it, which they also performed who were under the law. Since they who did those things which are good, universally, by nature, and for ever, are well pleasing to God, and shall be saved through Christ in the resurrection, equally with those just men who went before them, Noah, and Enoch, and Jacob, and any others there may be, together with those who have known this Christ the Son of God. P. 226.’

† Ez. xiv. 13—21.

and not eternal salvation. Noah's family were preserved with him in the ark, for his sake; though it does not appear, that they were all righteous persons. "Come thou, and all thy house into the ark; for thee only have I seen righteous in this generation." "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark, to the saving of his house; by the which he condemned the world, and became heir of the righteousness, which is by faith."* Job's three friends were pardoned their offence, when Job sacrificed and prayed for them:† and Daniel had prevailed with God, by prayer, for the discovery of Nebuchadnezzar's dream, by which his companions, and the wise men of Babylon, were preserved from death.‡ But in the time of which Ezekiel spake, a few individuals, whom "God found righteous in that generation," had "their lives given them for a prey;" but neither sons nor daughters, nor countrymen, were preserved for their sake.—'Though Noah, Daniel, and Jacob, should desire sons and daughters, it shall not be given to them:' but 'every one shall be saved by his own righteousness.' And then, as if "justification unto life" were spoken of, Justin adds 'I asserted that they who lived after the law of Moses will equally be saved.' The doctrine of the whole passage tends to establish "justification by the works of the law;" the faith of the pious Israelites, who lived before the coming of Christ, which the apostle speaks of, as that "by which they obtained a good report,"§ is not so much as mentioned; nay,

* Gen. vii. 1. Heb. xi. 7.

† Job xlii. 8, 9.

‡ Dan. ii. 1—26.

§ Heb. xi.

the writer wholly forgot, that “ Christ is the end of the law for righteousness to every one, that believeth.”*

P. ccxcix. l. 4. ‘ *God, &c.*’ † All difference between man, as God at first made him, and what he became by the fall, is here entirely excluded. And the difference between fallen man, and the holy angels who needed not a Saviour; and that, between fallen angels, for whom no Saviour is provided, or mercy intended; and fallen man, who, from the very time of his apostacy had promises and types of a Redeemer, and clear intimations of mercy and salvation, is not at all attended to.

P. ccxcix. l. 21. ‘ *The Father, &c.*’ ‡ As far as the all-sufficiency of the atonement, and general Redemption, are concerned, we do not differ from this statement. In this, Justin’s doctrine accords with that of his Lordship: but in other respects, as far as these quotations go; I do not perceive, that his doctrine is much more ‘ in direct opposition to the peculiar tenets of Calvinism,’ than to the sentiments contained in several parts of the Refutation.

‘ Without detracting from the merits of this worthy man,’ (Justin Martyr,) ‘ we ought to acknowledge, what truth, and plain matter of fact extort from us, that he, and the rest of the fathers, are poor and insufficient guides in things of judgment and criticism, and in the interpretation of the Scriptures; and some-

* Rom. x. 4.

† ‘ God being willing that both angels and men should have a free choice, and be masters of themselves, created each to do whatever he gave them strength to be able to do; so that if they chose what was pleasing to him, he might keep them free from corruption and punishment; but if they should sin, he might punish them in the manner he thinks fit. P. 332.’

‡ The Father of the Universe was willing that his Christ should take the curses of all, for the whole human race. P. 345.

‘ times in points of morality also, and of doctrine, as
 ‘ Dalle, Whitby, Barbeyrac, and others have fully
 ‘ shewed. The men themselves usually deserve much
 ‘ respect, and their writings are highly useful on se-
 ‘ veral accounts : but it is better to defer too little than
 ‘ too much to their decision ; and to the authority of
 ‘ *Antiquity*, that *hand-maid* to Scripture, as she is call-
 ‘ ed. She is like Briareus, having an hundred hands,
 ‘ and these hands often clash, and beat one another.’ *
 —Dr. Cave, in the life of Justin Martyr, observes,
 ‘ that he is commonly said to be guilty of some unor-
 ‘ thodox sentiments and opinions, disagreeing with the
 ‘ received doctrines of the church.’—‘ Having been
 ‘ brought up under so many several institutions of
 ‘ philosophy ; and coming, as most of the first fathers
 ‘ did, fresh out of the schools of Plato, it is the less to
 ‘ be wondered at, if the notions which he there im-
 ‘ bibed stuck to him, and he endeavoured, as much as
 ‘ might be, to reconcile the Platonick principles with
 ‘ the dictates of christianity.’ Dr. Cave’s strong at-
 tachment to the ancient fathers is well known ; and
 such a concession from him is of great moment. But
 if Justin corrupted christianity by philosophy, are we
 bound to bow to him as an oracle, or copy him as an
 example ; merely because he lived in the second cen-
 tury ? When such authorities are adduced, must we
 not say, “ Beware, lest any man spoil you, through
 “ philosophy and vain deceit, after the traditions of
 “ men, after the rudiments of the world, and not after
 “ Christ ; for in him dwelleth all the fulness of the
 “ Godhead bodily ; and ye are complete in him ?”
 “ In whom are hid all the treasures of wisdom and

* Jortin’s Remarks on Ecclesiastical History, Book II. P. 1. Vol. I. F.
 352, 353.

“ knowledge ; and this I say, lest any man should be-
 “ guile you with enticing words ?” *

TATIAN, 172.

Worth's Oxford Edition, 1700.

P. ccc. l. 21. ‘ *Free-will, &c.*’ † The preceding quotation from this writer accords with those from Justin Martyr, in respect of the creation of men and angels, &c : and, whatever can be called argument in it has already been answered. The passage quoted below contains nothing anticalvinistick, except the last clause. Every one however knows, that it is more easy to destroy, than to restore ; and to produce wickedness, than to renounce it. “ O Israel, thou hast destroyed thyself ; but in me is thy help.” ‡ “ Can the Ethiopian change his skin, and the leopard his spots ; then may ye also do good, who have been accustomed to evil.” § “ When we were yet without strength, in due time Christ died for us.” ¶ “ Almighty God, who seest, that we have no power of ourselves to help ourselves.’ * We have no power 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 a good will.’ †—Any man may throw his watch upon the stones, and break it : but that person must have a good measure of the skill of the maker, who is able to remedy the mischief. If it were as easy to renounce, as to produce, wickedness ; for what

* Col. ii. 2—4. 8, 9. † ‘ Free-will destroyed us. Being free we became slaves ; we were sold because of sin. No evil proceeds from God. We have produced wickedness ; but those who have produced it, have it in their power again to renounce it. P. 45.’ ‡ Hos. xii. 9. § Jer. xiii. 12
 ¶ Rom. v. 6. * Col. Second Sunday in Lent. † Art. x.

purpose, were all the doctrines and promises concerning a new heart, and a new creation to holiness, inserted in the holy Scriptures? The sentiment annuls a great and essential part of christianity.

IRENÆUS, 178.

Benedictine Edition.

P. ccc. ‘Giving, &c.’ * “I indeed baptize you
 “with water, unto repentance:—He shall baptize you
 “with the Holy Ghost, and with fire.” † “Ye shall
 “be baptized with the Holy Ghost, not many days
 “hence.” ‡ “By one Spirit we are baptized into
 “one body.” § “According to his mercy he” (God)
 “saved us, by the washing of regeneration, and re-
 “newing of the Holy Ghost; which *he shed on us*
 “*abundantly*, through Jesus Christ our Saviour.” ||
 “Of his own will begat he us by the word of truth.” *
 “Blessed be the God and Father of our Lord Jesus
 “Christ, who, according to his abundant mercy, hath
 “begotten us again.” “Being born again, not of
 “corruptible seed, but of incorruptible, by the word
 “of God.” † “The like figure whereunto, even bap-
 “tism, doth now save us; not the washing away the
 “filth of the flesh; but the answer of a good conscience
 “towards God.” ‡ Is nothing here spoken of, except
 “*what man can do* by administering baptism? If there
 “be, are we to adhere to the oracles of God; or cor-
 “rect our scriptural sentiments, on the authority of

* ‘Giving his disciples the power of regeneration to God, he said to them,
 ‘Go, and teach all nations, baptizing them in the name of the Father, and of
 ‘the Son, and of the Holy Ghost. P. 208.’ † Matt. iii. 11. ‡ Acts i. 5.
 § 1 Cor. xii. 12. || Tit. iii. 4—7. * Jam. i. 18. † 1 Pet. i. 3. 23.
 ‡ 1 Pet. iii. 21.

‘ Irenæus?—‘ Ques. 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 there-
 ‘ of. Ques. How many parts are there in a sacrament?
 ‘ Ans. Two; the outward and visible sign, and the
 ‘ inward and spiritual grace. Ques. What is the out-
 ‘ ward and visible sign in baptism? Ans. Water,
 ‘ wherein the person is baptized, “ In the name of the
 ‘ Father, and of the Son, and of the Holy Ghost.”
 ‘ Ques. What is the inward and spiritual grace? Ans.
 ‘ A death unto sin, and a new birth unto righteous-
 ‘ ness; for being by nature born in sin, and the chil-
 ‘ dren of wrath, we are hereby,’ (by the inward and
 spiritual grace of baptism,) ‘ made the children of
 ‘ grace.’* Is there in all this, no distinction, between
 ‘ what man may do; and what God alone can do?
 Man may administer the outward sign: God alone can
 confer the inward and spiritual grace. Even the apos-
 tles, whatever means of doing good they used, could
 not render them successful. “ I planted and Apollos
 “ watered, but God gave the increase.”† Unless this
 distinction be attended to, all our reasonings on reli-
 gious subjects must be obscure, if not erroneous.

P. ccc. l. 10. ‘ *Christ came, &c.*’‡ Whatever note
 may be annexed to this passage; it must still remain
 extremely improbable, that Irenæus here meant out-

* Catechism.

† 1 Cor. iii. 6—8.

‡ ‘ Christ came to save all men through himself; all, I say, who through
 ‘ him are born again to God, infants, and little children, and boys, and youths,
 ‘ and old men, p. 147, evidently referring to baptism, as is mentioned in the
 ‘ note.’

ward baptism exclusively. Would he say, or will his Lordship assert, that Christ came to save all that are baptized? The ends of his coming will certainly be answered. The general proposition, "He came to save sinners," or, He came to be the Saviour of the world; may be admitted, without allowing that all sinners, or all the world, will eventually be saved: but the particular proposition, 'He came to save all who are baptized,' cannot be admitted in the same way. "He that believeth, and is baptized shall be saved:" and not any who are baptized, but do not believe. Faith, however, is a continued act of the mind: and some may say, that if the believer ceases to believe; he may fail of salvation, notwithstanding this express declaration; but baptism is at once administered; and he who is baptized cannot become unbaptized. I must therefore, notwithstanding notes and comments, believe that by the words 'born again unto God;' Irenæus meant to include, at least, the inward and spiritual grace of baptism, being "born of water, and of the Spirit."

P. ccc. l. 18. '*As Eve, &c.*'* Well might the apostle say, "The mystery of iniquity doth already work." 'Mary also, by being obedient, became the cause of salvation both to herself and to the whole human race!' "Being made perfect, He" (Jesus,) "became the Author," (*Actus, Causa, Auctor*) "of eternal salvation, to all them that obey him."† If the words were strictly understood, they would make Mary her own Saviour, and the Saviour of mankind. This

* 'As Eve, by being disobedient, became the cause of death both to herself and to the whole human race, so Mary also, by being obedient, became the cause of salvation both to herself, and to the whole human race.'

† Heb. v. 9.

certainly was not meant: but the language is a specimen of that extravagant way of honouring Mary, which at length arose to the most direct and gross idolatry; and which continues the same, in very many places, to this day. The very sound of the words can hardly be endured by a decided consistent protestant.

P. ccci. l. 23. ‘*The Lord, &c.*’* ‘Regenerated’ cannot here signify outward baptism; which may shew, that the ancient fathers did not uniformly mean baptism by regeneration. In other respects, the passage is a specimen of the obscure and awkward manner, in which this and some others of the fathers conveyed their ideas, and of the confusion which often pervaded their sentiments. The regeneration, spoken of, seems to mean something posterior to the coming of Christ; that is, long after the death of the persons concerned. What can the genealogy of Luke, (which probably takes in many unbelievers, as that of Matthew certainly does) have to do with the regeneration of believers, previously to the coming of Christ? And what meaning can be attached to the clause ‘They did not regenerate him (Christ) but he them, into the gospel of life?’

P. cccii. l. 18. ‘*But man, &c.*’† The doctrine of

* ‘The Lord is “the first-born from the dead,” and receiving into his bosom the ancient Fathers, he regenerated them into the life of God, he himself being made the beginning of those who live, as Adam was made the beginning of those who die. Wherefore Luke, also beginning the genealogy from our Lord, carried it back to Adam, signifying that they did not regenerate him, but he them into the gospel of life. P. 219.’

† ‘But man, being endowed with reason, and in this respect like to God, being made free in his will, and having power over himself, is himself the cause that sometimes he becomes wheat, and sometimes chaff. Wherefore he will also be justly condemned, because, being made rational, he lost true

original sin, and that of divine grace making one man to differ from another, are here kept out of sight. Individuals are supposed to become chaff. or wheat, without any intimation of man's apostacy; or of the gospel, and its mercy and grace. In short, if this differs from Pelagianism, I shall be glad to learn, in what the difference consists. 'Here it is also to be noticed, ' that the Pelagians, and the Duns men' (the disciples of *Duns Scotus*,) 'agree all in one: for they both say, ' that the grace of God doth help man's good purpose; ' so that man doth first intend and purpose well.'— 'But the truth is contrary: for there is no good purpose in man, no good disposition, nor good intent; ' but all is against goodness, and clear contrary against ' all things which agree with grace: until that God of ' his mere mercy come, and giveth grace; and chang- ' eth a man's will unto grace; and giveth him will, to ' will goodness; and that, when he thought nothing of ' goodness, but doth clearly resist all goodness. Thus ' doth St. Austin also prove in these words, The Pe- ' lagians say, that they grant how that grace doth help ' every man's good purpose; but not that he giveth ' the love of virtue to him, that sheweth against it.— ' This thing do they say, as though man, of himself, ' without the help of God, hath a good purpose, and a ' good mind unto virtue: by the which merit pre- ' ceding before, he is worthy to be holpen of the grace ' of God, which followeth after. Doubtless, the grace ' that followeth doth help the good purpose of man; ' but the good purpose should never have been, if grace ' had not preceded. And though, that the good study

'reason, and living irrationally, he opposed the justice of God, delivering himself up to every earthly Spirit, and serving all lusts. P. 231.'

‘ of man, when it beginneth, is holpen of grace ; yet it
 ‘ did never begin without grace.’*

‘ *As only of ourself.*—‘ If these words be added, to
 ‘ signify, that by the common influence of grace gene-
 ‘ rally given, we have inclination to obey the will and
 ‘ precepts of God ; so much the Pelagians will grant
 ‘ unto us.’†—‘ Seeing I do perceive, that there is a
 ‘ wonderful sort of the Pelagian sect swarming every
 ‘ where ; which do maintain, teach, and defend, that
 ‘ all men, (having faith, or not, being regenerate or not
 ‘ regenerate,) have power, choice, and free-will to
 ‘ choose life, and to keep the commandments, in such
 ‘ way as the law of God requireth.’—‘ Wherefore I
 ‘ do confess and believe, that Adam by his fall, lost
 ‘ from himself and all his posterity, all the freedom,
 ‘ choice, and power of man’s will to do good. So that
 ‘ all the will and imaginations of man’s heart is only to
 ‘ evil, and altogether 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.’‡—‘ As the increase
 ‘ and perfection, so the original, or initiation, of faith
 ‘ is from the Spirit of God, not only by an external
 ‘ proposal in the word, but by an internal illumination
 ‘ in the soul ; by which we are *inclined* to the obedience
 ‘ of faith, by assenting to those truths, which to a car-

* Barnes, D. D. Treatise on Justification, Vol. i. Fathers of the English church, p. 602, 603.

† Cranmer, Annotations on the King’s book, (Henry viii.) Ibid. Vol. iii. p. 102, 103.

‡ Clement’s Confession. Ibid. Vol. iv. p. 295, 296.

'nal and natural man are foolishness; and thus we af-
 'firm, not only the revelation of the will of God, but
 'also the illumination of the soul of man, to be part
 'of the office of the Spirit of God, against the old and
 'new, Pelagians.' 'It was the known opinion of the
 'Pelagians, that it is in the power of man to believe
 'the gospel, without any internal operation of the grace
 'of God; and St. Austin was once of that opinion,—
 'but he recalled and reversed it in his *Retractations*,
 'and disputed earnestly against it, as a part of the Pe-
 'lagian heresy. This, as the rest of Pelagianism, is
 'renewed by the Socinians, who in the *Racovian cate-*
 'chism deliver it in this manner. 'Ques. Is there no
 'need of the interior gift of the Holy Spirit, in order
 'to believe the gospel? Ans. By no means;* for
 'neither in the Scriptures, do we read that this gift was
 'conferred on any one, except on him who believed
 'the gospel.'—'The second part of the office of the
 'Holy Ghost, is the sanctification of man, in the re-
 'generation, and renovation of him. For our natural
 'corruption, consisting in an *aversation of our wills*, and
 'a depravation of our affections; an *inclination* of them
 'to the will of God is wrought within us by the Holy
 'Spirit. "For according to his mercy he saveth us,
 "by the washing of regeneration, and renewing of the
 "Holy Ghost:" so that, "Except a man be born of
 "water and of the Holy Ghost, he cannot enter into
 "the kingdom of God." 'We are all at first defiled,
 'by the corruption of our nature, and the pollution of
 'our sins: "but we are washed, but we are sanctified,
 "but we are justified, in the name of the Lord Jesus,
 "and by the Spirit of our God." 'The second part

* See on Refutation, p. 22—25.

‘ then of the office of the Holy Ghost is the renewing
 ‘ of man, in all the parts and faculties of his soul.’*—
 Pelagius more directly denied these essential truths of
 christianity : but it is impossible, that they can be
 more entirely overlooked, or kept out of sight, than
 they are in many of these quotations, on subjects, in
 which the introduction of them would have been pe-
 culiarly important.

P. cccii. last line. ‘ *All, &c.*’† This passage as-
 cribes the justification and salvation of the whole com-
 pany, who lived before Moses, entirely to their own
 personal holiness ; and this, not as obedience to the
 revealed will of God, in any way, but to natural rea-
 son and conscience, called ‘ the spirit of the decalogue
 ‘ written in their hearts and souls.’ No mention is
 made concerning any promises of a Redeemer, of “The
 “ Seed of the woman, who should bruise the serpent’s
 “ head ;” or of “ The Seed of Abraham, in which all
 “ nations should be blessed :” or of “ Shiloh unto
 “ whom the gathering of the people should be.” No
 hint is given of the Lord’s appearances and revelations,
 to Noah, Abraham, Isaac, or Jacob. No intimations
 of any commands, or promises, given them ; of any

* Bp. Pearson on the creed—Article, ‘ I believe in the Holy Ghost.’

† ‘ All the multitude of those just men who lived before Abraham, and of
 ‘ those Patriarchs who were prior to Moses, were justified, without the things
 ‘ which have been mentioned above, and without the law of Moses. The just
 ‘ Patriarchs having the spirit of the decalogue written in their hearts and
 ‘ souls, that is, loving God who made them, and abstaining from injustice
 ‘ towards their neighbour, on which account it was not necessary, that they
 ‘ should be admonished with prohibitory mandates, because they had the jus-
 ‘ tice of the law in themselves. But when this justice and love towards God
 ‘ had fallen into oblivion, and were extinguished in Egypt, God necessarily,
 ‘ out of his great benevolence towards men, shewed himself by a voice, and
 ‘ brought the people out of Egypt in virtue, that man might again become the
 ‘ disciple and follower of God. P. 246 ’

covenants made with them; or of any particular and miraculous interposition in their favour. The accepted sacrifices of Abel, of Noah, of Abraham, and others, all typical of “the Lamb slain from the foundation of the world:” and the institution of circumcision, ‘the sacrament of regeneration;’ “the seal of the righteousness of the faith, which Abraham had, yet being uncircumcised;” with the covenant then made with him and his posterity, “I will be a God to thee, and to thy seed,” are passed over without notice. Not one word is spoken either of faith or of grace! Who could suppose, that the writer of this paragraph, had read either the Book of Genesis, or the Epistles of St. Paul? If the apostle had viewed the case of the patriarchs, in the same light, he would not have written thus: “What shall we then say, that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.” Nothing more is necessary to be said on the passage; but to request the reader to compare it with the Scriptures referred to below; * with the language of our homilies, † and with the words of our article. ‘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. ‡’

P. ccciii. l. 18. ‘*Christ, &c.*’ § The concluding

* Rom. iv. Gal. iii. 6—29. iv. 22—31. Heb. vi. 12—20. xi. 1—22.

† See on page 298, Refutation.

‡ Article vii.

§ ‘Christ did not come for those only who believed on him, in the time of

words of this paragraph is an obscure intimation, that the writer had at times more evangelical views, than the preceding paragraph, or even than the former part of this, might lead us to suppose. But it is far from proving, that he meant to ascribe the justification of the persons concerned to their faith in a promised Saviour, and not to their own virtue, and just, and pious lives. Yet obscure as it is, the opinion, that many derive benefit from Christ, who have never heard of his name, receives no countenance from it.

P. ccciii. l. 27. ‘*He hath, &c.*’* That is, ‘We must bring forth “the fruits of the Spirit,” that the Spirit of God may rest upon us.’ Would it not be as scriptural to say: ‘We must partake of the Holy Spirit, that we may adorn our calling also, with the works of righteousness;’ wherefore let us pray earnestly to God, to give us his Holy Spirit, according to his gracious promise, ‘that we may amend our lives according to his holy word?’ Probably Irenæus referred to the words of Peter, “The Spirit of glory and of God resteth upon you.”† But how did the Spirit of God rest on these christians, except as his efficacious influence became visible, in those holy tempers and affections; and those words and actions, which are the fruits of the Spirit, and the image of our God and Saviour?

* Tiberius Cæsar, nor did the Father make provision for those only who are now living; but for all men altogether, who from the beginning, according to their virtue in their generation, have both feared and loved God, and have lived justly and piously towards their neighbours, and have wished to see Christ and to hear his voice. P. 259.

* ‘He hath made manifest, that we ought with our calling to be adorned also with the works of justice, that the Spirit of God may rest upon us.’ P. 279.

† 1 Pet. iv. 14.

P. ccciv. l. 9. ‘*For there is, &c.*’* ‘That those who obey him might justly possess good.’—‘Therefore it is of faith, that it might be by grace.’†—‘That we, who, for our evil deeds, do worthily deserve to be punished, may by the comfort of thy grace, be mercifully relieved, through our Lord and Saviour Jesus Christ.’‡ The rest of the passage coincides in great measure, with what has been repeatedly considered;§ and it contains no hint, concerning original sin, divine grace, faith, Christ and his salvation, or the Holy Spirit!

P. cccv. l. 5. ‘*But if, &c.*’|| This quotation expressly denies original sin; and clearly implies, that if any were born in sin, they would deserve no blame.—‘And therefore in every man born into this world, it (original sin) ‘deserveth God’s wrath and damnation.’¶ I cannot understand why quotations should be made against the Calvinists, which are as directly opposed against the indisputable meaning of the articles of our church, and against his Lordship’s own concessions,

* ‘For there is no force with God, but a good intention is always in him. And therefore he gives good counsel to all. But he has placed the power of choice in man, as also in angels, (for angels are endowed with reason,) that those who should obey might justly possess good, given indeed by God, but preserved by themselves.’

† Rom. iv. 16.

‡ Col. fourth Sunday in Lent.

§ See on p. 292, 302, Refutation.

|| ‘But if some men were bad by nature, and others good, neither the good would deserve praise, for they were created so, nor would the bad deserve blame, being born so. But since all men are of the same nature, and able to lay hold of and do that which is good, and able to reject it again, and not do it, some justly receive praise, even from men, who act according to good laws, and much more from God; and obtain deserved testimony of generally choosing and persevering in that which is good: but others are blamed, and receive the deserved reproach of rejecting that which is just and good. And therefore the prophets exhorted men to do justice, and perform good works.’

¶ Article ix.

in the former part of the work, as they are against our principles.

P. cccv. l. 27. ‘*And on, &c.*’* Here is a specimen of this ancient father’s skill in expounding the Scripture! What the apostle adduces, in speaking of the use, or abuse, of christian liberty, in things, not evil in themselves, he expounds as relating to the doctrine of man’s free agency and responsibility! The rest of the page goes on the supposition, that no exhortations are given in Scripture to those things, which we have not, in every sense, a power to perform; which has repeatedly been shewn to be a mistake. “Lord have mercy upon us, and incline our hearts to keep this law.” We are exhorted to “be perfect as God is perfect,” and holy as he is holy. But have we, both a *natural* and a *moral* ability to do this, ‘without the special ‘grace of God?’ Let the reader, on this subject, well consider the tenth article of our church.

P. cccvii. l. 2. ‘*His own power, &c.*’ † Certain-ly the faith of man is his own:’ for what is freely given us, becomes our own: but what are we to learn from such obscure words as these? I own I can annex no ideas to them; and cannot conceive what conclusions are to be deduced from them. Does the writer mean, that saving faith is the production of our

* ‘And on this account St. Paul says, “All things are lawful, but all things are not expedient;” ‘referring both to the liberty of man; on which account ‘all things are permitted, God not compelling man; and by the expression “not expedient,” ‘shewing that they should not abuse liberty for a cloak of ‘maliciousness, for this is not expedient.’

† ‘His own power, not only in works, but also in faith, saying, “According to your faith, be it unto you;” ‘shewing that the faith of man is his own, ‘because he hath his own will. And again, “All things are possible to him ‘that believeth;” And, “Go thy way; and as thou hast believed, so be it ‘done unto thee.” ‘And all such expressions shew that man is in his own power with respect to faith.’

free-will, without the grace of God? Or, that we are able to preserve it, without the influence of divine grace? Or, that, we are both in respect of faith and works, so in our own power; that the whole of what is good arises from natural good dispositions; and that we are able to keep ourselves unto the end? If this be meant, it is unscriptural, and Pelagian, and in direct opposition to the doctrine of our church: and if this be not meant, I can only say ‘*Si nonvis intelligi, debes negligi.*’

P. cccviii. l. 16. ‘*The Power, &c.* * Then it is an act of divine power to make men believers. In these quotations, I search with a careful eye, for something worthy of being opposed, or of being approved: but I can find neither; and I should weary myself, and the reader also, were I to attempt it. While remarking on his Lordship’s own words, I always found something, on which to make observations, either on one side or the other: but I must say, there is something so vague, and unmeaning, and destitute of all appearance either of scriptural proof, or logical argument, in these quotations; that I feel no inducement to dwell upon them. I can only state, that they give all the glory to the free-will of man, of every thing good in man; and none of it to the special grace of God. Nor would an ordinary reader, so much as suspect from them, that there was, in Scripture, the glad tidings of full and everlasting salvation, from guilt, and sin, and misery, for the vilest rebel and apostate; who came, by faith in the divine Redeemer, to seek this unspeakable blessing.

* ‘The power of God (*ars Dei*,) therefore, is not wanting; for he is able of ‘stones to raise up children to Abraham; but he who does not obtain it, is the ‘cause of his own imperfection.’

P. cccix. l. 14. ‘*Since, &c.*’* No doubt it is true; that “All we as sheep have gone astray, we have turned every one to his own way; and the LORD has caused to meet on him the iniquity of us all.” But there is not one ray, or spark, of gospel, or even of our common christianity in all this passage: nothing that many pagans have not said much better.

P. cccx. l. 14. ‘Being predestinated according to the prescience of the Father.’ Is this quoted, ‘in direct opposition to the peculiar tenets of Calvinism?’ The reader must observe, that it is perfectly insulated: nothing going before, and nothing that follows, being quoted. It met me, I own, as Jabez’s prayer, in the midst of the lists of names in Chronicles; † and seemed as a rose, in a desert, which pleased me the more, because it was so entirely unexpected.

P. cccx. l. 16. ‘*As by, &c.*’ ‡ I adduce these passages, which approximate nearer to revealed religion, than the preceding quotations do: but how they are in direct opposition to the peculiar tenets of Calvinism I cannot see; except the words, *we all*, mean, that as all men fell in Adam, all will eventually be saved by Christ.

In these quotations from Irenæus, comprizing nearly ten pages, no one particular doctrine of christianity

* ‘Since all good things are with God, they who by their own determination fly from God, defraud themselves of all good things, but being defrauded of all good things towards God, they will consequently incur the just judgment of God. They who fly from the eternal light of God, which contains in it all good things, are themselves the cause of their inhabiting eternal darkness, destitute of all good things, becoming to themselves the cause of this habitation. P. 285.’

† 1 Chr. iv. 9, 10.

‡ ‘As by the former generation (Adam) we inherited death, so by this generation (Christ) we inherit life.—That as we all died in the animal, so we may be all made alive in the spiritual. P. 293.’

is expressly mentioned : except as baptismal regeneration ; and the form of baptism, “ in the name of the “ Father, and of the Son, and of the Holy Ghost,” are introduced. The lost estate of fallen man, the person of the Redeemer, the doctrine of the atonement, salvation by grace, justification by faith, renewal to holiness, by the divine Spirit ; in general the office and operation of the Holy Spirit, however understood ; the love of Christ and of the Spirit ; repentance, conversion, fruits meet for repentance ; evangelical motives to obedience ; the constraining love of Christ ; a desire to adorn his gospel ; love to his people, and to all men for his sake, “ the work of faith, the labour of “ love, and the patience of hope ;” in short, all that is peculiar to christianity, except a form, a name, a notion, is as much left out of sight, as if nothing of the kind had ever been made known by the gospel to mankind. Either this ancient father of the christian church was a very incompetent teacher of christianity ; or a very defective assortment of quotations has been made from his writings. But, however this may be, are we to learn christianity, from men, who almost approximate to heathen morals and philosophy ; in opposition to the doctrine of Scripture, and the truly scriptural doctrine of our liturgy, articles, and homilies ? One we must oppose, or at least neglect ; for they are perfectly incompatible : and we, the evangelical clergy, deliberately choose to abide by the Bible and the Prayer-book, and the book of homilies ; whatever Irenæus, (or the ancient fathers of the christian church,) have advanced, inconsistent with what we there read.--‘ One cannot help wishing, that they,’ (the christians of those times,) ‘ had been more cir-

‘cumspect and less credulous; but perhaps Providence would not preserve them from these errors and defects; that it might plainly appear, that they were men, in no manner comparable with the first disciples of Jesus Christ, and consequently altogether incapable of forging the books of the New Testament.’*

CLEMENT OF ALEXANDRIA, 194.

Potter's Edition.

P. cccx. l. 24. ‘*We are, &c.*’† Certainly Clement here speaks of the whole body of true christians, as chosen and elect: but there is no proof that he meant to include every baptized person, who had not been excommunicated. Had the following question been proposed to him; ‘Do you mean to include in this “chosen generation, this royal priesthood, this holy nation,” all the hypocrites, and mere formalists, among professed christians; all those who deny the faith by their heresies, or disgrace it by their vices?’ What may we suppose would have been his answer? Yet the visible church at that time contained by far a less proportion of such characters, and of baptized infidels, than any of our national churches do.

P. cccxi. l. 5. ‘*If eternal, &c.*’‡ Is this quotation

* Le Clerc; as quoted by Jortin, Vol. ii. p. 15.

† ‘We are consecrated to God for the sake of Christ, we are a chosen generation, a royal priesthood, an holy nation.’—‘In this passage, Clement of Alexandria, in the words of St. Peter, speaks of the whole body of christians, as chosen, or elect.’

‡ ‘If eternal salvation were to be bought, how much, O man, would you profess to give for it? If any one were to measure out all Pactolus, the fabled river of gold, he would not pay an equivalent price. Do not, then, despair. It is in your power, if you will, to purchase this precious salvation, with your own treasure, clarity and faith, which is the just price of life. This price God willingly accepts. P. 71.’

scriptural? Does it accord with the doctrine of our church? Does his Lordship allow us to conclude, that he approves of the sentiments advanced in it? If not, why does he quote it against the Calvinists?—"Buy the truth, and sell it not, also wisdom, and instruction, and understanding."* Part with every thing, rather than not understand the way of eternal salvation. Renounce all for Christ, who is "the Way, and the Truth, and the Life." "He that hath no money; Come ye, buy wine and milk *without money and without price.*"† "Again the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a merchantman seeking goodly pearls; who when he hath found one pearl of great price, went and sold all that he had and bought it."‡ If the field be the Scriptures, "which are able to make us wise unto salvation, through faith which is in Jesus Christ:" and if Christ himself, as "made of God unto us Wisdom, and Righteousness, and Sanctification, and Redemption," be "the pearl of great price:" then the purchaser of the field, and of the pearl, hath nothing, except worldly interests, sin, self-righteousness, self-wisdom, and a form of godliness to part with, in order to make either of them his own. Even the faith, by which he receives Christ, is the gift of God, produced in his heart, by means of the word of truth, and by the teaching and agency of the Holy Spirit. "No man can come unto me, except the Father, who

* Prov. xxiii. 23.

† Is. lv. 1

‡ Matt. xiii. 44—46.

“hath sent me, draw him.” These parables are a good comment on the counsel given by Solomon, “Buy the truth, and sell it not:” and St. Paul’s language concerning himself, illustrates both. “What things were gain to me, those I counted loss for Christ: yea, doubtless and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ; and be found in him; not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”*—“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayest see.”† Here is no mention of their own treasure, charity, and faith, which is the just price of life. For what had these wretched Laodiceans, but sin and misery, with which to purchase the blessings enumerated?—In buying, three things concur: the buyer parts with what he before possessed; and he receives what he did not before possess; and the seller receives a valuable consideration, for what he imparts. When we renounce the world and sin, with self-righteousness and self-wisdom, ignorance, error, and prejudice, to receive Christ and salvation, the two first things, which constitute *buying* take place:

* Phil. iii. 7—9.

† Rev. iii. 17—19.

but, as we have nothing good before God, to offer unto him; our buying is “without money and without price.”—Christians are often spoken of in Scripture, as “bought with a price;” and as “the church of God, which he has purchased with his own blood:” but those texts above quoted, are nearly the only passages, in which the idea of their buying any thing of the Lord, is so much as hinted. We indeed are the “debtors, who have nothing to pay,” and must be “frankly forgiven all,” if we escape the prison of hell. “The wages of sin is death: but the gift of God is “eternal life through Jesus Christ our Lord.”* “To him, that worketh, is the reward not reckoned of grace, but of debt: but to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness.” “If by grace, then no more of works, otherwise grace is no more grace.”†—“We have heard what we are of ourselves, very sinful, wicked, and damnable:—we are not able either to think a good thought, or work a good deed.”‡—Where then is ‘our own treasure?’ If it should be said, Clement only meant, that “faith, which worketh by love,” would make the possessor a partaker of “the unsearchable riches of Christ;” and that, this faith, when given, is a man’s ‘own treasure;’ I shall only observe, that this way of expressing such ideas is very exceptionable; and that, thus understood, the quotation is not at all against the doctrines of Calvinism.

P. cccxi. l. 16. ‘Who have the power of choosing the things which belong to God.’§—We have a *na-*

* Rom. vi. 23.

† Homily on the misery of man.

‡ Rom. iv. 4, 5. xi. 6

§ See Art. x.

tural power, to choose or refuse; but we have no *moral* power, to choose what is holy and good, without the special grace of God. ‘ We have not the disposition, ‘ and consequently not the ability.’*

P. cccxi. l. 21. ‘ He even applies the word regenerated to our Saviour’s baptism.’—This is such a misapplication of the term to him, who not being born in sin, could not need ‘ the inward and spiritual grace’ of baptism, ‘ (a death unto sin, and a new birth unto ‘ righteousness;’) as is suited to induce a suspicion concerning the soundness of the writer’s judgment and principles in other respects.

P. cccxi. l. 25. ‘ *He says, &c.*’† ‘ The goodness of ‘ God to Pharaoh, in graciously giving the freedom of ‘ his mind opportunities to repent;’ when it had been expressly declared, that God was sure he would not let the people go; that is, ‘ would not repent;’ does not much appear. An ordinary expositor would rather have inferred, that God left Pharaoh, as a proud rebel, to fill up the measure of his wickedness, that the divine power and justice might be more gloriously displayed in his destruction. “ What if God willing “ to shew his wrath, and to make his power known, “ endured with much long-suffering the vessels of “ wrath fitted for destruction?”‡—But however this may be, Calvinists do not think the prescience of God

* Refutation, p. 61.

† ‘ He says to Moses, “ Go and tell Pharaoh to send out the people, but I “ am sure that he will not send them out.” ‘ In this he clearly points out ‘ both his divinity, in foreknowing what would happen; and his goodness, in ‘ graciously giving the freedom of Pharaoh’s mind opportunities to repent. ‘ P. 143. This passage shews that Clement of Alexandria considered the prescience of God and the free-will of man, as not incompatible’

‡ Rom. ix. 17—24.

incompatible with the free-agency and responsibility of man; though they consider the will of the unregenerate as enslaved to sinful passions.

P. cccxii. l. 8. ‘*God is, &c.*’* What is there in these three quotations, in the least inconsistent with the tenets of Calvinism? If virtue and vice were *involuntary*, they would be no more the subjects of reward and punishment; than the regular, or irregular, motions of a clock.—Vice especially would be a man’s *calamity*, not his *guilt*.

P. cccxii. last line. ‘*The coming, &c.*’† The effects produced on the Jews in general, by the coming and ministry of Christ, and by the publication of the gospel, do not give much sanction to this opinion. In fact, the coming of Christ, apart from his doctrines, and the influence of the Holy Spirit, made no change in human nature, either for the better, or the worse. But while they, “who believed through grace;” were softened, humbled, and sanctified; they, who did not believe, being more and more offended, and enraged at what they saw and heard, and striving continually also against the convictions of their own consciences; became more and more hardened in presumptuous wickedness, impiety, and blasphemy. Sin, which reigned in them, took occasion, by that which was

* ‘God is free from all blame with respect to the person who has not chosen what is best. P. 318.’

‘Abraham was justified not by works, but by faith; therefore it will be of no service to them after this life, even if they now do good works, unless they have faith. P. 338.’

‘Neither praise, nor dispraise, nor honours, nor punishments, would be just, if the soul had not the power of desiring and rejecting, and if vice were involuntary. P. 368.’

† ‘The coming of our Saviour did not make men foolish, and hard hearted, and unbelieving; but wise, and easy to be persuaded, and moreover believers.’

good, to work in them all manner of evil. God gave them up to the lusts of their own hearts; and the devil “blinded their minds, lest the light of the gospel of the glory of Christ should shine into them.” Similar effects are every where, in a measure, produced, where the gospel of Christ is fully made known.—No doubt it is the direct tendency of the gospel, to make men wise, and holy: even as it is “to send peace on the earth,” by teaching men to love God, and one another: but this tendency is so counteracted by human depravity, and diabolical agency; that the contrary has, in both cases, been frequently the consequence. Indeed, according to the Scripture, this would always be the case, if God did not accompany the gospel with “the Holy Spirit sent down from heaven,” to prepare men’s hearts to receive it. Thus the sun, without whose beams all would be darkness, coldness, sterility, and desolation; if rain from heaven be not from time to time poured out, soon scorches and hardens the ground, and destroys vegetation.

P. cccxiii. l. 11. ‘All men, therefore, being called, those, who were willing to obey, were denominated “the called.” This is the scriptural distinction, between the general invitation, and effectually calling according to the purpose of God: only the source of this *willingness*, even special preventing grace, is not mentioned. “God has from the beginning chosen you unto salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you, by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”* ‘They be called, according to God’s purpose, by his Spirit, working in due

* 2 Thes. ii. 13, 14.

‘ season, they through grace obey the calling, &c :’
 ‘ The grace of God through Christ preventing us,
 ‘ that we might have a good will, and working with
 ‘ us, when we have that good will.’ * “ For it is
 ‘ God, who worketh in us to will, and to do of his
 ‘ good pleasure.”

P. cccxiii. l. 23. ‘ It rests with ourselves, whether we will accept or reject.’—No doubt, the event will be, according to our final decided acceptance, or rejection, of the gospel ; but if it so rested with us, that God left all alike to themselves, without preventing, or renewing, grace, all would, as certainly reject the gospel, as all have broken, and do break, the law. They, who are saved, are taught, drawn, and made willing by the grace of God.—This is indisputably the doctrine of the Scriptures, and of our church.

P. cccxiv. l. 19. ‘ *As therefore, &c.*’ † This quotation is not very perspicuous. ‘ Free and sovereign ‘ power’ is an unusual way of speaking concerning free agency, and exemption from slavish necessity. It would, however, have been no injury to the passage, as far as I can understand it, if something to this effect had been annexed ; ‘ and has sent his only begotten Son, to be the propitiation for our sins, and ‘ our Redeemer and Mediator ; and hath given us his
 “ holy Scriptures, which are able to make us wise un-
 “ to salvation, through faith that is in Christ ;” ‘ and
 ‘ has promised his Spirit, the Author and Giver of

* Art. x. xvii.

† ‘ As therefore he is to be commended, who uses his power in leading a
 ‘ virtuous life ; so much more is he to be venerated and adored, who has given
 ‘ us this free and sovereign power, and has permitted us to live, not having al-
 ‘ lowed what we choose or what we avoid to be subject to a slavish necessity
 P. 529.’

‘ life, knowledge, liberty, holiness, and consolation, to
 ‘ all who seek this blessing in earnest prayer ; nay, has
 ‘ by this preventing grace inclined the hearts of many
 ‘ among us, most thankfully to accept of this salvation,
 ‘ and to choose the path of truth and righteousness.’

P. cccxiv. l. 26. ‘ *That thing, &c.*’ * I apprehend Clement understood philosophising, better than believing ; (that is, as a doctrine ;) or he would not in this manner have put the two on exactly the same ground. Indeed man has power to believe, or not to believe, nearly as much as to philosophise, or not to philosophise ; provided the humbling, holy, and spiritual truths of the gospel, are not concerned : but to these his unrenewed heart has so strong an aversion, that it excites his prejudices and passions, and renders the most conclusive evidence insufficient. “ How can
 “ ye believe, who receive honour one of another, and
 “ seek not that honour which cometh from God only.”
 “ Because I tell you the truth ; ye believe me not.”
 “ Men love darkness rather than light ; because their
 “ deeds are evil.” † But the same aversion, pride, ungodliness, perverse prejudices, and corrupt passions, would not prevent their philosophising. Indeed, he is not deeply conversant even in the philosophy of the human mind, who is not aware, that something, beyond demonstration, is needful, to convince a man of the truth of that, which he exceedingly desires may not be true.

P. cccxv. l. 4. ‘ *The apostle, &c.*’ ‡ ‘ The sense

* ‘ That thing is in our own power, of which we are equally masters, as of its opposite ; as, to philosophize or not ; to believe or not. P. 633.’

† John iii. 18. v. 44. viii. 45.

‡ ‘ The apostle seems to announce two faiths, or rather one which admits of increase and perfection : for a common faith is laid as a foundation. P. 644.’

‘ of these words seems plainly to be this, ‘ The righteousness of God, which is by faith, revealed in the ‘ gospel to beget faith in men.’* Or, rather, ‘ The ‘ righteousness of faith is revealed from the faithfulness ‘ of God, to the faith of his true people.’ But however this may be, the apostle was not speaking of two kinds of faith, in man, either a dead and living faith, or a Jewish and Christian faith. That was not his subject; for he was writing to converted Gentiles. Nor is it easy to conceive, how ‘ a common faith’ that is; a notional dead faith, can be laid as a foundation, for a living and true faith, to be built on. Who laid this foundation? Surely God did not. And can a dead faith become living, by any increase or improvement? A dead faith is from nature, and the devils are capable of it; but a living faith is the gift of God, of which none but the regenerate are capable.

P. cccxv. l. 8. ‘ *Since, &c.*’† If the reader can make out the meaning of this quotation, it is more than I can do. One thing is obvious; namely, that the doctrine of original sin is virtually denied in it. ‘ Those ‘ who are naturally disposed to good.’ Supposing *good* here to mean ‘ good before God;’ and the question meets us; Are there any such, among Adam’s fallen race? This notion was afterwards condemned as Pelagian.

P. cccxv. l. 14. ‘ *Faith, &c.*’‡ This does not seem

* Whitby. Rom. i. 17.

† ‘ Since some men are without faith and others contentious, all do not obtain the perfection of good. Nor is it possible to obtain it without our own exertion. The whole, however, does not depend upon our own will; for instance, our future destiny; ‘ for we are saved by grace,’ ‘ not indeed without ‘ good works. But these who are naturally disposed to good, must apply ‘ some attention to it. P. 647.’

‡ ‘ Faith, although it be a voluntary consent of the soul, is, however, the ‘ worker of good things, and the foundation of a right conduct. P. 697.’

much opposed to the tenets of Calvinism, as they have been already explained.

P. cccxv. l. 17. ‘His will is, that we should be saved by ourselves.’ In what part of “the oracles of God” do we meet with this doctrine? Is it not in direct opposition to the whole tenour of the gospel? “By grace are ye saved, through faith; and that not of yourselves, it is the gift of God.”

P. cccxv. l. 22. ‘All men then, as I said, are qualified *by nature* for the acquisition of virtue.’ Here is another implied, or even express, denial of original sin.

P. cccxvi. l. 1. ‘Some men have attained even to perfect virtue.’ Does virtue here mean christian holiness, or heathen morality? Whatever it signifies, it must be considered as an unscriptural idea. ‘All we, the rest, (although baptized and born again in Christ;) yet offend in many things, and if we say we have no sin, we deceive ourselves, and the truth is not in us.’*

P. cccxvi. l. 3. ‘Though they had otherwise a good natured disposition.’—Do not these frequently returning expressions savour more of heathen philosophy, than of Christianity?

P. cccxvi. l. 6. ‘Wherefore, &c.’† “Good works—do spring out necessarily of a true and lively faith: inasmuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit.”‡

I feel a lassitude, in quoting and making remarks

* Art. xv.

† “Wherefore when we hear, “thy faith hath made thee whole,” “we do not understand him to say that men will be saved, however they have believed, unless good works also shall follow. P. 794.” ‡ Art. xii.

on passages, in which words are multiplied without any determinate ideas; and I am conscious, that I shall, if too particular, inevitably communicate the same lassitude to my readers. ‘He’ (Christ) ‘distributed his favour, according to the fitness of every one, both to Greeks and barbarians; and to those of them who were predestinated, being called in his own time, the faithful and elect. Nor would he, who equally called all, withhold his kindness from any; but he gave extraordinary honours, to those who believed in an extraordinary manner.’ Now, let the reader take his pen, and attempt to give the sentiments, contained in these words, (if there be any,) in his own language: and he will soon be convinced, that the passage is devoid of precise ideas; and that while the writer aimed to make discordant opinions coalesce, he only proved that the attempt was wholly vain.

P. cccxvii. l. 6. ‘*The Saviour, &c.*’* This passage leads directly to the conclusion, that the grand end of our Lord’s incarnation, (if not the only one,) was that of setting us a perfect example; which is the doctrine of the Socinians; except such of them, as speak still more degradingly of him.

P. cccxviii. l. 11. ‘God pardons the past; but every one has the future in his own power.’—
 “‘Though all men deny thee; yet will not I.’” “He
 “that trusteth in his own heart is a fool.” “Hold
 “thou me up, and I shall be safe.” “Our life is hid
 “with Christ in God.” “Who are kept by the

* ‘The Saviour never hates men, who from his exceeding great love, not despising the weakness of human flesh, but clothing himself in it, came for the common salvation of men. When he had taken a sensible flesh, he came to shew men what was possible with respect to obedience to the precepts
 P. 832’

“power of God, through faith unto salvation.”—
 ‘Almighty God, who seest, that we have no power of
 ‘ourselves to help ourselves; keep us both outwardly
 ‘in our bodies, and inwardly in our souls; that we
 ‘may be defended from all adversities which may hap-
 ‘pen to the body, and all evil thoughts, which may
 ‘assault and hurt the soul.’* ‘Grant us, Lord, we
 ‘beseech thee, the Spirit to think and to do always
 ‘such things, as are rightful; that we, who cannot do
 ‘any good thing without thee, may by thee be enabled
 ‘to do according to thy will, through Jesus Christ
 ‘our Lord.’† ‘Because the frailty of man, without
 ‘thee, cannot but fall; keep us ever by thy help.’‡—
 Can it excite any wonder, that they, who are taught
 to believe and pray in this style, cannot relish the doc-
 trine of Clement of Alexandria?

The only impression, which these quotations from this ancient father has made on my mind, is this; that he is far more heterodox, than I supposed him to be. There are in Clement, many opinions, neither scriptural, nor agreeing with what we reverence next to Scripture, the articles, liturgy, and homilies of our church: and likewise, as far as these quotations go, there is an almost total want of those peculiar principles of christianity, which distinguish it from natural religion. Very few things are advanced, which, with a trivial variation, a moralizing heathen might not have said.—There is nothing concerning a man as a fallen creature, as lost, and in perishing need of a Saviour; scarcely any thing, concerning the person, and offices of Christ, our Prophet, Priest, and King; of his atone-

* Col. 1 Sund. Lent.

† Col. ninth Sund. after Trinity.

‡ Col. 15 Sund. after Trinity.

ment, righteousness, and intercession ; justification by faith ; the work and influences of the Holy Spirit ; or our renewal and sanctification by him. In short, the deficiencies render the whole more incompatible with the creed and experience of a pious Anti-calvinist ; than any positive statements, contained in it, render it opposite to the tenets of Calvinism.

TERTULLIAN, 200.

Rigaltius's Edition, 1765.

P. cccxviii. l. 14. ‘ *Every one, &c.*’* As this relates to the right of every man, to worship, as he thinks best ; it does not appear to bear at all on the subject under consideration : except as some may imagine, that the words, ‘ spontaneously and not by force,’ are in themselves Anti-calvinistick. But the doctrine of the Calvinists is, that God inclines men’s hearts, and makes them *willing* to repent, believe, love, and obey ; not that he compels them : and Calvinists in general are most steady opponents of human compulsion in matters of religion. Tertullian, however, goes too far in saying, ‘ neither is any one injured or benefited by ‘ the religion of another :’ for those, who are truly religious, according to the Scriptures, are not only blessed, but blessings to all around them ; while idolatrous superstitious, enthusiastical, pharisaical, or antinomian religionists, do mischief to mankind far beyond all human calculation. Yet persecution is not one of the weapons, with which they should be opposed ; the of-

* ‘ Every one has a right belonging to man, and a natural power to worship that which he shall think right ; nor is any one injured or benefited by the religion of another. Nor is it any part of religion to force religion, which ought to be taken up spontaneously, not by force. P. 60’

rice of stopping their progress does not fall within the magistrate's department : for the mischief, that they do is not generally of that nature, which directly affects men's temporal interests, or disturbs the peace of society. And if in any instance, it takes that direction : the magistrate must restrain, not their religion itself, as consisting in opinions, and acts of worship not directly and grossly immoral ; but such effects of it, as interfere with, or evidently endanger, those interests of the community, which are placed under his protection.

P. cccxviii. l. 20. '*Whence, &c.*'* Could it be supposed, from this passage, that the epistles of St. Paul were extant, when this was written ? Or that Tertullian had ever read them ? God says concerning Abel, Enoch, Noah, Abraham, and all the pious persons before the coming of Christ ; that " by faith they " obtained a good report," " pleased God," " were " justified ;" were " make partakers of the righteous- " ness, which is by faith." " It was of faith, that " it might be of grace ; to the end that the promise " might be sure to all the seed ; not to that only which " was of the law, but to that also which is of the faith " of Abraham, who is the father of us all."† But Ter-

* ' Whence was Noah found to be just, if the justice of natural law was not before his time ? Whence was Abraham reckoned the friend of God, if not from equity, and the justice of natural law ? Whence was Melchizedek called the priest of the Most High, if there were not Levites, who offered sacrifices to God, before the priesthood of the Levitical law ? Whence we understand that there was a law before Moses, not only in Horeb, or in Sinai, and in the wilderness ; but more ancient, first in Paradise ; afterwards formed afresh for the patriarchs, and then for the Jews at certain intervals. P. 184. He goes on to shew, that Abel, and Enoch, and Melchizedec, and Lot, and Abraham, pleased God before the Mosaic law was given, or circumcision instituted.'

† Rom. iv. Gal. iii. iv. Heb. vi. 13—18. xi.

tullian enquires, ‘ Whence was Abraham reckoned the friend of God, if not from *equity and natural justice* ? Let another apostle answer him. “ The Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.”* The subject, however, has been repeatedly considered. The patriarchs had not the ceremonial law, nor the moral law, made known to them, as it was afterwards from mount Sinai; or as written, either on tables of stone, or in a book : but they had the promise of a Saviour ; and they had immediate revelations from God, and are called prophets : † and to how many particulars, as to practical instruction, these revelations extended, we know not. The sacrifices, which, no doubt by divine appointment, they offered, were types of “ the Lamb slain from the foundation of the world,” the prefigurative sacrament of the atonement and of penitent faith in that atonement : and, when circumcision was appointed as the sign, or sacrament, of regeneration, and of fallen man’s need of regeneration, it was the sign or “ seal of the *righteousness of the faith*, which Abraham had, yet being uncircumcised.” We know so little of Melchizedek, except as a type of Christ, that we can say the less, on his case : but we know, that “ without faith, it is impossible to please God.” It must be “ of faith that it might be by grace.” But the priesthood of Melchizedek is expressly contrasted with that of Aaron, as of a superior nature and excellency ; ‡ and we are not informed, that Melchizedek offered animal sacrifices ; as Abel, Noah, Abraham,

* Jam. ii. 23.

† Ps. cv. 15.

‡ Heb. vii.

and others did : the language therefore used by Tertullian concerning him does not seem well chosen. Indeed the whole passage implies ‘*justification by works,*’ not “by grace through faith.”

P. cccxix. l. 8. ‘*I find, &c.*’ * That God formed man a free agent ; and that, when created, his will was perfectly free from every degree of bondage to his passions, is an indisputed fact. But the “image of God in knowledge, righteousness, and true holiness,” was far more distinguishing, than ‘free-will and power over himself.’ Fallen men, nay, fallen angels, have free agency, and power over themselves, to choose how they will act : yet surely, holy angels, and “the spirits of just men made perfect,” bear the image of God in a far different manner.—What are we to understand by the words, ‘God who is uniform in face, and bodily lines?’ Was Tertullian an anthropomorphist? If not, what can he mean? ‘God was affirmed to be *material* and *corporeal* by some of the ancient fathers, especially by Tertullian.’ †

P. cccxix. l. 17. ‘*The law, &c.*’ ‡ The great commandment, “Thou shalt love the LORD thy God, with all thy heart, and with all thy mind, and with all thy strength ;” requires only the devoting of *our*

* ‘I find that man was formed by God with free-will, and with power over himself, observing in him no image or likeness to God more than in this respect : for he was not formed after God, who is uniform, in face, and bodily lines, which are so various in mankind ; but in that substance which he derived from God himself, that is, the soul, answering to the form of God ; and he was stamped with freedom, and power of his will.’

† Dr. John Edwards.

‡ ‘The law also itself, which was then imposed by God, confirmed this condition of man. For a law would not have been imposed on a person who had not in his power the obedience due to the law ; nor again would transgression have been threatened with death, if the contempt also of the law were not placed to the account of man’s free-will.’

all to God in love ; and therefore is not more, than we are capable of, as to the *natural* powers which God has given us : but if no law must be given to sinful creatures which they have not a *moral* ability to obey ; then at least nothing beyond outward observances must be commanded : “ Because the carnal mind is ‘ enmity against God ; for it is not subject to the law ‘ of God, neither indeed *can* be.” Certainly the contempt of the law is placed to the account of man’s free-agency, which implies also responsibility.—Here also the doctrine of the fall, and original sin, is wholly kept out of sight ; and man is considered as being what God originally formed, the progenitor of our whole race.

P. cccxx. l. 8. ‘ *He who, &c.*’* If this is quoted, as opposed to the tenets of Calvinism ; it only proves, that those tenets are misunderstood. What follows from Tertullian chiefly respects the will to do evil ; which he states to be from ourselves, and not from God ; nor yet from the devil, on whom he justly supposes, men often cast the blame of their sins, in order to exculpate themselves. Some notice is also taken of the transgression of Adam, whom he calls ‘ the author of our race and sin.’ But there is nothing, in the whole, opposite to the tenets of Calvinism, as far as I can understand his obscure and confused language.—‘ Besides Tertullian’s own vehement and rigid disposition, the ill-usage, which he received from the ‘ ecclesiasticks of the church of Rome, contributed to ‘ make him a Montanist. Thus he lost the title of ‘ *saint.*’—‘ Charity bids us suppose, that he lost not

* ‘ He who should be found to be good or bad by necessity and not voluntarily, could not with justice receive the retribution of either good or evil P. 384.’

‘ what is infinitely more important. Several have
 ‘ thought too hardly concerning him, never consider-
 ‘ ing, that with all his abilities, he was deficient in
 ‘ judgment, and had partial disorder in his understand-
 ‘ ing, which excuses almost as much as downright
 ‘ frenzy. He was learned, for those times, acute, and
 ‘ ingenious ; and somewhat satirical, hasty, credulous,
 ‘ impetuous, rigid and censorious, fanatical and enthu-
 ‘ siastical ; and a bad writer, as to style, * not perhaps
 ‘ through incapacity of doing better, but through a
 ‘ false taste, and a perverse affectation.’ ‘ M. de Bal-
 ‘ sac says, that the obscurity of Tertullian, is like the
 ‘ blackness of ebony, which casts a great splendour.’
 ‘ It cannot be denied, but that Tertullian hath some
 ‘ unwarrantable notions, common with other writers
 ‘ of those times ; and some more peculiar to himself.
 ‘ But he lived in an age when faith was yet green and
 ‘ tender, when the church had not publicly and solemn-
 ‘ ly defined things ;—when the philosophy of the
 ‘ schools was mainly predominant ; and men ran im-
 ‘ mediately from the *stoa*, and the academy, to the
 ‘ church.’ † Now if this was indeed the case ; why
 are we, with the holy Scriptures in our hands, and
 abundant opportunities and advantages of every kind,
 for understanding them, to be sent to school, to these
 very men, of whom even their firmest advocates say
 such things as these ?

ORIGEN, 220.

Benedict Edition.

P. cccxxi. l. 27. ‘ *Because, &c.*’ ‡ As the doc-

* Jorfin’s Remarks on ecclesiastical history, vol. ii. p. 2, 3.

† Dr. Cave.

‡ ‘ Because the soul, having substance and life in itself, when it departs out

trine of human merits has been expressly disallowed by his Lordship ; I cannot understand, why he should quote against the Calvinists, what is equally contrary to his own doctrine.—‘ Our works never have any merit, towards procuring pardon of our sins, from their own intrinsic worth, they cannot justify, or tend to justify us.’ * However, then, good works may be necessary in order to salvation, it cannot be, in a way of *merit*, if they can do nothing to procure pardon or justification.

P. cccxxii. l. 12. ‘ *It has, &c.*’ † Nothing is here intimated of the “ sin which dwelleth in us,” as one of the enemies, against which christians have to contend. I mention this, because every thing leads to the conclusion, that the doctrine of original-sin, as explained in our article, was no part of Origen’s creed ; for he wrote, without any restraint, the dictates of his own mind. As to *necessity* and *compulsion* ; they have been sufficiently considered.

P. cccxxiii. l. 4. ‘ *According, &c.*’ ‡ Is not this

‘ of this world, will be disposed of according to its merits, either enjoying the inheritance of eternal life and bliss, if its conduct shall have procured this for it, or suffering eternal fire and punishment, if the guilt of its sins shall have thrust it into that condition.’

* Page 148, Refutation.

† ‘ It has to contend against the devil and his angels, and the powers which oppose it, because they strive to burden it with sins : but we, if we live rightly and prudently, endeavour to rescue ourselves from this kind of burden. Whence, consequently, we may understand, that we are not subject to necessity, so as to be compelled by all means to do either bad or good things, although it be against our will. For if we be masters of our will, some powers, perhaps, may urge us to sin, and others assist us to safety ; yet we are not compelled by necessity to act either rightly or wrongly. Vol. i. p. 48.’

‡ ‘ According to us, there is nothing in any rational creature, which is not capable as well of good as of evil. There is no nature which does not admit of good or evil, except the nature of God, which is the foundation of all good Vol. i. p. 74.’

an express denial of original sin? Is it not directly Pelagian? Nay, is it not beyond Pelagianism? Not only the nature of fallen man is capable of good, as well as evil; (and if by nature, then, not by special grace;) but ‘there is no nature, which does not admit of good or evil;’ *ergo*, not even the nature of the devil! Absolute malignity renders fallen angels incapable of good, exactly in the same sense, that absolute perfection in holiness renders God incapable of evil. A Calvinist may be tempted to glory, on observing, that to refute Calvinism, such heretical sentiments must be appealed to, as if authoritative.

P. cccxxiii. l. 14. ‘*We have, &c.*’ * ‘Every one has the *power* :’ but ‘it is acknowledged, that man has not the disposition, and consequently not the ability, to do that, which in the sight of God is good, till he is influenced by the Spirit of God.’ † ‘The condition of man, after the fall, 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.’ ‡ Can it be expected, that the clergy of our church can *ex animo* subscribe this article, and accede also to these quotations from Origen?

P. cccxxiv. l. 2. ‘*This, as, &c.*’ § The source

* ‘We have frequently shewn in all our disputations, that the nature of rational souls is such, as to be capable of good and evil. Every one has the power of choosing good, and of choosing evil. Vol. i. p. 91.’

† Refutation, p. 61.

‡ Article x.

§ ‘This, as we have before said, was the cause of the difference between ra-

of sinfulness in human nature, in Adam's transgression, is completely overlooked; nor is there any thing in these passages, which Cicero or Seneca might not have said.

P. cccxxiv. l. 9. '*To determine, &c.*' * How completely is the work of the Holy Spirit, and of every divine influence, counselling, inclining, and directing the mind and heart to what is good, excluded in this passage! It is perfect Stoicism. Our health, wealth, and prosperity, are from the gods: our wisdom and virtue are from ourselves. It would be no difficult task, to refute this ancient father of the christian church, by quotations from heathen writers, who have spoken of a divine influence on the mind, in a manner suited to shame such christians. But it is enough at present to quote the apostle: "Do not err, my beloved brethren; every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, nor shadow of turning. Of his own will begat he us with the word of truth." † And our liturgy: 'O God, from whom all holy desires, all good thoughts, and all just works do proceed.' ‡

P. cccxxiv. l. 16. '*It is our, &c.*' § 'Almighty and everlasting God, of whose only gift it cometh, that

'tional creatures; not deriving its origin from the will or decree of the Creator, but from the freedom of their own will. Vol. i. p. 99.'

* 'To determine in what manner we should use any thing, is the work of nothing, but of the reason which is within us, namely, of that reason, which, according to opportunities, forms us for those impulses, which invite us to what is right and honest, or incline us to the contrary. Vol. i. p. 109.'

† Jam. i. 16—18. ‡ 2nd Collect, evening service.

§ 'It is our business to live virtuously, and that God requires this of us, not as his own gift, or supplied by any other person, or, as some think, decreed by fate, but as our own work.'

‘thy faithful people do unto thee, true and laudable service, &c.’*

P. cccxxv. l. 8. ‘Which proves that it was in the power of the people to hearken, and to walk in the ways of God.’—Nothing certainly was wanting but a willing mind. ‘Lord, have mercy upon us, and incline our hearts to keep thy commandments.’ ‘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.’† ‘O Lord, from whom all good things do come, Grant to us thy humble servants, that by thy holy inspiration, we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ.’‡ Is it not manifest, that we are entirely in a different climate, while reading Origen’s speculations; than while breathing out these fervent and scriptural petitions of our liturgy?

P. cccxxvii. l. 6. ‘Some stones, &c.’§ This, in some sense, is truth: but it does not follow, that the heart becomes good ground, except by regeneration and special grace. The fall of man, and the consequent depravation of human nature, are, not only kept out of sight, but even virtually denied, by the language used in these quotations.

* Collect 13th Sunday after Trinity. † Collect 4th Sunday after Easter.

‡ Col. 5th Sunday after Easter.—See Ps. li. 10. Ez. xxxvi. 26, 27. John xv. 5. Phil. ii. 12, 13. Heb. xiii. 19, 20.

§ ‘Some stones are covered with a very little earth, upon which if the seed falls, it quickly springs up; but not having root, when the sun rises, it is burnt up and withered. And this stone is the human mind, which is hardened by negligence, and converted into stone by wickedness; for no person’s mind is created stony by God, but becomes so by wickedness. Vol. i. p. 122.’

P. cccxxvii. l. 15. ‘*Because, &c.*’* How cautious Origen is, not to ascribe too much of the glory of man’s goodness to the grace of God! And how carefully does he exclude all the influence and agency of the new-creating sanctifying Spirit; allowing nothing beyond ‘the instruction of God!’ The concluding sentence, ‘Nor the will of God alone, making any one to honour or dishonour, unless he has some ground of difference, (namely,) our will inclining towards what is good, or what is bad;’ as connected with the passage from Romans to which it is appended; is a direct addition to the Scripture, and that in order to explain away the most obvious meaning of it.

P. cccxxix. l. 10. ‘*If the, &c.*’† I quote a few sentences, which exclude all thoughts of man’s being a fallen creature, or needing a renewal unto holiness; that I may not be thought to shrink from the investigation of any testimony, supposed to be against us; and not because, after all the argumentation of the

* ‘Because the apostle (Paul) sometimes does not ascribe to God that the vessel is to honour or dishonour, but refers the whole to ourselves, saying, “If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master’s use, and prepared unto every good work:”—and sometimes he does not attribute it to ourselves, but seems to refer every thing to God, saying, “Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour?” These expressions are not contradictory: they are reconcileable, and one perfect sense may be derived from them; for neither does our free-will, without the instruction of God, compel us to make a proficiency, unless we ourselves contribute something to the good: neither our free-will without the instruction of God, and the exercise of this privilege of free-will, causing any one to be to honour or dishonour; nor the will of God alone making any one to honour or dishonour, unless he has some ground of difference, (namely), our will inclining towards what is good, or what is bad. Vol. i. p. 137.’

† ‘If the possibility of conquering be equally afforded to us all, but it remains in our own power how we use this possibility, whether with energy or sluggishly, the conquered will be justly blamed, and the conqueror justly rewarded. Vol. i. p. 140.’

preceding parts of this work, much need be said on these quotations; even if they had more authority, than we allow them. ‘If the possibility of conquering’ be *equally* afforded to all; then there is no such thing as ‘the grace of God preventing’ (some, not all,) ‘that they may have a good will, and working with them, when they have that good will.’ It seems the conclusion alike of reason and revelation, that creatures are not and cannot be, in any respect, independent of the Creator. Holy rational agents are then dependent on God to preserve them in holiness; even as animals are dependent on God to preserve their animal life. It is evident, that the disbelief or forgetfulness of this most important truth, was no small part of the preparation of Adam’s mind, to listen to the devil’s temptation. “Ye shall be as gods, knowing good and evil;” independent, capable of securing your own happiness, not subject to the will of any superior. Probably, this also was one step downward in the fall of angels. “Our life is hid with Christ in God:” “Ye are kept by the power of God though faith unto salvation.”—“The steps of a good man are ordered by the LORD; and he delighteth in his way; though he fall he shall not be utterly cast down, for the LORD upholdeth him with his hand.” “Let not my heart be inclined to any evil thing?” “Order my footsteps in thy word; and let not any iniquity have dominion over me.”* “Hold up my goings in thy paths, that my footsteps slip not.” What a contrast here is, between David’s devotions, and Origen’s speculations!

P. cccxxxii. l. 1. ‘God so, &c.’† The clause

* Ps. xvii. 5. xxxvii. 23, 24. cxix. 133. cxli. 4.

† ‘God so disposes (*οὐκ ἀπολείπει*) every one of the rational souls, that he re-

‘ either by *continuing* in what is right, they rise to ‘ the summit of virtue,’ evidently implies, that at first they were free from a natural propensity to evil. Pagan philosophers often spoke of natural obliquities of disposition, in language less discordant with christianity, than this is. Continuing in the state, in which we are, as ‘ engendered of the offspring of Adam,’ is continuing “ children of disobedience” and “ wrath.” “ If any man be in Christ, he is a new creature : old “ things are passed away ; Behold, all things are become new ; and all things are of God, who hath reconciled us to himself by Jesus Christ.”*

P. cccxxxii. l. 18. ‘ *Celsus*, &c.”† It might have

regards their everlasting existence : for they always have free-will ; and of their own accord, either by continuing in what is right, they rise to the summit of virtue, or through negligence sink, by various methods, to this or that degree of wickedness. Vol. i. p. 261.’

* 2 Cor. v. 17, 18.

† ‘ *Celsus*, arguing according to his own principles, asserts, that it is very ‘ difficult to make a perfect change in nature : but we (knowing that there is ‘ one and the same nature in every rational soul, and maintaining, that not a ‘ single one is formed wicked by the Creator of all things, but that many men ‘ become wicked by education, by example, and by influence, so that wickedness is as it were naturalized in some) are persuaded that it is not only not ‘ impossible, but not very difficult, by the divine word to change wickedness ‘ naturalized (*κακίαν φυσιοσασσαν*;) provided any one will but admit that he ‘ ought to commit himself to the supreme God, and to do every thing with a ‘ reference to pleasing him, with whom ‘ the good and the bad are not held in ‘ the same estimation, and with whom the indolent and the active man do not ‘ meet with the same fate.’ ‘ But if a change be very difficult to some, it must ‘ be said, that the cause is in the disposition of those, who will not allow that ‘ the Supreme God will be the just judge of all the actions done by every one ‘ in this life. For will and exertion have great weight in enabling a person to ‘ do those things which appear very difficult, and, to use a strong expression, ‘ almost impossible. Would a man be able by exertion and practice to walk ‘ upon a rope stretched on high from one side of a theatre to the other, with ‘ considerable weights upon him : and would he find it impossible to live virtuously when he desires it, although he has previously been very wicked ? ‘ But consider, whether a person who makes such assertions, does not accuse ‘ the Creator of the rational being, rather than the being himself, if he has

been supposed, that a christian divine, in answering the objection of a heathen, concerning the difficulty of making ‘ a perfect change in nature,’ (which implied, that nature required to be changed,) would have thought of such scriptures as these: “ With men this is impossible, but with God all things are possible.”* “ 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 will give you a heart of flesh: and I will put my Spirit within you; and ye shall walk in my statutes, and ye shall keep my judgments and do them.”† “ We are his workmanship, created in Christ Jesus unto good works.”‡ “ It is God who worketh in you, both to will and to do.” “ I can do all things, through Christ who strengtheneth me.”§ “ 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.”||—‘ Not a single one is formed wicked by the Creator of all things, but that many become wicked by education, &c.’ This in entirely in the style of modern Socinians: as if there were no alternative between supposing that God at first made man sinful; and denying that men are now born in sin, and ‘ by nature children of wrath.’ Thus the fall of Adam, and our fall in him, is completely excluded, or virtually denied; and all the wickedness in the world is traced back to other sources. But how comes it to pass, that men every where receive such bad educa-

‘ made man capable of doing things difficult, but useless, and incapable of doing things conducive to his own happiness. Vol. i. p. 492.’

* Matt. xix. 26. † Ez. xxxvi. 26, 27. ‡ Eph. ii. 10.

§ Phil. ii. 13. iv. 13.

|| Heb. xiii. 20, 21.

influenced to evil, as to fill the world with all kind of wickedness, from generation to generation ; if there is not a most powerful bias in human nature to evil, and an aversion from what ‘ in the sight of God is good ? ’ ‘ So that wickedness is *naturalized* in some.’ It is an alien in the human soul, till some, and not others, naturalize it : or it becomes natural by habit, where it was not natural before. Custom is indeed second nature : but how is it that men contract wicked habits, if they have naturally no wicked dispositions ? The sheep never contracts the habit of “ wallowing in the mire ;” nor the ox of devouring other animals, like the wolf or the lion.—‘ It is not only not impossible, but not very difficult by the divine word to change wickedness naturalized, &c.’ It might have been thought, that some mention of divine grace, and of the assistance of the Holy Spirit, would have been unavoidable in this place : but there is no hint of any thing of the kind ; though the persons spoken of have ‘ naturalized wickedness ! “ Can the Ethiopian change his skin, or the leopard his spots ? then may ye also do good, who are accustomed to do evil.”* The exhortations of the Lord to cut off the right hand, or foot ; and to pluck out the right eye, which causes a man to offend ; shew how difficult he thought it, even “ by the grace of God,” to conquer inveterate habits, as these strengthen and confirm natural evil propensities. —“ If ye, by the Spirit, do mortify the deeds of the body, ye shall live.” Without regeneration : without a renovation of nature, a new creation unto holiness, a resurrection from the death of sin ; without an omnipotent operation on the soul, by “ the Spirit of

* Jer. xiii. 23.

‘ life in Christ Jesus ;’ without ‘ the grace of God by
 ‘ Christ preventing him, that he may have a good will,
 ‘ and working with him, when he has that good will ;’
 no one ever did, or ever will, overcome and mortify all
 his natural evil propensities, or conquer his bad habits :
 and it is leading men to a wrong dependence, to call
 on them to “ cleanse their hands and purify their
 “ hearts ;” except by the grace of God sought in fer-
 vent prayer. “ Without me,” says Christ, “ ye can
 “ do nothing.”—‘ Would he find it impossible to live
 ‘ virtuously, when he desires it, although he had pre-
 ‘ viously been very wicked.’—To perform heathen
 virtues, from selfish motives, would not be impossible
 to him, who desired to do it: for that is only diverting
 human depravity into another channel ; and exchang-
 ing gross sensuality, for pride, ambition, and other
 spiritual wickedness ; but “ to crucify the flesh with
 “ all its affections and lusts,” is another matter ; even
 when a man is very desirous of doing it. “ What I
 “ hate, that I do. If then I do that which I would not,
 “ I consent unto the law that it is good.” “ To will
 “ is present with me ; but how to perform that which
 “ is good I find not : for the good that I would I do
 “ not, but the evil which I would not that I do.”—“ I
 “ find then a law, that when I would do good, evil is
 “ present with me. For I delight* in the law of God
 “ after the inward man ; but I find another law in my
 “ members warring against the law of my mind, and
 “ bringing me into captivity to the law of sin which
 “ is in my members : Oh wretched man that I am !
 “ who shall deliver me from the body of this death.
 “ I thank God through Jesus Christ our Lord.”† The

* Συμπούω.

† Rom. vii. 15—25.

speaker, in this portion of scripture, evidently desired and longed, perfectly to obey the divine law ; and no doubt his exertion was great and persevering ; yet he found such difficulties *from within* especially, as he was wholly unable of himself to overcome ; and, along with his doleful lamentation, he earnestly enquires after a Deliverer, from this his distressing condition ; and he thanks God for Jesus Christ our Lord as that Deliverer. “ His name shall be called Jesus, for he “ shall save his people from their sins.” “ The flesh “ lusteth against the Spirit, and the Spirit against the “ flesh : and these are contrary the one to the other ; “ so that ye cannot do the things that ye would.”* “ Thou hast commanded us to keep thy precepts dili- “ gently. O that my ways were directed to keep thy “ statutes !” “ Behold I have longed after thy precepts : “ quicken me in thy righteousness.” “ Let thine hand “ help me, for I have chosen thy precepts.”† The desires, however, to things “ good in the sight of God,” are absolutely wanting in fallen man :‡ and wherever they are found, they are implanted by the special grace of God : from whom ‘ all holy desires, all good coun- ‘ sels, and all just works do proceed.’ ‘ Lord of all ‘ power and might, who art the Author and Giver of ‘ all good things, Graft in our hearts the love of thy ‘ name, &c. §’ The closing sentence is an instance of that irreverent practice, of supposing that a charge of injustice may be brought against God, if the doctrine contended for be not true.

P. cccxxxiv. l. 3. ‘ *God always, &c.*’ || ‘ By means

* Gal. v. 17. ἀντίκειται ἀλλήλοις. † Ps. cxix. 4, 5. 40. 173.

‡ P. 61, Refutation.

§ Col. 7 after Trin.

|| ‘ God always by means of his word, which at all times descended into ‘ holy souls, and formed men friends of God, and prophets, corrected those

‘ of his word, &c.’ ‘ By christian doctrine.’—What care seems to have been taken by the writer, not to offend his opponent, by the mention of divine grace, or any influence of the Holy Spirit on the minds of men! No notice is here taken of Him, either as inspiring the prophets; or as the only Source of spiritual life, knowledge, love, holiness, and consolation!

P. cccxxxiv. l. 10. ‘ *But Celsus, &c.*’ * In fact,

‘ who were willing to listen to instruction; and from the coming of Christ he corrects, by the Christian doctrine, not those who are unwilling, but those who prefer a good life, and one pleasing to God.’

* ‘ But Celsus, wanting I know not what correction, asks, with some doubt, Was it not possible for him to correct by his divine power, without sending a person for that express purpose? Did he mean, that correction should take place by God’s causing a complete change in the imaginations of men, and by his entirely removing all wickedness, and infusing virtue into them? Another person will ask, Whether such a proceeding would be consistent with nature, or even possible? But supposing that it is possible, what would become of free-will? Where would be the laudable adoption of truth, or the acceptable rejection of falsehood? But if it should once be granted that this is possible, and might be done without impropriety, some one, following the example of Celsus, will ask, Was it not possible for God, by his divine power, originally to make men such, that they should not want any correction, but that they should of themselves be diligent and perfect, without any wickedness subsisting from the first? These things may impose upon the simple and weak, but not upon him who looks into the nature of things; for if you take away free-will from virtue, you destroy at once its very existence. But this subject would require a treatise; and many things are declared concerning it by the Greeks, in their books upon Providence, who were far from saying with Celsus, He does indeed know, but he does not correct, nor could he by his Divine power. And we have in many places discussed these points, as far as we are able; and the Scriptures say the same things to those who can understand them. What therefore Celsus addresses to us, and to the Jews, will be retorted upon himself,—Does the Supreme God know what happens among men, or does he not know? But if you admit that there is a God and a Providence, as your writings shew you do, he must necessarily know. But if he does know, why does he not correct? Is it necessary for us to give a reason, why God, although he knows, does not correct? and is it not equally incumbent upon you, not shewing yourself in your writings to be an Epicurean, but professing to acknowledge a Providence, to assign a reason why God, although he knows all human affairs, does not correct them, or by his divine power take away wickedness from every one? But we do not scruple to say, that God

Celsus's question, 'Whether it was not possible for God to correct, by his divine power, without sending a person for that express purpose?' is not easily answered, if we suppose that Christ came into the world merely as a teacher of holiness (which seems here to be almost admitted;) and not as a Saviour, "by his obedience unto death, even the death on the cross, as made sin for us, though he knew no sin, that we might be made the righteousness of God in him:" and by his life-giving, new creating, sanctifying Spirit, given unto us, through his intercession for us, grounded on his propitiatory sacrifice.—'Even possible.' "Is any thing too hard for the LORD?" "With God all things are possible."—"What would become of free-will, if God should "work in us both to will and to do?" And is nothing laudable, which is done by the grace of God? It is, however, certain that the doctrine, which considers the willing mind to embrace the gospel, as the gift of special grace, of regeneration, when practically embraced, does entirely exclude boasting, and self-complacency, and all self-preference: and, probably, on this account above all others, it has met with such general, decided, and indignant opposition. But while we must give all the glory to God, and his grace, of making us to differ from what we once were; we may take the comfort of

' does always send those who would correct. For there are among men words given by God, which invite to what is best; but there is a great difference in the ministers of God. And there are a few, who entirely and purely preach truth, and labour to produce a perfect correction. Such were Moses and the prophets. But among all these, the correction through Jesus stands distinguished, who wished not merely those in one corner of the world to be healed, but as far as he could throughout the universe; for he came to be the Saviour of all mankind. Vol. i. p. 503.'

the happy change, with a thankful and joyful heart.— But did not ‘ God, by his divine power, originally ‘ make man such, that he should not want any correction?’ God made man very good, but he, by the fall, became very evil. To speak otherwise, is, in fact, making God, ‘ the Author of sin ;’ if indeed man, as now born into the world, is inclined and bent to evil.—‘ These things may impose on him who looks ‘ into the nature of things :’ not ‘ him, who looks into ‘ the word of God.’ I do really believe, that more may be found in Plato, or Seneca, to remind the reader of the Holy Scriptures, the oracles of God, the testimony of prophets and apostles ; than in these quotations from this celebrated father !—The concluding sentence requires a little notice ; ‘ Who wished,’ ‘ as ‘ far as he could, &c.’ are expressions neither scriptural nor rational, concerning him, who has “ all power in heaven and earth ;” and of whom it is said, “ according to the working of his mighty power, “ whereby he is able even to subdue all things unto “ himself.”

P. cccxxxvi. l. 18. ‘ *I assert, &c.*’ * Free-will here evidently means free agency ; now the devil is a free agent ; but has God never conferred any greater, and better gift, either on Adam, as created in his own image ; or on believers, as new created unto holiness ; than that which is common with man to fallen angels, and to every intelligent being in the universe ? Free agency distinguishes man, indeed, from the sun and moon, and from all inanimate and irrational creatures : but the divine image in holiness, was the best gift con-

* ‘ I assert that man is endowed with free-will, declaring that this is the ‘ greatest gift conferred upon him by God.’

ferred on man at creation, as connected with the favour of God, and his being his Portion : and recovery to holiness, as the seal of justification, and the meetness for heaven ; the demonstration, that “ God is our “ God,” and Portion, is the greatest gift conferred on us sinners : One only excepted ; even that of his only begotten Son, to be our Propitiation and Salvation. “ Thanks be to God for his unspeakable Gift.”

P. cccxxvii. l. 16. ‘ As it were a debt from the ‘ Creator.’—‘ Every individual of the human race, ‘ having violated the commands of God ; no one could ‘ be justified upon the ground of his works ; no man ‘ could claim justification as a *debt* due to his unvari- ‘ ed observance of the law, under which he lived. Had ‘ there been such an unvaried observance in any one, ‘ it would have given him a title upon the ground of ‘ strict justice, without any grace, or favour, to the ‘ sentence of justification. And this is what St. Paul ‘ means, when he says, “ To him that worketh is the ‘ reward not reckoned of grace, but of debt.” ‘ Uni- ‘ form obedience being the duty of every man, a sin- ‘ gle transgression would destroy the right of justifi- ‘ cation ; and “ in many things we offend all.” ‘ Since ‘ then, justification is due to no one on the ground of ‘ works, or of uniform obedience ; to whomsoever jus- ‘ tification is granted, it must be an act of grace.’ *— ‘ Who hath first given unto him, and it shall be re- ‘ compensated to him again ?”

P. cccxxviii. l. 4. ‘ *A thing, &c.*’ † The word

* Refutation, p. 111, 112.

† ‘ A thing does not happen because it was foreknown, but it was foreknown because it would happen. This distinction is necessary. For if any one so interprets what was to happen, as to make what was foreknown necessary, we do not agree with him ; for we do not say, that it was necessary for Judas

necessary in this passage is ambiguous. Judas was not *compelled* to deny Christ; he acted as a free-agent, and was responsible for his conduct. But God fore-saw, that Judas, if left to the lusts of his own heart, and to be assailed by the temptations of the devil, would betray Christ: he predetermined, doubtless, in strict justice, thus to leave him; and he predicted the event. It could not be otherwise, unless God could be mistaken, or the Scripture could be broken.

P. cccxxxviii. l. 21. ‘Let these words* make those ashamed, who deny, that man has the power of being saved.’—“Unless men are saved by works of righteousness, which they have done,” it does not appear, how the Scripture referred to bears upon the question. The *power, natural and moral*, to repent, and believe in Christ with a true and living faith, is necessary in order to salvation: but the ministers of our established church are not likely to be ashamed of denying, that fallen man has not this power, without special grace; until the tenth article is abrogated, and the whole texture of our liturgy is entirely altered.

P. cccxxxix. l. 5. ‘*These vessels, &c.*’ † ‘He who makes himself such, that he deserves to be cho-

* to be a traitor, although it was foreknown that Judas would be a traitor. For in the prophecies concerning Judas there are complaints and accusations against him, publicly proclaiming the circumstances of his blame; but he would be free from blame, if he had been a traitor through necessity, and if it had been impossible for him to be like the other apostles. Vol. ii. p. 11.’

* Deut. x. 12.

† ‘These vessels, of which we speak, are to be considered as rational, and endowed with free-will, every one is made a vessel of honour, or a vessel of dishonour, not by accident or chance; but he who makes himself such, that he deserves to be chosen, is made a chosen vessel or a vessel of honour. But he who lives under the influence of unworthy and base senses, is formed a vessel of dishonour, the causes of his dishonour arising not from the Creator, but from himself. Vol. ii. p. 32.’

‘sen, is made a chosen vessel.’—If any man think this language scriptural; let him produce from Scripture some parallel passage. The portion of the sacred oracles referred to has been fully considered: but I would intreat the reader to give it another perusal, with this comment of Origen; and judge for himself, if this be not adding to the Scriptures, and wholly altering them.*

P. cccxxxix. l. 21. ‘*The virtue, &c.*’† I quote this passage, as giving a remote hint concerning ‘a divine power conspiring with him, who chooses that which is good; and as contributing by far the greater share, &c.’ Compared with the other quotations, this seems *rather* christian: but what is it, compared with the language of scripture, and that of our own articles and liturgy, on the same subjects?—The quotations from Origen occupy almost nineteen pages: but, except a few texts from Scripture, most of them evidently misapplied; what is there peculiar to christianity, as distinguished from natural religion, or pagan philosophy, in the whole? Original sin is, throughout, virtually denied. So far is renewal to holiness by the Holy Spirit, from being adduced; that the Holy Spirit is not mentioned throughout the whole. The words ‘our Saviour’ occur: but nothing is spoken of

* Romans ix.

† ‘The virtue of a rational creature is mixed, arising from his own free-will, and the divine power conspiring with him who chooses that which is good. But there is need of our own free-will, and of divine co-operation, which does not depend upon our will, not only to become good and virtuous, but also after we become so, that we may persevere in virtue: since even a person who is made perfect will fall away, if he be elated by his virtue, and ascribe the whole to himself, not referring the due glory to Him who contributes by far the greater share, both in the acquisition of virtue, and in the perseverance in it. Vol. ii. p. 571.’

him, as our Prophet, our Priest, or our King; nothing concerning his person, or the doctrine of the Trinity; nothing concerning the atonement and intercession of Christ; nothing concerning justification, or the nature and effects of faith. If then, in refuting Calvinism, 'our common christianity' must be kept out of sight: however Calvinists may grieve in one view, they cannot, in another, but rejoice, that their tenets, and the grand doctrines of christianity, in other respects, are considered as intimately connected with each other.--

'Origen traded greatly in the writings of the heathens, and was infinitely solicitous to make the doctrines of christianity look as little unlike, as might be, to their best and beloved notions.' 'What Marcellus, Bishop of Ancyra, long since objected against him, is unquestionably true: that, coming fresh out of the philosophical schools, and having been a long time trained up in the principles and books of Plato: he applied himself to divine things, before he was sufficiently disposed to receive them: and fell upon writing concerning them, while secular learning had yet the predominancy in his mind: and so, he unwarily mingled philosophick notions with christian principles, further than the analogy of the christian faith would allow.* It is certain, that the Arians claimed Origen, and adduced his authority for their tenets. And also, that he denied the eternity of future punishments; and in many respects was regarded as heterodox by numbers. That he was a Pelagian, in the strictest sense of the term, there can be no reasonable doubt; and it is indisputable, that he, perhaps more than any other man, corrupted christianity by vain philosophy: for his

* Dr. Cave.

extraordinary learning and talents, his high character, his indefatigable diligence, and his consistent conduct in many things, put far more in his power, than almost any other man ever had.

CYPRIAN, 248.

Benedictine Edition.

P. cccxl. l. 15. ‘*Yet, he, &c.*’ * These words may fairly be explained, in a sense, not discordant with the tenets of Calvinism. Man is left to his own liberty, and endowed with free will, or free-agency; he chooses what best suits the prevalent inclinations of his own heart, whether it lead to death or salvation. “Therefore choose life.” “Choose you this day whom you will serve.” † “For that they hated knowledge, and did not choose the fear of the LORD:” “they would have none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices.” ‡—“Mary hath chosen that good part, which shall not be taken away from her.” § “But ‘forasmuch as all men are conceived ‘and born in sin: it occurs to enquire, not how it comes to pass that multitudes choose those self-indulgent ways of sin, which lead to destruction; but how it is, that any are induced to choose, the humbling, self-denying path of life eternal. It is not wonderful, that of free agents, by ‘nature children of wrath,’ and “alienated

* ‘Yet he did not reprove those who left him, or threaten them severely, but rather, turning to the apostles, said, “Will ye also go away?” preserving the law by which man, being left to his own liberty, and endowed with free-will, seeks for himself death or salvation. P. 82.’

† Deut. xxx. 19. Josh. xxiv. 15.

‡ Prov. i. 29—31.

§ Luke x. 42.

from God" and holiness, many should choose the "broad way:" but that any should "enter in at the strait gate," and tread the narrow way to life and salvation. All being sprung from the same stock, and partakers of the same fallen nature; it cannot reasonably be supposed, that some in themselves so entirely differ from others, (without any divine influence,) as to make a directly contrary choice, "choosing the good and refusing the evil." Education, instruction, argument, and persuasion, fail in so very many instances; that they by no means, at their greatest advantage, constitute an adequate cause of this difference between some and others of the human race. But the scripture ascribes it to *regeneration* by the Holy Spirit, to a new creation, a resurrection from the death of sin, "according to the working of the mighty power of God, which he wrought in Christ, when he raised him from the dead." * Thus "a new heart" is given, a new judgment formed, new inclinations produced; and, consequently, a new choice is made. Thus God worketh in us both to will, and to do, of his good pleasure." "He circumcises our hearts—to love the LORD our God." He "inclines our hearts unto himself." "His people become willing in the day of his power." No compulsion is used, no interruption is given to free agency. The unregenerate and the regenerate alike, choose according to the prevailing inclinations of their hearts: but the new heart given by special grace has holy and heavenly inclinations, which no mere man by nature ever had, since Adam sinned.—It must, however, be conceded, that Cyprian, with all his *real excellencies*, did not exactly

coincide in sentiment with modern Calvinists, in this respect : but the small number of the quotations made, in 'the Refutation,' from his works shews, that he was not very decidedly opposite to them.

P. cccxl. l. 22 'That in, &c.' * Cyprian certainly thought, that an extraordinary efficacy attended the due administration and reception of baptism : and he seems to have been confirmed in the sentiment, by what he experienced in his own case. Yet had he not previously been a penitent believer, his baptism would have been attended by an insincere profession, to which we have no reason to think God gives any special blessing ; but, if he was a penitent believer when baptized, whatever, or however, he, and many others, have spoken on the subject, he was *previously regenerated* : for "whosoever believeth that Jesus is "the Christ is born of God," † and the blessing which he received, was the increase of his faith and love, and the confirmation of his hope and of his purpose of devoting himself wholly to God our Saviour, "The Father, the Son, and the Holy Spirit," into whose name he was baptized. Cyprian, no doubt, called *baptism, regeneration* : but he did not mean the external administration alone, the outward sign apart from the thing signified. 'It appeared to me, a harsh and difficult 'thing, as my manners then were, to obtain what divine grace had promised, that a man should be born 'again ; and that, being animated with the love of regeneration by a new life ; he should strip himself of 'what he was before, and, though the body remained

* 'That in baptism the old man dies, and the new man is born, the blessed 'Apostle shews and proves, when he says, he has saved us by the washing of 'regeneration. If regeneration be in the washing, that is, in baptism. P. 149.'

† John v. l. Τεγεννηται, hath been born of God.

‘ the same, he should in his mind become altogether
 ‘ a new creature. How can so great a change be pos-
 ‘ sible ; that a man should *suddenly*, and at *once*, put
 ‘ off what nature and habit have confirmed in him ?’
 ‘ After the filth of my former sins was washed off, by
 ‘ the laver of regeneration,” ‘ and divine light infused
 ‘ itself from above into my heart, now purified and
 ‘ cleansed ; after, through the out-pouring of the Holy
 ‘ Spirit from heaven, the new birth had made me a new
 ‘ creature indeed ; immediately, and in an amazing
 ‘ manner, dubious things began to be cleared up,
 ‘ things once shut up to be opened, dark things to
 ‘ shine forth ; what before seemed difficult, now appear-
 ‘ ed feasible, and that was now evidently practicable
 ‘ which had been deemed impossible. I acknowledged,
 ‘ that which was born after the flesh, and had lived
 ‘ enslaved by wickedness, was of the earth ; but the
 ‘ new life, now animated by the Holy Ghost, began to
 ‘ be of God.’ *

P. cccxli. ‘ *If the day, &c.*’ † It is sufficient to

* Cyprian. See Milner’s Ecclesiastical History, Vol. i. P. 354, 355.

† ‘ If the day rises equally to all, and if the sun shines upon all with even
 ‘ and-equal light, how much more does Christ, the true Sun and day, give the
 ‘ light of eternal life, in his Church, with impartial equality. Of which equal-
 ‘ ity we see that a symbol was displayed in the Exodus, when the manna de-
 ‘ scended from heaven, and prefigured future things, pointed out the food of
 ‘ heavenly bread, and the meat of Christ, who was to come. For there, with-
 ‘ out any discrimination either of sex or of age, a gomer was equally gathered
 ‘ by each person. Whence it appeared, that the favour of Christ, and the
 ‘ heavenly grace hereafter to follow, are equally divided to all, without any
 ‘ regard to the difference of sex, without any discrimination of age, without
 ‘ any respect of persons : that the gift of spiritual grace is poured upon all the
 ‘ people of God. The same spiritual grace, which is received in an equal
 ‘ degree by believers at their baptism, is evidently afterwards either dimi-
 ‘ nished or increased by our own conversation and conduct ; as in the Gospel
 ‘ the seed mentioned by our Lord is sown equally, but according to the variety
 ‘ of the soil, some is wasted, and some increases to thirty-fold, or sixty-fold,
 ‘ or an hundred-fold. P. 157.’

notice here, that ‘Christ the true Sun and Day, gives ‘the light of eternal life, *in his church* ;’ it is not said, *in the world*. ‘The gift of spiritual grace is poured ‘out upon *all his people*.’ ‘The same spiritual grace, ‘which is received in an equal degree *by believers*, at ‘their baptism.’ How far Cyprian’s illustrations are apposite, or his interpretation of scripture accurate, others will determine : but spiritual grace being given in an equal degree to believers at their baptism does not imply, that it is also given to formalists, and hypocrites ; which is the main point against which we contend, as far as adult baptism is concerned. For, though regeneration most evidently precedes true and living faith, yet there can be no doubt, but spiritual blessings are communicated, through baptism, to him, who conscientiously comes to it, in obedience to the appointment of the Saviour, and with a sincere profession of repentance, and faith in our Lord Jesus Christ. Whether *equally* on all true believers may be doubted ; I should rather say, in proportion to the simplicity and vigour of each person’s faith.

P. cccxli. last line. ‘*That a man, &c.*’* (See on page 340.) How the last scripture here referred to bears upon the question does not appear.

LACTANTIUS, 306.

Dufresnoy’s Edition.

P. cccxli. l. 12. ‘*Because, &c.*’† Some expres-

* ‘That a man has free-will to believe or not to believe, in Deuteronomy,’ “I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live.” Also in Isaiah, “If ye be willing and obedient, ye shall eat the good of the land ; but if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the Lord hath spoken it.” Also in St. Luke’s Gospel, “The kingdom of God is within you. P. 319.’

† ‘Because God is merciful and kind towards his creatures, he sent him

sions in these quotations may be noticed. ‘To those
 ‘very persons whom he hated.’ “God so *loved* the
 “world, that he gave his only begotten Son, that who-
 “soever believeth in him should not perish, but have
 “everlasting life.” “God commendeth his love to
 “us, in that while we were yet sinners Christ died
 “for us.”* Probably Lactantius only meant the per-
 sons whose conduct and crimes God hated.—‘That
 ‘he might give a free power to follow God, &c.’
 Anticalvinists, as I supposed, maintained that man has
 this ‘*free power*,’ by nature, and that it was not given
 by, or through, Christ. Lactantius, probably, means,
 that God was pleased to open a way for sinners, to
 come to him and follow him, by sending Christ to be
 the Saviour of the world.—‘He ordered him to be
 ‘born again, &c.’ Does Lactantius mean, the birth
 of Christ by Mary, or his baptism by John? In either
 sense, the language is unscriptural: but this ancient
 father was far better versed in heathen learning, (for
 he was classically learned above any of the fathers;)
 than in the knowledge of the sacred Scriptures. I
 cannot, however, see any thing in these quotations,

‘(Christ) to those very persons whom he hated, that the way of salvation
 ‘might not be for ever shut against them; but that he might give them a free
 ‘power to follow God, that they might obtain the reward of life, if they did
 ‘follow him, which many of them do, and have done: and that through their
 ‘own fault they might incur the punishment of death, if they should reject
 ‘their King. Therefore he ordered him to be born again among them, and
 ‘of their seed, lest if he had been a stranger, they might out of their law have
 ‘set up a reasonable pretence for not receiving him; and at the same time that
 ‘there might be no nation upon earth, to whom the hope of immortality was
 ‘denied. Vol. i. p. 299.’

‘We of every sex, race, and age, enter upon this heavenly journey, because
 ‘God, who is the guide of this way, denies immortality to no human being
 who is born into the world. Vol. i. p. 437.’

* John iii. 16. Rom. v. 8.

‘ opposite to the tenets of Calvinism.’ The commission given to the apostles, was to “ make disciples of “ all nations:” yet, let the fault be where it may, all nations are not yet become the disciples of Christ. God still “ suffers many nations to walk in their own “ ways:” and “ known unto him are all his works “ from the beginning of the world.” If this be to ‘ deny them the hope of immortality,’ it bears equally against the tenets of all, who do not hold, that men may be saved by Christ, without believing in him, or hearing of his name. And he denies immortality, or immortal happiness, to no human being, who is willing to accept of it, in his appointed way.—‘ Lactantius’s ‘ esteem and authority in the church of God is but ‘ very small; forasmuch as he was uninstructed in the ‘ Scriptures, and was furnished with a small share of ‘ christian learning.*

EUSEBIUS, 515.

Præp. Evang. Paris, 1628.

P. cccxliii. l. 12. ‘ *It must, &c.*’ † Calvinists are not generally so *irrational* as to deny this.

P. cccxliii. l. 15. ‘ *The Creator, &c.*’ ‡ I quote

* Nelsons’s Life of Bp. Bull.

† ‘ It must be altogether acknowledged, that we have liberty, and the free-will of a rational and intelligent nature. P. 245.’

‡ ‘ The Creator of all things has impressed a natural law upon the soul of every man, as an assistant and ally in his conduct, pointing out to him the right way by this law; but, by the free liberty with which he is endowed, making the choice of what is best worthy of praise and acceptance, and of greater rewards, on account of his good conduct, because he has acted rightly; not by force, but from his own free-will, when he had it in his power to act otherwise. As, again, making him who chooses what is worst, deserving of blame and punishment, as having by his own motion neglected the natural law, and becoming the origin and foundation of wickedness, and misusing himself, not from any extraneous necessity, but from free-will and

this to shew how entirely the fall of man, and original sin, together with every thing which distinguishes the New Testament, from the writings of Plato, Cicero, Seneca, and Epictetus, are left, unnoticed, as if they had no existence! ‘*The innate law,*’ is man’s ‘Saviour and Physician.’ What need then hath he of any other? The whole argument, here used, may be found in the writings of the heathen philosophers, and in those of modern deists and infidels. In fact, if a man once deny, or even lose sight of, the doctrine of original sin; or of our ruined and lost condition, in consequence of the fall; he is in very great danger of being driven completely from every christian principle: whenever he meets with an infidel, who has sagacity to make the most of the advantage-ground thus surrendered to him; unless he return again to the doctrine, which he had renounced. Calvinists, except as they grieve over the injury done to the common cause of christianity, will never be disquieted about quotations made against them, by those, who at least speak like Pelagians, nay, like heathen philosophers. But if any thing be said about free-will, and against force and compulsion, in whatever connexion, it must be directly levelled against the tenets of Cal-

‘judgment. The fault is in him who chooses, not in God. For God has not made nature or the substance of the soul bad; for he who is good can make nothing but what is good. Every thing is good which is according to nature. Every rational soul has naturally a good free-will, formed for the choice of what is good. But when a man acts wrongly, nature is not to be blamed; for what is wrong, takes place not according to nature, but contrary to nature, it being the work of choice, and not of nature. For when a person who had the power of choosing what is good, did not choose it, but voluntarily turned away from what is best, pursuing what was worst; what room for escape could be left to him who is become the cause of his own internal disease, having neglected the innate law, as it were his Saviour and Physician?’
‘P. 250.’

vinism! Not one clause in the quotations from Eusebius, seems to oppose our sentiments, any further, than it is contrary to the grand outline of christianity. Man, a fallen lost sinner, God infinitely just and merciful: Christ, Immanuel, God and Man, became the Saviour of lost sinners; by his incarnation, righteousness, atonement, intercession, and grace: Christ the Mediator between God and man, the Mediator of a new and most gracious and everlasting covenant: the Holy Spirit, the third Person in the Sacred Trinity, through Christ, ‘the Sanctifier of all the elect people ‘of God;’ the Author of spiritual life, knowledge, wisdom, liberty, holiness, and consolation; “Salvation by grace through faith;” the necessity, and nature and effects of true faith, and true repentance; and of regeneration and a renewal unto holiness, in order to genuine piety, spiritual worship and obedience here; and to the enjoyment of heaven hereafter. These peculiarities of christianity are almost wholly lost sight of, in the quotations which are under consideration; but, except by this omission, and by expressions more directly contrary to them, it does not appear, that the tenets of Calvinism are opposed. In short, I feel myself opposed as a *Christian*, but not as a *Calvinist*: for were I an Anticalvinist, if not also a Pelagian, I must decidedly protest against them. He who forgets, or denies, our fall in the first Adam, is not likely to keep any fast hold of our recovery in “the second Adam, the Lord from heaven.”—‘The ‘Arians and Unitarians have always laid claim to him,’ (Eusebius,) ‘and of their opposers many have given ‘him up.’—He seems to have been neither ‘an Arian, ‘nor ‘an Athanasian, but one who endeavoured to

‘ steer a middle course, yet inclining more to the Ari-
 ‘ ans, than to the Athanasians When he died, Acacius
 ‘ succeeded him in the see of Cæsarea ; a learned man,
 ‘ who had been his disciple, and his intimate friend,
 ‘ and who was of the Semi-arian party.’*—‘ The pure
 ‘ Arians—and Homousians, or Semi-arians, (such as
 ‘ Eusebius, and Macedonius,) both alike denied the
 ‘ divinity, and asserted the creation of the Holy Ghost.’†
 Eusebius’s character as a scholar, and faithful histo-
 rian, I am not concerned with ; but as *authority*, in
 doctrinal discussions, he is entitled to no regard.—I
 cannot think, that Anti-calvinists in general will be
 satisfied, to have it intimated, by quotations from writ-
 ters, whose orthodoxy, in the great doctrines of chris-
 tianity, is very equivocal ; and such quotations, as lead
 us far off from every thing peculiarly christian ; that
 Calvinism cannot be effectually refuted, except by the
 aid of Arians, or Semi-arians, Pelagians, and others,
 whose sentiments have always been considered as he-
 retical. Such a method of argumentation, (grounded
 on human reasonings and authorities,) in fact leaves
 the Calvinist in full possession of all the evidences of
 the divine original of christianity, as proof of his pecu-
 liar sentiments. But many Anti-calvinists have much
 more plausible things, to urge in favour of their opi-
 nions : the subject also is indeed so awfully deep and
 mysterious ; and I am so conscious of my incompe-
 tency to reason one step beyond what revelation clear-
 ly states ; and so convinced, that there are things, more
 absolutely essential to christianity, than these disputed
 tenets ; (though I think them highly important, and

* Jortin’s Remarks on Ecclesiastical history, Vol. ii. p. 252. 254.

† Bp. Pearson on the Creed—Art. “ I believe in the Holy Ghost.”

exceedingly useful;) that I am in no degree disposed to take every advantage, which falls in my way, in attempting to support them. The Scriptures are divinely inspired; the grand truths, held by many Anti-calvinists, concerning original sin, salvation by grace, the Trinity, the deity of Christ, and of the Holy Spirit; of the atonement and intercession of Christ; concerning the renewal and sanctification and consolations of the Holy Spirit; justification by faith; eternal judgment; heaven and hell, are most certainly true: whether the doctrines of personal election, and the final perseverance of all real christians, be scriptural or not. I would most earnestly “pray to the God and Father of our Lord Jesus Christ;” that all, who either maintain or oppose these doctrines, may keep at a distance from every argument, which even *appears* to combine their particular sentiments, with the general truth of christianity, or the grand principles of the gospel. Let all confine themselves to arguments, which *clearly retain the stamp of christianity*; and in a mild, calm, pious, and praying spirit, weigh what can be said on each side, in so difficult and solemn an argument: and then, perhaps, mutual explanations and concessions, might make way for our “endeavouring,” with some hope of success, to “keep the unity of the Spirit in the bond of peace.” But if Calvinists (or at least a large part of them) are, at one time to be ranked with Atheists and Infidels, as not less dangerous than they; * and at another, shewn to resemble the most detestable hereticks of antiquity: † and in the mean while pressed with authorities, containing as little christianity, as the same number of pages from Plato

* Ref. P. 283.

† Chap. vi. Ref.

and Cicero would do : and if the Calvinists, thus assailed, should have recourse to similar methods of defence and retaliation ; we may indeed pray for meekness and patience ; but all hope of conciliation is wholly out of the question.

ATHANASIUS, 326.

Benedictine Edition.

P. cccxlv. l. 23. ‘ *For the, &c.*’* This quotation may fairly be called the *Antipodes* of Scripture. “ Ye shall be as gods, knowing good and evil.”† “ The LORD giveth wisdom : out of his mouth cometh knowledge and understanding.” “ Trust in the LORD with thine heart ; and lean not to thine own understanding.” “ Whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein ”‡ “ I will give you a mouth, and wisdom, which all your enemies shall not be able to gainsay or resist.” “ Except a man be born again, he cannot see the kingdom of God.” “ If any man think, that he knoweth any thing, he knoweth nothing yet, as he ought to know.”§ “ Christ Jesus,—of God is made unto us wisdom.” “ If any man lack wisdom, let him ask of God, who giveth to all men liberally.”|| ‘ Do not err, my beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of lights.’ ‘ Grant us

* ‘ For the knowledge, and accurate comprehension of the way of truth, we have need of nothing but ourselves. Not, as God is above all things, so is the way which leads to these things remote, or extraneous to ourselves, but it is in ourselves, and it is possible to find its beginning of ourselves. Vol. i. p. 29.’

† Gen. iii. 5.

‡ Prov. ii. 6. iii. 5. Mark x. 15.

§ 1 Cor. i. 30. viii. 1, 2.

|| Jam. i. 5. 16, 17.

‘ by the same Spirit to have a righteous judgment in all things.’*

P. cccxlv. l. 5. ‘ *Having, &c.*’† If this obscure passage do not mean universal salvation, I cannot see in what way it opposes the tenets of Calvinism.

P. cccxlv. l. 16. ‘ He offered a sacrifice for all, delivering up his temple to death, instead of all, that he might make all released and free from the old transgression.’—Certainly, this passage is opposite to the doctrine of particular redemption, and those Calvinists who maintain it: but it is so incautiously worded: that universal salvation might, plausibly, be inferred from it.

P. cccxlv. l. 23. ‘ He gave incorruption to all men, by promise of the resurrection.’

P. cccxlv. l. 4. ‘ *He suffers, &c.*’‡ We have in these short extracts from this celebrated orthodox father, something more christian, than in the preceding quotations: but nothing against any doctrine of Calvinism, except particular redemption; which few of the evangelical clergy maintain. The reader must judge for himself of the last citation; and the Hebrew tradition, which gave rise to the conclusion, that it was necessary, that Christ should die, where Adam was buried, &c. Such traditions and arguments are not likely to be much respected in our days: nor do they de-

* Col. for Whitsunday.

† ‘ Having thus taken a body from our race, because all men were subject to the corruption of death, giving it to death for all men, he offered it to the Father; doing this mercifully; that all men, as it were dying in him, the law respecting the corruption of man, might be abolished. Vol. i. p. 54.’

‡ ‘ He suffers no where else, nor is he crucified at any other place, but at Calvary, which the teachers of the Hebrews say was the burial-place of Adam.—For it was necessary that the Lord, being willing to renew the first Adam, should suffer in that place, that, expiating his sin, he might take away sin from all the race. Vol. iii. p. 90.’

serve the least regard. Yet very large extracts of similar fancies might be brought from the works of these fathers, who are to be our standard, and authoritative judges, as to the doctrines, which we deduce from the oracles of God.

CYRIL OF JERUSALEM, 348.

Benedictine Edition.

P. cccxvi. l. 14. “*All things, &c.*” * “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, them he also “did predestinate, &c.” † The plural number is throughout used concerning the persons *called*; and the singular concerning God *who called them*: how then can *his purpose*, mean the purpose of the persons who are called? That cause must either be desperate or be very unskilfully pleaded; which needs such glaring misinterpretations of Scripture to support it. The words ‘the sincere free-will’ I suppose here mean ‘*the sincere willingness*,’ of the persons called, to comply with the invitation of the gospel; which they certainly have, when ‘through grace they obey the call;’ ‘the grace of God by Christ preventing them, that ‘they may have a good will.’ Yet this, and *their sincere purpose*’ does not *make*, but *evidence*, them “called according to the purpose” of God; for ‘the

* “All things work together for good to them that love God.” ‘For God ‘is abundant in doing good; but he expects the sincere free-will of every one. ‘Therefore the apostle added, saying, to them “who are called according to “his purpose.” ‘The existence of a sincere purpose makes you called: for if ‘you have your body here, and not your mind, it profiteth nothing.” P. 2.’

† Rom. viii. 28—30.

‘ body without the mind, and heart, profiteth nothing.’

P. cccxlvii. l. 11. ‘ *God, &c.*’* Is not God also able to change the heart, and incline the before unwilling mind? “ I will give them one heart, and I will “ put a new spirit within you; and I will take away “ the stony heart out of your flesh, and will give you “ a heart of flesh.”† “ It is God, that worketh in us “ both *to will* and to do of his good pleasure.”‡ “ He, “ who hath begun a good work in you, will perform “ it unto the day of Christ.”§—‘ O almighty God, ‘ who alone canst order the unruly wills and affections ‘ of sinful men.’|| ‘ Have mercy upon all Jews, Turks, ‘ infidels, and hereticks; and take from them all igno- ‘ rance, hardness of heart, and contempt of thy word.’¶ They, who composed this admirable prayer, did not think of the Lord’s waiting, till the Jews, Turks, infidels, and heretics were, *of themselves*, willing to ‘ give ‘ their hearts.’

P. cccxlvii. l. 24. ‘ If he finds a person worthy; ‘ he readily gives him grace.’ Probably, Cyril meant this, in the same sense as the apostles say, “ He giveth “ grace to the humble.”** That is, he sheweth them special favour, and confers all spiritual blessings on them exclusively.†† But this humble mind is itself the gift of God, and the effect of regeneration, and renewal by the Holy Spirit. For “ every good and

* ‘ God (who knows our hearts, and discerns who is sincere and who is a hypocrite) is able to preserve the sincere, and to make the hypocrite faithful. For God is able to make even the unbeliever a believer, if he will but give his heart. P. 13.’

† Ez. xi. 19.

‡ Phil. ii. 13.

§ Phil. i. 9.

|| Col. 4th Sunday after Easter.

¶ Third Collect for Good Friday.

** Jam. iv. 6. 1 Pet. v. 5.

†† Ps. x. 17. li. 17. Is. lvii. 15. lxi. 2. Matt. v. 5. Luke xiv. 11. xviii. 14

“ every perfect gift is from above.” “ I will pour
 “ upon the house of David, and upon the inhabitants
 “ of Jerusalem, the Spirit of grace and supplication ;
 “ and they shall look upon me, whom they have
 “ pierced, and mourn, as one who mourneth for an
 “ only son.”* Here we have the source of godly
 sorrow, contrition, and humiliation, and genuine re-
 pentance, pointed out to us.--Cyril, however, by using
 the word *worthy*, has rendered the clause obscure and
 objectionable.

P. cccxlviii. ‘ *But where, &c.*’† Cyril is here
 speaking concerning baptism, which he calls ‘ the
 ‘ seal of salvation, &c.’ namely to those, in whom
 God ‘ sees a good conscience :’ for this, and not the
 “ Holy Spirit, by whom we are sealed unto the day
 “ of redemption,” seems to be meant. In this there
 is nothing improper. “ The like figure whereunto,
 “ even baptism doth also now save us ; not the put-
 “ ting away the filth of the flesh ; but the answer of a
 “ good conscience towards God.” ‡—‘ Baptism is al-
 ‘ so a sign of regeneration, whereby as by an instru-

* Zech. xiii. 10.

† ‘ But where he sees a good conscience, there he gives the wonderful seal
 ‘ of salvation, at which the devils tremble, and which the angels acknowledge ;
 ‘ so that the former, being driven away, fly from it, but the latter embrace it
 ‘ as their own. Those therefore who receive this spiritual and saving seal,
 ‘ have need also of their own free choice ; for as a writing-pen, or a weapon,
 ‘ has need of one to act with it, so grace also has need of those who believe.
 ‘ You receive not a corruptible, but a spiritual armour. You are afterwards
 ‘ planted into an intellectual Paradise. You receive a new name which you
 ‘ had not before. Before this you were a Catechumen ; now you shall be called
 ‘ one of the faithful. You are then transplanted into intellectual olives, being
 ‘ engrafted from a wild olive into a fruitful one, from sin unto righteousness,
 ‘ from filthiness unto purity. You are made partaker of the holy vine ; and if
 ‘ you remain in the vine, you will grow like a fruitful branch ; but if you do
 ‘ not remain, you will be consumed with fire.’ ‡ 1 Pet. iii. 21.

‘ment, they that *receive* baptism rightly, are grafted
 ‘into the church; the promises of 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 to
 ‘God:’ that is to ‘such as rightly, worthily, and by
 ‘faith receive the same.’ * Thus Abraham “receiv-
 “ed the sign of circumcision; a seal of the righteous-
 “ness of the faith, which he had yet being uncircum-
 “cised.” †—What is meant, by ‘grace also *has need*
 ‘of those who believe,’ does not readily appear. Apol-
 los “helped them much who had believed through
 “grace.” ‡ But the illustration itself is extremely
 unsuitable. Is the saving grace of God only an in-
 strument to be employed by man, as the pen is used
 by the writer? Without the writer, the pen would be
 as nothing; the pen is entirely guided by the writer,
 and is dependent on him: and the whole credit of
 what is written is due to the writer, not to the pen.
 Is then man’s *will* every thing, and the grace of God,
 comparatively as nothing? Is the grace of God guid-
 ed by the will of man, and entirely dependent on it?
 Is the whole honour due to the will of man, and not
 to the grace of God? It is true, the grace of God must
 have a subject to work upon; and fallen man is that
 subject, especially his will. That must be freed from
 the bondage of sinful passions, and inclined by special
 grace. to repentance, faith, and holiness: and then, in
 answer to prayer, fervent constant prayer, God, who
 has wrought in the man “to will;” will also “work
 “in him to do,” or effectually accomplish his object;
 while “he works out his own salvation with fear and

* Articles xxvii. xxviii. † Rom. iv. 11. ‡ Acts xviii. 27.

“trembling.”—The rest, as spoken of true converts, is very sound; and even the concluding clause, though it seems rather opposed to the doctrine of final perseverance; is not much different from what our Lord said to the eleven apostles, after Judas had left them.* Nor would Calvinists in general, scruple to use it, in addressing any company, on a similar occasion; however satisfied of their sincerity, in possessing faith in Christ and love to his name: for God alone knoweth the hearts of men.

P. cccxlix l. 6. ‘It belongs to God to give grace; but to you to receive and to preserve it.’ That is, as the context proves, ‘it is your duty to receive and preserve it.’ ‘I know in whom I have believed, I am not ignorant whose precious blood has been shed for me: I have a Shepherd, full of kindness, full of care, and full of power; unto him I commit myself. His own finger hath engraven this sentence in the tables of my heart. “Satan hath desired to winnow thee as wheat: but I have prayed that thy faith fail not.” ‘Therefore the assurance of my hope *I will labour to keep* as a jewel unto the end; and *by labour*, through the gracious mediation of his prayer, I shall keep it.’ † This passage I quoted thirty-two years since, as expressing my views of this doctrine; ‡ and to those views I still adhere. The apostle Jude says “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:” and just after; “Now to him, that is able to *keep you from falling*, and to present you faultless, before the

* John xv, 3—6.

† Hooker.

‡ Force of Truth.

“ presence of his glory with exceeding joy ; to the
 “ only wise God our Saviour, be glory and majesty,
 “ dominion and power, both now and ever, Amen.”
 For “ We are kept by the power of God, *through*
 “ *faith* unto salvation ;” and the Lord hath promised
 to “ put his fear into our hearts, that we should not
 “ depart from him.” *

P. cccxlix. l. 17. ‘ *Begin to wash, &c.*’ † It would have been more satisfactory, if the blood of Christ, in which all the redeemed “ wash their robes
 “ and make them white ;” had been explicitly mentioned ; and the true faith in Christ, by which we receive the atonement and reconciliation. In other respects, the exhortation was suited to the occasion ; both solemn and affectionate. But, how any part of it, especially how the conclusion, can be thought opposite to the tenets of Calvinism, does not appear. The language is obscure : but the meaning is, before

* Jer. xxxii. 40.

† ‘ Begin to wash your garments, through repentance, that being called in-
 ‘ to the bride-chamber, you may be found pure. For the Bridegroom calls all
 ‘ indiscriminately, since grace is abundant, and the loud voice of the heralds
 ‘ collects all together. But he himself afterwards makes a distinction between
 ‘ those who have entered into the typical marriage. God forbid that any one
 ‘ of those whose names have been enrolled, should now be thus addressed,—
 “ Friend, how camest thou in hither, not having a wedding-garment ?” But
 ‘ may you all be thus addressed—“ 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.” For hitherto you stood with-
 ‘ out the gate. But you may all say, “ The king hath brought me into his
 “ chambers.” “ Let my soul rejoice in the Lord ; for he hath clothed me with
 “ the garments of salvation, and with the robes of gladness ; as a bridegroom
 “ he hath placed a tiara on my head, and as a bride he hath decked me with
 “ ornaments.” “ That the soul of every one of you may be found “ not having
 “ spot or wrinkle, or any such thing.” “ I do not say before you receive grace
 ‘ (for how could that be, you who are called for the remission of sins), but that
 ‘ after grace is given, your conscience, being found without condemnation, may
 ‘ concur with grace. P. 59.’

the baptized persons had received grace, they could not be found without spot, &c ; (for they were called to receive remission of sins :) but afterwards, it was to be expected, that they would concur with the grace given them : and when ‘ the grace of God by Christ ‘ preventing us,’ hath produced in us a good will, it will also *work with us* in our subsequent conduct.

P. cccl. l. 24. ‘ *What advantage, &c.*’* Is this opposite to Calvinism ?

P. cccli. l. 20. ‘ *Learn, &c.*’† This is an express denial of original sin. “ How can he be clean, who is “ born of a woman?” “ Behold I was shapen in iniquity, and in sin did my mother conceive me.” “ We were by nature children of wrath.” ‘ Being ‘ by nature born in sin, and the children of wrath.’ This is indeed directly opposite to the tenets of Calvinism ; and to the whole plan of christianity.

P. ccclii. l. 14. ‘ *The soul, &c.*’‡ The words ‘ acted justly *by nature*, and not according to your ‘ free choice,’ are to me unintelligible: perhaps they should be, *by necessity*; for this the argument seems to require. And *free-will*, as opposed to *necessity* or

* ‘ What advantage is there in rightly knowing the doctrines concerning ‘ God, if you be shamefully guilty of fornication? Again, what good is there ‘ in being properly chaste, and impiously blasphemous? The knowledge of ‘ doctrines is therefore an acquisition of the greatest importance, and there is ‘ need of a sober and watchful mind, since many spoil others “ through philosophy and vain deceit.” P. 52.’

† ‘ Learn also this, that the soul before it came into the world, committed ‘ no sin, but having come sinless, we now sin through our free-will.’

‡ ‘ The soul has free-will: the devil indeed may suggest, but he has not ‘ also power to compel contrary to the will. He suggests the thought of fornication; if you be willing, you accept it; if unwilling, you do not accept it. ‘ For if you committed fornication by necessity, why did God prepare hell? ‘ If you acted justly by nature, and not according to your own free choice, ‘ why did God prepare unutterable rewards? P. 60.’

compulsion, either of doing evil or good, few Calvinists deny.

P. ccclii. l. 24. ‘*Abraham, &c.*’* The first clause is inaccurately expressed, but the writer seems to have referred to the statement given of this subject by St. James; as compared with that of St. Paul, especially in the eleventh of Hebrews: and the general meaning is rather favourable to our views on this subject, than the contrary.

P. cccliii. l. 8. ‘*Even if, &c.*’† To have no faith, is vastly different from having but little faith, and saying, with a proper feeling, “Lord, I believe, help thou my unbelief.” “Without faith it is impossible to please God:” and unbelieving repentance cannot be genuine. But probably Cyril only meant; that if the persons addressed thought they had no faith, or at best but a little faith. He is at least decided in stating faith to be the gift of God, and to be sought from him by earnest prayer; which is a concession of great importance. It is not clear in what sense he meant the words, ‘You have something from yourself:’ but probably in this he was Anticalvinistick.

P. cccliv. l. 3. ‘*The glory, &c.*’‡ Divine illumina-

* ‘Abraham was justified not by works only, but by faith also. For he did many things rightly, but he was never called “the friend of God,” except after he had believed. And every work of his was made perfect according to faith. Through faith he left his parents, through faith he left his native country, his place of residence, and his home. As therefore he was justified. Be ye also justified. P. 74.’

† ‘Even if you have no faith, or have but little faith, the Lord is merciful and assists you, if you repent. Only say yourself, with a proper feeling, “Lord, I believe; help thou mine unbelief.” “If you think that you believe but have not yet the perfection of faith, you must say with the apostles, “Lord, increase our faith.” “For you have something from yourself, but you receive much from him. P. 76.’

‡ ‘The glory of the cross enlightened those who were blind through igno-

tion is here ascribed to the *doctrine* of Christ, and him crucified: and the illumination of the Holy Spirit is kept out of sight; and indeed his whole work of sanctification. General redemption is also clearly declared; and rested on its proper ground, the divine dignity and all-sufficiency of the Redeemer: but the words, 'Shall not those who believe, &c.' shew that Cyril meant to limit the eventual benefit of believers; and not to extend them to all mankind. "God so loved the world that he gave his only begotten Son, that *whosoever believeth in him*, should not perish, but have everlasting life."

There is not much, in these quotations from Cyril, contrary to the sentiments of Calvinists, when those sentiments are understood. Some things, it cannot be denied, are totally contrary to our tenets; and his obscure and unnatural style gives the appearance of contrariety, where probably it was not intended.

HILARY, 354.

Benedict Edition.

P. ccclv. l. 16. 'God, &c.' 'God requires no obe-

rance, loosed all who were bound by their sins, and redeemed the whole human race. And wonder not that the whole world was redeemed; for it was not a mere man, but the only begotten Son of God, who died for that purpose. The sin indeed of one man, Adam, was able to bring death upon the world. "But if by the offence of one man, death reigned over the world," how shall not life rather reign by the righteousness of one? And if by the eating of the tree they were cast out of Paradise, shall not those who believe, more easily enter into Paradise, through the tree of Jesus? If the first man, formed out of the earth, brought universal death, does not he who formed him out of the earth, being himself the Life, bring everlasting life? P. 183.'

'Since death came by one man, life also came by one Man; by one Man, namely, the Saviour, who voluntarily submitted to death. For remember what he said, "I have power to lay down my life, and I have power to take it again." 'But he endured these things, having come for the salvation of all men. P. 196.'

‘dience of us, but that of innocence, and religion, and faith.’

P. cclvi. l. 15. ‘Through the merit of an innocent and honest life.’ To adduce such language as this, in refuting Calvinism, is to give Calvinists a fair occasion to say, ‘You see, they cannot refute our doctrines, without diverging into direct popery.’ I do not state this as my own inference, or as approving it; but as what I know will be inferred from this language: and to induce our opponents to be something more cautious; unless they mean to give eager and contröversial Calvinists a most plausible advantage against them.

P. cclvii. l. 12. ‘*My trust, &c.*’* I pass over some

* “My trust is in the tender mercy of God for ever and ever.” ‘For even those very works of righteousness will not be sufficient for the deserving of perfect bliss, unless the mercy of God also does not consider the faults of human changes and motions in this will of righteousness. Hence that saying of the Prophet, “Thy loving kindness is better than the life itself.” Because, although the life of just men is to be proved through the working of righteousness, yet it will obtain more merit through the mercy of God. For after this life, it is profitable to eternal life, and the mercy of God so far regards the working of righteousness, that, compassionating the will of righteousness, it grants that every just person should be partaker of his eternity also. Therefore “the trust in his tender mercy is for ever and ever;” but the confession only in this life, not for ever and ever. For the confession of sins is only during this life, while every one is left to his own will, and has the power of confession through the permission of life. For when we depart out of this life, we depart at the same time from the right of will. For then according to the merit of the past will, the law already fixed, either of rest or punishment, receives the will of those who depart out of the body. And that the will at that time is not free, but necessary, the prophet shews when he says, “I have no will in those days.” ‘For when the liberty of the will ceases, the effect also of the will, if there be any, will cease. For the rich man, wishing to pass to Abraham, is not allowed, because of the gulf which is between them, when however he might have been in Abraham’s bosom by the liberty of his will. P. 81.—Here it is expressly declared, that a person, who in Scripture is represented as suffering punishment in the world to come, had it in his power to avoid that punishment; which is utterly irreconcilable with Calvin’s doctrine of predestination.’

parts of the quotations; because I can see nothing material, either against the tenets of Calvinism, or favourable to them: and I quote this passage, as a specimen of that divinity, and style of writing, which is supposed to have a degree of authority, if found opposite to our doctrines. Most readers, even among our more sensible and reflecting opponents, will, I think, allow, that it stands for but little, even if found against Calvinists; and will inwardly regret, that no better theologians, no better writers, could be procured, as aliens in this contest. ‘Will not be sufficient for the deserving of perfect bliss, &c.’—‘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.’*—We acknowledge the dutiful necessity of doing well; but the meritorious dignity of doing well we utterly renounce. We see how far we are from the perfect righteousness of the law; 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 pardon our offences.† . David rightly weigheth his sins from the original root and spring-head; perceiving inclinations, provocations, stirrings, stings, buds, branches, infections, tastes, feelings, and scents of them, to continue in him still. Wherefore he saith, “Mark and behold, I was conceived in sin.”‡—How luminous and explicit are

* Article xii.

† Hooker.

‡ Homily on man’s misery, first page.

the fathers of our church, and our ancient divines, compared with the indecisive language, on these subjects, of the ancient fathers, with but few exceptions!

‘ It will obtain more merit through the mercy of ‘ God.’ ‘ Every one is left to his own will.’ ‘ When ‘ we depart out of this life, we depart at the same time ‘ from the right of will.’ ‘ The merit of the past will ‘ —receives the will of those, who depart out of the ‘ body.’ ‘ That the will at that time is not free, but ‘ necessary, the prophet shews when he says, I have ‘ no will in those days.’ ‘ When the liberty of the ‘ will ceases, &c.’—What are we to understand by all this? Can any precise ideas be annexed to it? We learn indeed, that Hilary supposed the working of righteousness to be meritorious: yet mercy was to add to that merit! “ To him that worketh is the reward not reckoned of grace, but of debt.” “ If by “ grace, it is no more of works, otherwise grace is no “ more grace.” He maintained that in this life every one is left to his own will: that is, given up to “ his “ own heart’s lusts:” and that hereafter, men will depart ‘ from the right of will, and the liberty of the ‘ will ceases.’ Do men then, either the righteous or the wicked, cease, after death, to be free and voluntary agents? Or are the righteous deprived of liberty, and do they thus serve God by compulsion? But the rich man, who had not willed to serve God, when on earth; could not by an act of free-will get out of hell! —Is then every free-agent omnipotent? Is every man, who has free-will, able at his option, to become healthy, rich, and prosperous? Is the malefactor deprived of free-will, because he is not able to escape out of prison, or avoid the punishment due to his crimes?

Such reasonings prove nothing, but the incompetency on the subject, of him who employs them. If then his Lordships concluding remark, that Hilary's sentiments were irreconcilable with Calvin's doctrine of predestination, be true; the authority would do little credit to the cause. But Calvinists do not suppose, that there was a *physical impossibility*, either in the rich man, or in any other sinner, while on earth, to escape damnation; if there were a willing mind to flee for refuge to the hope of the gospel.—‘ It is carefully
 ‘ to be remembered, that *freedom consists in the de-*
 ‘ *pendence of the existence of any action upon our vo-*
 ‘ *lition of it: and not in the dependence of any action,*
 ‘ *or its contrary, on our preference.* A man standing
 ‘ on a cliff, is at liberty to leap twenty yards downward
 ‘ into the sea; not because he has a power to do the
 ‘ contrary action, which is to leap twenty yards up-
 ‘ ward; for that he cannot do: but he is therefore free;
 ‘ because he has a power to leap or not to leap. But
 ‘ if a greater force than his either holds him up, or
 ‘ tumbles him down, he is no longer free in this case:
 ‘ because the doing or forbearance of that particular
 ‘ action, is no longer in his power. He that is a close
 ‘ prisoner in a room, twenty feet square, being in the
 ‘ north-side of his chamber, is at liberty to walk twenty
 ‘ feet southward; because he can walk or not walk it:
 ‘ but is not, at the same time, at liberty to do the con-
 ‘ trary, and to walk twenty feet northward.’* Cer-
 tainly Mr. Locke was not a Calvinist: yet I would
 advise all, who attempt to refute Calvinism, on rational
 principles especially, as to the subject of free-will; to
 make themselves completely masters of his sentiments

* Locke on the Human Understanding, Book ii. Ch. on power

and reasonings on the subject. It would save much trouble to all parties.

P. ccclix. l. 8. ‘*God, &c.*’* I merely notice this, as an attempt to disprove the doctrine of original sin ; which is confounded ‘with the excuse of a certain necessity in crimes ; but is not the propensity of the serpent from nature ?’ Is it also a moral free-agent ?

P. ccclix. l. 5. ‘*He (God) affords, &c.*’ † “Not of works, lest any man should boast.” “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.” ‡ If there be in no sense a necessity of sinning in a fallen creature ; let them, who maintain the sentiment, prove the truth of it, by living perfectly without sinning for a number of years. At least, let them resolutely make the attempt ; and then they will soon understand the apostle’s language more clearly, than at

* ‘God not being ignorant of the future will, when the speaking of lies, and error of life, are from the mother’s womb ; he himself rather knowing this, than any one being born to the necessity and nature of sin. And that it might not be possible to impute the fault to their origin, he reproaches them with the crime of previously hardening their will against obedience : “They are as venomous as the poison of a serpent, even like the deaf adder that stoppeth her ears ; which refuseth to hear the voice of the charmer, charm he never so wisely.” The excuse of a certain natural necessity in crimes is not admitted. For the serpent might have been innocent, who himself stops his ears that they may be deaf. P.123.’

† ‘He affords or does not afford his assistance, according to the difference of merit. P. 178.’

‡ Eph. ii. 9. Tit. iii 4–7.

present. * This arises from *natural propensity*, and a combination of circumstances, but not at all from *compulsion*.

P. ccclx. l. 7. 'Faith is the duty of the soul and heart, and is a thing of the eternal will.'—I cannot perceive, that this is opposite to Calvinism.

P. ccclx. l. 9. '*There is, &c.*' † Calvinists do not object to this.

P. ccclxi. l. 2. '*When he, &c.*' ‡ The former part, of this passage Calvinists would approve; especially the words, 'He placed with honour those things *first, &c.*' but when it is said, 'the beginning therefore is from ourselves;' the writer opposes his own doctrine and likewise the tenets of Calvinism.

P. ccclxi. l. 17. '*Although, &c.*' § This also is 'in direct opposition to the peculiar tenets of Calvinism;' and if any thing equally in opposition to them, had been adduced from Scripture; it would have been our duty to bow our understanding to the sure testimony of God." Nay, if any thing, from our authorized books, equally decisive against our peculiar senti-

* Rom. vii. 14—25 Gal. v. 17.

† There is not any necessity of sin in the nature of men, but the practice of sin arises from the desire of the will, and the pleasure of vice. P. 219.

‡ 'When he subjoined, "And I shall keep it unto the end," he declared the duty of his devotion. And in other things also he has bound both together by a mutual connexion, when he requested to be led into the path, and when he himself wished for it. For he placed with honour those things first which are from God, and then he added those things which are of man, with a confession of humility and duty. He prays therefore God to give. The beginning therefore is from ourselves, when we pray that the gift may be from him: then, because it is his gift in consequence of our beginning, it is again our act that it is sought, and obtained, and that it continues. P. 275.'

§ 'Although a perfect understanding is from God, yet we must begin from ourselves, that we may be able to deserve perfect understanding. For all things are shut up by God to those who do not begin of themselves. P. 320.'

ments had been adduced ; it would have been incumbent on us, either to renounce our tenets, or our situations, in the established church. But, as the case is, we adhere to the decision of the Scripture, and our liturgy, articles and homilies ; and disregard the authority of Hilary.

P. cclxii. l. 1. ‘*Perseverance, &c.*’* ‘A man cannot by his own natural faculties and unassisted exertion, 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.’—‘The human mind is so weakened, and vitiated by the sin of our first parents, that we cannot by any natural strength, prepare it, or put it into a proper state, for the *reception* of a saving faith.’†—‘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 what he had engaged to observe.’‡—‘The merit of obtaining consummation is

* ‘Perseverance in faith is indeed the gift of God, but the beginning is from ourselves. And our will ought to have this property from itself, namely, that it exerts itself. God will give increase to the beginning, because our weakness does not obtain consummation of itself; yet the merit of obtaining consummation is from the beginning of the will. Therefore the prophet thus concluded the Psalm, “I have applied my heart to fulfil thy statutes alway, even unto the end.” He himself applies his heart, and turns it from the sins of human nature to the obedience of God. Nature, indeed, and the origin of the flesh, detained him: but will and religion apply his heart to the works of the statutes, from that in which he would have remained from the fault of his origin. And he applies his heart at every moment of his life; not at some definite time, but at every period of his life.’ p. 328.

† Refutation, p. 53, 54.

‡ See remarks on Refutation, 133—137.

‘ from the beginning of the will.’ This is the merit of congruity, maintained by papists, and opposed by all consistent protestants. *We merit*, by what is from ourselves, that which we afterwards receive as the gift or grace of God. To this we would oppose the following testimony.—‘ Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God (*minime Deo grata sunt*), 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*.’* This states, that before the grace of Christ, and the afflatus of his Spirit, there is no true faith; as well as that nothing which we do from ourselves can either merit grace, or make us meet for receiving it. David, no doubt, when God had inclined his heart, applied it to fulfil God’s “ statutes always, even to the end.” But did he turn his heart, from the sin of human nature to the obedience of God; without divine grace, “ working in him both to will, and to do?”—Expressions of the same tendency are found in the following quotations. ‘ It belongs to the mercy of God to assist those who are willing, to confirm those who begin; to confirm those who come: but the beginning is from ourselves.—‘ He, (David,) chose not by natural necessity, but from a pious will.’ Not from ‘ special grace preventing him.’—‘ In preserving the honour and mercy of God, it’ (Righteousness) ‘ did not exclude the merit of deserving it from itself.’ Are such passages suited to recommend or establish the doctrine of our church? They are not only in direct opposition

* Art. xiii.

to Calvinism; but are as contrary to our articles, as popery can be to protestantism.—‘That blessed eternity is to be claimed from our own qualifications.’—“The gift of God is eternal life through Jesus Christ our Lord.” “Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light.” “This is the record, that God hath given to us eternal life, and this life is in his Son: he that hath the Son of God hath life; and he that hath not the Son hath not life.”

P. cccxiv. l. 19. ‘*The Son, &c.*’* ‘Not the will, &c.’ “The LORD shall send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies: Thy people shall be willing in the day of thy power.”† ‘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.’‡ *Compulsion* would be inconsistent with any thing, which could be called either reward or punishment; but that divine influence which enlightens the mind, rectifies the judgment, and inclines the before unwilling heart, is a widely different thing.—It must be allowed that these quotations from Hilary are generally Anti-calvinistick, but many of them are also Anti-christian. ‘Hilary holds, that our Saviour had no real affections; and that he did not truly and really suffer, because he felt no pain.’§

* ‘The Son gives the honour received from the Father to all those who are about to believe in him, not the will: if that were given, faith would have no reward, since the necessity of a fixed will would produce faith in us’ P. 953.

† Ps. cx. 2, 3.

‡ *Refutation*, p. 61.

§ Dr. John Edwards.

EPIPHANIUS, 368.

Petavius's Edition, 1682.

P. ccclxiv. l. 26. '*Although, &c.*'* The sentiment here, rather obscurely expressed, accords to the views of modern Calvinists.

P. ccclxv. l. 9. '*How, &c.*'† We have a natural power of committing, or of refusing to commit, any sin: our inability, either to believe in Christ, or to obey him, is primarily, the want of a humble, teachable, submissive, obedient heart; a want of willingness.—Epiphanius does not much oppose the tenets of Calvinism: indeed, as far as these two quotations go, he rather favours them.

BASIL, 370.

Benedictine Edition.

P. ccclxvi. l. 4. '*They, &c.*'‡ Basil here opposes some who ascribed their vicious inclinations and habits to the influence of the heavenly bodies; or to malignant positions of the stars, at their birth, or at some particular period of their lives. I hope Calvinists are not to be ranked among the favourers of judi-

* '*Although Scripture declared, that Christ would be crucified, and although divine Scripture mentioned the sins which would be committed by us in the latter days; yet no one of us who commit sin can find an excuse, by producing the testimony of Scripture, foretelling that these things would happen. For we do not those things because Scripture foretold them; but Scripture foretold them, because we were about to do them, through the foreknowledge of God. P. 281.*'

† '*How does he seem to retain the freedom of his will in this world? For to believe or not to believe is in our own power. But where it is in our power to believe or not to believe, it is in our power to act rightly or to sin; to do good or to do evil. P. 575.*'

‡ '*They attribute to the heavenly bodies the causes of those things which depend upon every one's choice, I mean the habits of virtue or vice. Vol. i. p. 56.*'

cial astrology; and to be answered by arguments, at first adduced against star-gazers and magicians.

P. cclxvi. l. 8. ‘*If the, &c.*’* Every argument brought against invincible necessity and compulsion, which destroys free-agency and responsibility, is supposed to be conclusive against the tenets of Calvinism: but some more convincing reasoning must be adopted, before any well informed Calvinist will feel himself at all pressed; and before any material stop can be put to the success of Calvinists in making proselytes to their system. For arguments, manifestly inconclusive, tend greatly to make thinking men suspect, that the cause supported by them is as weak as the argument; and so, to create a prejudice against it; of which some zealous Calvinists know very well how to make their advantage. The words *innate necessity* imply an insinuation at least against original sin, or the doctrine of the Scripture and of our church, that all men are born in sin, and prone to evil *by nature*, previous to all *habit*: but, whoever denies this, argues against stubborn facts, taking place all over the world, and recorded in every page of history: and he might as well attempt to prove, that lions, bears, and tigers, are carnivorous only by education and *habit*, and not by *nature*. The propensities, however, of irrational animals are not *sinful*: but those of fallen man are; because “the carnal mind is enmity against God, for it “is not subject to the law of God, nor indeed can be.”

* * If the origin of vicious and virtuous actions be not in ourselves, but
 * there is an innate necessity, there is no need of legislators to prescribe what
 * we are to do and what we are to avoid; there is no need of judges to honour
 * virtue and to punish wickedness. For it is not the injustice of the thief or
 * of the murderer, who could not restrain his hand even if he would, because
 * of the insuperable necessity which urges him to the actions. Vol. i. p. 56.’

We may therefore allow, that God made the animals as they now appear, without making him the Author of sin: but we cannot allow the same concerning man, who became evil by the apostacy of his progenitor, whom God created very good.—They, who cannot restrain their hand from an action, which in others would be evil, though they desire and endeavour to the utmost of their ability to do it; are not criminal or punishable: but man's inability to good and propensity to evil is directly contrary to this; he would not, if he could, do good, or refrain from evil: else, how is it, that they who insist on man's power over his own will and actions, do not make more efforts, and those more successful, to cease from sin, and to do the will of God?

P. ccclxvi. l. 18. ‘*There are, &c.*’* ‘*Virtues, &c.*’
 “The things, which are highly esteemed among men,
 “are abomination in the sight of God.” Heathen virtues are congenial enough to the pride and ambition of our fallen nature, though not to its sensuality. “I
 “know, that in me, (that is in my flesh,) dwelleth no
 “good thing:” that is, ‘*Good in the sight of God.*’
 Such virtues are those spoken of in our article, which
 ‘we doubt not have the nature of sin.’ If men really
 dreaded and hated sin, after the manner in which they
 dread and hate sickness, whether there would, or would
 not, be a spontaneous and untaught declination from
 it; yet there would be a disposition, when the evil was
 dreaded or felt, to seek to the Physician of our souls,

* ‘There are virtues belonging to us according to nature, with which the soul is familiar, not from instruction of men, but from Nature herself. For as no reasoning teaches us to hate illness, but we have a spontaneous dislike of the things which give us pain, so there is in the soul a certain untaught declination from evil. Vol. i. p. 83.’

who alone can bring healing and cure to us; for indeed ‘there is no *health* in us.’

P. cclcxvii. ‘But he who is enabled to do good ‘works becomes worthy of a blessing from God.’ The ambiguity of the language is here the only thing, which requires notice.

P. cclcxvii. l. 4. ‘*God, &c.*’* Had this passage occurred in some publications, and as detached from other quotations out of the same writer, I should have considered it as Calvinistick.

P. cclcxvii. l. 8. ‘*It is not, &c.*’† ‘If we be but ‘willing;’ but fallen man never is able to do what is good in the sight of God, till special preventing grace, till regeneration, makes him willing. ‘Directed by ‘reason.’ Original sin, renewing grace, and even the oracles of God, are kept wholly out of sight by this language. Can these doctrines accord to the word of God, to the support of which, it is necessary to lead men so far away from the sacred oracles, as almost to induce a total forgetfulness of them?’

P. cclcxvii. l. 14. ‘*It is, &c.*’‡ I beg leave to reverse the order of this quotation. ‘It is impossible ‘that we should be capable of expelling the wicked ‘passions, which have taken possession of our souls, ‘except by divine grace.’ “When a strong man

* ‘God by his own will gives life to every one; but every one treasures up ‘for himself wrath, in the day of wrath, and of revelation, and of the just ‘judgment of God. Vol. i. p. 127.’

† ‘It is not difficult for us, if we be willing, to love righteousness, and to ‘hate injustice. For God has suitably given every faculty to the rational ‘soul, as of love, so likewise of hatred, that, being directed by reason, we ‘may love virtue and hate wickedness. Vol. i. p. 166.’

‡ ‘It is impossible that we should be capable of divine grace, if we have ‘not expelled the wicked passions which took possession of our souls. Vol. ‘i. p. 196.’

“ armed keepeth his palace, his goods are in peace :
 “ but when a stronger than he shall come upon him
 “ and overcome him, he taketh from him all his armour,
 “ wherein he trusted, and divideth his spoils.”* “ If
 “ ye, through the Spirit, do mortify the deeds of the
 “ body ye shall live.”† “ Without me ye can do
 “ nothing.” The duty of mortifying, and, if possible,
 of expelling our wicked passions, is unquestionable :
 nor can the special consolations of the Holy Spirit be
 expected, if this be not earnestly attempted : but shall
 we attempt it, trusting in our own hearts and resolu-
 tions ; or depending on God, by his Holy Spirit, to
 teach, incline, and enable us, to do that, which of our-
 selves we cannot do?—‘ My good child, know thou,
 ‘ 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, which thou
 ‘ must learn at all times to call for by diligent prayer.’‡
 It may be useful to men, nay, old men, to read the
 catechism, which they learned when children ; but
 which they are afterwards very prone to forget.—
 Would it have been either wise or kind, to tell the
 sick persons, in the days of our Lord, who began to
 hope for a cure from him ; that they must expel the
 worst of their maladies, or, at least, the worst symp-
 toms of them, before they presumed to crave his pow-
 erful and gracious interposition ?

P. cccxviii. l. 21. ‘ *What is, &c.*’§ Free-will, in
 this passage, not only enables a man to choose accord-
 ing to his inclination ; but to discern what is or is not

* Luke xi. 21, 22.

† Rom. viii. 13.

‡ Catechism.

§ ‘ What is eligible in life, we discern by the free-will of our minds, which
 is called a balance, because it is capable of inclining either way. Vol. i. p.
 ‘ 197.’

eligible, and to distinguish things which differ. It supercedes the necessity of scriptural instruction and divine teaching, and performs the office of reason, judgment, and conscience!

P. cclxviii. l. 25. ‘Every rational creature is capable of virtue, and of vice.’ Are fallen angels capable of virtue? Or the elect angels, or the ‘spirits of just men made perfect,’ capable of vice?

P. cclxix. l. 23. ‘*You well know, &c.**’ This passage is far from perspicuous: but it seems to say, that if we be rightly disposed, if our own will be directed to that which is right, God will help us, whether we pray or no! But surely this is not the doctrine of Scripture! “Ask and it shall be given you:”—“Ye have not, because ye ask not.”

P. cccxx. l. 10. ‘For the faith which saves us, as the apostle says “worketh by love.” Do not Calvinists say the same?—‘That you may have confidence in good works.’ Contrast with this these words: ‘O Lord God, who seest, that we put not our trust in any thing that we do.’† ‘We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies.’‡—The quotations from this father are not marked as hostile to Calvinism, or so inconsistent with christian doctrine, as those adduced from Hilary: but we cannot claim him as an ally. ‘Hear how Basil speaks of Faith: ‘Faith draws the soul to a firm acquiescence in the word, above all natural methods.

* ‘You well know, that both our good will towards you, and the co-operation of God, depend upon your own wills, which being directed to that which is right, God will be present with you as an assistant, whether called upon or not. Vol. iii. p. 432.’

† Col. Sexagesima.

‡ Prayer, Communion Service.

Faith, which is not the effect of geometrical conclusion, but the result of the energy of the Spirit.*

GREGORY OF NAZIANZUM, 370.

Paris Edition, 1630.

P. cclxx. l. 23. ‘*How great, &c.*’ † If ‘eternal punishment, or commendation for vice or virtue,’ be explained to mean, that not only the wicked will deserve their punishment, but that the virtuous also will deserve their reward; the passage is contrary to Calvinism, and equally contrary to the whole system of christianity. But, probably, the author intended merely to express the same important truth which is so frequently inculcated in Scripture; that the Judge “shall reward every one according to his works.” ‡ The wicked shall be punished according to their deservings: and the righteous, being pardoned and justified by faith, shall be graciously rewarded, in proportion as their “faith working by love,” has been productive of the “work of faith, the labour of love,” “patient continuance in well-doing,” and all those “fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God.” “For the just by faith shall live.” §

P. cclxxi. l. 3. ‘*Speaking of, &c.*’ || According

* Milner.

† ‘How great ought the contest to be considered by us, the salvation of whose blessed and immortal souls is at a stake, which will be eternally punished or commended, for vice or virtue. Vol. i. p. 13.’

‡ Matt. xvi. 27. § Rom. i. 17. Gal. iii. 11. Heb. x. 38. Ο δειδωκεν
 η πιστευος ζησεται.

|| ‘Speaking of the sufferings of Christ, he says, ‘By which we were created anew, not, one man and not another, but all who partook of the same Adam, and were deceived by the serpent, and by sin were made subject to death, and were saved again by the heavenly Adam, and were restored to the tree of life, from whence we had fallen by the tree of dishonour. Vol. i. p. 436.’

to this quotation, all the posterity of Adam are created anew, and saved again by the heavenly Adam, &c ; without any distinction of believers or unbelievers, of virtuous, or vicious ; of baptized, or unbaptized. Whether Gregory intended to teach the doctrine of universal salvation, or not ; such vague and inaccurate language, on so important a subject, and, at best, so liable to misconstruction, shews that he was not qualified to decide authoritatively the religious controversies of all future ages.

P. ccclxxi. l. 11. ‘ *As works, &c.*’ * It does not appear what there is in this obscure quotation, against the tenets of Calvinism. The former part coincides with those tenets : and the clause, ‘ the produce of ‘ your soul,’ seems to mean, “ works done sincerely” and “ heartily, as unto the Lord, and not unto men.” Those good works, and those alone, by which ‘ a lively faith may be as evidently known, as a tree discern- ‘ ed by the fruit ;’ and which are called “ the fruits of “ the Spirit,” always are thus done.

P. ccclxxi. l. 21. ‘ *When you, &c.*’ † This quo-

* ‘ As works are not accepted without faith, as many do what is right for the sake of glory, or from natural disposition, so faith without works is dead. ‘ And let no one deceive you by the vain reasoning of those, who readily grant ‘ every thing for the single purpose of adopting impious doctrines, and propose ‘ a trifling reward for a trifling thing. Shew therefore faith by works, the produce of your soul, if we have not sown in vain. Vol. i. p. 476.’

† ‘ When you hear, “ Those to whom it is given,” ‘ add, It is given to those ‘ who are called, and who are so disposed. For when you hear, “ It is not of ‘ him that willeth, nor of him that can, but of God that sheweth mercy,” ‘ I advise you to suppose the same thing. For because there are some so proud ‘ of their virtue, as to attribute every thing to themselves, and nothing to Him ‘ who made them, and gave them wisdom, and is the Author of good, this expression teaches them that a right will stands in need of assistance from God ; ‘ or rather the very desire of what is right is something divine, and the gift of ‘ the mercy of God. For we have need both of power over ourselves, and of ‘ salvation from God. Therefore, says he, It is not of him that willeth, that

tation directly maintains the chief principles of what is called Calvinism, without a clause, opposed to any of its tenets. It is evident from this passage, that all the fathers did not lose sight of these fundamental truths : that “ every good gift, and every perfect gift “ is from above, and cometh down from the Father of “ lights :” * that “ it is God, who worketh in us, both “ to *will* and to *do* of his good pleasure :” † and that “ we are kept by the power of God through faith un- “ to salvation.” ‡ And if Anti-calvinists suppose, that those clauses, which imply, that it is our bounden duty to will, to run, to contend, to labour, and patiently to continue “ in well-doing” unto the end, are contrary to our tenets ; this only shews, that they oppose what they have not taken due pains to understand. I am persuaded, that every person, who cordially, in his own concerns, even the concerns of eternity, between God and his own soul, enters into the meaning and spirit of this quotation, will soon accede to the grand principles of evangelical religion ; and feel little repugnance to any of the tenets of Calvinism, when stated accurately, and cleared from misrepresentation and misapprehension : and that, any of them which he yet cannot receive, he will regard with reverence and awe, and never speak of them in a contemptuous or reproachful manner.

‘ is, not of him only that willeth, nor of him only that runneth, but of God that sheweth mercy. Since the will itself is from God, he with reason attributes every thing to God. However much you run, however much you contend, you stand in need of him who gives the crown. “ Except the Lord build the house, their labour is but lost that build it : except the Lord keep the city, the watchman waketh but in vain.” “ I know, says he, that the race is not to the swift, nor the battle to the strong ;” “ nor is the victory to those who fight, nor the harbour to those who sail well : but it is of God both to work the victory, and to preserve the vessel into port.”

* Jam. i. 17.

† Phil. ii. 13.

‡ 1 Pet. i. 5.

P. cccclxxiii. l. 10. *'Is then, &c.** This passage is so obscure and perplexed, that it is nearly unintelligible. Gregory had before shewn, that both the will and the power of doing what is truly good were from God: but here he seems to quit that ground, or to guard his meaning from being misapprehended, as leading to a conclusion, that some "are sanctified," as others "froward from their mother's womb," 'by a certain casting of lots.' Whether the words of the Lord to Jeremiah, "Before thou camest forth out of the womb, I sanctified thee," relate to the renewal of his heart by the Holy Spirit, even before his birth; or only to his being set apart, or ordained to be a prophet, in the purpose of God; they certainly mean something, which he received, or was to receive, not from nature, but immediately from God; whereas, "the froward from their mother's womb" had their

* 'Is then your guide, the understanding, nothing? Is labour nothing? Is reason nothing? Is philosophy nothing? Is fasting nothing? Is watching nothing? Lying on the ground? Shedding rivers of tears? Are these things nothing? But is Jeremiah sanctified, and are others froward from their mother's womb, by a certain casting of lots? I fear lest this absurd idea should be adopted, as if the soul had existed in some other place, and, afterwards, was united to this body; some receiving the gift of prophecy according to its conduct there, and those who had lived wickedly being condemned. But, since this hypothesis is very absurd, and not agreeable to the doctrine of the church (for let others sport about these opinions, but such sporting is not safe for us); to the expression also in this place, "To whom it is given," add, who are willing; who have not only received that qualification from the Father, but have also given it to themselves.—The good derived from nature has no claim to acceptance; but that which proceeds from free-will is deserving of praise. What merit has fire in burning? For the burning comes from nature. What merit has water in descending? For this it has from the Creator. What merit has snow in being cold? Or, the sun in shining? For it shines whether it will or not. Give me a virtuous will. Give me the becoming spiritual, from being carnal; the being raised by reason, from being depressed by the weight of the flesh; the being found heavenly, from having been low-minded; the appearing superior to the flesh, after having been bound to the flesh. Vol. i. p. 504.'

evil disposition, from being ‘engendered of the offspring of fallen Adam.’—If the former be intended concerning Jeremiah; then his regeneration preceded even his infant-circumcision, as that of John Baptist did: if the latter, then the doctrine of the divine predetermination is sanctioned.—“The lot is cast into the lap; but the whole disposing of it is of the LORD.”* Yet men in general consider the lot, and the lottery, as a matter of chance: but surely the predetermination or predestination, of infinite wisdom, justice, truth, and love, is not to be confounded with blind chance, any more than with fatal necessity!

It does not appear what the doctrine of the transmigration of souls has to do with our tenets, that all are ‘by nature born in sin and children of wrath;’ but that some are by special grace, born again and renewed to holiness, “having been predestinated according to the purpose of him, who worketh all things after the counsel of his own wil.”—‘Who have not only received that qualification from the Father, but have also given it to themselves.’ Here the willing mind is said to be received from the Father, and yet given by men to themselves, which at first seems perfectly unintelligible; but perhaps, co-operation is meant. † —‘The good derived from nature has no claim to acceptance; but that which is from free-will is deserving of praise.’ Here *nature means necessity of nature*, as fire burns, &c. and is opposed to what is voluntary, as the actions of a free agent. Certainly there is nothing either punishable, or rewardable, except what is voluntary. But the terms, *merit*, ‘Give me a *virtuous will*,’ do not accord to the scriptural language, or to

* Prov. xvi. 33.

† See Remarks on p. 40—44, Refutation.

that of our liturgy and articles. ‘Lord, incline our hearts to keep this law.’ It is not, however, said that the virtuous will is from ourselves; and therefore it does not directly oppose, what had been before maintained.* ‘We have no power to do good works, 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.’† What perspicuity and precision is there in this article, compared with the indecisive, obscure language of Gregory, on the same subject! ‘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!’‡

P. cclxxiv. l. 22. ‘*We are, &c.*’§ We must concede that Gregory is against us, in the doctrine of baptism.

P. cclxxiv. l. 26. ‘*Upon, &c.*’|| Surely this is not contrary to Calvinism! It entirely speaks our sentiments, as far as the subject stated in it is concerned; and it mentions no other tenet. Upon the whole, these quotations rather preponderate in favour of the Calvinistick doctrine.—‘Of all the fathers of the fourth century, there was not in the opinion of Le Clerc, a more moderate, and a worthier man, than Gregory Nazianzen.’—‘St. Jerom one day asked St. Gregory to explain a difficult place in the New Testament, *De sabbato secundo primo.*¶ Gregory answered

* See Remarks on p. 371, 372, Refutation. † Art. x. ‡ Refutation, p. 61.

§ ‘We are to consider the power of baptism as a contract with God for a second life, and a more pure conversation—*there being no second regeneration.* Vol. i. p. 641.’

|| ‘Upon this foundation of doctrines build good works, since faith without works is dead; as are works without faith. Vol. i. p. 672.’

¶ Luke vi. l. Δευτεροπραξια.

‘ humorously, I will explain it to you by and by, in
 ‘ my sermon at church, where the applauses given to
 ‘ me by all the audience shall compel you, in spite of
 ‘ yourself, to understand what you understand not ;
 ‘ or to pass for a blockhead, if you are the only per-
 ‘ son there, who joins not in admiring me.’—‘ We see
 ‘ by this, that Gregory, with all his gravity, was of a
 ‘ cheerful temper, which also appears in his epistles :
 ‘ we see also how much authority he had over the
 ‘ people, and how little account he made of the accla-
 ‘ mations which his eloquence excited. From this
 ‘ passage, we might also perhaps infer, that he was not
 ‘ always satisfied with the expositions which he gave
 ‘ to the people. The same may be observed of St.
 ‘ Augustin: for in his sermons he delivers some things,
 ‘ of which, as it appears from his letters, he was far
 ‘ from being assured.*

‘ Go now, and establish articles of faith, or even in-
 ‘ terpretations of Scripture, from the homilies of the
 ‘ fathers.’†

GREGORY OF NYSSA.

Paris Edit. 1638.

P. ccclxxv. l. 1. ‘ *Let, &c.*’‡ So far from object-
 ing to this, I shall add ; that in order to any one’s
 becoming holy, in one sense all depends on *choice* : no
 man ever became holy, who did not *choose* it ; nor did
 any one, ever *choose* to become *holy*, according to the
 scriptural meaning of these words, who did not at

* Tillemont in Jortin.

† Jortin.

‡ ‘ Let any one consider, how great is the facility to what is bad, gliding
 ‘ into sin spontaneously without any effort. For that any one should become
 ‘ wicked, depends solely upon choice ; and the will is often sufficient for the
 ‘ completion of wickedness. Vol. ii. p. 304.’

length obtain the object of his choice. “Blessed are they, who hunger and thirst after righteousness; for they shall be filled.” The only question is, whether a fallen creature ever truly chooses to become holy, in heart and life, ‘except through the grace of God by Christ preventing him, that he may have a good will, &c.’

P. ccclxxv. l. 9. ‘*The Lord. &c.*’* If this quotation be against the tenets of Calvinism: it is in something which eludes my discovery. At least, I concur in the sentiment, as far as I can understand it.

P. ccclxxv. l. 17. ‘*Since, &c.*’† Free-will, that is, free-agency, ‘is the likeness of God.’ Now is not this common to holy and unholy angels? to the most wicked of men, with ‘the spirits of just men made perfect?’ All are free-agents: but do they all bear that image of God, in which man was at first created?

* “The Lord came to seek and to save that which was lost.” ‘But not the body was lost, but the whole man, consisting also of soul. And, to speak more truly, the soul was lost before the body. For disobedience is the sin of the will, not of the body. But will is the property of the soul, from which every calamity of nature had its beginning. Vol. ii. p. 482.’

† ‘Since man was made in the likeness of God, and was blessed in being honoured with free-will (for to have power over himself, and to be subject to no master, is peculiar to the blessedness of God) to be forcibly impelled to any thing by necessity, would have deprived him of this dignity. For if voluntarily, according to the motion of free-will, they directed their human nature to any thing improper, and were driven from it forcibly and by necessity, such a proceeding would have taken away from them the pre-eminent good, and would have deprived them of the honour of being like to God. For free-will is likeness to God. Therefore, that both power might remain to human nature, and that evil might be done away, the wisdom of God devised this mode, to suffer man to pursue those things which he wished; that having tasted the evils which he desired, and learnt by experience what exchange he had made, he might voluntarily return by his own desire to his former blessedness, shaking off from his nature every thing which disturbs the passions or is inconsistent with reason, as a burden. Vol. iii. p. 614.’

Or that image of God, “in knowledge, righteousness, and true holiness,” to which christians are restored? Where is free-will mentioned in Scripture as the image of God? Nay, did not Adam, seem to himself to become more independent, and, in one sense, to have more power over himself, and to be less subject to any master, when he had listened to the devil’s temptation, “Ye shall be as gods,” than he did before? There is no need either to *compel*, or *incline*, fallen man to evil; but, in order to his voluntarily returning, to his ‘former blessedness,’ God must, by his preventing grace, put into his ‘heart good desires, and by his continual help enable him to bring them to good effect.’—‘Gregory was of the same opinion with Origen concerning future punishments; that they were temporary, and would terminate in the amendment of the sufferers.’* He held the doctrine of universal salvation.—“These shall go away into everlasting punishment, but the righteous into life eternal.”†—However heretical any one may be, in other respects, if he do but seem to ‘oppose the tenets of Calvinism,’ he immediately becomes a valuable ally! But,

‘Non tali auxilio, non defensoribus istis,
‘Tempus eget.’

AMBROSE, 374.

Benedict Edition.

P. ccclxxvii. l. 13. ‘*Let us, &c.*’‡ To consider

* Jortin. † The same word *αἰωνος*, is used in both clauses of the verse.
‡ ‘Let us not search without ourselves for the principles of those things, of which we are ourselves the masters; let us not impute to others, but acknowledge, those things which are properly our own. For we ought to ascribe to ourselves rather than to others the election of that evil, which we have in our own power not to do; unless our will consents. Vol. I. p. 18.

“ the heart as deceitful above all things, and desperately wicked ;” and all outward wickedness as resulting from the depravity of the heart, as Calvinists do, certainly is not ‘ looking without ourselves for ‘ the principles of those things, of which we ourselves ‘ are masters.’ This state of the heart Calvinists ascribe primarily to our fall in Adam ; and subsequently, to their own actual sins, increasing original depravity, by forming bad habits. They suppose, that all who perish, are ultimately left to themselves, and to the choice of their own hearts : and that God might *justly*, have thus left all our fallen race ; but that special grace *mercifully* and *powerfully* influences the hearts of his elect people, to ‘ choose the good and refuse the evil.’—Few Calvinists would object to this quotation.

P. ccclxxvii. l. 26. ‘ That in the choice of his ‘ traitor, he displayed a sign, that all were to be ‘ saved.’ Did Ambrose really mean, that all men, not excepting Judas, (of whom our Lord said, “ It “ would have been good for that man, if he had not “ been born,”) would eventually be saved ? Or was it only meant, that nothing hindered Judas’ salvation, but his own obstinate and determined wickedness ?

P. ccclxxviii. l. . . ‘ *God did, &c.*’* I can see nothing in this quotation discordant with the tenets of

* ‘ God did not impose upon the one the necessity of transgression, or upon ‘ the other that of treason ; because both might have abstained from sin, if ‘ they had preserved that which they had received. Finally, he knew that ‘ all the Jews would not believe, and yet he said, “ I am not come except to “ the lost sheep of Israel.” ‘ Therefore there is no fault in him who com- ‘ mands, but there is sin in him who transgresses. And as far as was in God ‘ he shewed to all, that he desired to deliver all. I do not however say that ‘ he did not know that there would be transgression ; nay, I assert, that he did ‘ know it. Vol. i. p. 161.’

Calvinism; unless the word *necessity* be supposed to be so.

P. cclxxviii. l. 20. ‘*He saw, &c.*’* If ascribing the destruction of unbelievers to their unwillingness, negligence, &c. be opposing the tenets of Calvinists; an immense proportion of supposed Calvinists oppose those tenets, in far more energetic language, than this of Ambrose.

P. cclxxix. l. 19. ‘*We are, &c.*’† The only thing, in which these quotations can be supposed to be contrary to Calvinism, must be this: that the voluntary choice of what is good is spoken of in language, which does not expressly ascribe it to the special grace of God, inclining the heart unto himself.

P. cclxxix. last line but one. ‘God desires to be the cause of salvation to all, not of death.’

P. cclxxx. l. 3. ‘He wishes all to be his, &c.’ Such expressions concerning the Almighty God; as if he earnestly longed to accomplish an object, but was unable, and, therefore, disappointed, are certainly unscriptural and not consonant to reason. They more resemble the language of the heathen poets respecting Jupiter; than that of the prophets, concerning him,

* ‘He saw that those who are diseased cannot be saved without a remedy, and therefore he afforded a medicine to the sick. Therefore he brought the assistance of health to all; so that whosoever shall perish, may ascribe the cause of his death to himself, who was unwilling to be cured when he had a remedy, by which he might have escaped, but that the manifest mercy of Christ towards all men may be proclaimed; since they who perish, perish through their own negligence, but those who are saved, are delivered according to the sentence of Christ, who will have all men to be saved, and come unto the knowledge of the truth.’ Vol. i. p. 210.’

† ‘We are not constrained to obedience by a servile necessity, but by free-will, whether we lean to virtue or are inclined to vice. Vol. i. p. 443.’

‘No one is under any obligation to commit a fault, unless he inclines to it from his own will. Vol. i. p. 447.’

“ whose counsel shall stand, and he will do all his
 “ pleasure ;” or that of the apostle concerning, “ the
 “ God and Father of our Lord Jesus Christ,” “ who
 “ worketh all things after the counsel of his own will,”
 and “ according to the eternal purpose, which he hath
 “ purposed in himself.”

P. cclxxx. l. 17. ‘ *The mystical, &c.*’* This ac-
 cords exactly to the views of all Calvinists, who hold
 that the redemption of ‘ Christ is *sufficient* for all, but
 ‘ effectual only to the elect ;’ for all else live and die,
 “ loving darkness rather than light because their deeds
 “ are evil.” And so would the elect also, if “ God,
 “ who commanded the light to shine out of darkness,”
 did not “ shine into their hearts, to give the light of
 “ the knowledge of the glory of God, in the face of
 “ Jesus Christ.”

P. cclxxx. third line from the bottom. ‘ *God*
 ‘ *says, &c.*’ † This passage is obscure and inaccur-
 ate : but it does not oppose the tenets of Calvinists,
 except any, who bear this name, say, ‘ we ought then,
 ‘ neither to will or to run.’ It is our bounden duty
 to “ work out our own salvation with fear and tremb-
 “ ling ; and none will be saved, who persist in neglect-

* ‘ The mystical Sun of Righteousness is risen upon all, is come for all, has
 ‘ suffered for all, and has arisen again for all: he therefore suffered that he
 ‘ might “ take away the sin of the world.” ‘ But if any one does not believe
 ‘ in Christ, he defrauds himself of the general benefit, just as if any one should
 ‘ exclude the rays of the sun by shutting his windows. Vol. i. p. 1077.’

† ‘ God says to Moses, “ I will have mercy on whom I will have mercy, and
 “ I will have compassion on whom I will have compassion. So then it is not
 “ of him that willeth, nor of him that runneth, but of God that sheweth mer-
 cy.” ‘ Perhaps you may say, we ought then neither to will nor to run : but
 ‘ God is wont to desert those who are negligent ; therefore this is not his mean-
 ‘ ing. But let us consider what he does mean : Perseverance is not of the man
 ‘ who willeth, or of him who runneth ; for it is not in the power of man : but
 ‘ it is of God, who pitieth, that you may be able to complete what you have be-
 ‘ gun. Vol. i. p. 1098.’

“ing this : but it is God, who worketh in us both to will and to do, according to his good pleasure.”

P. cccclxxxii. l. 12. ‘*Because, &c.*’ * I can discover nothing hostile to our tenets in these quotations. The co-operation of God with us, when preventing grace has produced a willing mind, is denied by few Calvinists. Ambrose indeed does not exactly say, with our article, ‘The grace of God by Christ preventing us, that we may have a good will, and *working with us (co-operating,)* when we have that good will ;’ but he says nothing against it.

P. cccclxxxii. l. 23. ‘*Faith, &c.*’ † ‘Good works,’ as evidence of living faith, shew the believer’s title to eternal life ; and are in this sense ‘a good foundation.’ A Calvinist would probably have expressed himself rather differently ; but the general sentiment, that no faith is saving, which does not produce good works, accords to our sentiments. The latter part very excellently expresses our opinions on the subject.

P. cccclxxxii. l. 17. ‘The Father is not wont to

* ‘Because the power of God every where co-operates with the endeavours of man, that nobody can build a house without the Lord, nobody can keep a city without the Lord, nobody can begin any thing without the Lord. Vol. i. p. 1309.

† ‘We ought to advert to the mercy of God, because he condemns no one himself first, but every one is the author of his own punishment. Vol. i. p. 1394.

‘The good Lord requires exertion, he supplies strength. Vol. i. p. 1400.’

† ‘Faith has eternal life, because it is a good foundation ; so likewise have good works, because a just man is proved both by words, and deeds. For if he be practised in words, and idle in works, he in fact exposes his own want of prudence ; and it is a greater fault to know what to do, and not to have done what you knew ought to have been done. On the other hand also, to be active in works and without faith in disposition, is as if you were to erect a beautiful and lofty superstructure upon a faulty foundation : the more you build, the heavier is the fall ; because good works cannot continue without the support of faith. Vol. ii. p. 72.’

‘ attend to petitions, but to merits.’ If Ambrose meant exactly as the words seem to imply, he as much opposed the tenets of his Lordship, as those of Calvinists.

P. cccclxxxiii. ‘ Our works will assist us ;’—That is, as proving our faith to be living, and evincing “ the sincerity of our love.”

There is extremely little in these quotations from Ambrose, that so much as seems to oppose our tenets. Any one of our learned and ingenious opponents, in modern times, would have said twice as much, in a couple of pages, in refuting our sentiments, or in attempting to do it.—‘ Ambrose, says Barbeyrac, had such an impetuous imagination, that every thing served him for an argument.’ * He seems, however, to have had more just and spiritual views of christianity, than many of the ancient fathers. ‘ How shall I hear thee say unto me, he “ has loved much, and is forgiven much ?” I confess ‘ that my debts were greater, than those of the penitent woman, and more was forgiven me, who was called to the ministry from the noise of the forum, and the terror of judicial administration. Yet, if we cannot equal her, the Lord Jesus knows how to support the weak, and to bring with himself the Fountain of living water. He came to the grave himself. Oh, that thou wouldst come to this my *sepulchre of corruption*, Lord Jesus, and wash me with thy tears. † If thou weep for me, I shall be saved. Thou shalt call me from the grave of this body, and say, come forth ; that my thoughts

* Jortin. † It would have been more scriptural to have said, ‘ with thy atoning blood.’

' may go forth to Christ : and call forth thy servant.
 ' Though bound with the chain of my sins, I am en-
 ' tangled hand and foot, and buried in dead works, on
 ' thy call, I shall come forth free, and be found one of
 ' those, who sit at thy table. It shall be said, behold
 ' a man, taken from the midst of secular vanity, re-
 ' mains in the priesthood, not by his own strength, but
 ' by the grace of Christ. Preserve, Lord, thine own
 ' gift. I knew myself unworthy of the episcopal of-
 ' fice, because I had given myself to this world : but
 ' by "thy grace I am what I am." The least of all
 ' bishops : yet because I have undertaken some labour
 ' in thy church ; preserve in me this fruit ; lest whom
 ' thou calledst to the ministry, when lost, thou shouldst
 ' suffer to perish in that ministry. And particularly
 ' grant me the spirit of sympathizing with sinners :
 ' that I may not proudly chide, but mourn and weep ;
 ' that while I deplore another, I may mourn over my-
 ' self, saying, "Tamar is more righteous than I." *
 ' Perhaps a young person may have sinned, deceived,
 ' and hurried on into folly. We old persons sin also.
 ' The law of the flesh rebels against the law of our
 ' mind, even in us, whose duty it is to teach. "Ta-
 ' mar is more righteous than I." We blame the
 ' avarice of another : let us remember, whether our
 ' conduct has been stained with the same vice, which
 ' dwells in our corrupt nature, and let each say, "Ta-
 ' mar is more righteous than I." † The same may
 ' be said with respect to the vice of anger. This is
 ' the way to avoid the severity of that just rebuke of

* Gen. xxxviii. 26.

† As soon as Ambrose entered the ministry, he gave to the church and to the poor, all his gold and silver : he gave also his lands to the church, reserv-
 ing the annual use of them to the use of his sister Marcellina.

‘ our Lord, concerning the mote and the beam. He
 ‘ who rejoices in another’s sin, rejoices in the devil’s
 ‘ victory. Let us rather grieve, when we hear that
 ‘ a man perishes for whom Christ died. Let us re-
 ‘ pent, and hope for pardon by faith, not as an act
 ‘ of justice—God wants not our money, but our
 ‘ faith.’ * The language of this quotation is fre-
 quently inaccurate; and there is a lamentable want
 of reference to the righteousness, atonement, and
 intercession of Christ, and of “ redemption by his
 “ blood, even the forgiveness of sins.” The ‘ Holy
 ‘ Spirit, who sanctifies all the elect people of God,’ †
 is not mentioned: and the way, in which the writer
 speaks of his own sins, is incautious, and capable of
 being misconstrued, as palliating the evil of sin, and
 quieting the conscience of those, who live in habitual
 and actual transgression, by the confessions of an
 eminent minister; who only meant, that the same evils
 dwelt in him, and might *occasionally* prevail; and that,
 all things considered, this might be more heinous in
 him, than the crimes, which he was called to reprove;
 and that therefore he ought to do it with humility,
 tenderness, and sympathy. “ If a man be overtaken
 “ in a fault, ye which are spiritual restore such an one
 “ in the spirit of meekness; considering thyself, lest
 “ thou also be tempted.” ‡ The whole, however, shews
 more of the contrite spirit; the simple dependence on
 the mercy and grace of the Lord Jesus; and the loving,
 tender, and compassionate mind of a true christian and
 minister, than we generally meet with, in these ancient
 fathers.

* Ambrose in Milner.

; Gal. vi. 1.

‡ Eph. ii. 19.

JEROME, 392.

Benedictine Edition.

P. cccclxxxiii. ‘*The washing, &c.*’* I suppose this means, that forgiveness of past sins, baptismal regeneration, and the secret purposes of God, will not save us, unless we have works also. Perhaps the Lord’s supper is meant by ‘the secret doctrine:’ for the sacraments had long been called *mysteries*. This, however, does not affect the argument. No outward forms, no secret purposes of God, no decree of election; nay, no faith, will be sufficient to save any man, who is not “created in Christ Jesus unto good works, “which God hath before ordained that we should walk “in them.”† ‘They which be endued with so excellent a benefit of God,’ (as predestination to life,) ‘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.’‡

P. cccclxxxiii. l. 9. ‘*Man, &c.*’§ This quotation resembles one of Homer’s heroes, who so fought in the midst of the enemy, that it could scarcely be known, whether he was a Greek, or a Trojan. The

* ‘The washing away of former sins, the grace of baptism, the secret doctrine, are not sufficient, unless we have works also. Vol. ii. p. 584.’

† Eph. ii. 10.

‡ Art. xvii.

§ ‘Man, from the beginning of his condition, has God as an assistant; and since it was of his grace that he was created, and it is of his mercy that he subsists and lives, he can do no good work without him, who has so granted free-will, that he did not refuse his grace in any single work. Vol. ii. p. 696.’

use, however, of the word *grace*, in speaking of our creation, is suited to confound, in the reader's mind, the distinction, between creating goodness, and saving mercy and grace, vouchsafed to lost sinners, through Jesus Christ.

P. cccclxxxiii. l. 21. 'He reserves judgment to a future time, that all may be judged equally, and then receive according to their wil and their works;' that is, I suppose, for all the good or evil, which they did, or were disposed to do, or would have done if they could. Whatever exposition reconciles this, (which is strictly scriptural,) with the doctrine of the apostle: "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;" will reconcile it also to the tenets of Calvinism.

P. cccclxxxiv. l. 1. '*It appears, &c.*'* This passage seems, as if intended to prove the apostle Paul to have been mistaken: yet we cannot suppose that to have been the case. They who plead, in excuse for sin, that they 'are compelled by necessity of the body,' pervert the meaning of the apostle.—Compulsion destroys responsibility, along with free-agency. But a man may have an *habitual* desire and willingness perfectly to keep the whole law of God: yet, through "the sin, which dwelleth in him," he may fall far short of this perfect obedience, and voluntarily deviate

* 'It appears to me that in this passage those are reproved, who complain of the sinfulness of the flesh, and say, that being compelled by the necessity of the body, they do those things which they are unwilling to do; according to the apostle, "The good that I would, I do not; but the evil which I would not, that I do." Do not therefore, he says, seek vain excuses, and give occasion to your flesh to sin, and say, It is not I that sin, but the sin that dwells in my flesh. Vol. ii. p. 743.'

in many thoughts, words, and actions from that perfect standard; which will excite his humble confessions, and doleful lamentations, that he “cannot do the things which he would.” In this case, it is not ‘he, but sin, that dwelleth in him,’ according to the gracious tenour of the New Covenant. It also appears, that Jerome did not understand the subject on which he undertook to write: for it is evident, that St. Paul meant, by “the flesh,” not the *body* which is the work of God, but depraved nature superinduced by man’s apostacy, as it appears by the whole argument, continued also in the next chapter.—Even Homer may teach those, who do not understand the apostle, that willingness in one sense, and unwillingness in another, are compatible; and that circumstances may induce a man to do *voluntarily*, what he was otherwise habitually most unwilling to do. *Και γαρ ἦτο σὺ δάκα ἔκων, ἀκούτε γέ θυμῶ, I voluntarily give up this city to thee with an unwilling mind.** Thus the person who speaks in the seventh of Romans was habitually *ἔκων ἀκούτε γέ θυμῶ, Voluntary, but with an unwilling mind.* He knows little of human nature, who is not aware, that a large proportion of men’s actions are performed with this unwilling willingness; not by compulsion, yet contrary to a man’s habitual judgment and inclination, as well as conscience. ‘I really could not refuse him.’ ‘I could not, as I was circumstanced, do otherwise.’ And he knows as little of vital experimental religion, who is not aware, that a considerable proportion of the actions, even of pious men, though by no means the effect of compulsion, are contrary to their previous purposes and resolutions, and habitual character.

* *Ilad* iv 40

These are therefore reflected on with shame and remorse, as done against their judgment and conscience. Judas acted in character when he betrayed Christ, deliberately and purposely: but Peter, trusting in his own heart, and the strength of his resolutions, was, through the weakness and sinfulness of human nature, except as upheld by the grace of God, induced by the power of temptation, to deny his Lord, contrary to his habitual character, and fixed purpose and resolution, both before and afterwards. In Peter's case, but not in that of Judas, "it was not he, but sin, which dwelt in him." The text, on which Jerome grounds his observation,* seems only to mean, that hasty vows prove occasions to temptation, and should be avoided. "For thus the mouth causes the flesh," or the depraved nature, "to sin." Nor does it appear at all to relate to the subject under consideration.

P. cccclxxxiv. l. 14. 'Free-will is not taken away 'by the prescience of God; but that in every effect, 'there are antecedent causes.'—Neither free-agency, nor the freedom of the will from the slavery, in which it is held by man's corrupt passions are, (as Calvinists suppose,) taken away by the prescience of God, nor yet by his decrees. Free-agency is not, and cannot be, taken away from an intelligent agent, except by depriving him of existence, or of reason. Free-will, in the latter sense, was taken away by the fall; through which the will became enslaved to sin, and morally incapable of choosing holiness. All men also, individually, are overcome by sin and temptation; and "of whom a man is overcome, of the same is he brought "in bondage."† "Whosoever committeth sin is the

* Ec. v. 6

† 2 Pct. ii. 19

“servant of sin.” “If the Son shall make you free, then are ye free indeed.”—The ‘antecedent causes of this effect,’ even man’s voluntary crimes, are the fall of Adam, natural depravity, occasional circumstances, bad habits, and divers temptations. “Every man is tempted, when he is drawn away of his own lusts and enticed. Then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death.”*

P. ccclxxxiv. l. 21. ‘God has done this, that wisdom may be displayed in choosing good, and avoiding evil; and that free-will may be left to man.’ Certainly wisdom is displayed, in choosing the good, and refusing the evil: But this “wisdom is from above, and cometh down from the Father of lights;” and no mere man ever exercised his free-agency in this wise manner, except ‘by the special grace of God by Christ.’

P. ccclxxxv. l. 4. ‘According to the merit of every individual.’ Is this the doctrine of Scripture? or of our protestant church?—‘We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, and not for our own works or deservings.’ ‘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.’ ‘Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant unto God:—we doubt not but they have the nature of sin.’†

P. ccclxxxv. l. 6. ‘No seed, &c.’‡ This is a de-

* Jam. i. 13—18.

† Art. xii. xiii. xiv.

‡ ‘No seed is of itself bad, for God made all things good; but bad seed has arisen from those, who by their own will are bad, which happens by will, not by nature. Vol. iii. p. 162.’

nial of original sin, or at least a complete exclusion of that doctrine. No difference is marked between man, as made very good, and man as now ‘very far gone from original righteousness. All who are bad become so by will, not by nature. Each imitates the example, but does not inherit the nature of Adam. ‘Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is ingenerated of the offspring of Adam, &c.’* Such quotations are in fact a refutation of our articles, quite as much as of Calvinism: nay, they contradict the doctrine stated by his Lordship, in the first chapter of his work. ‘The human mind is so weakened and vitiated by the sin of our first parents, that we cannot by our own natural strength prepare it, or put it into a proper frame, for the reception of a saving faith.’

P. ccclxxxv. l. 19. ‘*From whence, &c.*’† This is a still more direct denial of original sin.—Adam, and all respecting the fall, are as much passed over, as if they had never existed: and nothing can be more expressly Pelagian.

P. ccclxxxvi. ‘He (God) leaves his power to our free-will, that the choice of what is right may obtain a reward.’—The power of God is directed, and *apparently* limited, by his infinite wisdom and perfection in all respects: and he never exercises his power to deprive men of free-agency. But to make man’s free-agency the limit and restraint of Omnipotence, is as unphilosophical, as it is unscriptural.

* Art. ix.

† ‘From whence it is evident, that they who are good by nature, become bad by will. Lastly, it is inferred, man has erred in himself, not by nature, but through the will. Vol. iii. p. 346.’

P. ccclxxxvi. l. 5. ‘*At a, &c.*’* This quotation is far more consistent with the doctrines of Scripture ; than it is with the preceding quotations from the same writer.

P. ccclxxxvi. l. 12. ‘*A question, &c.*’† It seems in Jerome’s days, there were those, who maintained that some men were of a different *nature* from others, as born into the world : and in attempting to answer these persons, he does not state, that ‘ all men are ‘ born in sin, and the children of wrath ;’ and that of this lost race some are recovered and saved by grace : but (as I understand him) that all were, originally and individually, good by nature, and in a safe condition, and alive unto God, till they forsook him, and from the sons of the Lord, became the sons of perdition ; that is, as their personal crime, but not the effect of a fallen nature. This certainly is opposite to the tenets of Calvinism : but is it not equally opposite to the doctrine of our articles, homilies, and liturgy ? We

* ‘ At a suitable time he poured our his blood for all ; “ When all had gone “ out of the way, they had together become unprofitable.” “ There was not “ one that did good, no not one ;” so that “ he tasted death for all, because all “ have sinned, and come short of the glory of God. Vol. iii. p. 379.’

† ‘ A question arises, how children are called the children of perdition, in ‘ opposition to those who maintain that there are different natures ; the one ‘ which is lost, and bad, and cannot be saved ; and the other good, which can- ‘ not perish. For if, as they think, the sons of perdition be of a bad nature, ‘ how is that found which was before lost ? Lastly, in the parable of the peni- ‘ nitents, both the sheep which was lost out of a hundred sheep, and the ‘ piece of money which was lost out of ten pieces of money, are found ; and ‘ the lost son is found, of whom the father said to the elder son, “ This thy ‘ brother was dead, and is alive again ; and was lost, and is found.” For no- ‘ thing is lost, except what was before safe ; and nothing dies, except what ‘ was before alive. Therefore those who are now called “ the sons of perdi- ‘ tion,” or of iniquity, and of wickedness, have, through their own fault, for- ‘ saken the Lord, and from the sons of the Lord have begun to be the sons of ‘ perdition ; this same prophet saying, “ You have forsaken the Lord, you have ‘ provoked the Holy One of Israel unto anger. Vol. iii. p. 417.’

maintain, that there is by nature no difference : yet none is so bad, but that he may be saved by the grace of God in Christ ; and none can be saved in any other way , that all are unwilling to accept of this salvation, if left to themselves ; but some become willing by the special preventing grace of God, enlightening their minds, inclining their wills, and changing their hearts. If the words, ‘ nothing is lost, except what was before ‘ safe,’ have any meaning respecting the individuals of our race, it must signify, that none are by nature children of wrath, and propense to evil. No one can believe Jerome’s doctrine in these passages, and that of St. Paul, and of the church of England at the same time.

P. cclxxxvii. l. 19 ‘ *He will, &c.*’* This comes nearer to the doctrine of Scripture, and is not very consistent with the preceding quotations. We rejoice, however, to meet with something concerning salvation, not by the merit of works, but by the love of God ; and of redemption by the blood of Christ ; and some intimations respecting the connection between faith and salvation. A few passages of this kind refresh us, in the dreary wilderness of these quotations, through which we are now journeying. But still, we want to find something more explicit on these sub-

* ‘ He will save those who have received salvation, not by the merit of works, but by the love of God. “ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” But if a reflecting reader should answer in silent thought, why are many not saved, if he himself saved them, and loved, and spared his own sons, and redeemed them with his own blood, and raised and exalted those whom he took? A clear reason is assigned ; they themselves did not believe, and they grieved his Holy Spirit. God therefore was willing to save those who wished to be saved ; and he invited them to salvation, that the will might have a reward : but they were unwilling to believe.’ Vol. iii. p. 463

jects; and on ‘ that special grace preventing us, by
 ‘ which God doth put into our hearts good desires,
 ‘ and his continuing grace enabling us to bring them
 ‘ to good effect.’

P. ccclxxxviii. last line but one. ‘ *Though, &c.*’*
 ‘ By your own will’ means voluntary, and not by com-
 pulsion. And the passage is rather for, than against,
 the tenets of Calvinism.

P. ccclxxxix. l. 4. ‘ *Through, &c.*’† Certainly,
 both our transgressions of the law, and our neglect of
 the gospel, and every instance in which we act con-
 trary to the will of God, is ‘ through our own will,’
 and ‘ our own fault:’ for original sin, and depravity,
 is indeed the source of our actual transgressions; but
 this is not by any compulsive necessity, but by the
 corrupt inclinations of our fallen nature. We sin vo-
 luntarily: we, if left to ourselves, pervert the very
 gospel of salvation, into an occasion of deeper con-
 demnation; and this is indeed a reproach to us. But,
 as far as any of us make a happier choice, we do it by
 the preventing grace of God. And is there any real
 christian, who, reflecting on his former sins, and on
 all that has passed in his heart, respecting the service
 of God, and especially, as to the salvation of the gos-
 pel; and looking around on such, as were formerly
 associated with him, and his chosen companions in
 sin and folly; and as still continue to live in rebellion,
 unbelief, ungodliness, and wickedness; who will de-

* ‘ Though through your own will you return to the Lord, yet unless he
 ‘ shall draw you, and strengthen your desire by his support, you will not be
 ‘ able to be saved. Vol. iii. p. 545.’

† ‘ Through our own will we do not receive the word of God; and therefore
 ‘ it becomes a reproach to us, that what was given us for salvation, through
 ‘ our own fault, is converted into punishment. Vol. iii. p. 560.’

liberately say, 'The honour of making me to differ from what I once was, and what they now are, is exclusively my own, the fruit of a right use of my free-will? In this respect I owe no gratitude to God; it is all my own doing? Will he even say, To myself *primarily* this change is owing, and only to God, as aiding my good inclinations, which were owing to myself? Surely even the Pharisee, with his formal, "God I thank thee, that I am not as other men,"* (acknowledging in words, to whom the glory of every thing good was due;) will rise up in judgment against such nominal christians, as do not, even in words, "give "God the glory!"

P. ccclxxxix. l. 22. ' *This we say,*'† To 'leave' a fallen creature 'to his own will,' is "to give him "up to the lusts of his own heart;" and then he will receive punishments according to his own will, and 'his own merit.' But if the prodigal *come to himself,* and return humble and penitent to his father's house; God hath inclined his heart so to do. "God, who is "rich in mercy, of his great love, wherewith he loved "us, even when we were *dead in sins,* hath quickened "us together with Christ; by grace are ye saved."‡

* Luke xviii. 11 Ὁι λοιποὶ τῶν ἀνθρώπων. "The rest of men."

† 'This we say, not that God is ignorant that a nation or kingdom will do this, or that; but that he leaves man to his own will, that he may receive either rewards or punishments, according to his own will and his own merit. Nor does it follow that the whole of what will happen will be of man, but of his grace, who has given all things. For the freedom of the will is so to be reserved, that the grace of the Giver may excel in all things, according to the saying of the prophet, "Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain" "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Vol. iii. p. 615'

‡ Eph. ii. 4, 5.

“ A new heart 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.”*—“ If peradventure God will give them re-
 “ pentance to the acknowledging of the truth, and
 “ that they may recover themselves from the snare of
 “ the devil, who are taken captive by him at his will.”†
 ‘ —Wherefore let us beseech him to grant us true
 ‘ repentance, and his Holy Spirit, &c.† ‘ Take from
 ‘ them all ignorance, hardness of heart, and contempt
 ‘ of thy word, and so fetch them home, blessed Lord,
 ‘ to thy fold, &c.’‡ That is, ‘ Do not leave them to
 ‘ their own will, which is perverse and obstinate : but
 ‘ change their hearts, and incline their wills unto thy-
 ‘ self.’—The latter part of the quotation seems to have
 been written by Jerome, under a sort of misgiving,
 that he had entrenched too much on the scriptural
 doctrine of “ salvation by grace, through faith, and
 “ that not of ourselves, it is the gift of God ;” or at
 least, a fear lest others should think that he had done
 this : and his concession is of no small importance in
 the argument.

P. cccxc. l. 24. “ *If so be,*|| &c.”¶ ‘ Free-will,
 ‘ or free-agency is preserved to man,’ on the Calvin-
 istic plan, as well as on that of their opposers. The
 concluding part is perplexed. Certainly things do not

* Ez. xxxvi. 26.

† 2 Tim. ii. 25, 26.

‡ Absolution.

§ Third Collect, Good Friday.

|| Jer. xxvi. 3.

¶ “ If so be they will hearken, and turn every man from his evil way ;”
 ‘ The doubtful expression “ If so be,” ‘ cannot suit the majesty of the Lord,
 ‘ but he speaks after our manner, (sed nostro loquitur affectu,) that free-will
 ‘ may be preserved to man, lest from God’s prescience man should be com-
 ‘ pelled to do, or not to do, a thing, as by necessity. For a thing does not
 ‘ happen, because God knew it would happen ; but because it would happen,
 ‘ he knew it, being endowed with the prescience of the future. Vol. iii. p. 653.’

happen, merely in consequence of the divine prescience; and God could foresee nothing, except what would certainly take place. But do events happen by *chance*, or by *fatal necessity*, or in any way independent of God? “Who is he that saith, and it cometh to pass, when the LORD commandeth it not. Out of the mouth of the Most high proceedeth not evil and good?”* “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 unto him, What doest thou?”† Him being delivered according to the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain.” “To do whatsoever thy hand and thy counsel determined before to be done.”‡ “Ye thought evil against me, but God meant it for good, to bring to pass, as at this day, to save much people alive.”§ “I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down, like the mire of the streets: howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations, not a few.”|| “Shall there be evil in the city, and the LORD hath not done it?”¶ “Who worketh all after the counsel of his own will.”** In every part of Scripture, the *purpose, counsel, good pleasure, and predetermination, or predestination* of God, are mentioned either alone, or in connexion with his foreknowledge. “Declaring the end from the beginning; and from ancient times, the things which

* Lam. iii. 37, 38. † Dan. iv. 35. ‡ Acts ii. 23. iv. 28. § Gen. i. 20
 || Is. x. 5—8. ¶ Am. iii. 6. ** Eph. i. 11.

“ are not yet done, saying, My counsel shall stand, “ and I will do all my pleasure ; Calling a ravenous “ bird from the east, the man that executeth my coun- “ sel from a far country ; yea, I have spoken it, I will “ also bring it to pass, I have purposed it, I will also “ do it.”* He foreknew how voluntary agents would act, in every possible circumstance ; he counselled and purposed, in infinite wisdom, justice, and goodness, every arrangement of external circumstance ; and how far each should be left to himself, or influenced by his Holy Spirit, in a manner wholly consistent with free-agency ; and he certainly foreknew the accomplishment of his own purposes, by holy and unholy free-agents : and in many instances he foretold it.† This quotation, however, might appear to favour the tenets of Calvinism ; but what follows in the next paragraph, on a similar subject, shews, that Jerome did not intend this. ‘ Lest the foreknowledge of future ‘ evil or good should make that immutable, which ‘ God knew would happen. For it is not *necessary* ‘ that we should do what he foreknew, because he ‘ knew it would happen ; but, because we were about ‘ to do it by our free-will, he as God, knew it would ‘ happen.’ ‘ Make that *immutable*,’ is not a very perspicuous expression. What God foreknew, will come to pass with immutable certainty. God foresaw, that wicked men, left to themselves, would, by their own free-agency, most willingly commit iniquity : but did he foresee, that any of our race, without the special grace of God, would of their own free-will choose to repent, believe in Christ, love God, and keep his commandments?

* Is. xlvi. 10, 11.

† Compare Note, p. 229, 230, Refutation.

P. cccxcii. l. 6. ‘*Because, &c.*’ * Nebuchadnezzar had revelations from God, in prophetic dreams; he had the counsel and instruction of Daniel; and no doubt he had “the oracles of God,” as then extant; which he at length believed, with a humble, penitent, and living faith. How different was his case from that of the numerous millions, who have no immediate, or written, or oral revelation; and who live and die, “without Christ, without hope, and without “God in the world!” The circumstance of Nebuchadnezzar not being an Israelite, is, in our view, of no consequence. If a heathen, in any age or nation, receive the light of revelation, and come to God by faith, according to his word, he is accepted with him.

P. cccxciii. l. 1. ‘*He took, &c.*’ † This quotation is directly opposed to the tenet of those, who, in a stricter sense than even Calvin himself, hold the doctrine of particular redemption: indeed it seems rather to lean to the doctrine of universal salvation. Otherwise it is not at all inconsistent with our tenets.

P. cccxciii. l. 9. ‘*Out of, &c.*’ ‡ This opposes none but those, whether Calvinists or not, who ab-

* ‘Because Nebuchadnezzar received a reward of his good work, we understand that even the heathen, if they shall do any thing good, are not passed over in the judgment of God without reward. Vol. iii. p. 909.’

† ‘He took the human body, and through sin destroyed sin; who is grieved for us, and bears our infirmities—for all the people of the earth, that is, for the whole human race. For he is the Saviour of all men, and chiefly of the faithful; and he is the propitiation for our sins, and not for ours only, but for the whole world. Vol. iii. p. 1044.’

‡ “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man; but to eat with unwashed hands, defileth not a man:” ‘Evil thoughts, he says, proceed from the heart; and from this expression they may be refuted, who think that thoughts are sent by the devil, and do not arise from our own will. The devil may be the promoter and inflamer of bad thoughts; he cannot be the author of them. Vol. iv. Part i. p. 69.’

surdly blame the devil. as the author of their sins, in order to excuse themselves : in other respects it is rather favourable to our sentiments ; and shews the antecedent causes' of man's actual wickedness very clearly. *

P. cccxciv. l. 1. ' *That, &c.*' † Why should the ' absolute *command* of God,' be considered as opposite to man's own direction, unless that direction, or use of free-agency, be generally opposed to the command of God? The ' service of God is perfect freedom : ' angels, and " the spirits of just men made " perfect," find it so ; every deviation from perfect obedience to his holy law, is proportionably slavery. " I will run the way of thy commandments, when " thou shalt enlarge my heart ;" or set it at liberty from the prison and bondage of sin. " And I will " walk, at liberty, for I seek thy precepts." ‡ But I suspect, that Jerome, like many others, meant the absolute purpose and decree of God, which he erroneously supposed would produce *necessity* and *compulsion*, and be inconsistent with free-agency. The example of God, as acting voluntarily, seems more insisted on in these quotations, than our obligations to be imitators of his justice, holiness, truth, and mercy. — Yet " God cannot lie ;" " he cannot deny himself." Is this *necessity, compulsion, want of liberty* to ' follow ' his own direction ? Or is it, consummate perfection

* See p. 334, Refutation.

† ' That every one might live, not under the absolute command of God, but under his own direction ; that is, not by necessity, but by will, that there might be room for virtue, that we might be distinguished from other animals, while, after the example of God, it was permitted us to do what we will. Whence both the judgment against sinners is equitable, and a just reward is given to the holy or just. Vol. iv. Part i. p. 153.'

‡ Ps. cxix. 32, 45.

of wisdom, truth, and holiness ; which renders every thing in the least inconsistent with these perfections, morally impossible to him? The devil cannot love God, cannot but sin : not by involuntary necessity, or compulsion, but through the absolute depravity of his fallen nature ; which renders every thing inconsistent with his enmity against God and man, and truth, and holiness, morally impossible to him.—‘ Not being subject to the command of God, but under his own direction ;’ that is, being an intelligent free agent, is the only thing, in which he resembles God ; and to him, ‘ after the example of God, it is permitted to do what he will,’ just as far as it is to men, either holy or unholy. “ The wrath of man shall praise God ; the remainder of wrath he will restrain.” God puts limits to the rage and malice of the devil, as he did to those of Pharaoh, and Sennacherib : yet, this limit is not the want of free-agency, or any restraint put upon it ; but want of physical power, or providential restraints and counteractions. The more *there is in rational creatures a moral inability* to evil, the more they bear the holy image of God ; the greater their *moral inability* to good, the greater is their resemblance to the devil : and it is most wonderful that christian divines should consider that, as ‘ especially the image of God,’ in human nature ; which fallen angels have in common with man. Indeed animals are free-agents, though not moral and responsible agents.—‘ A just reward is given to the holy and just.’ “ Now to him that worketh, “ is the reward reckoned, not of grace but of debt : “ but to him that worketh not, but believeth in him, “ who justifieth the ungodly, his faith is counted for

“righteousness.” * ‘The best things, which we do, have somewhat in them to be pardoned; how then can we do any thing meritorious, or worthy to be rewarded?—We acknowledge a dutiful necessity of doing well, but the meritorious dignity of doing well, we utterly renounce.’ †

P. cccxciv. l. 15. ‘*What does, &c?*’ ‡ I quote

* Rom. iv. 4, 5. † Hooker.

‡ ‘What does that reasoning of the apostle mean, in his Epistle to the Romans; “What shall we say then? Is there unrighteousness with God? God forbid!” down to that passage where he says “Except the God of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.”’ Indeed the whole Epistle to the Romans stands in need of explanation, and is involved in so great obscurities, that to understand it we have need of the Holy Ghost, who dictated these things by the apostle; but particularly this passage, in which some, wishing to preserve the justice of God, say, that, from antecedent causes, Jacob was chosen in the womb of Rebecca, and Esau rejected, as Jeremiah, also, and John the Baptist, are chosen in the womb, and the apostle Paul himself is predestinated to the gospel before he is born. But nothing satisfies us, except what has the authority of the church, and what we do not scruple to say publicly in the church—Let us therefore speak as well as we can, and, following the steps of the apostle’s will, let us not depart from his sentiments a point, or the breadth of a finger, as the saying is. He had wept above, and had called upon the Holy Spirit to witness his sorrow and conscience, that his brethren and kinsmen according to the flesh, that is, the Israelites, had not received the Son of God: “to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises:” from whom also Christ himself was born according to the flesh of the Virgin Mary; and he is so tortured by the constant grief of heart, that he wishes himself “to be accursed from Christ;” that is, to perish alone, that all the nation of the Israelites might not perish. And because he had said this, he immediately foresaw a question which would be brought against him. What then do you say? Have all who are of Israel perished? And how have you yourself, and the rest of the apostles, and an infinite multitude of the Jewish people, received Christ the Son of God? Which he thus solves. In the holy Scriptures Israel is mentioned in a twofold manner, and is divided into two sons; into one which is according to the flesh, and into another which is according to the promise and the Spirit. Abraham had two sons, Ishmael and Isaac: Ishmael, who was born according to the flesh, did not receive the inheritance of his father: Isaac, who was born of Sarah, according to the promise, is called the seed of God. For it is written, “In Isaac shall thy seed be called;” that is, those who are the sons of the

this long passage, as an illustration of the insuperable difficulties, to which all who oppose the doctrine of

‘ flesh, are not the sons of God; but those who are the sons of promise, they
 ‘ are reckoned in the seed. And we prove that this happened not only in Ish-
 ‘ mael and Isaac, but also in the two sons of Rebecca, Esau, and Jacob, one of
 ‘ whom was rejected, and the other chosen. And he says all this, that he may
 ‘ shew that the people of the Jews were rejected in the two elder brothers, Ish-
 ‘ mael and Esau; but that in the two younger, Isaac and Jacob, the Gentiles
 ‘ were chosen, or those of the Jews who were about to believe in Christ. And
 ‘ because, in wishing to prove this, he had proposed the testimony of twins at
 ‘ their birth, Esau and Jacob, of whom it is written, “The elder shall serve
 ‘ the younger;” and in Malachi we read, “I loved Jacob, and I hated Esau;”
 ‘ according to his manner, he proposes and discusses a collateral question; and,
 ‘ having solved it, he returns to that which he had begun to discuss. If Esau
 ‘ and Jacob were not yet born, and had done neither good nor evil, so as either
 ‘ to please or offend God, and their election and rejection do not shew the me-
 ‘ rits of the individuals, but the will of him who chooses and rejects; what then
 ‘ shall we say? Is God unjust, according to what he says to Moses, “I will
 ‘ have mercy on whom I will have mercy, and I will have compassion on whom
 ‘ I will have compassion?” “If, says he, we admit this, that God does whatever
 ‘ he wills, and either elects or condemns a person without merit or works, then
 ‘ it is not of him that willeth, nor of him that runneth, but of God that shew-
 ‘ eth mercy:” ‘ particularly since the same Scripture, that is, the same God,
 ‘ says to Pharaoh, “Even for this same purpose have I raised thee up, that I
 ‘ might shew my power in thee, and that my name might be declared through
 ‘ all the earth.” ‘ If this is so, and he pities Israel, and hardens Pharaoh ac-
 ‘ cording to his will, he without reason complains, and accuses us for either
 ‘ not having done what was good, or having done evil; when it was in his pow-
 ‘ er and will either to elect or reject a person without good or bad works, es-
 ‘ pecially since human weakness cannot resist his will. Which strong ques-
 ‘ tion, grounded upon Scripture, and which can scarcely be solved, the apostle
 ‘ solves in a short sentence, saying, “O man, who art thou that repliest against
 ‘ God?” And the meaning is, because you reply to God, and cavil, and ask
 ‘ such great things concerning the Scriptures, so that you speak against God,
 ‘ and accuse the justice of his will, you shew that you have free-will, and that
 ‘ you do what you like, either are silent or speak. For if you think that you
 ‘ are created by God, like an earthen vessel, and that you cannot resist his will,
 ‘ consider this, that the earthen vessel does not say to the potter, Why did
 ‘ you make me thus? “For the potter has power of the same clay, or of the
 ‘ same lump, to make one vessel for honour, another for dishonour.” ‘ But
 ‘ God has formed all men with an equal lot, and has given them free-will, so
 ‘ that every one does what he wills, either good or evil. But so far has he
 ‘ given power to all, that the impious voice disputes against its Creator, and
 ‘ questions the causes of his will. “What, if God willing”—Rom. ix. 22, ‘ and

gratuitous personal election to eternal life, have, in every age, been reduced by the ninth chapter of Romans. Whatever pains former commentators have bestowed, or future commentators may bestow; it will prove to every impartial and diligent enquirer, the truth of that humbling, and therefore offensive, doctrine; with other doctrines, which are inseparably annexed with it. It would, however, be well if those, who feel the difficulty, would acknowledge it as fairly as Jerome does. I am of opinion, that no man can collect from it, what Jerome's permanent sentiments were: indeed it is probable, that he fluctuated in general, as pressed with scriptural testimony on one side, and arguments or objections from human reasonings, on the other; so that he scarcely ever came to a decided judgment on the subject. 'Some—wishing to maintain the justice of God, say that from antecedent causes, &c;' that is, on account of the foreseen faith of Jacob, as well as the foreseen unbelief of Esau: but Esau's unbelief was from nature; Jacob's faith was the

' what follows. If, says he, the patience of God hardened Pharaoh, and for a long time postponed the punishment of Israel, that he might more justly condemn those whom he had borne with so long, the patience of God, and his infinite mercy, are not to be accused, but the hard-heartedness of those who abused the goodness of God to their own destruction. Moreover, the heat of the sun is the same, and according to the qualities exposed to it, it melts some things, hardens others, loosens others, binds others. For wax is melted, and clay is hardened, and yet the nature of the heat is not different. So also the goodness and mercy of God harden "the vessels of wrath, which are fit for destruction," "that is, the people of Israel; but "the vessels of mercy," which he has prepared for glory, which he hath called, that is, us, who are not only of the Jews, but also of the Gentiles, he does not save irrationally, and without the truth of judgment, but from antecedent causes; because some have not received the Son of God, but others have been willing to receive him of their own accord. But these vessels of mercy are not only Gentiles, but also those of the Jews who are willing to believe; and one people of believers is formed. From which it appears, that not nations, but the wills of men, are elected. Vol. iv. Part i. p. 180.'

gift of God; who can foresee nothing good in his sight in fallen man, except the fruits of regenerating special grace. Jerome, however, does not aver this to be his own opinion; 'Nothing satisfies us, except what has 'the authority of the church.' It seems then, that the opinion of antecedent causes had not the authority of the church, at that time.—'According to his manner, 'he proposes, and discusses a collateral question; and, 'having solved it, he returns to that which he had begun to discuss.' Here, at least, Jerome is on the side of the Calvinists, against some of their opposers. * The collateral subject primarily relates to this present world; but the subject to which he returns relates to eternal happiness or misery. 'Every one does what 'he wills, either good or bad.' Certainly; but when any one wills 'what in the sight of God is good,' it is as influenced by the Holy Spirit. † 'From which it 'appears, that not nations, but the wills of men are 'elected.' This at least shews, that Jerome did not suppose the apostle to speak of *national* election. Probably Jerome was Anticalvinistick, according to modern language: his exposition of Scripture is also inaccurate, and his reasonings perplexed: yet, I apprehend, a great proportion of readers, if not previously biassed by the decision of those, to whom they pay great deference, would not have known, whether he meant, in this quotation, to favour or oppose the tenets of Calvinism. Of this I am confident, that modern Anticalvinists would not be satisfied with such indecisive hesitating language.—The fall of Adam, and the doctrine of original sin, are wholly overlooked, in the passage; as alas! is generally the case in the

* Remarks on p. 237—241, Refutation.

† Refutation, p. 61.

quotations from ‘these ancient fathers of the christian church.’

P. cccc. l. 14. ‘*We are, &c.*’ * The sanctification of the Spirit unto obedience, and the new creation unto holiness; ‘the special grace of God by Christ preventing us, that we may have a good will;’ and every thing respecting divine influences, are as much omitted, or excluded, in this quotation, as in the morality of Cicero and Seneca. But free-will, or free-agency, is strongly asserted, and *necessity* is denied: and this, as it is erroneously thought, is directly opposed to the peculiar tenets of Calvinism.—“Do not err, my beloved brethren, every good gift, and every perfect gift is from above, and cometh down from the Father of lights.—Of his own will begat he us with the word of truth.” † ‘O God, from whom all holy desires, all good counsels, and all just works do proceed, &c.’ ‘As by thy special grace preventing us, thou dost *put into our hearts good desires, &c.*’ ‘O almighty God, who alone canst order the unruly wills and affections of sinful men.’ ‡—‘It is the Ho-

* ‘We are unto God the sweet savour of the name of Christ, in every place, and the fragrance of our preaching breathes far and wide. But because men are left to their free-will, and they do good, not by necessity, but by will, so that those who believe may receive a reward, but those who do not believe may be punished; therefore our savour, which is of itself good, by the virtue and by the fault of those who do receive, or do not receive it, passes into life or death; so that those who have believed, are saved, but those who have not believed, perish. Nor is this to be wondered at, concerning the apostle, since we read also concerning our Lord, “Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.” And clean, as well as unclean places, receive the rays of the sun, and they shine upon flowers, as they do upon dung; but the rays of the sun are not polluted. So also the sweet savour of Christ, which can never be changed or lose its nature, is life to those who believe, death to those who do not believe. Vol. iv. Part i. p. 184.’

† Jam. i. 16—18.

‡ Liturgy.

‘ly Ghost, and no other thing, that doth quicken the
 ‘ minds of men, stirring up good and godly motions
 ‘ in their hearts, which are agreeable to the will and
 ‘ commandments of God, and such as of their own
 ‘ crooked and perverse nature, they should never have
 ‘ had.’ “ That which is born of the Spirit is spirit ;”
 ‘ as who should say, Man of his own sinful nature is
 ‘ fleshly and carnal, corrupt and naught, sinful and dis-
 ‘ obedient to God, without any spark of goodness in
 ‘ him, without any virtuous and godly motion, only
 ‘ given to evil thoughts and wicked works.’ * As the
 quotations, with much repetition, lead us away from
 the testimony of Scripture, and the doctrine of our
 church ; so the reader must excuse me, if I employ
 some repetition in calling back his attention to them.
 —As they who ascend a high mountain, specially in
 South America, grow more and more chilled with
 cold, as they advance to the summit ; while they, who
 are decending, become more and more warm, as they
 approach the plain. So these quotations chill the soul,
 as we advance in them : but reading an epistle of St.
 Paul, or one of our homilies, restores us to a comfort-
 able measure of warmth.—If we be indeed in a chris-
 tain region, in the former, it must be allowed to be
 the frigid zone of christianity ; even by those, who
 think high Calvinism to be the torrid zone, and sup-
 pose that it is uninhabitable.

P. cccci. l. 11. “ *Knowing*, &c.” † Nothing ex-

* Homily on Whitsunday.

† “ Knowing that a man is not justified by the works of the law, but by
 “ the faith of Jesus Christ, even we have believed in Jesus Christ, that we
 “ might be justified by the faith of Christ, and not by the works of the law.”
 ‘ Some persons say, if this be true, which Paul affirms, that no one is justified
 ‘ by the works of the law, but by the faith of Jesus Christ, it follows, that the

cept the concluding clause, *by works only*, can, in this quotation, be considered as opposed to the tenets of all those, who hold, that ‘ we are accounted righteous ‘ before God only for the merit of our Lord and Saviour Jesus Christ, and not for our own works or ‘ deservings ; wherefore, that we are justified by *faith ‘ only*, is a most wholesome doctrine.* The rest of the quotation clearly determines a question, in which the Calvinists would be at issue with his Lordship, and some of his quotations † from the fathers, and determines it in the favour of the former ; namely, that which relates to the salvation of those pious persons, who lived before the coming of Christ.

P. ccccii. l. 13. ‘ *As many, &c.*’ ‡ ‘ Moses, and

‘ patriarchs, and the prophets, and saints who lived before the coming of ‘ Christ, were imperfect. We ought to admonish these persons, that those ‘ are here said not to have attained righteousness, who think that they are ‘ justified by works only ; but that the saints who were in former times, were ‘ justified by the faith of Christ, since “ Abraham saw the day of Christ, and “ rejoiced :” “ and Moses esteemed the reproach of Christ greater riches ‘ than the treasures of Egypt ; for he had respect unto the recompence of the ‘ reward.” And Isaiah saw the glory of Christ, as John the Evangelist relates ; and Jude says generally of all, “ I will put you in remembrance, though ‘ ye once knew this, how that the Lord, having saved the people out of the ‘ laud of Egypt, afterwards destroyed them that believed not.” ‘ Whence, ‘ not so much the works of the law are condemned, as those who trust they ‘ may be justified by works only. Vol. iv. Part i. p. 245.’

* Article xi.

† Remarks on p. 5, 6, 98, 295, 318, 319.

‡ “ 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 which are ‘ written in the book of the law to do them.” ‘ But because nobody can fulfil ‘ the law, and do all things which are commanded, the apostles testifies in ‘ another place, “ What the law could not do, in that it was weak through ‘ the flesh, God, sending his own Son, in the likeness of sinful flesh, and for ‘ sin, condemned sin in the flesh.” ‘ If this be true, it may be objected to us, ‘ Are therefore Moses and Isaiah, and the other prophets, who are under the ‘ works of the law, under the curse ? Which no one will hesitate to acknowledge, who shall read these words of the apostle, “ Christ hath redeemed us ‘ from the curse of the law, being made a curse for us.”

‘ Isaiah, and the other prophets who were under the works of the law were, like all others, “ under the “ curse ;” except as they were justified by faith, in the promised Saviour, who “ redeemed us from the “ curse of the law, being made a curse for us ; and “ *so were blessed in him.*” This seems to be Jerome’s meaning, though rather obscurely expressed : and thus the whole quotation is clearly favourable to the sentiments of the Calvinists, and indeed coincident with them : and that this was his meaning, the next quotation will shew.

P. ccciii. l. 2. ‘ *And he &c.*’* In what sense does Jerome mean, that every one of the saints was ‘ in his time made a curse for his people ?’ “ Christ “ was made a curse for us,”† by becoming a vicarious sacrifice for our sins, and bearing the curse as our Surety, which would otherwise have sunk us into everlasting destruction. St. Paul, in the fervency of his compassionate affection for his people, seems to have wished, that he could become a curse for them,

* ‘ And he will further answer, that every one of the saints was in his time
‘ made a curse for the people. And in attributing this to just men also, he
‘ will not seem to detract from our Saviour, as if he had nothing peculiar and
‘ excellent, being made a curse for us, when the rest also were made a curse
‘ for others. For not one of those, although he was himself made a curse, ex-
‘ cept the Lord Jesus Christ alone, who by his precious blood redeemed both
‘ all us and them, I mean Moses and Aaron, and all the prophets and patri-
‘ archs, from the curse of the law. And do not consider this as my interpre-
‘ tation ; the Scripture itself bears testimony ; “ Because Christ died for all :”
‘ But if for all, for Moses also, and for all the prophets, no one of whom
‘ could blot out the ancient hand-writing, which was written against us, and
‘ fix it to the Cross. “ All have sinned, and come short of the glory of God :”
‘ Ecclesiastes also, confirming this sentence, says, “ There is not a just man
‘ upon earth, that doeth good and sinneth not.” ‘ Lastly, what the apostle
‘ afterwards says, clearly shews, that neither Moses, nor any other illustrious
‘ persons among the ancients, could be justified before God through the law.
‘ Vol. iv. part i. p. 257.’

† Gal. iii. 13.

in the same way, by suffering in their stead.* Moses also had made a proposal or request, not dissimilar. † But if either of them had thus been made a curse for his people, he must have sunk under that curse for ever. The apostle also says, “ I fill up that which is behind of the afflictions of Christ, for his body’s sake, which is the church.” ‡ For the labours and sufferings of the preacher and the martyr are, in their place, needful and beneficial to the church; though for far different purposes, than the atonement of Christ. Did Jerome mean any thing of this kind? Or is the popish doctrine of human merits, the merits of the sufferings and good works of eminent saints, in accession to the merits of Christ, forming a sort of treasury for the benefit of their less holy brethren, insinuated? I suspect this to be his meaning: but, however that may be, in other respects the passage is evangelical, and consonant to our tenets.

P. ccciv. l. 13. ‘ *Whether, &c.*’ § To speak of the glorious God, and of the great enemy of God and of his creatures; of infinite love and excellence, and of absolute malignity, in the same clause, and joining them in this manner, is far from that reverence, which becomes us on such subjects. The Scripture speaks of God, as the Author of all good in his creatures; and as the Giver of every good and every perfect gift to fallen man; not as producing good by *coercion*, but by “ working in us, both to *will* and to *do* ;” and con-

* Rom. ix. 3.

† Ex. xxxii. 32.

‡ Col. i. 24.

§ ‘ Whether, therefore, with respect to good or evil, neither God, nor the devil is the cause of it, because our persuasion cometh not of him that calleth, but from ourselves, who either consent, or do not consent, to him that calleth. Vol. iv. part i. p. 290.’

stantly teaches us to ascribe to him all the glory. On the other hand, the devil was the first rebel against God, as far as we know; and may be considered as the author of all evil; both as producing by his temptations and the success of them, his own image in our progenitors; and as tempting all their descendants: yet this is not by coercion, or without man's voluntary consent, any more than the other. If any man so consider God, as the sole Author of all good, as to suppose that he himself is not bound to repent, believe, love, and obey; or to excuse his omissions of duty, and practice of sin: he perverts the doctrine, and deceives himself. And if any one so charges his sins to the account of the devil, as the author of all evil, as to excuse himself in his crimes; he also perverts the Scriptures, and deceives himself. We either consent, or do not consent, to the call of the gospel, or to the temptations of the devil: but nature disposes us to consent to the latter; and regeneration, or special grace, alone inclines our hearts to comply with the former.

P. ccciv. l. 22. ‘*The flesh, &c.*’* A well informed Calvinist would say of this quotation: ‘The writer neither well understands our views, nor clearly and accurately expresses his own: but he by no means appears as an enemy to our tenets.’

* ‘The flesh is delighted with present and short-lived things, the spirit, with perpetual and future things. In the midst of this struggle stands the soul; and having in its power good and evil, to will and not to will; but not having even this, willing and not willing, constant: because it may happen, that when it shall have consented to the flesh, and done its works, feeling remorse through repentance, it may again be joined to the spirit, and work its works. This is therefore the meaning of the expression “These are contrary the one to the other; so that ye cannot do the things that ye would.” Vol. iv. part i. p. 293.’

P. ccccv. l. 10. “According, &c.”* If this be *opposed* to the tenets of Calvinism; it must be in something which eludes my penetration. Calvinists, indeed, would have joined the *purpose*, or *predetermination*, of God, along with his *prescience*, in stating their sentiments.

P. ccccv. l. 20. ‘*In whom, &c.*’† ‘All things, which are done, are not done’ according to the commandment of God; nor by any positive influence on the mind. “God cannot be tempted of evil, neither tempteth he any man.” But nothing takes place, which he did not foresee, or which he could not have prevented; so that *permission* takes place, where *direct influence* does not: and he purposes, or decrees, to leave both fallen angels, and many fallen men, to the lusts of their own hearts, without renewing them to

* “According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him.” ‘But that he testified before the foundation of the world, that we are chosen, that we should be holy, and without blame before him, that is, before God, belongs to the prescience of God, to whom all future things are already done, and all things are known before they take place. Vol. iv. part i. p. 225.’

† “In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.” ‘It is to be considered, that predestination and purpose are here placed together, according to which “God worketh all things after the counsel of his own will.” ‘Not that all things which are done in the world, are done with the will and counsel of God; for then wicked things might be imputed to God: but that all things which he does, he does with counsel and will, because they are full of reason, and of the power of him who acts. We men will to do most things with counsel; but effect by no means follows the will. But no one can resist Him, to prevent his doing whatever he wills. But he wills those things which are full of reason and counsel: “He wills all men to be saved, and to come unto the knowledge of the truth.” ‘But because no one is saved without his own will, (for we have free-will) he wills us to will that which is good, that when we have willed it, he himself also may will to fulfil his own counsel in us. Vol. iv. part i. p. 331.’

holiness, that they may voluntarily accomplish his secret designs; but when their free-agency, combined with depravity and enmity, would carry them further; he limits and restrains them, in his providence, or by inward convictions and terrors. Thus “his counsel stands, and he does all his pleasure,” by voluntary agents of opposite characters. Many of them think evil against him and his cause, “but God means it for good.” “The wrath of man shall praise him, and the remainder of wrath shall he restrain.”* Thus Herod fulfilled the purpose of God, in putting James to death: yet when he proceeded to take Peter also, he was restrained, and came to a fearful end.†—“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”‡ This was *permission*: but when fallen men will and do, what is good before God, it is positive influence; “it is God, who worketh in them both to will and to do of his good pleasure:” He “worketh in them, that which is well-pleasing in his sight, through Jesus Christ.”§ —“He wills all men to be saved, &c.” “He wills us ‘to will, &c.’ That is, he is willing, that all men should be saved; he commands all men willingly to repent, believe, and obey. But does he will this, in the same sense, in which our Lord said, “I will, be thou clean?” If so, why are not all cleansed and saved? The revealed will of God, as a Law-giver, and as a Saviour, commanding, and inviting, and declaring his readiness to receive all who come to him, in his appointed way, must be distinct from ‘the everlasting purpose of God, whereby (before the founda-

* Ps. lxxvi. 10.

† Acts xii.

‡ Acts ii. 23.

§ Heb. xiii. 30

' tions of the world) he hath constantly decreed by his
 ' counsel, *secret to us*, to deliver from curse and dam-
 ' nation, those, whom he hath chosen in Christ out of
 ' mankind, and to bring them by Christ to everlasting
 ' salvation, as vessels of mercy.* For the *revealed*
will, and the *secret purpose* of God, cannot be the same.
 The *revealed will* of God shews us our duty, and the
 path of peace; his *secret purpose*, relates to what he
 determines to do, in respect to every part of his uni-
 versal kingdom, and to all eternity. It is his command-
 ing will, that all men should love him perfectly: that
 all sinners, should repent and believe the gospel: but
 does he will this, in the same manner as he willed the
 crucifixion and resurrection of Christ? God is willing
 that we should be willing: he does nothing to prevent
 it; he affords us means, opportunities, and encourage-
 ments: but does he so will it, as to exert omnipotence
 to effect it? to raise all from death in sin, to divine
 life? to new "create all into holiness?" to give to
 "all a new heart, and a new spirit?" ' He wills us to
 ' will that which is good, that when we have willed,
 ' he also may will, to fulfil his own counsel in us.'
 Compare this with the seventeenth article as above
 quoted. His command indeed is, that 'we should
 ' will, &c.;' but there is not in man a 'disposition,
 ' and consequently not an ability, to do what in the
 ' sight of God is good, till he is influenced by the Spi-
 ' rit of God:' but the *counsel* of God is previous to
 our believing, and relates to his giving us "the Spirit
 "of life in Christ Jesus," to quicken us from the
 death of sin, that we may repent, believe, and obey;

* Art. xvii.

and the *promise*, is to those, who do repent, believe, and obey.

P. cccvi. l. 17. ‘*For by, &c.*’* If the word *permitted* was changed for *inclined*, the passage would be completely Calvinistical.

P. cccvii. l. 12. “*Paul, &c.*”† Perhaps the reader may find somewhat in this quotation, opposite to the tenets of Calvinism; but I own I can discover nothing but perplexity, and obscurity: and therefore I leave it, without any remark.

P. cccviii. l. 6. ‘*That question, &c.*’‡ “Lo this

* “For by grace are ye saved, through faith: and that not of yourselves, it is the gift of God.” “Therefore he says, he was about to “shew the exceeding riches of his grace in the ages to come, in his kindness,” “because “ye are saved by grace through faith, not through works.” “And this very “faith is not of yourselves, but of him who called you.” “But this is said, lest, perhaps, this thought should secretly arise in you; If we be not saved through our works, certainly we are saved through faith, and in another way our salvation is owing to ourselves. Therefore he added and said, That faith itself is not of our will, but of the gift of God. Not that free-will is taken away from man. And as the apostle writes to the Romans, “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;” “but that the freedom of will itself has God for its Author, and all things are referred to his bounty, since he himself permitted us to will that which is good. And all this for this reason. that no one may glory that he is saved by himself, and not by God. Vol. iv. part i. p. 342.”

† “Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect:” “that is, of those who are not only called, but elected. There is also a great difference in the elect themselves, according to the variety of works, sentiments, and words. Nor does it follow that the elect of God either possesses faith according to election, or has the knowledge of truth according to faith. Whence our Saviour said to the Jews who had believed in him, “If ye continue in my word, ye shall know the truth, and the truth shall make you free.” “The Evangelist testifies that he spoke these things to those who did believe, but who did not know the truth, which they would have in their power to obtain, if they would remain in his word, and being made free, they would cease to be slaves. Vol. iv. part i. p. 410.”

‡ “That question which is repeated again and again by very many people, Why God, in making man, did not make him good and upright, may be

“ only have I found, that God made man upright, but
 “ they have found out many inventions.”* “ As for
 “ God his work is perfect.”† “ God saw every thing
 “ that he had made, and behold it was very good.”‡
 He who maintains, that God did not make man at first
 good and upright, not only rejects the doctrine of
 original sin, but imputes the blame of man’s wicked-
 ness to his great Creator. Jerome, however, meant,
 that God did not make man immutably good, or good
 by necessity, or compulsion; but formed him a free-

‘ solved by this passage.* For if God be good voluntarily, and not of neces-
 ‘ sity, he ought, in making man, to make him after his own image and like-
 ‘ ness, that is, so that he too might be good voluntarily, and not of necessity.
 ‘ For they who assert that man ought so to have been formed, that he could
 ‘ not have admitted of wickedness, say that he ought to have been made
 ‘ such, as to be good by necessity, and not by will. But if he had been made
 ‘ such as to do good not by will, but by necessity, he would not have been
 ‘ like God, who is therefore good because he wills it, not because he is forced.
 ‘ From which it is evident, that they require a thing which contradicts itself.
 ‘ For when they say, man ought to be made like God, they desire that man
 ‘ should have free-will as God has. But when they say that he ought to be
 ‘ made such, that he could not admit of wickedness, while they impose upon
 ‘ him the necessity of good, they desire that he should not be like God.—
 ‘ Therefore the apostle Paul might have retained Onesimus, to minister unto
 ‘ him, without the will of Philemon. But if he had done this without the will
 ‘ of Philemon, it would have been good, but not voluntary. But because it
 ‘ would not have been voluntary, it was in another way proved not to be
 ‘ good: for nothing can be called good, except what is voluntary. Whence
 ‘ the prudence of the apostle is to be considered, who therefore sends back a
 ‘ fugitive slave to his master, that he may be of service to his master; who
 ‘ could not be of service, if he was detained from his master. Therefore the
 ‘ former question is thus solved; God might make man good without his will:
 ‘ moreover, if he had done this, the good would not have been voluntary, but
 ‘ of necessity. But what is good from necessity, is not good; and in another
 ‘ respect is proved to be bad. Therefore leaving us to our own free-will, he
 ‘ rather made us after his own image and likeness; but to be like God, is ab-
 ‘ solutely good. Vol. iv. part i. p. 450.’

* “ Ec. vii. 29. † Deut. xxxii. 4. Ps. xviii. 30.

‡ Gen. i. 31. **Remarks** on p. 1—3. **Refutation.**

* Philem. 14.

agent. Here the absurdity again occurs, of making the image of God, in which Adam was created, to consist in free-agency, which is common to all intelligent beings in the universe, holy and unholy; and which, in creatures, must be attended by *mutability*; which surely is no part of the divine image. “With him is no variableness, nor shadow of turning.” “I am the LORD: I change not.”* “Jesus Christ, the same, yesterday, to-day, and for ever.”† There is a *necessity of compulsion*, or of weakness: but there is also a necessity of supereminent excellency. As God necessarily exists, so he is necessarily wise, holy, and good: “God is Love.” “He cannot lie:” “He cannot deny himself.” Not for want of power, but because of his unchangeable holiness and truth. No creature can have this in himself: but it seems undeniable, that “the elect angels,” and “the spirits of just men made perfect;” have, in dependence on God, and secured by his power, and immutable engagements, what, in respect to their eternal holiness and happiness, bears some analogy to it. We cannot, on scriptural ground, conceive, that the blessed inhabitants of heaven, will ever be in any danger of ceasing to be holy and happy, and becoming wicked and miserable. The very idea of such a change would interrupt all their joys. But are they good by compulsive necessity, and not by will? Do they, in this state, lose the image of God, even free-agency? Is not their true liberty, as well as their renovation to the image of God, in knowledge, righteousness, and true holiness, perfected for ever? If *moral inability* ‘to admit of wickedness,’ through the perfection of holiness.

* Mal. iii. 6.

† Heb. xiii. 8.

secured to them by the divine power and promise, be the loss of liberty, and of the divine image; how can God be free, and unchangeably wise and holy? Now, some of us think, that the Scriptures give a security of the same nature, to all true believers, as “sealed by the Holy Spirit of promise,” “unto the day of redemption:” that they shall not, through the changeableness, weakness, and sinfulness of nature, be left finally to turn from God and holiness, and so to perish in their sins. “Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, *we* might have a strong consolation, who have fled for refuge to lay hold on the hope set before us.”*—The case adduced by Jerome in illustration of his argument, seems foreign to the subject. Had the apostle detained Onesimus, without Philemon’s consent, it does not appear that the thing itself would have been good; but, however that be, it would have, in no sense, been the act of Philemon; the necessity or compulsion would have been *external*; not, that supposed *inward necessity*, which deprives a man of free-agency, and renders his actions involuntary, like those of an *automaton*. ‘God might make man good without his will.’ Not, if he made him a rational creature; for that inseparably involves the idea of free-agency.—If to be like God in free-agency, be absolutely good; then all rational creatures are absolutely good!

P. ccccix. l. 27. ‘*That, &c.*’† Every man is at

* Heb. vi. 17, 18.

† ‘That we possess free-will, and can turn it either to a good or a bad pur-

liberty to choose, (of any action, which it is in his power, whether he will do it or not,) according to his own voluntary determination: but each person will choose, according to the prevalent disposition of his heart. “How can ye believe, who receive honour
 “one of another, and seek not that honour, which
 “cometh from God only?”* But if all men are by nature, as engendered of Adam’s race, ‘very far gone
 ‘from original righteousness;’ ‘if they have no *dispo-*
 ‘*sition* to do things good before God;’ then they are morally incapable of turning their free-will to good purpose, without ‘the grace of God by Christ pre-
 ‘venting them, that they may have a good will.’ ‘*Actio*
 ‘*recta non erit, nisi recta fuerit voluntas; ab hac enim*
 ‘*est actio. Rursus voluntas non erit recta, nisi habitus*
 ‘*animi rectus fuerit; ab hoc enim est voluntas.*’ ‘An
 ‘action will not be right, except the will be right; for
 ‘from that is the action. Again, neither can the will
 ‘be right, unless the habit (or state) of the mind be
 ‘right; for from this is the will.’ (*Seneca.*) The exercise of free-will must depend on the state of the mind and heart, whether holy or unholy: “As saith the
 “proverb of the ancients, wickedness proceedeth from
 “the wicked.”† “Out of the heart of man proceed
 “evil thoughts, adulteries, fornications, murders,
 “thefts, covetousness, wickedness, deceit, lascivious-
 “ness, an evil eye, pride, blasphemy, foolishness.—
 “All these evil things come from within.”‡—“That
 “which is born of the flesh, is flesh;” and these are
 “the works of the flesh:” and “that which is born

‘pose, according to our determination, is owing to his grace, who made us
 ‘after his own image and likeness. Vol. iv. part ii. p. 486.’

* John v. 44.

† 1 Sam. xxiv. 12.

‡ Mark vii. 21—23.

“ of the Spirit is spirit :” “ but the fruits of the Spirit
 “ are love, joy, peace, long-suffering, gentleness,
 “ goodness, faith, meekness, temperance.”* The former,
 “ proceed out of the heart of man,” as “ born in
 “ sin ;” the latter proceed out of the heart of man, as
 “ born of the Spirit.” The former man willingly
 chooses, by nature ; the latter he never chooses, ex-
 cept by the grace of God : for “ the heart is deceitful
 “ above all things, and desperately wicked :” how then
 can it choose holiness? “ Ye must be born again.”—
 To ascribe our being made free-agents, to the *grace*
 of God, is departing from the language of Scripture,
 and tends to confound our obligation to God, as the
 Creator, with our obligations to him, as fallen but re-
 deemed sinners, for his inestimable love in Christ
 Jesus. The doctrine of original sin, though acknow-
 ledged at some times, when a charge of heresy was
 dreaded, or a Pelagian was to be opposed, seems to have
 been little thought of at other times, by the ancient
 fathers in general : and the same is the case, with
 many articles of the christian faith, at present. No-
 minal christians do not deny them ; but they forget
 them, or make no practical use of them.

P. ccccx. l. 4. ‘ *It is &c.*’ † How unscriptural and
 absurd it is, to speak of our dependance on the assist-
 ance of the devil, ‘ in doing bad works !’ As if we
 could no more do wickedness, without the aid of the
 devil ; than we can do good works, without the grace
 of God, “ to work in us, both to will and to do !”

* Gal. v. 19—23.

† ‘ It is therefore agreed between us, that in good works after our own will,
 we depend on the assistance of God ; in bad works upon that of the devil.
 Vol. iv. part ii. p. 486.’

P. ccccx. l. 8. “*It is not, &c.*”* We are certainly voluntary in willing and running; but has not the grace of God prevented us, in producing this willingness and earnestness, where it did not before exist? “By grace are ye saved, through faith, and that not of yourselves, it is the gift of God.” We have nothing of our own, by nature, except sin and misery. The whole quotation is very confused, and obscure.

P. ccccx. l. 20. ‘*Adam, &c.*’† Calvinists do not think, that either the foreknowledge, or the decree, of God, compels or induces any man to commit sin.

P. ccccx. l. 24. ‘*Baptism, &c.*’‡ The subject of baptism has been fully considered.§ The language here used is very exceptionable; as if baptism were an agent, and had power to forgive sins! All the things here spoken of are our bounden duty: but the *beginning* is from him, who “of his own will begat us by the word of truth,” and thus inclined our hearts to obey his commands, and comply with the call of his gospel.

* “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” “From which words we understand that to will and to run are our own; but that the completion of our will and running, belongs to the mercy of God; and thus it happens, that both in our will and running, free-will is preserved; and in the consummation of our will and running, all things are left to the power of God. We so preserve free-will to man, that we do not deny the assistance of God in each thing. Vol. iv. part ii. p. 487.”

† “Adam did not sin because God knew that he would; but God as God, foreknew what he (Adam) would do, with his own free-will. Vol. iv. part ii. p. 536.”

‡ “Baptism forgives past sins, and does not secure future righteousness, which is guarded by labour, and industry, and diligence, and always, above all things, by the mercy of God; so that it belongs to us to ask, to him to give that which is lacking; to us to begin, to him to perfect; to us to offer what we can, to him to complete what we cannot. Vol. iv. part ii. p. 532.”

§ Remarks on Chap. ii. Refutation.

P. cccxi. l. 10. ‘But where there is mercy and grace, free-will in part ceases.’ How does the mercy of God, in compassionating our misery, pardoning our guilt, and relieving our necessities; or his grace, in enlightening our minds, inclining our wills, changing our hearts, and sanctifying our souls: or in communicating wisdom, strength, and grace sufficient for us, interfere with our free-agency? Does it interfere with free-agency to warn a man of his danger, of which he is not aware; to reason with him, to counsel him; or by any means to induce him *voluntarily*, to recede from the danger, to which he was approaching? Nay, could you, by an act of power, give a dishonest profligate man a new disposition; so that he should *willingly choose* a new course of life; would this interfere with his free-agency? If no compulsion, either external or internal, be used, how is free-agency interrupted?

P. cccxi. l. 17. ‘*John, &c.*’* This is a specimen, though not of the most flagrant kind, of that irreverent language, concerning God and his word, against which I have before entered a protest.† ‘If my opinion be erroneous, the word of God is false, his prophets speak falsehood!’ A small portion of reverence and humility would repress this intolerable presumption and irreverence.—Jerome, as it seems to me, should have said, ‘If there be not a sufficiency, in the atonement of Christ, to take away the sins of all, who through all ages of the world, and in every nation,

* ‘John the Baptist utters a falsehood when he points to Christ, and says, “Behold the Lamb of God, which taketh away the sin of the world,” if there be still persons in the world whose sin Christ has not taken away. Vol. iv. part ii. p. 646.’

† Remarks on p. 242, 243, Refutation.

‘ shall be found to have believed in him, &c.’ As the passage now stands, it implies, that all men every where are actually pardoned through the blood of Christ; not excepting scoffing infidels, or blaspheming Jews, or avowed atheists! Yet it cannot be thought, that he intended this.

P. ccccxii. l. 23. ‘ *The law, &c.*’* I suppose Jerome refers to the words of the apostle concerning the Gentiles.† “ The work of the law written in their “ hearts,” is then sufficient to condemnation; but not unto salvation.‡

P. ccccxii. l. i. ‘ *As all, &c.*’§ This entirely coincides with the tenets of Calvinism, unless the word *all*, mean *all mankind*, and not *all believers*; and, on that interpretation, it follows that all men have in every age, been actually made alive to God, in Christ: not only all baptized persons, but all men of every description and character, throughout the earth.

P. ccccxii. l. 5. ‘ *Ask, &c.*’|| Did Jesus ever see Judas to be good? “ Jesus knew from the beginning, “ who they were that believed in him, and who should

* ‘ The law which is written in the heart, comprehends all nations; and no one is ignorant of this law. From whence all the world is under sin, and all men are transgressors of the law, and therefore the judgment of God is good. Vol. iv. part i. p. 200.’

† Rom. ii. 14, 15. ‡ Remarks on p. 8, 9, Refutation.

§ ‘ As all, before they are born, die in the first Adam: so also all, even those who were born before the coming of Christ, are made alive in the second Adam. Vol. iv. part i. p. 265.’

|| ‘ Ask him why he chose the traitor Judas? Why he trusted the bag to him, whom he knew to be a thief? Do you wish to hear the reason? God judges present, not future things. Nor does he condemn from foreknowledge the person who he knows will be such as afterwards to displease him: but he is of so great goodness, and inexpressible mercy, as to choose him whom he sees in the mean time to be good, and knows that he will be bad, giving him a power of conversion and repentance. Vol. iv. part. ii. p. 536.’

“betray him.” “Have I not chosen you twelve, and one of you is a devil.”* “Many will say unto 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 have done many wonderful works; and then I will profess unto them, *I never knew you*, Depart from me, ye that work iniquity.”†

P. ccccxii. l. 16. ‘*It is, &c.*’‡ It is clear, that this is unscriptural. §—Thus we part with this celebrated father, who was ingenious, learned, acute, assiduous, injudicious, fanciful, impatient of contradiction, and vehement in controversy; exceedingly superstitious, and a miserable expositor of Scripture. Yet, after all, though his general views are certainly Anti-calvinistick, especially, in that he every where, (as far as these quotations go,) ascribes the beginning of conversion to man’s good use of free-will, and not to special preventing grace, “working in us to will:” yet he is not very hostile to many of our sentiments; when well understood. Here is also far more of what is peculiarly christian, in his writings, than in those of many of the preceding fathers; and the christian world is under very great obligations to him, for his labours, in giving and revising translations of the Holy Scriptures.

* John vi. 64. 70, 71. † Matt. vii. 22, 23.

‡ ‘It is clear that all men have a natural knowledge of God, and that no one is born without Christ, and without having in himself the seeds of wisdom, and of justice, and of the other virtues. Vol. iv. part 1. p. 233’

§ Acts xvii. 23. 1 Cor. i. 21. Eph. ii. 12. James i. 13–15.

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P. ccccxii. l. 23. ‘*Free-will, &c.**’ Certainly, they who reason against free-agency, do it as free-agents; and their conduct disproves their dogmas. It is evident, that *free-agency* is meant; and not the freedom of the will, in fallen man, from the bondage, as to what is good, which arises from the prevalence of sinful passions and affections.

P. ccccxiii. l. 3. ‘*Every one, &c.*’† There is no reason to think, that Augustine intended to exclude the effects of Adam’s fall, and the depravation of our nature in him: and, except as this is excluded, Calvinists in general have no objection to considering each man as ‘the author of his own sin.’ Certainly God is, in this matter, wholly out of the question: and the tempter can deceive, allure, and suggest; but sin is not committed, except by our own consent, and voluntary choice.

P. ccccxiii. l. 12. ‘*I confess, &c.*’‡ If a good will

* ‘Free-will is given to the soul, which they who endeavour to weaken by trifling reasoning, are blind to such a degree, that they do not even understand that they say those vain and sacrilegious things with their own will’ Vol. i. p. 439.’

† ‘Every one is author of his own sin. Whence, if you doubt, attend to what is said above, that sins are avenged by the justice of God; for they would not be justly avenged unless they were committed with the will. Vol. i. p. 569.’

‡ ‘It follows—that nothing makes the mind companion of lust, except its own free-will. Vol. i. p. 578.’

† ‘I confess it cannot be denied, that we have will. Now go on; let us see what you conclude from thence. *A.* I will; but tell me also first, whether you do not think, that you have also a good will *E.* What is a good will? *A.* A will by which we desire to live rightly, and honestly, and to arrive at the highest wisdom. Only consider whether you do not desire a right and

means any thing short of an inclination, or ‘disposition to do what in the sight of God is good,’ I would not object to the doctrine. But if Augustine intended to say, that all men, or any man, without regeneration and renewal by the Holy Spirit, had such a desire to live rightly and honestly, and to arrive at the highest wisdom; as would induce him, earnestly and perseveringly, to use all the appointed means of obtaining the object of his desires; and to submit to all those privations, losses, self-denials, and trials, which would be requisite in order to it; I must protest against the sentiment, though that of a friend, a brother, or a father. The want of this willing mind, to what is good before God, is that grand hindrance to our salvation by the gospel, which nothing, but a new creation, a ‘resurrection from the death of sin to the life of righteousness,’ can remove.* The next page, is a laboured argument to prove that man is, and must be, a free agent, in order to responsibility, or desert of punishment; which is not denied by Calvinists in general.

P. ccccxv. l. 1. ‘*It is not, &c.*’ † It is not easy to know precisely what is here meant; but most certainly the passage is unscriptural. “Cursed is every one, who continueth not in all things, written in the book of the law to do them.” “Whosoever shall

‘honest life, or you do not earnestly wish to be wise; or whether you dare certainly to deny that we have a good will, when we will these things. E. I deny none of these things; and therefore I confess that I have not only a will, but a good will. Vol. i. p. 579.’

* Refutation, p. 61.

† ‘It is not to be feared, but that there may be a certain middle life between virtue and sin, and that the sentence of the Judge may be in the middle, between reward and punishment. Vol. i. p. 637.’

“ keep the whole law, and yet offend in one point, is “ guilty of all.”* The law accepts nothing, but what is absolute and perfect. “ He that is not with me, is “ against me.” The gospel admits of no neutrals; all, either repent, believe, love, and obey the Saviour; or they do not. “ He that believeth in the Son of God “ hath everlasting life; and he that believeth not shall “ not see life; but the wrath of God abideth on him.”† There are two gates, the wide and the strait; two roads, the broad and the narrow; two descriptions of persons, believers and unbelievers, the righteous and the wicked, the regenerate and the unregenerate; and two places, heaven and hell; and no more. The Scripture says nothing of a middle road, a middle character, a middle place between reward and punishment.— “ These shall go away into everlasting punishment; “ but the righteous into life eternal.” Human reasonings, and the traditions of man, have indeed found out this middle company, middle road, and middle state; but the Scriptures acknowledge it not. From such vain imaginations arose the doctrines of purgatory, with all its abominable perversions of Scripture, and all its most pernicious consequences. Indeed the gates of hell never sent forth a more destructive monster, to murder the souls of men.—It is plain that even Augustine was not uninfected with this superstition.

P. ccccxv. l. 12. ‘ Which all men may do if they ‘ please.’ That is, they may believe in God and keep his commandments. The want of a willing mind is indeed the grand hindrance: but nothing can so remove it, that fallen men shall please to serve God spiritually, except a new creation unto holiness.

* Gal. iii. 10. Jam. ii. 10.

† John iii. 36

P. ccccxv. l. 8. ‘*But now, &c.*’* This is marked in Italicks, I suppose, as peculiarly unfavourable to the tenets of Calvinism; yet, perhaps, no Calvinists, at least very few, dissent from it; or from the reasoning connected with it.

P. ccccxvi. l. 14. ‘*Water, &c.*’† It is evident Augustine thought, that the regeneration of the Holy Spirit, generally, if not uniformly, attended the baptism of infants. He, however, clearly distinguishes between the outward sign and the inward and spiritual grace; and by no means ascribes the efficacy of baptism to the *opus operatum*, the outward administration, but to the Holy Spirit.—In case the baptized infant, when he grows up, turns aside to a course of sin, he may not be again baptized; and, if regeneration be never separated from baptism, he cannot again be regenerated; but must be healed another way: namely, by penitent faith in the atonement of Christ, and by the renewal of the Holy Spirit, as subsequent to regeneration. ‘That we being regenerate, and made thy children by adoption and grace, may daily be renewed by the Holy Spirit.’* But, it is probable, Augustine only meant that he must not again be baptized.

* ‘*But now, sin is so far a voluntary evil, that it is by no means sin, unless it be voluntary: and this, indeed, is so clear, that not any of the learned, and no considerable number of the unlearned, dissent from it.*’

† ‘*Water exhibiting externally the sacrament of grace, and the Spirit internally operating the benefit of grace, loosing the bond of crime, and restoring the goodness of nature, regenerate the man in one Christ, born of one Adam. Vol. ii. p. 264.*’

‘*A child does not lose the grace which he has once received, except by his own impiety, if, as age increases, he becomes so wicked. For then he will begin to have his own sins, which may not be taken away by regeneration, but healed by another cure. Vol. ii. p. 264.*’

‡ Collect from Christmas day.

How far his views are scriptural is a question, which has already been fully considered.*

P. ccccxvii. l. 5. ‘*A distinction, &c.*’† It is not clear, whether Augustine means to confine the assistance of grace to those, who are previously willing; or to include the whole, of what the special grace of God by Christ does, as inclining and enabling us to do the will of God. If the former be intended, it certainly is opposite to the tenets of Calvinism, to the articles and liturgy of our church, and to the doctrine of Augustine himself, as stated in other places. If man were not a free-agent; he would not be the proper subject either of commands or assistance; but, inclining the heart does not interfere with free-agency.

P. ccccxvii. l. 22. ‘*Confess, &c.*’‡ *Assisted*, must here include, ‘directed to a right and holy exercise;’ else assistance could not make us ‘wise, to do what ‘is good.’ On the contrary, if free-will, in an ignorant, proud, worldly, ungodly man, were assisted, and strengthened, without his mind being enlightened, or his heart changed; the assistance could only make him more obstinately bent on evil.§

P. ccccxviii. l. 12. ‘*If, therefore, there, &c.*’|| ‘As

* Remarks on book ii. Refutation.

† ‘A distinction is to be made between the law and the grace. The law commands, grace assists. Neither would the law command, unless there were will; nor would grace assist, if the will were sufficient. Vol. ii. p. 628.’

‡ ‘Confess that free-will is assisted by the grace of God, that we may be wise and do what is right.’

§ Remarks on p 409, 410, Refutation.

|| ‘If, therefore, there be no grace of God, how does he save the world? And if there be not free-will, how does he judge of the world? Wherefore, understand my book or epistle according to this faith, that ye neither deny the grace of God, nor so defend free-will as to separate it from the grace of God; as if you could by any means think or do any thing according to God

‘ if you could by any means *think*, &c.’ All holy desires, all good counsels, and all just works are from ‘ God.’ This passage is directly consonant to our tenets.

P. ccccxviii. last line. ‘ *Speaking*, &c.’* This quotation adjudges those to be Pelagians, ‘ who think ‘ that the grace of God is given according to any ‘ human merits.’ Now if Pelagianism be a dangerous and ruinous heresy; it behoves many of the opposers of Calvinism and the evangelical clergy, to look to themselves; for, if weighed in this balance, they will doubtless be found wanting. ‘ A man, who has been ‘ able to use free-will in this life.’—Why this restriction? All men are able to use free-will, either to good or bad purposes, and all will be “ judged according “ to their works.”—‘ The advocates for grace, &c.’ Thus many professed christians, in the apostolick times, either depreciated good works, or encouraged themselves in sin, by perverting the doctrines of the gospel. Else why so many cautions, warnings, reproofs, and exhortations on this subject, in the apostolical epistles?† No doubt it is the same in modern times also: and some of us, who are indiscriminately censured, on this account, have “ laboured,” and

‘ without it, which is altogether impossible. For on this account, the Lord, ‘ when he spoke concerning the fruits of righteousness, said to his disciples, “ Without me ye can do nothing.” Vol. ii p. 791.’

* ‘ Speaking of the Pelagian heretics, he says, ‘ Into whose error that ‘ person falls, who thinks that the grace of God is given according to any ‘ human merits. But again he is no less in error, who thinks that when the ‘ Lord shall come to judgment, a man who has been able to use free-will in ‘ this life, will not be judged according to his works.’ Vol. i. p. 793.—From ‘ this and many other passages of Augustine, it seems evident, that in his time ‘ the advocates for grace were apt to depreciate good works.’

† Rom. iii. 31. vi. 1, 2. Gal. v. 13. 21. vi. 7, 8. Eph. v. 5, 6. Jam. ii. 14—26. 1 Pet. ii. 6. 2 Pet. ii. 1 John ii. 3, 4. iii. 7, 8. Jude.

“suffered reproach,” during a long course of years, in attempting to stop the progress of this most pernicious error; and we have the satisfaction of knowing, that we have not laboured in vain; but can confidently say, that ‘the advocates for grace are by no means so apt to depreciate good works,’ or, so deficient in inculcating them, especially among the evangelical clergy, as some of them once were.—‘We know what ‘the apostle’s doctrine was, because we know what ‘doctrine is objected to, as making void the law; is ‘abused by hypocrites, as loosening man’s obligation ‘to holy practice; and yet, when duly understood, ‘establishes the law in the completest manner, and ‘gives the most efficacious motives to all holy obedience.’*

P. ccccxix. l. 11. ‘*Of twelve, &c.*’† It can hardly be supposed, that Augustine intended to ‘contradict, ‘or explain away, in the latter part of the same letter, ‘what he had affirmed in the former part.’ ‘Faith ‘may come solely from the grace of God;’ and yet they who believe, may do it with ‘their will and free ‘choice:’ for, the Holy Spirit may so enlighten their minds, renew their affections, ‘give them a right judgment,’ and incline their hearts; that they shall most gladly believe and freely choose, what before they most hated and despised.—‘As by thy special grace preventing us thou dost put into our hearts good desires, &c.’ “It is God, who worketh in us, both to

* Note. Rom. iii. 29—31, Family Bible.

† ‘Of twelve propositions or sentences against the Pelagians, the tenth is, “We know that those who believe in the Lord with their heart, do it with their will and free choice.”—Vol. ii. p. 805. This sentence is contradicted, ‘or at least explained away in the same letter, where faith is said to come ‘solely from the grace of God.’

“ will and to do;” and when he has wrought in us to will, do we not believe and obey with our will and free choice?

P. ccccxix. l. 18. ‘ *How, &c.*’* He believes as a free-agent, and not by compulsion. The latter clause is unequivocally Calvinistick.—Without the grace of God man is a free-agent; but his will cannot be right, because the state or habit of his judgment and heart are not right; and so his will is enslaved to his corrupt inclinations. But by ‘ the grace of God ’ it is in ‘ reality free to choose, and to do what is good.’

P. ccccxix. l. 25. ‘ *He foreknew, &c.*’† This quotation is indeed incautiously worded; and might seem to imply, that God at first made man, such as men now are: but probably, Augustine only meant, that God continues the human race, though he ‘ fore-
‘ knew’ of each generation, ‘ that their will would be
‘ bad;’ because ‘ conceived and born in sin,’ as ‘ en-
‘ gendered of the offspring of Adam.’—In other respects, it is by no means unfavourable even to the tenets of Calvinism.—‘ From him, both a good nature, &c.’ This is obscure; but it seems to mean, that man’s nature as the work of God, was good; and the

* ‘ How are they said to deny free-will, who confess that every man who believes in God with his heart, believes only with his own free-will; whereas they rather oppose free-will, who oppose the grace of God, by which it is in reality free to choose, and to do what is good? Vol. ii. p. 807.’

† ‘ He foreknew that their will would be bad; he foreknew it indeed, and because his prescience is infallible, the bad will is not on that account his, but theirs. Why then did he create them, who he knew would be such? Because, as he foreknew what evil they would do, so also he foresaw what good he would himself produce out of their bad actions. For he so formed them, that he left them the means of doing something; by which, whatever they should choose, even blameably, they would find him acting laudably, concerning himself. For they have the bad will from themselves; but from him, both a good nature and a just punishment. Vol. iii. part i. p. 279.’

bad will from themselves, as fallen creatures : so that the punishment inflicted on them, for using the limbs and senses of the body, and the capacities of the mind, (the good work and gift of God,) to wicked purposes, would be very just.

P. ccccx. l. 12. ‘*Hear, &c.*’* The obligation to obedience, and the *reward of grace*, are not inconsistent with the tenets of Calvinism. The promise, however freely given, makes the performance of it to the true believer, in some sense, *due* : and the performance of promises is certainly a part of justice. The sentiments might have been expressed more unexceptionably ; but they are evidently coincident with modern Calvinism, as far as they extend.

P. ccccxxi. l. 6. ‘*There are, &c.*’† The words

* ‘Hear Paul confessing grace, and afterwards, demanding what was due. ‘What is the confession of grace in St. Paul?—“I who was before a blasphemer, and a persecutor, and injurious : but I obtained mercy.” He called himself unworthy to obtain mercy ; however, that he did obtain it, not through his own merits, but through the mercy of God. Hear him now demanding what is due, who at first had received grace, which was not due. “For I am now ready to be offered, and the time of my departure is at hand. “I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness.” He now demands what is due ; he now requires what is due. For, observe the following words ; “Which the Lord the righteous Judge shall give me at that day.” To receive grace at first was the work of a merciful Father ; to receive the reward of grace, was the work of a just Judge. Vol. iii. part ii. p. 308.’

† ‘There are two births, one is of the earth, the other of heaven ; one is of the flesh, the other of the Spirit ; one is of mortality, the other of eternity ; one is of male and female, the other of God and the Church. *But each of these two takes place only once ; neither the one nor the other can be repeated.* ‘Nicodemus rightly understood the birth of the flesh. Do you, also, so understand the birth of the Spirit, as Nicodemus understood the birth of the flesh. What did Nicodemus understand ? “Can a man enter a second time into his mother’s womb, and be born ?” Whoever shall say to you, that you may be born a second time spiritually, answer him what Nicodemus said,

printed in Italics are, I suppose, considered as very opposite to the tenets of Calvinism. But no Calvinist thinks, that any one ought to be twice baptized, or can be twice regenerated. Some indeed consider infant-baptism as a nullity, and so baptize adults, though they have been baptized in infancy. Their opponents call them *Anabaptists* or *Rebaptizers*, taking their own side of the question as undeniable; they now call themselves *Baptists* or *Baptizers*, as if none else baptized, taking the other side of the question for granted: but the more impartial name is *Antipædobaptists*, or *persons who are against infant-baptism*. But even these do not suppose, that baptism, at first rightly administered, should be repeated.—On the other hand, they who consider all the impenitent, unbelieving, and ungodly, among baptized persons, as needing regeneration, are decidedly of opinion, that they never were regenerated; so that they never think of a second regeneration.—Probably, Augustine meant merely baptismal regeneration; ‘that, which at this day, in the church, is generally called *a sacrifice*, is the *sign* of ‘the true sacrifice.’* The Lord’s supper was meant, which was called a sacrifice, as baptism was called *regeneration*. But if it was a sign or representation of the true sacrifice, it was not the true sacrifice itself. ‘If the sacraments had not a certain similitude of those ‘things, of which they are sacraments, they would be ‘no sacraments at all: now it is for the similitude or

“Can a man enter a second time into his mother’s womb, and be born?” ‘I am ‘already born of Adam; Adam cannot generate me a second time; I am already born of Christ; Christ cannot generate me a second time. As the natural birth cannot be repeated, so neither can baptism. Vol. iii. part ii. p. ‘378.’

* Augustine.

‘resemblance, that they often bear the names of the ‘things themselves.’* These quotations from this ancient father, which were overlooked by his Lordship, give the true reason, why baptism was called regeneration; viz. because it was an outward sign of regeneration. But as the Lord’s supper, being in this, perhaps well meant, but incautious, way, called a sacrifice; soon was considered as a real ‘propitiatory sacrifice ‘for the sins of the living and of the dead;’ so, baptism, in the same way, having been called regeneration, being the outward sign of regeneration, soon became the only regeneration which was requisite. The one thus substituted the sacrifice of the mass for the propitiation of Christ, as crucified for us; the other substituted the outward administration of baptism, the mere *opus operatum*, for the regeneration of the Holy Spirit. In both, the priests were highly gratified, by the dignity thus conferred upon them; that their words could convert the wafer into a true object of religious adoration, even Christ, “God manifest in the flesh;” and their actions could make atonement for the sins of the living and the dead; and also change at once “the “children of wrath,” and “of the devil,” into children of God, and heirs of heaven. The people also “loved “to have it so:” because some external forms, with a moderate expence, according to their circumstances, saved them all trouble and uneasiness about other things in religion; and left them, with quiet stupid consciences, to live according to the course of the world, and the lusts of their own hearts.

P. cccxxi. last line. ‘*Open, &c.*’† Had Augustine

* Augustine.

† “Open thy mouth wide, and I shall fill it:” ‘In which words he signifies, in man the will of receiving that which God gives to him who is willing. So

been asked this question, ‘ Do you ascribe this beginning, this will of receiving, &c.’ to human nature left to itself, or to the preventing grace of God? what may we suppose, he would have answered?—Perhaps he would have said, ‘ Fallen man hath no disposition, and therefore no ability, to do what in the sight of God is good, without the influence of the Holy Spirit.’*

P. ccccxxii. l. 6. ‘ *No man, &c.*’† It is plain, that the latter part of this quotation is introduced as an objection made to the doctrine of the preceding part of it. No one can doubt, but that the former part accords to the sentiments of Calvinists on this subject; and it will be perceived by most readers, that the latter part exactly coincides with the objections of their opponents. If, however, this interpretation be not admitted, the passage must be considered as *felo de se*; and the writer condemned, as contradicting himself.—‘ None can believe, except he be willing.’—Are not those willing, in whom God “ works both “ to *will* and to do?”

P. ccccxxiii. l. 3. ‘ *For God, &c.*’‡ Is this sup-

‘ that, Open thy mouth, belongs to the beginning of the will; but “ And I “ shall fill it, to the grace of God.” Vol. iii. part i. p. 424.’

* P. 61. Refutation.

† “ No man can come to me, except the Father, which hath sent me, draw “ him:” a great commendation of grace. No man comes, except he be drawn: “ whom he draws, and whom he does not draw; why he draws one, and not “ another, do not judge, unless you wish to err. Once hear and understand; “ Are you not yet drawn? Pray that you may be drawn. What do we say “ here, brethren? If we be drawn to Christ, then we believe unwillingly; “ violence, therefore, is used; the will is not excited? Any one may enter “ the church unwillingly; he may approach the altar unwillingly; he may take “ the sacrament unwillingly; no one can believe, except he be willing. Vol. iii. “ part ii. p. 49‡.

‡ ‘ For God does not on that account force any one to sin, because he knows “ the future sins of men. Vol. iii. part ii. p. 645.’

posed to be opposite to the tenets of Calvinism? It is indeed lamentable, that our opponents will not bestow a little more pains to understand our sentiments, before they attempt to answer them.

P. ccccxliii. l. 7. ‘*Let not, &c.*’* The language of this quotation is certainly wanting in accuracy and precision; and appears inconsistent with several of the preceding quotations. ‘A too great distrust of our own free-will,’ or purpose, heart or resolution, is not found among the things, against which we are cautioned in Scripture: and that depression, which induces negligence, arises from unbelief, or weakness of faith; or distrust of the promise, power, love, and truth, of God our Saviour. “Lord, increase our faith.” “Why are ye so fearful, O ye of little faith.” “Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me.” “When I am weak, then am I strong.”†

P. ccccxliii. l. 18. ‘*Because, &c.*’‡ The reader

* ‘Let not any one dare so to defend free-will, as to attempt to take away from us the prayer, “Lead us not into temptation.” Again, let not any one deny free-will, and dare to excuse sin. But let us hear the Lord, both commanding and aiding, both ordering what we ought to do, and assisting that we may fulfil it. For both too great a confidence in their own will, has raised some to pride; and too great a distrust in their own will, has depressed others to negligence. Vol. iii. p. 647.’

† 2 Cor. xii. 7—10.

‡ ‘Because, he says, “For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated;” some have been induced to think that the apostle Paul has taken away free-will, through which we obtain the favour of God, by the good of piety, or offend him with the evil of impiety. For they say, that previous to any works, either good or evil, of two persons not yet born, God loved the one, and hated the other. But we answer, that this was done by the prescience of God, by which he knows, even concerning those who are not yet born, what sort of a person every one will be. But let not any say,

must judge of this quotation for himself.—It is certainly very perplexed and obscure. There are many expressions in it, which no modern, except a Calvinist, would have used; and some, which no well informed and consistent Calvinist would have admitted. None, at present, but Calvinists, would have said, ‘Let not any one say, Therefore God chose works, in him whom he loved, although they did not yet exist, but because he foreknew that they would be: but if he chose works, how does the apostle say, that the election was not made of works? *’ ‘Wherefore it is to be understood that good works are done through love; but that love is in us, by the gift of the Holy Ghost, &c.’—This wholly excludes *foreseen* works as the grounds or reason of our election.—Yet

‘Therefore God chose works in him whom he loved, although they did not yet exist, because he foreknew that they would be: but if he chose works, how does the apostle say, that the election was not made of works? Wherefore it is to be understood, that good works are done through love, but that love is in us through the gift of the Holy Ghost, as the same apostle says, “The love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.” Therefore no one ought to glory in his works, as if they were his own, which he has by the gift of God, since love itself works good in him. What then did God choose! For if he gives the Holy Spirit to whom he wills, through which love works good, how has he chosen to whom he gives it? For if it be given in consequence of no merit, there is no election; for all are equal before merit; nor can it be called election, where things are exactly equal. But because the Holy Spirit is not given except to those who believe, God has not chosen the works which he himself gives, when he gives the Holy Spirit, that we may do good works through love; but nevertheless he has chosen faith. Because, except every one believes in him, and continues in the will of receiving, he does not receive the gift of God, that is, the Holy Ghost, by which he may do good works, the love of God being shed abroad. Therefore God did not in his prescience choose the works of any one, which he was himself about to give; but he chose faith in his prescience? so that he chose him who he foreknew would believe, to whom he might give his Holy Spirit; that by good works he might also obtain eternal life. Vol. iii. part ii. p. 915.’

* Rom. xi. 5, 6.

no well informed and consistent Calvinist would speak of ‘obtaining the favour of God by the good of our piety.’ Or, ‘if it be given in consequence of no merit, there is no election; for all are equal before merit, nor can it be called election, where things are exactly equal.’—Or, ‘the Holy Spirit is not given, except to those who believe, &c.’—The fact is, Augustine wrote this passage, as far as we can judge, before his own views and judgment were established: and therefore, he spake inaccurately and inconsistently, as all men in similar circumstances are prone to do.—As to the foreseen evil works and deservings of those who are not elected, there is no difficulty: none were passed by, in the eternal purpose of God; who will not be manifestly proved, at “the day of judgment and revelation of the righteous judgment of God,” to deserve the sentence of condemnation pronounced against them. As, in respect to our fallen nature, and our being actual transgressors, ‘there is no difference’ between one and another; God could foresee neither faith, nor love, nor good works, in those whom he elected, except as the fruits of his grace. But doubtless he might have most wise and holy reasons, for choosing one and not another; yet they are secret from us. The Holy Spirit is given by his preventing grace to “convince, concerning sin, and concerning righteousness, and concerning judgment;” and to glorify Christ, and so to produce repentance, and faith; and then, as a Spirit of Adoption, to be our Comforter and the Earnest of our inheritance.—But these distinctions Augustine was not, at the time when he wrote this, capable of making, for want of more full and well digested knowledge of the Scriptures. Yet if any

of our Bishops should come forward, with a passage in their writings, as favourable to Calvinism, as this is; certainly many Calvinists would hail them as coadjutors.

P. ccccxv. l. 17. ‘*The mind, &c.*’* This long

* ‘The mind of man, wavering and fluctuating between the confession of infirmity and the boldness of presumption, is generally beaten about this way and that, and is so impelled, that he is in danger of falling down a precipice on either side. For if he should entirely give himself up to his own infirmity, and incline to this opinion, so as to say, Because the mercy of God is in the end so ready to all sinners, in whatever sins they may persevere, provided they believe that God delivers, that God pardons, that no one of the wicked who have faith (*fidelium iniquorum*) perishes; that is, no one of those perishes, who say to themselves, Whatever I may do, with whatever crimes and wickedness I may be defiled, how much soever I may sin, God delivers me by his mercy, because I have believed in him: He, therefore, who says that no person of this kind perishes, from a wrong opinion, inclines to the impunity of sinners; and that just God to whom mercy and judgment are sung, not mercy only, but judgment also, finds the person wrongly presuming upon himself, and abusing the mercy of God to his own destruction, and must necessarily condemn him. Such a thought, then, throws a man down a precipice, through fear of which, if any one should raise himself to a certain boldness of presumption, and shall presume upon his own strength and righteousness, and shall propose in his mind to fulfil righteousness, and so to do all things which are commanded in the law, that he offends in nothing, and to have his life in his own power, so that he nowhere falls, nowhere fails, nowhere stumbles, is nowhere in darkness, and attributes this to himself and to the power of his will; even if he should happen to fulfil all things which seem just in the sight of men, so that nothing is found in his life which can be blamed by men, God condemns this very presumption, and boast of pride. What then happens if a man should justify himself, and presume upon his own righteousness? He falls. If, considering and thinking of his own weakness, and presuming upon the mercy of God, he shall neglect to purge his life of his sins, and shall plunge into every gulf of wickedness; he too falls. The presumption of righteousness is, as it were, on the right hand; the opinion of the impunity of sinners is, as it were, on the left. Let us hear the voice of God, saying to us, “Turn not to the right hand, nor to the left.” Presume not upon your own just right to the kingdom; presume not upon the mercy of God to sin. The Divine precept calls you back from both; both from that height, and from this depth. If you should ascend to the one, you will be thrown down; if you should fall into the other, you will be drowned. Turn not, he says, to the right hand, nor to the left. Again I say this short thing, which you may all keep fixed upon

quotation states, rather verbosely, but with considerable accuracy, the Scylla and Charybdis, the rock on the one hand, and the whirlpool on the other, of christianity: Antinomian perversion of the gospel, and self-righteous neglect or rejection of it. Some expressions may be noted.—‘No one of the wicked who have ‘faith,’ *fideium iniquorum!*—What a lamentable thing

‘your minds, Presume not upon your own righteousness to reign; presume
 ‘not on the mercy of God to sin. What then shall I do? you will answer.
 ‘This Psalm* teaches you: which being read and treated of, I think that,
 ‘through the assistance of the mercy of God, we shall see the way, in which
 ‘we either already walk or which we ought to keep. Let every one hear ac-
 ‘cording to his own measure; and as he shall be conscious to himself, so let
 ‘him either grieve, as deserving correction, or rejoice as deserving approba-
 ‘tion. If he shall find that he has gone astray, let him return, that he may
 ‘walk in the way; if he shall find himself in the way, let him walk on, that
 ‘he may arrive at the end. Let no one be proud, who is out of the way; let
 ‘no one be idle who is in the way—After proving that Abraham was justified
 ‘by faith, not by works, he supposes some one to say, ‘You see, then, because
 ‘Abraham was justified by faith, not by works, I will do whatever I like;
 ‘because, even if I shall not have good works, and shall only believe in God,
 ‘it is counted to me for righteousness. If he has said this, and determined it,
 ‘he is fallen and is drowned; if he still thinks upon it, and is hesitating, he is
 ‘in danger. But the Scripture of God, and the true meaning of it, deliver
 ‘from danger not only him who is in danger, but also raise from the deep him
 ‘who is drowned. I answer then, as if against an apostle, and I say concerning
 ‘Abraham himself, what we find also in the Epistle of another apostle, who
 ‘wishes to correct those who had misunderstood that apostle. For James in
 ‘his Epistles, in opposition to those who were unwilling to do good works,
 ‘presuming upon faith only, commended the works of that very Abraham,
 ‘whose faith Paul commended; and the apostles do not contradict each other.
 ‘But he mentions a work known to all,—Abraham offered his son Isaac to
 ‘God, to be sacrificed—a great work, but of faith. I praise the edifice of the
 ‘work, but I see the foundation of faith. I praise the fruit of good works,
 ‘but I acknowledge the root in faith. But if Abraham did this without a right
 ‘faith, that work, of whatever kind it might be, would not profit him. Again,
 ‘if he had faith, so that when God should command him to offer his son to be
 ‘sacrificed, he should say with himself, I do not do it, and yet I believe that
 ‘God delivers me, even though I despise his commands; faith without works
 ‘would be dead, and would remain, as it were, a barren and dry root, without
 ‘fruit. Vol. iv. p. 170.’

* Ps. ci.

it is, that in every age, there should be great numbers, to whom this description in some sense may be applied! They assent to the truth of Christianity in general, and to many of its doctrines: they are not infidels: they have a notional faith, but they are wicked men; that is, they live in the habitual practice of sin, and neglect of their duty to God and man, and are worldly and ungodly, and selfish, in their whole conduct. There are no doubt many of this description among Calvinists; but there is, at least, as large a proportion among Anti-calvinists; and especially among those, who oppose the doctrine of justification by faith, and salvation by grace *alone*. They profess to depend on good works, yet neglect to practise them; as if the very scarcity of them would enhance their value! Yet they encourage themselves in this strange inconsistent course of life, by a presumptuous reliance on the mercy of God; and soothe their consciences by the idea, that, as professed christians, they shall not be judged by the strict and holy law of God, but by some milder and more pliable rule! What millions of these antinomian professors of Christianity are there at this day, in the visible church!—‘Even if he should happen to fulfil all, which *seems just in the sight of men*.—God condemns this presumption, and boast of pride.’—‘Presume not on your own righteousness to reign:’ (that is, as your title to the kingdom of God:) ‘Presume not on the mercy of God to sin.’ There is not one clause, in the whole passage, that does not coincide with the views of most Calvinists, on these subjects; especially those of the evangelical clergy. Even among such Calvinists, or others, who hold evangelical doctrines, in a manner, which is justly considered as An-

tinomian ; very few indeed would adopt the language, which Augustine puts into the mouth of the Antinomians of his day. But I may be bold to say, that Great Britain produces no set of men, who more decidedly, particularly, and constantly, testify against this perversion of the gospel, and every variety of it ; by sermons and publications of various kinds, than the evangelical clergy. It would be easy to prove this by quotations ; but the appeal is made to our printed works in general ; some of which, at least, our opposers ought to read carefully, before they undertake to confute, or condemn us.—“ Let no man deceive you
‘ with vain words,”—“ except you are partakers of
‘ repentance,’ and “ bring forth fruits meet for repent-
“ ance,” ‘ all your religion is vain, your hopes presump-
‘ tuous, and your destruction inevitable, whatever
‘ other attainments, gifts, or experiences, you may
‘ have to boast of, or to buoy up your confidence.’—
‘ All other appearances’ (of repentance,) whether of
‘ terror issuing in self dependence, and neglect of
‘ Christ ; or of supposed evangelical humiliation, issu-
‘ ing in professed dependence on Christ and free-grace,
‘ while sin is not abhorred and avoided, nor holiness
‘ loved and practised, are superficial and hypocritical.’
‘ Let no repentance then satisfy any man, which
‘ does not endear Christ and universal holiness ; and
‘ divorce the heart from every sin, especially that
‘ which was before the customary and beloved sin.’—
‘ Though God is “ rich in mercy,” though there is
‘ plenteous redemption in the blood of Christ ; yet
‘ neither the mercy of God, nor the blood of Christ
‘ will avail for any except the penitent ; to others, all
‘ the threatenings of the law alone belong ; nor have

‘ they any part or lot in the gospel ; except the deeper
 ‘ condemnation, of neglecting so great salvation, and
 ‘ abusing the mercy of God, and the redemption of
 ‘ Christ, into an encouragement to continue in sin.’*
 ‘ Every serious student of the Scriptures must have
 observed, that they always represent repentance and
 ‘ faith as inseparably connected.’—‘ True repentance
 ‘ is a *believing repentance*, true faith is a *penitent faith*.’
 ‘ Faith comes at the Lord’s call, uses his appointed
 ‘ means, waits in his way, stays his time, perseveres
 ‘ under every delay and discouragement. “ Lord, to
 “ whom shall we go? thou hast the words of eternal
 “ life.” ‘ The wise man † is the true christian: his
 ‘ faith is living and obedient, and raises a permanent
 ‘ structure, which all the storms of life and death shall
 ‘ assail in vain. But foolish men professing to build
 ‘ on the tried Foundation which God hath laid, de-
 ‘ ceive themselves with notions, and with a dead
 ‘ faith ; their presumptuous confidence and disobedient
 ‘ profession will make way for the awful fall of their
 ‘ fair, but baseless, edifice in the great decisive day ;
 ‘ and unutterable anguish and despair will seize on
 ‘ them—when the angry Judge, shall leave them
 ‘ speechless, while with an awful frown he will say,
 ‘ I never knew you: Depart from me, all ye workers
 ‘ of iniquity.” ‡—What a wonderful sight is in this
 ‘ chapter § set before us! The long expected seed,
 ‘ the child of promise, the well beloved Isaac, now
 ‘ grown up to maturity, and entwining every day more
 ‘ closely round the tender affections of his parents, of

* Discourse on Repentance, by the Author, first published 1785.

† Matt. vii. 24—27.

‡ Warrant and nature of faith. Ibid.

§ Gen. xxii.

‘ which he was justly deserving; nay the church’s
‘ hope, and the declared progenitor of him, “ in whom
‘ all the families of the earth are blessed;” bound,
‘ laid on the altar, and mildly expecting the fatal blow
‘ from the hand of his loving father; who, with col-
‘ lected firmness and intrepid resolution, takes the knife
‘ to shed his blood, and prepares immediately to kindle
‘ that fire which is to consume him to ashes! For
‘ this singular conduct Abraham could render no other
‘ reason, but the express command of God : nor was
‘ there any other principle of obedience to that extra-
‘ ordinary command, (an obedience never equalled by
‘ mere man,) but *faith*: an unshaken belief of the
‘ LORD’s testimony; a firm expectation of the accom-
‘ plishment of his promises; and a full confidence in
‘ his wisdom, power, and love. Though the command
‘ seemed to run counter to those promises, Abraham
‘ knew, that it only *seemed* to do so; and the Lord
‘ would take care to glorify his own faithfulness. He
‘ had received Isaac from God, who had a right to
‘ dispose of him: honour and comfort were in this
‘ path; and, though untried before, with undaunted
‘ constancy he walked in it.---Hear this, ye inattentive
‘ objectors, who traduce the doctrine of salvation by
‘ faith, as inimical to practical godliness. Go, and
‘ upon your principles equal and exceed this obedi-
‘ ence: till then be dumb; or allow, that though you
‘ understand it not, this apparently weak principle
‘ produces effects beyond comparison prodigious.
‘ But hear this likewise, ye abusers of this most holy
‘ faith, whose conduct merits still deeper indignation;
‘ who “ say you have faith;” yet cleave to your sins,
‘ renounce not the world, deny not yourself, refuse

' the cross, are lovers of yourselves, of pleasure, of
 ' money, more than lovers of God; and instead of
 ' parting with a deservedly beloved Isaac, at God's com-
 ' mand, like Judas, kiss Christ, and sell him for a few
 ' pieces of silver, or some vile sensual gratification!
 ' Here then compare your faith with Abraham's; and
 ' acknowledge, that you are no genuine sons of this
 ' father of the faithful; but that your faith is dead,
 ' your hope presumptuous, and that Abraham disowns
 ' and is ashamed of you. In plain language, nothing
 ' but faith will carry a man through with unreserved
 ' obedience, in every possible trial; and that is no true
 ' faith, which perseveres in refusing to obey a plain
 ' commandment, in any case whatever.' "Ye are my
 " friends if ye do whatsoever I command you."*—
 The quotation, made from Augustine, cannot so much
 as seem contrary to the tenets of Calvinism; except
 as Calvinists are supposed to neglect warning men,
 against perverting the gospel into an encouragement
 to sin; so that I hope, I may be excused in adducing
 these quotations, from books, published many years
 ago; and shewing that we do not fail to caution men
 in this respect, at least, as energetically, as any of the
 ancient fathers. I trust the reader will excuse me for
 making these quotations from my own writings; which
 I could do with less expence of time, than from those
 of my brethren. And I am confident, that the evan-
 gelical clergy in general, will approve these warn-
 ings, and, as far as our argument is concerned, be
 willing, that they should be considered as their own.
 —That this regard to holy practice, even abounding
 in every good work, is not only "in word and in

* Practical Observations on Gen. xxii. Family Bible; written 1786.

“ tongue, but in deed and in truth ;” the appeal may safely be made to the publick at large.—Where is that pious and charitable institution ; where is there a proposal made, for raising money to relieve the distress of our countrymen, who are prisoners of war abroad, or refugees, or destitute ; or for providing support for sufferers from foreign and hostile shores : where is there any call made for help, to alleviate temporal miseries, to recover poor outcasts to society, to educate the children of the poor in useful knowledge ; to do good in any way ; not to say, to promote the common cause of christianity, by dispersing Bibles and supporting missions : in which the evangelical clergy have not stood foremost ? and in which their congregations have not contributed far above their proportion, when compared with others ? I appeal to the lists of all our publick charities ; and of all occasional efforts for obtaining temporal relief, for the distresses of multitudes in foreign nations, in these calamitous times ; and for our countrymen now captives in France : and for the distressed Germans and others. “ I am become a fool in glorying ; ye have compelled me.”

P. cccxxix. l. 20. “ *Do ye, &c.*” * I see nothing

* “ Do ye indeed speak righteousness, O ye congregation ? Do ye judge uprightly, O ye sons of men ?” “ For what wicked person cannot easily speak righteousness ? Or who, being asked about righteousness, in a case where he has no interest, would not immediately give a righteous answer ? Since truth has written upon our very hearts, by the hand of our Creator, Do not that to another, which you would not wish to be done to yourself. No man was permitted to be ignorant of this, even before the law was given, that there might be a ground for judging even those to whom the law was not given. But, that men might not complain that any thing was wanting to them, that was written upon tablets also, which they did not read in their hearts. For they had it already written, but they were unwilling to read.”

in this militating against the sentiments of Calvinists. Truth is so ‘far written upon our very hearts, by the ‘hand of the Creator,’ and remains so impressed, even in fallen man; that we *naturally approve* the divine commandments, in cases, in which our own interest, or duty, is not concerned; especially, when the duty of others towards us is spoken of. Nor does the enmity appear, till we are called on to obey the law of God, with much self-denial, under the awful penalty of his everlasting wrath. But then it arises, as a frozen serpent when revived by warmth, and shews its real nature.—In this there is ‘a ground for judging ‘even those to whom the law was not given.’ All know more than they are willing to practise; and all might know still more, were they desirous of learning; therefore all “are without excuse.”—without *regeneration* men are unwilling to read the book of the law, or even that of reason and conscience; and not the want of rational capacities, or of natural conscience, or of actual attainments in knowledge, is, according to Calvinists, the fatal defect; but ‘the want of a disposition, and therefore the want of ability, to do what ‘in the sight of God is good.’

P. cccxxx. l. 18. “*I have, &c.*”* When God “inclines our hearts,” by his special grace; then we “apply our hearts to fulfil his statutes.” God “works in us to will;” ‘this is the gift of God’ then we exert our will, and ‘God works in us to perform.’ Is this against the tenets of Calvinism?

* “I have applied my heart to fulfil thy statutes alway.” ‘He who says, “I have applied my heart,” ‘had himself already said, “Incline my heart unto thy testimonies;” ‘that we may understand that this is at the same time both the gift of God, and the exertion of our own will. Vol. iv. p. 1339.’

P. ccccxv. l. 9. ‘*Because, &c.*’* ‘We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we have a good will, and working with us when we have that good will.’ † I cannot doubt, but that this was Augustine’s meaning; though he did not express it, with that perspicuity and precision, which marks the language of our articles, and which few men are capable of equalling.

P. ccccxvii. l. 2. ‘*But again, &c.*’ ‡ The con-

* ‘Because he so worketh in us, that we also work.’ “Be thou my Helper,” ‘points out that he also is a worker, who calls for a helper. Vol. v. p. 79.’
† Art. x.

‡ ‘But again, knowing that the will of man is weak without the assistance of God, not only that they might not say, free-will is sufficient for us, observe what he added,—“For this cause,”—“for what cause, except that which he had already mentioned, “I desire that ye faint not at my tribulations for you, which is your glory?” “Because, then, you have free-will, I desire. But because free-will is not sufficient for you to fulfil that which I desire, “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you”—“that he would grant you, what? that which I desire of you, I ask that he would grant to you. For I desire of you, because of free-will; I ask that He would grant to you, for the sake of the assistance of his greatness. But we have anticipated the words of the apostle. Perhaps you, who do not recollect the words of the passage, still wait to hear whether the apostle really bows his knees to the Father for them, that he would grant them what he had said to them, I desire. Recollect then what he desired for them; “I desire that ye faint not at my tribulations for you:” “this he desires *from* them. Now observe what he desires *for* them. “I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might.” “What else is this, but “that ye faint not?” “To be strengthened with might,” he says, “by his Spirit.” “This is the Spirit of Grace. Observe what he desires. He asks from God this very thing which he requires from men; because that God may be willing to give, you also ought to suit your will to receive. How can you be willing to receive the grace of Divine goodness, who do not open the bottom of your will? He says, “that he may grant you:” “for you have it not unless he grants it you; “That he may grant you to be strengthened with might by his Spirit:” “for if he grants you to be strengthened with might, then he will grant you not to faint. Vol. v. p. 79.”

consistency of exhortations to those duties, which we also earnestly pray to “ the God and Father of our Lord Jesus Christ,” to incline and enable the same persons to perform, must be a part of the system of all scriptural teachers; and were not the indecorous practice of self-quotation in the way, it might easily be shewn, that it always has been the plan of the writer of these remarks;* and in general it is that of the evangelical clergy, and of many other Calvinists. I do not say of all; for I am aware, that many have been, and some still are, very unscriptural on this point; but I trust that the number is greatly decreasing.

P. cccxxxiii. l. 20. ‘ *The whole, &c.*’ † The only defect, which an intelligent Calvinist would find with this passage, would be this; that the depravation of human nature by the fall of Adam, is kept out of sight.—Certainly no man believes, except willingly:

* Introduction to Treatise on Growth in Grace.

† ‘ The whole is from God; not however, as if we were asleep; not as if we exert no endeavour; not as if we do not will. The righteousness of God will not be in you without your own will—will is your own only; righteousness is God’s only. The righteousness of God may be without your will, but it cannot be in you except by your will. What you ought to do, is pointed out. The law has commanded, Do not this, do not that; Do this, and do that. It is pointed out to you; it is ordered to you; it is open to you: if you have a heart, you have understood what to do; ask that you may do it, if you know the power of the resurrection of Christ; for “ he was delivered for our offences, and was raised again for our justification.”—What is the meaning of the words “ for our justification?” ‘ That he may justify us, that he may make us righteous. You will be the work of God, not only because you are a man, but because you are righteous. For it is better to be righteous, than that you should be a man. If God made you a man, and you made yourself righteous, you make a better thing than God made. But God made you without yourself; for you did not give any consent, that God should make you. How did you consent, who did not exist? Therefore, he that made you without yourself, does not justify you without yourself. Therefore, he made you without your knowing it, he justifies you when you are willing. Vol. v. p. 815.’

the will is our own; but that does not prevent God from inclining our hearts, and inducing willingness, where it did not before exist.—‘If you have a heart, &c.’ The want of a heart to that, which is good in the sight of God, is that defect, which special or regenerating grace alone can remove.—“Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?”* “The preparations of the heart in man, are of the LORD.” “I will give then one heart, and one way, &c.” “If God made you a man, and you made, &c.’ This clearly opposes the idea, of our either justifying or sanctifying ourselves: but it fails, in supposing that God made man, and did not make him righteous. Yet, it may be supposed, that Augustine meant, not the original creation of man; but the continuance of Adam’s fallen race, through successive generations.—‘He justifies you when you are willing.’ Had Augustine been asked, Does this willingness proceed from man’s fallen nature left to itself, or from special grace? What, may we suppose, that his answer would have been?

P. cccxxxiv. l. 23. ‘*Nothing, &c.*’† It must be acknowledged, that Augustine in this quotation, does

* Prov. xvi. 1. xvii. 16.

† ‘Nothing happens in the world by chance. This being established, it seems to follow, that whatever takes place in the world, takes place partly from the appointment of God, partly from our own will. For God is by far and incomparably better and more just than the best and most just man. But a just Being, ruling and governing the universe, suffers no punishment to be inflicted upon any undeserving person; no reward to be given to any undeserving person. But sin deserves punishment, and right conduct deserves reward. But neither sin nor right conduct can justly be imputed to any one, who has done nothing by his own will. Both sin, therefore, and right conduct are in our own free-will. Vol. vi. p. 6.’

not speak according to the views of modern Calvinists. Not in what relates to free-agency : but in stating that ‘ whatever takes place in the world, takes place partly ‘ from the appointment of God, partly from our will ;’ and in saying, that ‘ no reward is given to any unde- ‘ serving person.’ In respect to the former, we think, that the LORD “ worketh all things, after the counsel “ of his own will ;” that “ his counsel shall stand, and “ he will do all his pleasure :” that there is neither *chance*, nor *fatal necessity*, nor *compulsion* : that all men act voluntarily, and ‘ by their own will : that such men as Pharaoh, Sennacherib, Judas, Caiaphas, are by *nature* willing to fill up their part of his grand and universal plan, “ the eternal purpose, which he hath “ purposed in himself.” They indeed “ mean not so ;” but are induced by their own wicked passions and dispositions, to do what “ his purpose and counsel determined “ before to be done ;” and God is pleased to give them up to the lusts of their own hearts, and to permit them to “ practise and prosper,” till his purpose is accomplished ; and then he restrains, or destroys them : and, that all, who choose what is good in the sight of God, and intentionally, from holy love and zeal endeavour to promote his cause and do his will, are thus inclined and made willing by special grace, by a new creation unto holiness. It does not appear to us, how some events can be ascribed to the will of man, independently of the appointment of God ; for an immense proportion of providential dispensations are inseparably connected with the volitions of free-agents, holy and unholy ; so that if prescience, permission, appointment, and the plan of Providence be excluded from these, it would be hard to say, what

things come to pass by his appointment, and what by the will of man: and the whole system of prophecy militates directly against the sentiment. Probably, however, Augustine only expressed himself hastily and incorrectly; and meant no more, than that, in viewing the same event in one light, it appeared as the will of man. Thus the selling of Joseph into Egypt, was in one view the wise, holy, and merciful appointment of God: and in another ‘the will,’ the envious, malignant, and wicked will, of his brethren. Thus the crucifixion of Christ was by the determinate “counsel and foreknowledge of God,” and also ‘by the will of those, who with wicked hands crucified and slew him.’* Augustine was anxious to defend his doctrine from the charge of destroying man’s freeness and responsibility; and he was not so expert in metaphysical reasonings, as some of his successors, in these tenets, have become, by reason of exercise and habit, in defending themselves against learned, able, and zealous opponents.—‘God suffers no punishment to be inflicted upon any undeserving person;’ but how can the reward be of grace, and not of debt; if ‘no reward be given to any undeserving person?’—‘A right conduct deserves reward:’—not unless it be perfectly right, from first to last; like that of him, ‘in whom was no sin.’ But as “all have sinned,” all should pray, ‘Deal not with us after our sins, neither reward us according to our iniquities.’ ‘They walk religiously in good works, and at length by *God’s mercy* they attain to everlasting felicity.’† It is however highly probable, Augustine only meant, that God rewards none, who do not uprightly seek and serve him,

* Pages 240, 250, Refutation.

† Article xvii.

and so are, according to the covenant of grace, meet persons to receive a gracious recompence from him.*

P. ccccxv. l. 20. ‘*Therefore, &c.*’† This coincides with the sentiments of Calvinists in general in this respect. “Faith without works is dead.” Nothing availeth “but faith which *worketh by love.*” ‘Good works—spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.’

P. ccccxvi. l. 3. ‘*That no, &c.*’‡ It does not appear from the New Testament, that the Jewish converts to christianity, said that ‘they had arrived at evangelical grace by the merit of good works, which

* 2 Thes. i. 6, 7.

† ‘Therefore he (James) the rather uses the example of Abraham, that faith is void if it does not produce good works; because the apostle Paul also used the example of Abraham, to prove that man is justified by faith without the works of the law. For when he enumerates the good works of Abraham, which accompanied his faith, he sufficiently shews that the apostle Paul does not so teach, by the instance of Abraham, that man is justified by faith without works, that good works do not belong to him who shall believe.’

‡ ‘That no man should think that by the merit of antecedent works he had arrived at the gift of justification, which is in faith. For in this respect the Jews desired to prefer themselves to the Gentiles who believed in Christ, because they said they had arrived at evangelical grace by the merit of good works which are in the law. Therefore many of those among them who had believed were offended, because the grace of God was given to uncircumcised Gentiles. Whence the apostle Paul says, that a man may be justified by faith without works, but he means antecedent ones. For how can a person who is justified by faith, do otherwise than perform good works afterwards, although without having performed any previous good works he has arrived at the justification of faith, not by the merit of good works, but by the grace of God, which cannot now be void in him, since it now works by love? But if, after he has believed, he should soon depart from this life, the justification of faith remains with him, good works not going before; because he has arrived at it not by merit, but by grace; nor following, because he is not permitted to remain in this life.’

‘ were of the law :’ for this would have been totally inconsistent with the doctrine of the apostles. But their prejudices were strong, in favour of the ritual law; and they could not be convinced, that it was now abrogated, and that men might be justified and saved by the gospel without observing the Jewish ceremonies. This however does not affect our argument. The passage entirely coincides with our views, except that it does not explicitly shew the ends, which good works, as done subsequently to justification, do answer; whether to evidence our faith to be living, to glorify God and adorn the gospel, that even they who “ speak against us as evil doers, may by our good works, which they shall behold, glorify God in the day of visitation ;” * and so in every way be “ good and profitable unto men :” † Or, whether they are to secure ‘ our continuance in a state of justification.’ — This subject has been fully considered : ‡ but it is only in this omission, that the quotation so much as seems to vary from our sentiments.

P. ccccxxxvi. l. 27. ‘ Whence, &c.’ § The ex-

* 1 Pet. ii. 12. † Tit. iii. 8. ‡ Remarks on Chap. iii. Refutation.

§ ‘ Whence it is manifest, that the saying of the apostle Paul, “ We conclude, that a man is justified by faith without the deeds of the law,” ‘ is not to be understood, that we should call a person righteous, who should continue alive after he has received faith, although he should lead a bad life. “ Therefore the apostle Paul uses the example of Abraham, because he “ was justified through faith without the works of the law,” ‘ which he had not received; and James, because he shews that good works followed the faith of this very Abraham, pointing out how the preaching of Paul ought to be understood. For they who think this sentence of the apostle James is contrary to the sentence of the apostle Paul, may also think that Paul is contrary to himself, because he says in another place, “ Not the hearers of the law are just before God, but the doers of the law shall be justified ;” and in another place, “ but faith, which worketh by love ;” and again, “ If ye live after the flesh, ye shall die ; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” ‘ He then quotes many other passages, to prove that a good life is necessary in those who believe. Vol. vi. p. 67.’

pression ‘received faith,’ when a dead faith is evidently meant, is inaccurate. Calvinists in general would also object to the interpretation given by implication to the apostle’s words, in the second of Romans, * as not belonging to this subject; but intended to shew, that none could be justified by the law, who did not obey it; and so to bring in both the Jews and the Gentiles, as under condemnation, and needing the gospel of free grace. As to the rest of the passage, it entirely speaks our sentiments, and with a remarkable coincidence.—‘The same interpretation, which is necessary to make one part of these verses consistent with another, at the same time renders them consistent with St. Paul, concerning justification by faith.’ † —‘A good life,’ even far beyond what is generally meant by that expression, ‘is necessary in those who believe,’ by almost universal consent of all parties, and needs no formal proof. “This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God, may be careful to maintain good works. These things are good and profitable unto men.” ‡

P. cccxxxviii. l. 1. ‘*He seems, &c.*’ § Augustine’s deduction from this text, it must be allowed, differs from the sentiments of Calvinists in general. “To will is present” with all men, as free-agents, but to will what is good and holy in the sight of God, is pre-

* Rom. ii. 13. † Note, Family Bible on James ii. 21—26. ‡ Tit. iii. 8. προιστασθαι, to go before, as a commander leads on his troops. 1 Thess. v. 12. 1 Tim. iii. 4, 5. 12. v. 17.

§ ‘He seems, to those who do not rightly understand them, as it were, to take away free-will. But how does it take it away, when he says, “to will is present with me?” For certainly to will is in our power, because it is present with us; but that to do good is not in our power, is to be imputed to original sin. Vol. vi. p. 85.’

sent with no unregenerate person; with none, except those, who, ‘by the grace of God in Christ preventing’ them, have a good will.’ ‘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:’ he is previously a voluntary agent; but, through his natural depravity, he never wills what is spiritually good, till special grace preventing him puts ‘into his heart good desires’—But the want of the will, as well as of the power, ‘is to be imputed to original sin.’

P. cccxxxviii. l. 8. ‘*The thief, &c.*’ * The word *merited* is the only thing in this quotation, which a Calvinist would object to: and few even of our opponents would contend, that Augustine meant it, in that exact sense, of actually deserving “the reward as of debt,” in which it has been long used in controversial theology.

P. cccxxxix. l. 15. ‘*When, &c.*’ † In the in-

* ‘The thief was justified, who, when all his limbs were fixed upon the cross, and having these two things at liberty; “with his heart believed unto righteousness, with his mouth confessed unto salvation,” and immediately merited this assurance, “To-day shalt thou be with me in paradise.” For his good works would have followed, if he had lived any considerable time among men, after he received grace; they had however not preceded. Vol. vi. p. 100.’

† ‘When, therefore, the apostle says, that he “concludes that man is justified by faith without the works of the law,” he does not mean that the works of righteousness may be disregarded, after faith is perceived and professed; but that every one may know that he may be justified by faith, although the works of the law shall not have preceded. For they follow the person justified, and do not precede him who is to be justified.—Because, therefore, this opinion had then arisen, the other apostolical epistles of Peter, John, James, and Jude, principally direct their zeal against it, to prove with great earnestness, that “faith without works is of no avail;” as even Paul himself has not defined it faith of any sort, by which men believe in God but that wholesome and plainly evangelical faith, whose works proceed from love: and faith,” he says, “which worketh by love.” Whence he asserts, that

servening part of this passage, as it stands in the Refutation, the word *deserve* again occurs; and some

‘ that faith, which appears to some sufficient for salvation, is to such a degree
 ‘ useless, that he says, “Though I have all faith, so that I could remove moun-
 ‘ tains, and have not charity, I am nothing.” ‘ But where a faithful charity
 ‘ works, without doubt there is a good life, for “love is the fulfilling of the
 ‘ law.” ‘ Whence Peter plainly, in his second Epistle (when he was exhort-
 ‘ ing to sanctity of life and manners, and foretelling that this life would pass
 ‘ away, but that new heavens and a new earth are expected, which would be
 ‘ given to be inhabited by the just; that they might from thence observe how
 ‘ they ought to live in order to become worthy of that habitation, knowing that
 ‘ from certain obscure sentences, some wicked persons had taken occasion to
 ‘ be regardless of a good life, as if secure of salvation which is in faith) has
 ‘ mentioned, that there are some things in his Epistles hard to be understood,
 ‘ which men perverted, as they did the other Scriptures also, to their own de-
 ‘ struction: whereas, however, that apostle also thought the same as the other
 ‘ apostles did concerning eternal salvation, which is given to those only who
 ‘ lead good lives. “Seeing, then, all these things shall be dissolved, what man-
 ‘ ner of persons ought ye to be in all holy conversation and godliness, looking
 ‘ for and hastening unto the coming of the day of God, wherein the heavens be-
 ‘ ing on fire shall be dissolved, and the elements shall melt with fervent heat?
 ‘ Nevertheless we, according to his promise, look for new heavens, and a new
 ‘ earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye
 ‘ look for such things, be diligent that ye may be found of him in peace, and
 ‘ without spot and blameless; and account that the long-suffering of our Lord
 ‘ is salvation; 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 also the other
 ‘ Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye
 ‘ know these things before, beware lest ye also being led away with the error
 ‘ of the wicked, fall from your own stedfastness. But grow in grace, and in
 ‘ the knowledge of our Lord and Saviour Jesus Christ: to him be glory both
 ‘ now and for ever. Amen.” ‘ But James is so vehemently hostile to those
 ‘ who imagine that faith without works avails to salvation, that he compares
 ‘ them even to devils, saying, “Thou believest that there is one God; thou
 ‘ doest well: the devils also believe, and tremble.” ‘ What can be more con-
 ‘ cise, more true, more strong? Since we read also in the gospel, that the de-
 ‘ vils said this when they confessed Christ to be the Son of God, and were re-
 ‘ proved by him; which was praised in the confession of Peter. “What doth
 ‘ it profit, my brethren,” says James, “though a man say he hath faith, and
 ‘ have not works? Can faith save him?” ‘ He says also, that “faith without
 ‘ works is dead.” ‘ To what degree then are they deceived, who promise
 ‘ themselves eternal life from a dead faith? Vol. vi p. 176.’

other things, which may be thought inaccurate : but, the words here quoted, completely prove, that the writer was, on this subject, precisely of the opinion, if not of all Calvinists, yet at least with the body of evangelical clergy. Indeed there is scarcely an expression in the whole passage, that Calvinists in general would object to.—‘ Become worthy of that habitation,’ is not language generally current among them : but as it is not wholly unscriptural, * it only needs a proper interpretation. ‘ To those only who lead good lives ;’ that is, who shew their faith by their good works.—The reader of quotations to this effect, adduced, as ‘ directly opposed to the tenets of Calvinism,’ unless he is conversant with the argument, will of course be led to think, Surely there must be something very abominable in the sentiments of the Calvinists, which it was not proper expressly to mention ! Even the passages adduced as directly against them, so ascribe every thing good to the grace of God, and leave men so completely without any thing of their own to rely on, or boast of, that we cannot cordially receive them. what then must Calvinism itself be ? But, “ Be it known unto you, Men and brethren,” that these quotations are more prominently Calvinistick, by far, than our sermons in general are ; or our publications, except as special occasions sometimes call us, to be more explicit in stating our sentiments, to guard against misrepresentation and misapprehension : that all we object to, in them, even in controversy, is merely inaccuracy of expression, as inconsistent with the writer’s own words in other places, as well as with our sentiments : and that, where men approach so near our

* Matt. x. 37. Luke xx. 35. Rev. iiii. 4.

views, as these quotations do, provided their lives be consistent, we give them most cordially the right hand of fellowship, as brethren and fellow-labourers ; nay, we do this without reserve to many, who are still further from accuracy in either reasoning or speaking on these subjects ; but who “ walk circumspectly,” (or “ accurately, *ακριβως*;) as professing repentance towards “ God, and faith towards our Lord Jesus Christ.” Indeed no small proportion of the evangelical clergy would object to many expressions in Augustine, as too much approximating to Calvinism. Yet they are cordially received by their brethren, “ but not to doubtful disputations.” It would really surprize those, who imagine, that our chief earnestness is about the high points of Calvinism, to be present *incog.* in the company of a select number of the evangelical clergy ; who are aware, that on this doctrine, of personal election and final perseverance, they differ from each other ; to observe, that in a conversation, wholly on some select religious subject, intimately connected, as they suppose, with their ministerial usefulness ; and continued during two or three hours ; these subjects are never once mentioned, and often not hinted at. Nay, I verily believe, that in the earnestness of the enquiry, how they may best make progress in personal religion, and in doing good to their congregations ; they scarcely occur to the thought of any present. If, however, any thing be brought forward respecting them ; it generally passes off by some one saying, ‘ We know each other’s sentiments on that point ; and we agree to differ amicably : Dismiss the subject.’—Thus we often meet, and converse, and pray together ; and part, more cordially united, than before ; even though we

must think each other mistaken on this point. But we are agreed in so many other matters of prime and essential importance; that unless we are called on to deliver our sentiments on these doctrines, we seldom mention them. This, I apprehend, is very different from what is generally supposed; but I can confidently affirm it is commonly the case with the evangelical clergy, when they meet together.

P. ccccxlii. l. 20. ‘*I do not, &c.**’ Whether Augustine’s remark on our Lord’s words to the young ruler, be admitted as leading the mind to the genuine intention of them, may be questioned; or whether this account which he gives of the proceedings at the day of judgment, be correct or not: yet the general doctrine agrees with what Calvinists consider as the true meaning of the Holy Scriptures. Thus, even those who are decided Calvinists, read in each others publications, expositions of Scripture, and doctrinal statements, and deductions of a practical nature; which do not entirely coincide with their own views on the same subject: and yet they are satisfied that the writers agree with them, on the whole, even in their doctrinal sentiments, as well as in their general views of practical and experimental christianity.—Indeed, I should not notice these trivial deviations, from our tenets, or our interpretations of Scripture; except as I fear that, omitting to do this, I should be thought to shrink from

* ‘I do not see why the Lord should say, “If thou wilt enter into life, keep the commandments;” and he enumerated those things which belong to good morals; if, without keeping these things, eternal life may be obtained by faith alone, “which is dead without works.” How, again, will that be true, which he will say to those whom he is about to place on the left hand, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:” whom he does not blame, because they did not believe in him; but because they did not perform good works. Vol. vi. p. 179.’

the investigation, when something discordant to our views has been adduced. In general, it is enough to say, that I should consider any modern writer, as much a Calvinist, as I desire any one to be who should write in the general language of Augustine.

P. ccccxliii. l. 9. ‘*Alluding, &c.*’* On what account the passage referred to, (“other foundation can no man lay, than that is laid, which is Christ Jesus,) is called *difficult*, I cannot understand. It is indeed difficult to the self-wise and self-righteous to be told, that no warranted hope of salvation can be rested on any thing else, than on Christ Jesus; on his person, righteousness, atonement, and mediation; that God has “from the beginning laid this foundation,” for the hope of fallen man; and that no other can be laid, which is at all to be depended on. But, I must be bold to say, that wherever this difficulty remains, it is, because the persons concerned, in “going about to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.” Augustine’s humility is, however, worthy of imitation; and all he says in this quotation is entirely coincident with the general views of modern Calvinists.

P. ccccxliii. l. 21. ‘*All are, &c.*’† It is probable,

* ‘Alluding to a difficult passage in St. Paul’s first epistle to the Corinthians, iii. 11, he says, ‘I confess I would rather hear those who are more intelligent and more learned, who so expound it, that all those things which I have mentioned above, remain true and unshaken; and whatever other things I have not mentioned, in which the Scripture most clearly testifies, that faith does not profit, except that faith, which the apostle has defined, that is, “which worketh by love;” ‘but that it cannot save without works.

† Vol. vi. p. 180.’

† ‘All are dead in sins, without the exception of any one person, either in

that Augustine meant, in the former part of the quotation, children who had not added voluntary transgressions to original sin. The whole is, however, decidedly Calvinistick, as far as original sin is concerned; and the death of the *sinless* Saviour, for the sins of all, “that whosoever believeth, should not perish, but have eternal life.”

P. ccccxliv. l. 1. ‘*They, &c.*’* If the things, for which we pray, in behalf of unbelievers, be such as they must either *will* for themselves, apart from preventing special grace, or they never will have at all: why do we pray, ‘O Lord, take from them all ignorance, hardness of heart, and contempt of thy word, &c.’ This sentiment, which is here ascribed to Pelagius, and is, alas! too common, even among the clergy of our church, destroys, or sets aside such prayers, as needless and useless.

P. ccccxliv. l. 7. ‘*Which, &c.*’† Free-will, or free agency, as connected with responsibility, must be here intended; and it appears astonishing, that these ancient fathers should have found any need, so fre-

‘original sins, or in those which are added voluntarily, either ignorantly or knowingly, by not doing what is just; and one living person died for all who were dead, that is, He who had no sin whatever. Vol. vii. p. 579.

* ‘They (the Pelagians) destroy the prayers which the church makes, either for unbelievers, and those who resist the doctrine of God, that they may be converted to God; or for believers, that their faith may be increased and that they may persevere in it. Vol. viii. p. 86.’

† ‘Which free-will if God had not given, there could be no just sentence of punishment, nor reward for right conduct, nor a divine precept to repent of sins, nor pardon of sins, which God has given us through our Lord Jesus Christ; because he who does not sin with his will, does not sin at all.—Which sins, as I have said, unless we had free-will, would not be sins.—Wherefore, if it be evident that there is no sin where there is not free-will, I desire to know what harm the soul has done, that it should be punished by God, or repent of sin, or deserve pardon, since it has been guilty of no sin. Vol. viii. p. 101.’

quently to recur to this point, which seems absolutely undeniable. I apprehend, that the worst parts of pagan philosophy, concerning *fatal necessity*, had been adopted and even perverted by hereticks, and interwoven with evangelical doctrines; and so made an excuse for actual wickedness, as if the effect of necessity, or compulsion, and so, unavoidable, and not deserving of punishment. A few wrong-headed persons, indeed, may now be found, who talk, as if man were a *sort of machine*, in what he did, whether good or bad: who yet are very angry when their servants or relations act improperly towards them: but I would as soon go to a mad-house, and dispute with the lunatics, as argue with human beings, who, on the first outset renounce all, which renders man accessible either to argument, admonition, or persuasion. Probably, there is not one of this cast, among all the evangelical clergy, and scarcely any in their congregations: for *facts* prove, that persons of this description, generally recede from all publick means of instruction.

P. ccccxlv. l. 6. ‘*That there is, &c.*’* Manes, or Manichæus, was the founder of the sect of the Manichæans.† It is wonderful, that in this connexion, no mention should be made of the fall of man, and the

* ‘That there is free-will, and that from thence every one sins if he wills, and that he does not sin if he does not will, I prove not only in the Divine Scriptures, which you do not understand, but in the words of your own Manes himself.—Hear then concerning free-will, first, the Lord himself, where he speaks of two trees, which you yourself have mentioned: hear him saying, “Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt.” ‘When, therefore, he says, either do this, or do that, he shews power, not nature. For no one except God can make a tree: but every one has it in his will, either to choose those things which are good, and to be a good tree; or to choose those things which are bad, and to be a bad tree. Vol. viii. p. 488.’

† P. 525, Refutation.

depravation of our nature in him; nor yet of that renovation, by the Holy Spirit, which restores believers to the divine image, in knowledge, righteousness, and true holiness. It will not, however, be thought, that Augustine did not believe these doctrines: though, while arguing on one particular object, with his opponent, he for the time lost sight of them. ‘He shews ‘power, &c.’ that is, the power of choosing one thing in preference to another, according to the prevailing inclinations of his heart. ‘Every one has it in his ‘will, &c.’ that is, no compulsion, or decree deprives man of free agency. But if all are by nature indisposed to choose what is good, and disposed to choose the evil; a divine influence, or special grace, must incline the heart to make a right choice.

P. ccccxlv. l. 23. ‘*In infants, &c.*’* ‘The sacrament of regeneration precedes.’ To ‘hold christian piety,’ before ‘conversion takes place in the heart,’ is not very consistent, either with Augustine’s own doctrine, or that of the Scriptures. The tree must be grafted and made good, before it will bear good fruit. If an infant be regenerated in baptism, and do not afterwards lose the grace of baptism, but ‘hold christian piety;’ it does not appear what conversion is needful.—‘The *mystery* which has preceded in the ‘body.’ This is a specimen of that unintelligible language, concerning sacraments, by which the mere external administration was supposed to communicate some special benefit, independent of the mind and conduct of all parties concerned, and distinct even

* ‘In infants who are baptized, the sacrament of regeneration precedes: and if they shall hold the christian piety, conversion will follow in the heart, the mystery of which has preceded in the body. Vol. ix. p. 140.’

from the thing signified by it; which gradually introduced transubstantiation, the *opus operatum*, and a great proportion of the superstition and idolatry of popery. But what example can be adduced from Scripture of this language concerning the sacramental signs, either of the Old or of the New Testament? "If any man speak, let him speak as the oracles of God."*

P. cccclvi. l. 3. 'Let us, &c.'† This perplexed passage shews what difficulties the writer found respecting his subject; in solving which the moment that he laid the Holy Scriptures out of his hands; he would be left, without any competent guide, to extricate him from the labyrinth of his fluctuating speculations and reasonings. And what truly humble man, Calvinist or Anticalvinist, who has deeply thought on these subjects, has not felt difficulties and objections meet him on each side; especially, when he first engaged in such enquiries? In modern times, however, these points have been so fully canvassed, that most theologians can more accurately explain their sentiments, and more acutely argue in behalf of them, than Augustine could be expected to do. Yet when we venture one step beyond what is plainly revealed in the oracles of God, we are consciously out of our

* Remarks on p. 421, Refutation.

† 'Let us therefore first say this, and see whether it satisfies this question, that free-will, naturally given by the Creator to a rational creature, is that middle power which may either be directed to faith, or inclined to unbelief; and therefore a man cannot be said to possess that will whereby he believed in God, which he has not received, since, when God calls, he rises from free-will, which he naturally received when he was created. But God wills, that all men should be saved, and come to the knowledge of the truth; not so, however, as to take away free-will from them, which using well or ill, they may most justly be judged. Vol. x. p. 118.'

depth ; and soon find ourselves involved in difficulties, which we are not able to remove. In order to understand the Scriptures, along with daily reading, meditation, and diligently comparing of one part with another, with persevering assiduity ; constant and earnest prayer to the Giver of heavenly wisdom, is indispensably necessary ; for divine grace alone, freeing the mind from pride and from the bias of prejudices and passions, and preparing the heart to receive the word of God with meekness, humble teachableness, implicit faith, and ardent love of the truth ; can render the eye of the mind capable of discerning clearly and distinctly, the objects set before us in the light of revelation. But, if any one should say, Have you, after so many years, any difficulties still remaining in respect of your tenets ? I would answer, by asking him the same question. Let me know what your creed is ; and I will undertake to press you with difficulties respecting it, at least as great, as can be brought against mine : and if you be a sceptick or atheist who profess to have no creed, you will be assailable by still more insurmountable objections. In this world we are but children in the knowledge of divine things ; even the apostle knew but in part ; and considered his knowledge, even at its highest advancement on earth, when compared with the light of heaven ; as resembling, his thoughts and language, when a child, compared with his views and discourse when he became a man. Our wisdom is to receive “ the testimony of God, which “ is sure, making wise the simple ;” and to be satisfied to wait for clearer light, till we come to the bright world above. “ But if any man think, that he know “ any thing, he knoweth nothing yet as he ought to

“ know.” “ Oh, the depth of the riches both of the
 “ wisdom and knowledge of God! how unsearchable
 “ are his judgments, and his ways 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.”*
 Thus the apostle closed his discussions on these deep
 subjects; and it would be well, if all, who enter on
 them, would stop, where he stopped; and close with
 his humble adoration of the incomprehensible God.

What Augustine means by saying, ‘ when God calls,
 ‘ man rises from free-will,’ does not clearly appear.
 Calvinists suppose, that he rises to free-will, in their
 sense of that term. He was before a free-agent, but
 his will was enslaved by sin, so that he could not will
 what was spiritually good: but effectual calling looses
 these bonds, and he freely chooses the path of heaven-
 ly truth and holiness. It seems, that Augustine did
 not clearly see, how this inclining of the heart by di-
 vine grace could take place without interfering with
 free-agency; in which he must be allowed to favour
 the tenets of our opposers: yet he held the doctrine
 of grace, even by seeming to renounce that of free-
 agency, in those who receive it.

P. cccclvi. l. 17. ‘ *The nature, &c.*’† ‘ If it can

* Rom. xi. 33—36.

† ‘ The nature of mankind, born of the flesh of that one transgressor, if
 it can be sufficient to itself to fulfil the law, and perform righteousness,
 ought to be secure of reward, that is, of eternal life, although, in some
 other nation or at some former period, it has been unacquainted with faith
 in the blood of Christ. For God is not unjust, to defraud the righteous of
 the reward of righteousness, if the sacrament of the divinity and of the
 humanity of Christ which was manifested in the flesh, has not been announ-

‘be sufficient to fulfil the law, &c.’ If any man, in what age or nation soever, *fulfilled the law*, or even performed *righteousness*, according to the scriptural meaning of the word, even that which is good in the judgment of a holy God; he would be secure of a reward. “But the Scripture hath concluded* “all “under sin, &c.” ‘The sacrament, &c.’ ‘and the ‘*mystery* of external baptism.’† How strange to use these terms, as if of the same import! As if the incarnation of Christ was an *outward sign* of some inward benefit! Or, as if baptizing with water was “the “great Mystery of godliness!”—Augustine was evidently convinced by scriptural evidence, that the salvation of those, who never heard the gospel, could not be maintained; as the conclusion undeniably proves. His benevolent heart, shrinking from the awful view of a large portion of the human race, being

‘ced to them. “For how should they believe what they have not heard, or “how should they hear without a preacher? For faith cometh by hearing, “as it is written, but hearing by the word of God. But I say, Have they not “heard? Their sound went into all the earth, and their words unto the end “of the world.” ‘But before this began to take place, before the preaching ‘itself arrives at the ends of the world, (because there are still nations, al- ‘though, as it is said, very few, to whom this has not yet been preached) what ‘will human nature do, or what has it done, (which had either not before ‘heard what was about to happen, or has not yet been informed of what has ‘taken place)—except by believing in God who made the heaven and the ‘earth, by whom it perceives itself also to have been naturally made; and by ‘living rightly, it fulfils his will, without any faith in the passion and resur- ‘rection of Christ? Which if it were possible, or be still possible, I also say ‘this, which the apostle said of the law which the single nation of the Jews ‘received—(how much more justly is it said of the law of nature, which all ‘mankind received)—If righteousness is by nature, then Christ is dead in ‘vain! But if Christ be not dead in vain, then all human nature can be justi- ‘fied and redeemed from the most just anger of God, that is, from vengeance, ‘by no means, except by faith and the sacrament of the blood of Christ. Vol. ‘x. p. 128.’

* Gal. iii. 22. Συναλωσις, *shut up together.*

† P. 445

“without Christ, without hope, without God in the world:” (and this in connexion with the doctrine of eternal happiness or misery;) revolted from the prospect, and seemed to long to escape from its own principles; it hesitated, and attempted to find out some plan of compromise; but it was constrained to relinquish the attempt. Few reflecting persons are strangers to what Augustine felt, when he wrote this passage. But we must cease to reason and speculate: we must abide by the word of God; and say to every rising objection, “Shall not the Judge of all the earth do right?”—‘The sacrament of the blood of Christ.’ Here the sacramental sign is confounded with the thing signified, even “the blood of Christ which cleanseth from all sin.” This is precisely the same mistake as to the Lord’s supper, as that which confounds outward baptism with spiritual regeneration; and leads to the same reliance on external forms.*

P. cccclviii. l. 3. ‘*If he, &c.*’† If our opponents did once decidedly and consistently allow the full import of this quotation, we should ask no more; the controversy would be terminated. No modern Calvinist could have stated the matter more exactly. It seems the controversy between Augustine and Pelagius, principally turned on the same hinge, as that of modern Calvinists with their opponents.

“P. cccclviii. l. 12. ‘*Wherefore, &c.*’‡ The lan-

* Remarks on p. 421, 422, Refutation.

† ‘If he (Pelagius) will agree that the will itself, and the action, are assisted by God, and so assisted that we cannot will or do any thing well without that assistance, no controversy will be left between us, as far as I can judge, concerning the assistance of the grace of God. Vol. x. p. 251.’

‡ ‘Wherefore, except on account of faith? which, although it saves no man without works, (for that is not a reprobate “faith which worketh by love;”) yet by it sins also are forgiven, because “the just live by faith.” Vol. x. p.

guage of this quotation is rather deficient in precision, yet no reasonable man can doubt, but that the writer and commentator meant, that no faith would justify a man, except that, which being living and operative, “wrought by love,” and produced obedience.

P. ccccxlix. l. 8. ‘*Very, &c.*’* The passages quoted are sufficiently favourable to the tenets of Calvinism, except a few inaccurate expressions: or else, if the appeal were made to human authority, it might be worth while, to extract some things from those more highly Calvinistick writings of Augustine, to which his Lordship refers. Every reflecting man, as well as Augustine, must be aware that the deep and difficult subjects, relating to God’s predestination, should be stated with great caution; that they may not be perverted and wrested to bad purposes, by the fault of the teacher. But we can prescribe no exact words, in which to propose them: except the language of Scripture; or, as one of the establishment, I may add, that of our seventeenth article. But, how we are to know those, who are not elect, and what occasion there is, to be so cautious on their account, does not appear. When sinners truly repent, believe, love, obey, become new creatures, and walk in newness of life, “we know, their election of God;” but, we cannot know,

457.—‘This, (says Menardus an editor and commentator of Barnabas’s Epistles) rightly explains the meaning of this passage, “The just liveth by faith:” namely, not by a solitary and naked faith, which is reprobate, which is void of good works, but by that faith which worketh by love, which is joined by good works. Coteler. Ed. Apost. Fathers, vol. i. p. 20.’

* ‘Very different opinions are maintained in many parts of his works, and particularly in his Treatise De Dono Perseverantia. At the end of that Treatise, he seems aware of the dangerous tendency of what he has there written concerning grace, predestination, and faith, and thinks it necessary to prescribe the very words in which those doctrines ought to be delivered to persons who are not elect.’

who are not elect ; for the most ignorant, obstinate, and malignant, may hereafter repent, believe, obey, love, become new creatures, and walk in newness of life ; for any thing, which we can know to the contrary.—As Augustine's work, *De Dono Perseverantiæ*, has been mentioned, I shall here state a few particulars on that doctrine, which is commonly called ' final ' perseverance ;' but which is better described in the words, *The gift of perseverance*. Our views on this subject are generally misunderstood ; and, it must candidly be acknowledged, that very many crude and unscriptural things have been delivered and published respecting them, which have given too much occasion to these misapprehensions. But, I trust in the following positions, I shall deliver the sentiments of the more Calvinistick part of the evangelical clergy, as well as my own.

1. We do not hold, that all, whom the most discerning christian, or minister, considers as true christians, will be " kept by the power of God through " faith unto salvation : " for God alone can search the heart ; and he may see that to be a dead and temporary faith, which we, in the judgment of charity, think living and permanent.

2. Much less do we think, that all who contend for the doctrine of final perseverance, will be thus preserved : for alas ! many of them have nothing but notions, formality, hypocrisy, enthusiasm, and presumption, in which to persevere.

3. Nor do we confine the benefit of what the learned and pious Witsius calls *conservation*, exclusively to those *true christians*, who believe the doctrine ; but we extend it equally to those, who cannot receive it.

Of all those, whose faith worketh by love of Christ, of christians, of holiness, and of all mankind, with genuine benevolence, shewn in its proper effects; and who yet cannot receive this doctrine, we are ready to say, in the words of the poet;

‘ Oh fortunati nimirum, scilicet si bona norint.’

4. Nor do we maintain, that any man can know, that he is interested in this unspeakable privilege: except by giving diligence, in all the means of grace, and in all holy obedience, to “make his calling and election sure;” and so is enabled to say to our Lord, with Peter, “Lord, thou knowest all things, thou knowest that I love thee;” or, with St. Paul, “I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life, that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.”*

5. Nor is it our opinion, that he who is warranted to speak this decisive language will be endued with the gift of perseverance; except by habitually exercising “faith, which worketh by love,” and love, which constraineth to devoted obedience, in all good works. ‘The grace of God, working with him, when he has a good will,’ generally, as we suppose, preserves him in an uniform course of upright obedience: but if he be left to fail in this, he must lose his confidence; and will be brought back into the paths of righteousness by rebukes and corrections, perhaps with grievous terrors, and by renewed repentance, faith, and obedience. Though the Redeemer “prays for us, that our faith fail not,” and that we may not

* John xxi. 17. Gal. ii. 20.

finally perish; yet he exhorts us also, to “ watch and pray, lest we enter into temptation :” and if we neglect this the best thing that can come upon us, is such a rebuking, loving frown from the offended Saviour, as shall cause us to weep bitterly : but if any do indeed commit sin, and live and die without deep repentance, they will certainly perish.

We believe, however, that all “ who are born of God,” and have the faith above described, and are sealed by the Spirit of adoption, will be kept from thus departing from God : for “ he will put his fear into their hearts, that they shall not depart from him.” Yet, however safe we may be, in reality, we can have no warranted comfortable ground to consider ourselves, as thus secured by the everlasting and well-ordered covenant; except as we are, at the time, walking with God, in unreserved obedience. We may lose “ the joy of God’s salvation;” but the salvation itself will not be lost, by any true believer. ‘ It is grossly contrary to the truth of the Scriptures to imagine, that they who are thus renewed can be un-born again.’* This is a brief statement of our views; which we suppose to be grounded on the Scriptures quoted below,† and on many others. I do not, however, mean to argue the point, but rather to state our sentiments; and, in a certain sense, to apologize for holding such unpopular tenets. If any solid and satisfactory explanation can be given of these scriptures, which excludes this doctrine, let it be fairly attempted.

* Archbishop Leighton.

† Ps. xxxvii. 23, 24. 28. ciii. 17. Jer. xxxi. 34. xxxii. 39, 40. John iv. 14. v. 24. vi. 39, 40. 44—47. x. 29—31. xiv. 19—23. xvii. 20—24. Rom. v. 9, 10. viii. 17. 28—30. Eph. iv. 30. Phil. i. 6. Col. iii. 4. 1 Thes. v. 9, 23, 24. 2 Thes. ii. 13, 14. 1 Pet. i. 3—5.

Yet, the more candid, even of our opponents, must, I think, allow, that we have plausible grounds for our sentiments: we ourselves think them unanswerable. It may also be observed, that when apostates are spoken of in the New Testament, almost always some intimation is given unfavourable to their previous character. "These have no root in themselves." The foolish virgins had "no oil in their vessels." The "unfruitful branches" of the Vine "are broken off." "They went out from us, because they were not of us." "There must be heresies, that they who are approved may be made manifest."

It appears also to us, that the christian soldier, when fighting valiantly "the good fight of faith," with many a severe contest at the present; needs some better security for the future, against final defeat and everlasting ruin, than his own wavering resolution, and his own heart, which he knows to be extremely deceitful: for "he who trusteth in his own heart is a fool." He and he alone "who continueth to the end shall be saved." "Hitherto God hath helped me." But 'on what am I to rely for the future: On my own heart; God forbid!' Is there, then, any promise, or security, to the true believer, on which I may rest my confidence, and say "He hath delivered, and doth deliver, and in him I trust, that he will yet deliver?" That he will deliver me from every evil work, and preserve me to "his heavenly kingdom;" Deplorable is the case of that man, who knows the deceitfulness of his own heart, and the power and subtlety of his enemies; and who cannot confide in the faithfulness of God, except in *subordination* to his own faithfulness as the prescribed *condition*, on which at last the whole depends! It

is imposible, that an unwatchful and negligent person can have that consciousness of love to Christ, and other holy affections; which legitimately authorize him to take the comforts of God's promises to this effect: it is presumption for him to attempt it: yet *cordials* are not to be wholly expelled from the *materia medica*, because some persons intoxicate themselves with them.

CHRYSOSTOM, 398.

Benedict Edition.

P. ccccl. 8. *If, &c.** This is direct Pelagianism, and as much opposed to the ninth article of our church, even as explained in the Refutation, as it is to the tenets of Calvinism.

P. ccccl. l. 13. *'In speaking, &c.'*† The confusion arising from speaking of miraculous gifts, as an extraordinary degree of sanctifying grace, cannot here pass unnoticed. Many had miraculous powers, who had no sanctifying grace. It is a perfectly distinct thing to make any one a prophet, than to make him holy, and to renew him to the divine image.—It does not, however, appear, that the tenets

* 'If wickedness were inherent in men by nature, any one might with reason resort to an excuse. But since we are good or bad by our own free-will, what plausible ground could he assign, &c. Vol. i p. 83.'

† 'In speaking of the apostles as persons to be imitated, he supposes some one to object, that they enjoyed an extraordinary portion of grace; to which he answers, 'If we were commanded to raise the dead, or to open the eyes of the blind, or to cleanse lepers, or to make the lame to walk, or to cast out devils, or to cure any other diseases of that kind, this excuse would have some weight. But if a strict attention to conduct be required, and a display of obedience, where is the reasonableness of this objection? For you also enjoyed divine grace at your baptism, and were made partakers of the Spirit, although not so as to be able to perform miracles, but in a degree sufficient to secure a right and correct behaviour; so that the perverseness lies in our own negligence only.'

of Calvinism, are here decidedly opposed, except as baptism, however received, is thought to be uniformly attended by regeneration, or by some special grace.

P. ccccli. l. 20. ‘They were wholly derived from ‘the powers of God.’—Are not ‘all holy desires all ‘good counsels, and all just works, as wholly derived ‘from God?’

P. ccccli. l. 22. ‘They displayed an angelick conduct; and that was the effect of their own diligence, ‘with assistance from above.’ This is so far opposite to our tenets, as it excludes, or passes over, the ‘special preventing grace of God putting into our hearts ‘good desires,’ and inclining our hearts to keep his commandments, but no further.

P. cccclii. l. 6. ‘For if they become thus admirable, not through their own free-will, but only ‘through the grace of Christ; what prevents all men ‘from being so?’—*Ans.* A depraved nature, which nothing but divine grace can remove, and which God imparts, “according to the eternal purpose, which he “has purposed in himself.”—The pious reader will feel, that he has got into a colder climate, and much further from the enlivening beams of “the Sun of “righteousness,” in these quotations, than in those from Augustine. It needs not here be determined, which of the two was the most learned in other respects; but surely Augustine was a better proficient in the school of Christ, than the eloquent Chrysostom was!

P. cccclii. l. 9. ‘For grace, if it did not first require our exertions, would have been abundantly ‘poured into the minds of all men.’—Then, in the strictest sense, one man makes himself to differ from

another, and the glory belongs to him, or at least the first and largest share of it. But “it is God, that worketh in us both to will and to do, of his good pleasure.”

P. cccclii. l. 15. ‘*God having, &c.*’* God examined the will of Saul, the persecutor; and, foreseeing that he was willing of himself to be converted unto Christ, he purposed to help him; and thus he chose him to be an apostle. Does this agree with the history of Saul’s conversion, or his own account of it? “God, who is rich in mercy, for his great love where-with he loved us, even when dead in sins, hath quickened us together with Christ.”—But this subject has been fully discussed in the remarks on the first chapter; and it is indeed the very centre and substance of the whole controversy between Calvinists and their opponents; as it seems to have been between Augustine and the Pelagians. †

P. cccclii. l. 26. ‘With respect to correctness of life, any person who wishes it, may be such an one;’—that is, as the apostle Paul. It would be well, if those, who entertain such sentiments, concerning the will of fallen man, would, with one consent, shew the truth of their doctrine, by exhibiting to mankind the example of a life, in all respects, resembling that of this holy servant of our God and Saviour. If wishes will suffice, why are not all the clergy especially, from the highest prelate to the lowest curate, who hold the

* ‘God, having at first examined the will, so gave grace before that blessed person displayed any thing to be admired, hear what he says concerning him; “He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.” He who searcheth our hearts, declared these things before grace was given.’

† P. 444, Refutation.

sentiment, as holy in their lives, as unwearied in their labours, as “instant in season, out of season, preaching” the gospel; as much crucified to the world and all its interests, distinctions, preferments, and pleasures; as zealous for the honour of Christ, and the salvation of souls; as patient under wants, hardships, reproaches, and sufferings; as constantly abounding in the work of the Lord, and in an equal degree of eminence, as St. Paul was? Alas! after all, they do not so much as sincerely *wish* and *desire* to be so; nor can they, ‘without the grace of God by Christ preventing’ them, that they may have a good will.’ If they really desired it, they would earnestly use all means, with persevering diligence, in order to become such persons: they would join fervent prayers, with strenuous exertions; with “fastings often,” with self-denial; with “keeping under the body and bringing it into “subjection:” they would renounce the friendship, and venture the frown, of ungodly men, however distinguished; and experience would soon convince them, that a *wish*, or a transient and indolent willingness, so far from enabling them to emulate and equal St. Paul in holiness of life; would be wholly insufficient to their so much as entering in at the strait gate.—“Strive “to enter in at the strait gate; for many, I say unto “you, shall seek to enter in, and shall not be able.” Chrysostom certainly forgot, when he wrote this, both the parts of that well known text; “Work out your “own salvation with fear and trembling.” “It is “God who worketh in you both to will and to do of “his good pleasure.”

P. ccccliii. ‘But if there be no such persons, it ‘proceeds solely from want of will.’—Calvinists ac-

knowledge that it is 'from want of will,' though perhaps not *solely*. We are free agents; yet, we have by nature no will to what is good in the sight of God: but they who boast that they have a will should shew it in their lives. They are, among others, like men who have got wings: let them shew this by soaring above earthly things, and aspiring "at those things, which are above, where Jesus sitteth at the right hand of God," and not lie groveling on the earth, and cleaving to the dust, as others do. Let them not think it enough to equal the exertions and attainments of those, who form a far different estimate of the moral powers of our fallen nature, yet can say, "By the grace of God, I am what I am:" but let them prove the superior excellency of their doctrine, by the pre-eminent holiness of their lives. This would be the most effectual way to refute Calvinism and to reclaim Calvinists.

P. ccccliii. l. 20. '*Every, &c.*' * It would then, it seems, be *decorous* in us, to speak the language of the apostle; for it would have the *appearance* of that humility and gratitude, which become us. But if the *appearance* be *decorous*; must not the reality be right and good? It is not common to assume the appearance of those things, which in reality are mean and base. The counterfeit gives the credit of value to the thing counterfeited. Hollow politeness shews, that genuine modest love, and courteousness, and kindness, are valuable endowments; and hypocrites acknowledge both the reality and excellence of true religion. But,

* "Every man has his proper gift of God, one after this manner, another after that." Observe the never-failing, but always conspicuous, character of apostolical modesty: he calls his own virtue the gift of God; and when he has laboured much, he attributes the whole to the Lord.'

after all, if St. Paul did not mean what he said, his *apostolical modesty* is not worthy of imitation: it is far indeed from “simplicity and godly sincerity;” and more like the language of the Pharisee, “God I thank thee, that I am not like other men, &c.,” than that of unaffected humility: it cannot indeed be excused from the direct charge of hypocrisy. Our opponents, however, allow, that the language of Calvinism on these subjects is scriptural and becoming; yet they seem to think, that the less *sincerity* there is in it, or the less *we mean by it*, the better!—As to continency, our Lord has determined the question. “All men cannot receive this saying, save they *to whom it is given*.” to which our church accords ‘that such as have not *the gift* of continence should marry, &c.’ The notion, that this is a virtue, which every man might give himself, had gone far in introducing that disparagement of marriage, which in after ages produced effects inexpressibly mischievous.

P. ccccliv. l. 2. ‘*He uses, &c.*’* Thus St. Paul spoke of his labours; and Chrysostom, for the moment, in rather a hesitating manner, approves of his language: yet if we use similar expressions, accommodated to our very inferior exertions and attainments: if we give

* ‘He uses the same form in speaking of preaching, in which he had undergone ten thousand labours, constant tribulation, inexpressible hardships, daily death? What does he say upon this subject? “I laboured more abundantly than they all; yet not I, but the grace of God which was with me.” He does not say, that a part was his, and a part God’s. This is like a grateful servant, to consider nothing as his own, but all things his master’s; to think nothing his own, but all things his Lord’s. And he does the same thing in another place; for after he had said; “Having gifts, differing according to the grace that is given to us,” he goes on to reckon among these gifts, conduct in magistracies, mercy, and almsgiving: but it is evident to every one, that these things are virtues, and not gifts.’

to the Lord unreservedly all the glory of what is good, and only acknowledge as our own the sin which intermingles with it: if we will not say, of what is good in us, 'A part is ours and a part is God's;' we expose ourselves to the severest censures, and the most opprobrious terms of reproach! But all the inhabitants of heaven ascribe the whole glory of their salvation to God and to the Lamb; and it cannot be wrong, to learn, not only the humble and thankful language of the heavenly worshippers, while we are here on earth; but also that humility and adoring love and gratitude, that "abundance of the heart," from which this language flows—Chrysostom, however, soon retracts, what he seems to concede.—The act of almsgiving, or any other good work, is indeed our's; but the disposition, or the loving liberal heart, is the gift of God: and all virtues, that do not spring from that state of heart, which God by special grace confers, are spurious. 'Works done before the grace of Christ, and 'the inspiration of his Spirit, are not pleasant to God:—forasmuch as they are not done, as God hath willed and commanded them to be done; we doubt not 'but they have the nature of sin.'*—The Stoicks allowed, that they owed many things to the gods: but not their wisdom and virtue; these were their own, and from themselves: are we then to leave the school of prophets and apostles, to enter that of Zeno, Epicuretus, and Seneca?

P. ccccliv. fourth line from bottom. '*Paul called, &c.*' † Then the apostle spake what he did not mean;

* Art. xiii.

† 'Paul called it a gift; for he expresses himself thus from modesty, and 'not from a desire of reckoning continence as a gift. For if it be a gift, why

and what was suited to mislead his readers ! Perhaps Chrysostom meant a miraculous gift; yet his language is highly reprehensible, and his reference to the words of the apostle to Timothy shews, that he did not understand the scope of the apostle's argument, and that he was desirous to enforce the superior sanctity of an unmarried life.

P. cccclv. l. 19. ‘ *Whence, &c.*’ * ‘ O Lord, ‘ who knowest, that we have no power of ourselves to ‘ help ourselves.’ If, however, any man had a mind *completely willing* to obey the commands of God; it might be worth while to speculate on his power to accomplish his object: yet the apostle says, “ Ye cannot do the things that ye would:” “ To will is pre-“ sent with me; but how to perform that which I “ would I find not:”—and “ Be strong in the Lord, “ and in the power of his might.” But ‘ without the ‘ special grace of God, we have not the will, and consequently not the ability, to do what is good in his ‘ sight. I am weak; then am I strong.’ “ I can do “ all things through Christ, who strengtheneth mc.” —The word *tyranny* in the conclusion, is very irreverent.

P. cccclv. third line from bottom. ‘ *If, &c.*’ † Is this quoted, as opposing the tenets of Calvinism !

P. cccclvi. l. 6. *God is, &c.* ‡ The fall of man is overlooked, throughout these quotations: yet un-

* do you threaten them, saying, that “ they have damnation, because they have “ cast off their first faith?”

† ‘ Whence it is evident, that obedience or disobedience to his exhortations ‘ is in our own power, and that we suffer no necessity, or tyranny from him. Vol. i. p. 729.’

‡ ‘ If you be a Christian, believe in Christ; if you believe in Christ, shew me ‘ faith by works.’ Vol. ii. p. 62.

€ ‘ God is able not only to correct those who are made of clay, “ by the

less man be fallen, what need would there be of this correcting? Holy angels, continuing to be, what God created them, need no renovation; no more would men, had they not been marred by the fall. There seems here, a sort of half allowance, that recovery from a lapsed state, is an act of divine power.

P. cccclvi. l. 17. 'James the brother of God. Few, I apprehend, would attempt by argument, to defend the title long given to the Virgin Mary, '*the mother of God;*' yet this is plausible, compared with calling a relation of the man Jesus, '*the brother of God.*' Mary was mother to that man, who was also "God over all," and this by the miraculous power of the Holy Spirit: but James was merely a near relation of Jesus, in the ordinary course of nature.

P. cccclvi. fifth line from bottom. '*Wishes* us to 'be voluntarily good.' This seems a favourite term with Chrysostom: but surely it is strangely misapplied, when used concerning the almighty God; "who doeth according to his will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say to him, What doest thou?"— "Who worketh all things after the counsel of his own will."* 'He does not force, he does not compel;' but he gives spiritual life to the dead in sin, he teaches, he draws, he inclines the heart; he "works in us both to will and to do."

P. cccclvii. l. 19. '*Whence, &c.*' † The difference

"washing of regeneration;" but also, through sincere repentance, to bring back those to their former state, who have fallen after they have received the influence of the Spirit. Vol. ii. p. 230.

* Dan. iv. 35. Eph. i. 11.

† 'Whence then arose the difference? From the will; for this is the cause of men being good or bad. Vol. ii. p. 391.

between the other apostles and Judas the traitor arose from the will; but, how was it, that all being of the same nature, the will should be so different to them, from what it was in him? Was it from nature, or from renewing grace? This is the question, that continually occurs; and till it be explicitly answered, all the rest only proves, (what hardly any one will deny,) that all men act voluntarily, whether they obey or disobey the command of God.

P. cccclvii. l. 22. ‘When you hear these things, do not imagine, that the calling carries with it necessity.’ As if no medium could be even imagined between *compulsion*, and independency on the grace of God! He finds none willing to obey the call of the gospel: he saves none against their will; but he inclines the hearts of some, and he leaves others to their obstinacy and obduracy, as he sees good. “Even so, Father—for so it seemed good in thy sight.” Is there nothing like this change produced in men’s minds and inclinations, as to the common concerns of life; when proper information, persuasion, and warning induce them, most willingly to adopt measures, against which they were previously, through prejudice and error, most resolutely bent? It is true, this does not reach the full extent of the case; because there is a divine and omnipotent influence on the mind and judgment, beyond all argument and moral suasion. It shews, however, that there is a medium between compulsion; and leaving men wholly to themselves, without at all influencing their judgment and choice; or attempting to produce willingness, where it did not exist. We can only attempt it: yet, as far as we succeed, we succeed without using compulsion. God is

able to produce willingness, without any failure ; but he uses no compulsion.

P. cccclviii. l. 3. ‘ *Do you, &c.*’* Is then *heathen fate*, and the predetermination of the infinitely wise, just, true, and merciful God, to be confounded by the ministers of christianity ?---The Latin word *fatum* signifies *spoken* ; and some persons have attempted to shew, that it means the *mandate* or *decree* of the true God ; but here Chrysostom is right. *Fate*, in this view, was the thing spoken by a wicked demon ; and, as such, contrary to the word of God. Predestination, predetermination, decree, counsel, purpose, prediction appointment, are expressly and frequently, in Scripture, spoken of, in respect of the one living and true God, whatever interpretation may be put on the words : and his purposes and decrees cannot be contrary to his commands and promises.—When the things predetermined shall all be accomplished ; the consistency will be manifested, to the full satisfaction of all holy intelligences, and to the utter confusion and silencing of

* ‘ Do you see how God speaks, and what laws he lays down ? Hear also how Fate speaks, and how it lays down contrary laws ; and learn how the former are declared by a Divine Spirit, but the latter by a wicked demon, and a savage beast. God has said, “ If ye be willing and obedient,” making us masters of virtue and wickedness, and placing them within our own power. But what does the other say ? that it is impossible to avoid what is decreed by Fate, whether we will or not. God says, “ If ye be willing, ye shall eat the good of the land ;” but Fate says, although we be willing, unless it shall be permitted us, this will is of no use. God says, If ye will not obey my words, a sword shall devour you ; Fate says, although we be not willing, if it shall be granted to us, we are certainly saved. Does not Fate say this ? What then can be clearer than this opposition ? What can be more evident than this war, which the diabolical teachers of wickedness have thus shamelessly declared against the divine oracles ? But, as I have said, that demons and men like demons (I mean the Greeks) should believe these things, is no wonder : but that you, who were thus enjoying the divine and saving instruction, should despise these things, and adopt those absurdities, which destroy the soul, this is of all things the most grievous. Vol. ii. p. 758.’

all the enemies of God.---But the difference between heathen fate and christian predestination, has before been fully considered. *—‘ Fate says, although we be ‘ willing, &c.’ Christian predestination says no such thing. The decree, especially, implies the purpose of producing by special grace a willing mind, to repent, and believe the gospel; ‘ they through grace obey the ‘ calling.’ Now all who are willing, ‘ to obey the calling,’ are made welcome. “ Him that cometh unto “ me, I will in no wise cast out.”—Chrysostom certainly confounded christian predestination with heathen fate; and, like many others in every age, “ Spake evil “ of those things which he understood not.” But I am far from imputing bad motives to him. He was a better orator than theologian; and he was a mere novice, in respect of this controversy.—Other unscriptural expressions occur, but similar language has already been considered.

P. cccclix. l. 9. ‘ *What does, &c.*’ † Did our

* Remarks on ch. iv. Refutation.

† ‘ What does this sifting mean? To whirl about, to move, to shake, as ‘ when things are sifted; but I, says he, prevented it, knowing that you can- ‘ not bear temptation. For the expression, “that your faith may not fail,” ‘ shews that if he had permitted, his faith would have failed. But if Peter, ‘ the warm admirer of Christ, who exposed his life ten thousand times for ‘ him, and was always the foremost of the apostles, and was pronounced blessed ‘ by his master, and was called Peter on that account, because he had an un- ‘ shaken and immovable faith, would have been carried away, and would have ‘ fallen from his profession, if Christ had permitted the devil to tempt him as ‘ much as he wished, what other person will be able to stand without his as- ‘ sistance? Wherefore Paul also says, “God is faithful, who will not suffer ‘ you to be tempted above that ye are able; but will, with the temptation, ‘ also make a way to escape, that ye may be able to bear it.” For he not on- ‘ ly does not suffer a temptation to be brought above our strength, but even ‘ in that which is not above our strength, he is present, supporting and assis- ‘ ting us, when we shall first have contributed what we have of our own, ‘ namely, willingness, hope in him, thanksgiving, perseverance, patience. For ‘ not only in dangers which are above our strength, but also in those which

Lord say to Peter, 'I prevented it, knowing that you 'cannot bear temptation?' In fact, this is a kind of forgery: it affixes the name of Jesus to a man's own sentiments. Christ says "I have prayed for thee, "that thy faith fail not; and when thou art converted, "strengthen thy brethren;" and he does not add one word more. Peter was sifted, was baffled; he sinned grievously, and repented deeply: but, his faith failed not; he was converted, and recovered, and he "strengthened his brethren." Peter was neither exempted from the temptation, nor enabled to overcome it.—He fell; but through the intercession of Christ, and by his grace, he arose again, and stood more firmly than before; because more, humbly distrusting his own heart, more simply relying on divine grace; and more habitually "watching and praying, that he might "not enter into temptation." Peter was previously an upright character, warmly attached to his Lord; and bold in his profession of faith and love; but he was evidently *forward*, and disposed to self preference and self confidence. It was *afterwards, exclusively*, that he exposed his life for Christ. In the first danger, he repeatedly denied him: but afterwards, by special grace, he was faithful unto death. He was the foremost of the apostles; that is, he was the most forward. He was pronounced blessed, because he was a true believer: but in the same chapter, it is recorded, that he drew on himself a severe rebuke.—"Get thee behind me, satan; for thou savourest not the things "which be of God, but those that be of men."* So

are not above our strength, we stand in need of assistance from above, if we would resist manfully. Vol. iii. p. 35.

* Matt. xvi. 17, 22, 23.

far from being at that time stronger than others ; no man, understanding christianity, who had heard him say, “ Though all men deny thee, yet will not I ; ” would have expected any other than some awful proof of his weakness. “ Before honour is humility ; but “ a haughty spirit before a fall.”—No man, not even the most humble, eminent, and experienced believer, could stand under any ordinary temptation, without “ the Lord’s assistance ; ” much less, if Christ permitted the devil to tempt him, “ as much as he wished.”—“ Yet the feeblest believer may be able to do all things “ through Christ which strengtheneth him,”* because “ the power of Christ resteth upon him : ” so that when he “ is weak, then is he strong.”†—‘ When we shall *first*. &c.’ If the things here spoken of be indeed *our own*, so that we can previously contribute them independently of divine grace ; it does not readily appear, in what we shall need to be supported and assisted : for God strengthens faith, hope, love, gratitude, patience, &c, and not by communicating physical strength, in any other way.—“ Strengthened with all “ might, according to his glorious power, unto all “ patience and long suffering with joyfulness”‡—To consider “ the fruits of the Spirit, § several of which are here mentioned, as *our own* to be previously contributed ; and as a condition of receiving further assistance, (for that is implied,) only proves, what was before said, that the writer was a very superficial theologian.’

* Phil. iv. 13. † 2 Cor. xii. 9, 10. ‡ Col. i. 11 § Rom. xv. 13.
Gal. v. 22. Col. i. 11.

P. cccclx. l. 18. ‘*For if, &c.*’* That Chrysostom should write such a passage in the fourth century, is wonderful; but far more so, that it should be thus quoted in our days: for quotation must imply a degree of approbation, unless the contrary be avowed.—In point of doctrine, Palagius never wrote any thing more obnoxious: and the confounding of the graces of the sanctifying Spirit, with miraculous powers in the manner here done; is another proof of this eloquent and celebrated father’s want of skill in polemical theology. So far from God’s not rewarding his own gifts and graces, he rewards nothing else.—All human actions, are either “the works of the flesh, or “the fruits of the Spirit;” but which of these does God reward? “God is not unfaithful to forget your work and labour of *love*.” but is not “love the fruit of the Spirit?” “A cup of cold water, given to a disciple, in the name of a disciple, shall in no wise lose its reward.” “Forasmuch as ye did it to the least of these my brethren, ye did it unto me.” Are not these effects of love to believers for Christ’s sake, and “the fruits of the Spirit?”—“Such is the nature of graces given, that they have no crowns, no rewards: for a gift is not

* ‘For if faith be a grace, and be given by the Spirit only, and be no merit of our own, neither those who disbelieve, will be punished, nor those who believe, praised. For such is the nature of graces given, that they have no crowns, no rewards. For a gift is not the merit of those who receive, but the liberality of him who gives. Therefore he ordered his disciples not to rejoice, because they cast out devils; and he expelled from the kingdom of heaven those who prophesied in his name, and performed many miracles, since they had no claim from their own right actions, but wished to be saved by gifts only. If, then, this is the nature of faith, and we have contributed nothing ourselves to it, but every thing is of the grace of the Spirit, and it has infused itself into our minds, and we are to receive no reward for it, how is it that he says, “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation?”

‘ the merit of those who receive, but the liberality of ‘ him who gives.’ As to *merit*, in the strict sense of the word, I understood, that it was disclaimed even by our opponents : if, however, there be no merit in “ the fruits of the S pirit, there can be none in any other of our works.—This might lead us to adduce again quotations from our articles, liturgy, and homilies : but repetition, however apposite, must weary the attention of the reader.—‘ We have contributed no ‘ thing ourselves to it, &c.’—That is, if we be merely passive in it. But God gives faith and grace, by enlightening the mind, awakening the conscience, convincing the judgment, changing the heart, and inclining the will : so that “ we gladly receive the word,” and say with David on a different occasion ;—“ But “ who am I, and who is my people : that we should “ be able to offer *so willingly* after this sort ; for all “ things are of thee, and of thine own have we given “ thee.”* But they, who take the *credit*, or the *merit*, of faith and obedience to themselves, say with Nebuchadnezzar, “ Is not this great Babylon, which I have “ built for the house of my kingdom, by the might of “ my power, and for the honour of my majesty ?”†— “ And immediately the angel of the Lord smote him, “ because he gave not God the glory ‡ Ye are saved “ by grace, 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.”§ According to the doctrine of Chrysostom, neither faith nor good works are rewardable, being the gift of God, and the

* 1 Chr. xxix. 14.

† Dan. iv. 30.

‡ Acts. xii. 23.

§ Eph. ii. 8—10.

effect of his new creation ; but it does not appear what else can be rewardable. The will and the ability in fallen man to believe and obey, are the gift, the operation the grace of God : but the good works, which by this grace we perform, are our own actions ; and “ are acceptable to God through Jesus Christ ;” yea, “ a sacrifice acceptable, well pleasing to God.”—Is there any thing, beyond a scanty and proud virtue, or morality, or an unmeaning formality, or temporary efforts from urgent slavish fear, or mercenary hope, which is not ascribed to the grace of God ?—“ Be thou in the fear of the LORD all the day long ; for surely there is a reward, and thine expectations shall not be cut off.”* Yet elsewhere it is said, “ I will give them one heart and one way, that they may fear me for ever.” “ I will put my fear into their hearts.”†—Blessed are they which are persecuted for righteousness’ sake.”—“ Rejoice and be exceeding glad, for great is your reward in heaven.”—If ye be reproached for the name of Christ, happy are ye : for the Spirit of glory and of God resteth upon you.”‡—“ If ye love them that love you, what reward have ye ?”—“ If ye love them who love you, what thank § have ye ? But love your enemies ; and do good and lend, hoping for nothing again ; and your reward shall be great.”|| The conduct to which a great reward is promised, is here contrasted with what, falling much below it, was *not* grace, in a manner which shews, that the connexion, between the ef-

* Prov. xxiii. 17, 18, *margin*. † Jer. xxxii. 39, 40.

‡ Comp. Matt. v. 10—12, with 1 Pet. iv. 14. § *Χαρις*, *grace*. “ What grace have ye.” 1 Pet. ii. 19, 20. *Gr.* Some copies have *Χαρις Θεου*, “ This is the grace of God.” || Matt. v. 46. Luke vi. 32—35.

fects of grace and reward, is inseparably formed,—
 ‘ Stir up we beseech thee, O Lord, the wills of thy
 ‘ faithful people ; that they, plenteously bringing forth
 ‘ the fruits of good works, may of thee be plenteously
 ‘ rewarded.’*—But it is needless to combat further a
 sentiment, which opposes human reasonings, (or rather
 sophisms,) to the plain testimony of scripture ; which
 excludes true christians from the hope of a gracious re-
 compence for their “ work of faith, and labour of love
 “ and patience of hope,” and all their fruitfulness in
 genuine good works ; and which confines the reward
 to heathen virtues, and such formal services, as men
 are capable of, without the special grace of God !—One
 part of the writer’s error might arise from his confound-
 ing the sanctifying grace of the Holy Spirit, by which
 we are “ created in Christ unto good works ;” with
 the miraculous powers conferred on prophets and
 apostles. But the main source of the whole was in the
 popish doctrine of human merit ; (which at this time
 had made vast progress in corrupting christianity ;) something
 independently our own, as entitling us to a
 reward, “ not of grace, but of debt,” or justly deserv-
 ed, was imagined : and to establish this, it must be
 shewn, that what is not thus our own, independently
 of the grace of God, cannot entitle us to a reward.—
 Thus boasting is admitted, which the gospel carefully
 excludes : and the glory, as well as the recompence,
 belongs to man alone. No tenet imaginable can be
 more calculated to undermine and subvert christianity,
 even from its lowest foundations : yet, alas ! few seem
 aware of its most pernicious tendency !—‘ Works done
 ‘ before the grace of Christ, and the inspiration of his

* Col. 26 Sun. after Trinity.

‘ Spirit, are not pleasant to God.’ This we have subscribed ; and to this let us adhere.

P. cccclxi. l. 12. ‘ *Faith is, &c.*’* It does not appear, why such language as this should be adduced against the Calvinists : because it is as opposite to the whole of christianity, to our whole liturgy and articles, and even to his Lordship’s own sentiments, as stated in the former part of the work, as it is to our tenets. One thing, I suggest to our opponents, as a caution : that, if they wish to have Calvinism and Christianity considered, and so inseparably connected, that you cannot refute the one, without greatly endangering the subversion of the other ; they have nothing to do, but to oppose us, with such arguments, as are found in these quotations from Chrysostom. ‘ To believe at first, and to obey when called, is from our own good disposition.’—“ By grace are ye saved, through faith. and that not of yourselves, it is the gift of God.” “ It is God who worketh in us to will and to do.” “ He who has *begun* a good work in you, will perform it unto the day of Christ.” According to Chrysostom, we erect the building ourselves ; but we want the assistance of the Spirit, that it may ‘ remain unshaken and unmovable !’ Surely, if we could believe, and obey, without the assistance of the Spirit, when the

* ‘ Faith is the merit of the virtue of him who believeth. But how does he intimate the same thing in another place, saying, “ To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness,” if the whole be of the grace of the Spirit ? And how did he give to the patriarch Abraham many crowns of praise on account of it ? Because, despising all present things, he trusteth in hope, beyond hope. Why then does he call it “ the Spirit of faith ?” From a desire of shewing, that to believe at first, and to obey when called, is from our own good disposition. But after the foundation of faith is laid, we want the assistance of the Spirit, that it may remain constantly unshaken and unmovable.’

first grand obstacles both internal and external, were to be surmounted; we may continue to believe and obey from the same good disposition, (rather improved, it might be hoped, by exercise and habit,) when these first difficulties are surmounted. If we are able without help to “strive successfully, to enter in at the “strait gate;” we may tread the narrow way without help also. But, says our Lord, “Without me, ye “can do nothing;” neither at the first, nor to the end.—“Can the Ethiopian change his skin, and the “leopard his spots? then shall ye, that have been accustomed to do evil, learn to do well.” “With “man it is impossible, but with God all things are “possible.”

P. cccclxii. l. 1. ‘Nor the grace of the Spirit ‘prevents our choice.’ Does the writer mean ‘goes ‘before our choice,’ or, ‘hinders our choice?’ that is, ‘hinders us from choosing, by taking away free-will.’—But ‘it calls and waits, that so we may go of our own ‘accord and willingly.’ Does it not also illuminate, teach, convince, draw, incline the heart, and produce a willing mind? When this is done, we go of, ‘our ‘own accord and willingly.’ ‘Prevent us, O Lord, in ‘all our doings, with thy most gracious favour; and ‘further us with thy continual help; that in all our ‘works, *begun*, continued, and ended in thee, we may ‘glorify thy name; and finally by thy mercy obtain ‘everlasting life, through Jesus Christ our Lord.’* ‘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.’—It bears hard upon us to be required to subscribe such articles, and to offer such

* Collect, end of communion service.

prayers before God ; and then to be pressed with quotations against our tenets, which directly contradict the literal meaning of these articles and prayers.

P. cccclxii. l. 17. ‘*For, &c.*’* Here the writer takes the liberty of contradicting himself also. ‘To believe at first and to obey when called,—is from our own good disposition: but after the foundation of faith is laid, (he should have added, and the superstructure of obedience raised,) ‘we want the assistance of the Spirit.’ However, ‘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.’†

P. cccclxii. l. 22. ‘*He, &c.*’‡ Was this confined to Adam himself, exclusively, or to himself and all his descendents? “By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.” “By the offence of one, judgment came upon all men to condemnation.” “By one man’s disobedience, many were made sinners.”§ ‘Original sin—is the fault and corruption of every man, that naturally is engendered of the offspring of Adam :—in every person born into this world, it deserveth God’s wrath and damnation.’ The language of our articles is explicit ; not so the language of Chrysostom.

* ‘For if “no one call Jesus, Lord, but by the Holy Spirit,” much more he will not be able to have his faith safe and rooted, except by the Holy Spirit. Vol. iii. p. 263.’

† Page 61, Refutation.

‡ ‘He (Adam) was the cause of all the evils to himself, as you will hereafter learn, both of the loss of so great good, and the condemnation which he underwent on account of his disobedience. Vol. iv. p. 120.’

§ Rom. v. 12, 18, 19.

P. cccclxiii. l. 16. ‘Let us—be diligent to contribute our own exertions, that we may make ourselves worthy of assistance from God.’ The following expressions of similar import occur in the former part of this page. ‘Each by his own free-will chooses either wickedness, or virtue.’ ‘Every thing is left to our own free-will.’ These are directly *Pelagian*, not to say *heathenish*—and in that, on which the remark is made, we have the *popish* doctrine concerning ‘*the merit of congruity*.’ Is it then necessary to run into Pelagianism, and popery, in order to refute Calvinism? Bellarmine, or Baronious, would not have expressed the sentiment more explicitly.—‘Works done before the grace of Christ, and the inspiration of his Spirit,—do not make men meet to receive grace, or, (as the school-authors say,) deserve grace of congruity.’*—Yet it follows just after ‘We cannot rightly do any thing that is good, if we do not enjoy aid from above.’ So then faith and obedience are not good things. How widely does eloquence, differ from conclusive reasoning, and consistency!

P. cccclxiv. l. 9. ‘If he’ (Abraham,) ‘had occasion to display faith, in this respect, also, he will be found more *meritorious*, than any one.’—‘It was faith, that it might be *by grace*.’ ‘It was done freely and gratuitously without any merit in us, any claim on our part.’ ‘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 whole justifying efficacy of faith is derived.’† ‘We are not allowed to boast of faith, or to consider it as possessing any

* Article xiii.

† Note, p. 109, 110, 121, Refutation.

‘intrinsic merit.’—Abraham, on some occasions, shewed, that his faith was too imperfect to *merit* acceptance for itself, viz. when he twice denied his wife, and taught her to deny him; that (says he,) “my soul “may live because of thee.”

P. cccclxiv. l. 22. ‘This patriarch, who lived before the time of grace.’* “It was by faith, that it “might be by grace.” The covenant of grace was ratified with Abraham four hundred and thirty years before the law.

P. cccclxv. l. 1. ‘Unless he,’ (Abraham,) ‘had ‘first shewn things from himself, he would not have ‘enjoyed things from God.’—“Now the LORD had “said unto Abraham, Get thee out of thy country, “and from thy kindred, and from thy father’s house, “unto a land which I will shew thee:—and I will “make of thee a great nation, and I will bless thee, “&c.” “But thou, Israel, art my servant, Jacob “whom I have chosen; the seed of Abraham my “friend: Thou, whom I have taken from the ends “of the earth, and called thee from the chief men “thereof.”—“The God of glory appeared unto our “father Abraham, when he was in Mesopotamia, before he dwelt in Charran; and said unto him, &c. “By faith, Abraham, when he was called to a place, “which he should receive as an inheritance, obeyed; “and he went forth, not knowing whither he went.”† These are the texts, in which the calling of Abraham is mentioned: and from which of them did Chrysostom learn that ‘he first shewed great things from himself?’ If theologians may thus add to the oracles of

* Remarks on Refutation, p. 4—6. 295.

† Gen. xii. 1—3. Is. xli. 8, 9. Acts vii. 2, 3. Heb. xi. 8.

God, and leave out and alter, at their pleasure, they may certainly prove any doctrine, which they choose to support.—It follows, ‘ Having first given proof of ‘ his own *inherent virtue* in all things ; he was on that ‘ account *thought worthy of the* assistance of God.’ Whither are these quotations meant to conduct us ? —When Dr. Buchanan came within fifty or sixty miles of Juggernaut ; he was aware, of his approach to that centre of idolatrous cruelty and abomination, by the multitude of human bones, which lay unburied by the road-side.* And really, though we may seem at a great distance from the more scandalous abominations of popery ; yet these passages remind me, and I think will remind many of my readers, that we are in the vicinity of popery, and in the direct road to it. The subsequent events, recorded in ecclesiastical history, after christian divines began openly to maintain such sentiments as these, sufficiently prove, that this is no imaginary alarm. Let us join with the Papists, in the doctrines of *human merit* ; † and the great enemy of souls will not be greatly concerned, if, by avoiding the scandalous corruptions of that system, we turn away from the gospel in a more decent and reputable manner. But most certainly we are “ turning again to the weak and beggarly elements, whereunto many desire to be in bondage,” as much as ever the Galatians did.—One testimony of Scripture, on this point, may be added. “ Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor ; and *they*,” (Abraham is not excepted,) “ served other gods. And I took your father Abraham from

* Christian Researches in Asia. † Page 283, Refutation.

“the other side of the flood, &c.”—This is the only proof, I can meet with of Abraham’s *inherent virtue*, and ‘merit of condignity.’

P. cccclxv. l. 21. ‘Have you observed how, from ‘the beginning, and at the very outset, he acted from ‘himself.’ (That is, Abraham.)—We may observe, that Chrysostom thought so; but not that prophets and apostles did. Abraham, as well as others, was ‘called according to God’s purpose, by his Spirit working in due season;—through grace he obeyed the ‘calling.’*—St. Paul obtained *mercy of the Lord* to be faithful: but not so Abraham, according to this ancient father!

P. cccclxvi. l. 14. ‘Our Master, &c.’ † Thus then the Lord destroys our merit, and our title to a reward. ‡—Let it be noted, that I cordially approve Chrysostom’s energetick exhortations to diligence, in every thing good; and only object to his principles and tenets, as antisciptural.

P. cccclxvii. l. 2. “Jacob, &c.” § Did God foresee Jacob’s virtue, as the fruit of *nature*, or of *grace*? *Virtue*, indeed, at least in this connexion, is a heathen expression: but did God foresee any thing which was good in his sight, as existing in Jacob’s heart, and performed in his life; except as the effect of his special sanctifying and renovating grace?

* Article xvii.

† ‘Our Master, contends on our side; he reaches out his hand; struggles together with us, and almost, as it were, delivers up to us the subdued enemy, and does every thing that we may be able to prevail and be victorious, and that he may place upon our heads the crown that fadeth not away.’

‡ Page 460.

§ “Jacob have I loved, but Esau have I hated.” ‘For since God foresaw what would happen, he declared before-hand the virtue of the one, and the unworthy disposition of the other. Vol. iv. p. 499.’

P. cccclxvii. l. 7. ‘Virtue and vice depend on ‘our own will, after grace is given from above.’* It would be a far more difficult task, than that which I have undertaken, to reconcile the different writers, adduced against us, in ‘the Refutation,’ to themselves, and to each other.

P. cccclxvii. l. 18. ‘We have a *sufficient teacher*, ‘*conscience*.’ If so, the word of God, and the teaching of his Holy Spirit, are needless or superfluous.—“The time cometh, that whosoever killeth you, shall “think, that he doeth God service.” † “I verily “thought with myself, that *I ought* to do many things “contrary to the name of Jesus of Nazareth.” ‡ Conscience is the power of *self-reflection*, as to the past; and of *deliberation* as to the present and future. If the understanding be not informed, or, if the judgment be erroneous; the conscience must bring in a wrong verdict on the past, or determine in favour of an improper conduct: and, when blindness and hardness of heart, through carelessness, prejudice, gross vice, superstition, or enthusiasm, prevail; conscience must mislead the man, who follows it. Conscience resembles a clock: we ought to regulate our conduct according to it: but there is, on that very account, the most indispensable obligation, carefully and constantly to regulate conscience, according to the word of God; and to pray without ceasing, agreeably to the import of the collect: ‘God, who didst teach the ‘hearts of ‘thy faithful people, by sending to them ‘the light of thy Holy Spirit, Grant us, by the same ‘Spirit, to have a right judgment in all things, &c.’ §

* Remarks on p. 461, Refutation. † John xvi. 2. ‡ Acts xxvi. 9.

§ Collect for Whitsunday.

Otherwise conscience will be far more likely to mislead us, than to teach us the safe and happy path to heaven. ‘The labours of virtue,’ ‘the rewards of virtue,’ ‘having chosen virtue,’ without one word, concerning repentance, forgiveness, faith, grace, the atonement, a new creation to holiness, or any thing of the kind; greatly resembles the doctrine of Cicero, Epictetus and Seneca. “Beware lest any man spoil you through philosophy.”

P. cccclxviii. l. 8. ‘*Fortifying, &c.*’* If our opponents would *explicitly* and *distinctly* shew us, what they themselves actually believe; and what they would have us believe: we might examine and try their tenets by the word of God; and so come to some final determination. But here all is cloud and obscurity, through which we can discern nothing; except that the writer had no fixed principles, but talked backwards and forwards; as his eloquence, or his passions, or the tenets which he would oppose, or the object of the immediate subject, induced him, without ever enquiring, not only whether it agreed with “the oracles of God;” but whether it was consistent with what he had written on the preceding page!

P. cccclxix. l. 12. ‘*Luke, &c.*’ † Let the read-

* ‘Fortifying ourselves with the arms of the Spirit, and displaying our own good disposition, let us so draw down assistance from above, that enjoying co-operation from thence, and having subdued our enemy, and defeated his wiles, we may be able to obtain that happiness which the Lord has promised to those who love him. Vol. iv. p. 522.’

† ‘Luke writes concerning a certain woman, that “the Lord opened her heart, that she attended unto the things which were spoken by Paul:” ‘and Christ says, “No man can come to me, except the Father draw him:” ‘If therefore this be the act of God, in what respect do the unbelievers sin, since neither the Spirit assists them, nor does the Father draw them, nor the Son conduct them? For he says of himself, “I am the Way;” but this he says shewing that there is need of him, in order to be conducted to the Father.

er, if he can, make out some perspicuous and precise meaning in this passage. All, that I can learn from it, is, that Chrysostom supposed man, previous to the call of the gospel, to be under no obligation to fear or love God, or yield him any obedience: that if he had no claim on God, for good things; he was at least not deserving of condemnation: that man's rejection of the gospel was the effect of *natural*, not *moral*, inability; that, if God did not remove both the moral and natural inability; the sinner was wholly excusable; and in fact that however clearly the Scripture spake of the Lord's opening the hearts of some, and not of others, and of his Spirit enlightening, drawing, and conducting them; either this must not be believed, in the literal sense, or that all who are not thus drawn, conducted, and enlightened, do not sin.—I have sometimes heard Calvinists, (as they called themselves, but Antinomians, as I should call them,) from opposite tenets to those of Chrysostom, speak similar language; and excuse their own impenitence, unbelief, enmity to God, and wickedness of all kinds, in the same manner. But these principles, carried to their legitimate consequences, would excuse the devil also, who is

‘ If therefore the Father draws, the Son conducts, the Spirit enlightens, how
 ‘ do they sin, who are neither drawn, nor conducted, nor enlightened? Because
 ‘ they do not make themselves worthy to be thus enlightened. Observe what
 ‘ happened to Cornelius; for he did not find this in himself; but God called
 ‘ him, because he previously made himself worthy. On this account, Paul, rea-
 ‘ soning concerning faith, said, “ And that not of yourselves; it is the gift of
 ‘ God.” However, he does not leave you destitute of good actions. For if he
 ‘ draws, and conducts, he nevertheless requires an obedient mind, and then he
 ‘ adds assistance from himself. Wherefore, in another place, Paul says, “ To
 ‘ them who are called according to his purpose:” ‘ for our virtue and our sal-
 ‘ vation are not subject to necessity. For though the greater part be his, nay,
 ‘ almost the whole, yet he has left some little for us, that there may be a fair
 ‘ ground for reward. Vol. v. p. 310.’

morally as incapable of every thing good ; and as entirely, at least, left destitute of teaching, drawing, and conducting, as any man can be. And, in fact, (I almost shudder to say it,) it leaves the whole blame on him, who, in perfect justice, withholds that, to which no sinner has, or can have, any claim.—Now an argument, that proves too much, by the allowed rules of logick, is inconclusive. “ This is the condemnation, “ that light is come into the world ; and men loved “ darkness rather than light, because their deeds were “ evil.”

P. cccclxxi. l. 14. ‘ *As it, &c.*’ * We think, that it is impossible for us fallen creatures to make a good beginning, without God ‘ by special grace preventing ‘ us, does put into our hearts good desires,’ as well as “ by his continual help enable us to bring the same to “ good effect.” We are, however, in this barren desert, revived a little by hearing somewhat concerning divine assistance : and we fully agree to this, that we shall never obtain the end, even eternal salvation, ‘ if ‘ we ourselves be idle and supine.’ “ Now the God “ of peace—make you perfect in every good work to “ do his will, working in you that which is well pleas- “ ing in his sight, through Jesus Christ, to whom be “ glory for ever and ever, Amen.” †

P. cccclxxi. l. 19. ‘ *Many, &c.*’ ‡ ‘ A correct ‘ faith ;’ or, creed, but not “ faith working by love ;” “ purifying the heart,” and “ overcoming the world.”

* ‘ As it is impossible to bring things to a conclusion without the assistance of God, so even with God’s assistance it is not possible to obtain the end, if we ourselves be idle and supine. Vol. v. p. 355.’

† Heb. xiii. 20, 21.

‡ ‘ Many, having a correct faith, but leading a corrupt life, have been of all mankind most miserable. Vol. v. p. 360.’

P. cccclxxiii. l. 12. ‘He clearly knew, that the ‘Ninevites did not deserve to be destroyed’—“Who can tell, if God will turn and repent, and turn away from his fierce anger, that we perish not.”* Was this the language of men, who thought, that they did not deserve the threatened vengeance? Or would God have denounced their destruction, if they had not deserved it? Such things are chiefly entitled to notice, to shew how incompetent this father was, to decide on the controversy between Calvinists and their opponents; when he was himself, however eloquent as a preacher, so insufficient as a theologian, on the most common topicks of divinity.

P. cccclxxv. l. 2. ‘*This he, &c.*’ † What ideas are we to annex to the words, which begin this quotation? ‘They refer to what had before been said, ‘God supports those who are standing; but he does not suffer them to fall, who are ready to fall; and he raises up those who are fallen.’ In what sense, was the Lord willing to raise up Judas, after he had fallen? Some are given up to hardness of heart, as the punishment of past crimes: and if this may be said to have been the case of any man; it may surely be said of Judas, the traitor, after “Satan entered into him.” It was God, who ‘raised up David, who had fallen, and made him strong;’ and his restoration is here not ascribed to his *good disposition*. ‘The Lord,’ how-

* Jon. iii. 9.

† ‘This he does in the whole human race, this he does in every individual. ‘But if some of those who have fallen do not rise again, this is not to be imputed to him, who is willing to raise them up; but to them, who are unwilling to rise again: since he was willing to raise up even Judas, after he had fallen, and did every thing for it; but Judas was unwilling. He raised up David who had fallen, and made him strong. He supported Peter when about to fall. Vol. v. p. 473.’

ever, ‘supported Peter when about to fall.’ It has generally been understood, that Peter did fall, and in a most aggravated manner: but, that the Lord, who prayed for him, “that his faith should not fail,” gave him repentance, and ‘raised him up again and made ‘him strong,’ as he had done, in respect of David. If God had done no more for Peter, than he did for Judas, Peter also would have sunk to rise no more.

P. cccclxxv. l. 27. ‘A sufficient law in their conscience.’ * *Sufficient*, For what? To leave men “without excuse.” “As many as have sinned without law shall also perish without law.” Are there any, that have no law, except that of conscience, who never act contrary to their conscience? If there be none, then all are condemned by the law of their conscience, and shall also perish according to it.

P. cccclxxvi. l. 5. ‘*What, &c?*’ † Is this *inability*, the want of *natural capacity*, or of *inclination*? for they who ‘have not the disposition, consequently have not ‘the ability.’ Idleness effectually hinders a man from labouring, except when forced to it; and then a sort of unwilling willingness is produced: yet it forms no excuse for his misconduct. But sickness both incapacitates and excuses. Our ‘actions are in our own ‘power;’ that is, a man is capable of choosing, whether he will labour for his food, or attempt to plunder his neighbour, to supply his necessity: but the state of his heart will influence this choice, either to the one or to the other. If *moral inability*, the want of a disposition or inclination, would render the punishment

* Remarks on p. 467, Refutation.

† ‘What would be more unjust, than that those should be punished, who are not able to do what ought to be done, or that those should suffer, whose actions are not in their own power?’

of crimes unjust : what law could possibly be given, either by God, or man, which would not be so strict, that some at least, would be found incapable of obeying it ? Or, what punishment could be justly inflicted ? Every felon might plead this kind of inability, but no judge or jury will admit the plea. Why then should we think, that God will ?

P. cccclxxvii. l. 1. ‘ *And why, * &c?*’ † If man’s willing and running precede, and obtain ‘ the assistance of God, that he may co-operate, &c.’ then undoubtedly “ it is of him that willeth, and of him that “ runneth,” and not of God, at least in the first instance ; and boasting is admitted. The writer, however, joins with Calvinists, in excluding *co-operation*, till there is a willing mind ; but he ascribes the willing mind entirely to man : we give all the glory of it to God, who ‘ by his special grace preventing us hath ‘ put into our minds good desires, and by his continual help enables us to bring them to good effect.’ ‘ 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 ’—‘ It is the Holy Ghost, and ‘ no other thing, that doth quicken the minds of men, ‘ stirring up holy and good motions in their hearts, ‘ which are agreeable to the will and commandment ‘ of God ; such as otherwise of their own crooked and ‘ perverse nature they should never have.’ ‡ Had an

* Rom. ix. 16.

† ‘ And why do I run, says he, and why do I will, if every thing be not in my ‘ power ? That by willing and running you may obtain the assistance and favour of God, so that he may co-operate with you, and stretch out his hand, ‘ and conduct you to the end. For if you omit this, and cease to run and to will, neither will God stretch out his hand, but he will also depart.’

‡ Collect for Easter-Sunday.

opposer of our establishment, and of our liturgy, articles, and homilies, endeavoured to support his objections by quotations from the ancient fathers, could he have selected any more suited to his purpose than these are? Who could have supposed then, that they should have been urged against the tenets of Calvinism, by one, who is constantly requiring those, who are ministers of our church, or about to be admitted into the sacred office; to subscribe these articles, and engage to officiate according to this liturgy! This is a most serious consideration; which, with all its tendencies, in respect of the principles and morals of the clergy, and through them of the nation at large, ought to be closely attended to, by all concerned in these solemn transactions; with that day in full view, when “every one of us must give an account of himself to God,”* and when it will appear that he is “no respecter of persons.”

P. cccclxxvii. l. 9. ‘*Hear, &c.*’ † We allow that it is our duty to will and to run; that we are deeply criminal in not doing it; that God might most justly leave us to our perverse choice, because of our unwillingness; and that he does this in very many instances. But the only question is, are any willing of themselves without his special grace?

P. cccclxxviii. l. 5. ‘He does not desert those who choose of their own accord.’ The same expression occurs again on the next page.—‘*Basnage, who*

* Article, Homily for Whitsunday.

† ‘Hear what he says to Jerusalem; “How often would I have gathered thy children together, and ye would not! Behold, your house is left unto you desolate.” ‘Do you see how God departed because they were unwilling? ‘Therefore we have need to will and to run, that we may gain the favour of God.’

‘ commends Chrysostom, yet censures him for one
 ‘ thing ; for allowing too much to human power, and
 ‘ human liberty, in the performance of religious ac-
 ‘ tions. The charge is so far just enough, that John
 ‘ Chrysostom, to be sure, did not talk on these sub-
 ‘ jects like John Calvin, and the rest of the christian
 ‘ fatalists.’* This minister of our established church
 either knew, or ought to have known, that Chrysos-
 tom’s language was equally contrary to that of those
 articles, which he had repeatedly subscribed, as in
 the sight of God ; and that liturgy, which he read con-
 tinually, in the solemn worship of God. So learned
 a man might have known, (if he had searched the Scrip-
 tures, as accurately as he did the classicks,) that chris-
 tian predestination, the purpose and decree of infinite
 wisdom, justice, and goodness, is a widely different
 thing from *fatalism*. And he should have considered,
 that a *repartee* is no argument ; and highly improper
 to be introduced on an important religious topick.

P. cccclxxx. l. 6. ‘ *Knowing*, † &c, ‡

P. cccclxxx. l. 15. ‘ *Do not*, &c.’ § ‘ Virtue and
 ‘ much philosophy !’ Had Chrysostom attended to
 St Paul’s counsel, “ Beware lest any man spoil you,
 “ through philosophy and vain deceit, after the tradi-
 “ tion of men, after the rudiments of the world, and
 “ not after Christ: for in him dwelleth all the fulness of
 “ the Godhead bodily ; and ye are complete in him ;” || he

* Jortin.

† Remarks on p. 477.

‡ ‘ Knowing therefore these things, that to will and to run is in our power,
 ‘ and that by willing and running we draw God to our assistance.’

§ ‘ Do not think that baptism is sufficient, if you should afterwards be
 ‘ wicked ; for we have need of virtue, and much philosophy.’

|| Col. ii. 8—10.

would not have attempted to improve christianity by philosophy ; and might have escaped the suspicion of Pelagianism. Origen, who was deemed orthodox during his life, was excommunicated two hundred years after his death, for supposed heretical opinions. Chrysostom, was condemned during his life, but was canonized as a saint, thirty-five years after his death. Socrates, the ecclesiastical historian, gives intimations, that envy, prejudice, and partiality were concerned in these discordant proceedings : and indeed it seems manifest, that both ought, in justice, to have been either acquitted or condemned ; for they maintained many of the same opinions, and deduced them from the same source.

P. cccclxxx. l. 23. ‘*If you will, &c*’.* A little exertion may perhaps do, in order to practise outward morality, or heathen virtues ; but it will avail nothing, in attaining to christian holiness. “ Strive† to enter in
“ at the strait gate.” “ Work out your own salvation
“ with fear and trembling.” “ So run, that ye may
“ obtain. And ‡ every man that striveth for the mas-
“ tery is temperate in all things. Now they do it for
“ a corruptible crown, but we for an incorruptible.
“ I therefore so run, not as uncertainly : so fight I,
“ not as one that beateth the air : but I keep under
“ my body, and bring it into subjection, &c.” These and similar texts do not speak of ‘ a little exertion.’ from whatever source, the willing mind and the power arises ; striving, wrestling, labouring, earnestness,

* ‘ If you will only supply a little exertion, all the rest will follow. For this reason he wishes you to do a little, that the victory may be your own.’

† Vol. vii. p. 220.’

‡ Luke xiii. 24. Ἀγανίζεσθε, from Ἀγών, a *conflict*, whence *agony*

† Ο κωνιζέμενος. 1 Cor. ix. 24—27.

self-denial, perseverance, are indispensably necessary to salvation. “Be strong in the Lord, and in the power of his might.” “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood; but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”—“Be sober, be vigilant; because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour: whom resist stedfast in the faith.”*—“Giving all diligence, add to your faith virtue, &c.” It is seriously to be apprehended, that they who suppose so little exertion of man, and so little assistance from God, to be needful; and the whole to be so easy a matter, have not much acquaintance with the power of the enemies, whom they must encounter, even the world, the flesh, and the devil.—‘My good child, know, 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, which thou must learn at all times to call for by diligent prayer.†—If we do not well know our own weakness, and the strength of our enemies; we shall neither seek assistance from above, nor exert ourselves, in a proper manner. We shall go forth with our feeble troops, to meet those who come against us with a vast army: and, being baffled in a few rencounters, we shall despair of success, and make peace with them. Whereas,

* Eph. vi. 10—18. 1 Pet. v. 8, 9.

† Catechism. It is customary with many in catechizing children, to omit this most instructive address, instead of explaining and enforcing it. But this is highly reprehensible.

if we know our weakness, and the power of our opponents; we shall earnestly cry to the Lord to be our Helper: and he who has put into 'our heart these 'good desires, will enable us to bring them to good 'effect;' for "he worketh in us, both to will and to "do of his good pleasure."

P. cccclxxxii. l. 20. '*Again, &c.*'* Here is nothing concerning the fall of Adam, and our fall in him; nothing of man as conceived and born in sin, though the occasion peculiarly called for it; nothing, that a modern Socinian or Deist might not have said.— Surely the Anti-calvinists who are orthodox on general subjects, must secretly say,

'Non tali auxilio, non defensoribus istis,
'Tempus eget.'

The allowance of 'hating an enemy,' if really culpable; is as contrary to christian duty, as the rest is to christian doctrine.

P. cccclxxxiii. l. 11. '*When, &c.*'† Supposing

Again they bring other objections, asking, And why did God make him 'such? God did not make him such; far from it; for then he would not have 'punished him. For if we do not blame our servants for those things of which 'we are ourselves the cause, much less would the God of the universe. But 'the objector says, Whence came he such? From himself, and from his own 'negligence. What, from himself? ask thyself: For if the bad be not bad 'from themselves, do not punish your servant, or reprove your wife for her offences, or beat your son, or accuse your friend, or hate your enemy who injures you. For all these deserve pity, not punishment, if they do not offend 'from themselves. But he says, I cannot philosophize.'

† 'When your servant, prevented by illness, does not do what he is ordered, 'you not only do not blame him, but you pardon him. Thus you testify that 'some things are from himself and some not from himself. So that if you had 'known that he was wicked because he was born so, you would not only not 'have accused him, but you would have forgiven him. For you would not forgive on account of illness, and refuse forgiveness on account of the act of 'God, if he had been made such from the beginning.'

the neglect of the servant, to do what was ordered him, arose from idleness, or drunkenness; from unwillingness, or incapacity, which he had voluntarily brought on himself, the case would be different. If from illness, he needs no pardon, it is *natural* inability; if from the other causes, it deserves punishment and needs forgiveness—it is *moral* inability. The rest of the quotation in fact denies original sin; and supposes, that if man be ‘born so,’ that is, “born in sin,” it is ‘the act of God;’ which, in my view is horrible.— Other things are added, as if man’s incapacity to good, was supposed to resemble the want of beauty, bodily strength, or agility; which approaches to Mr. Hume’s doctrine; that the want of honesty, the want of sense, and the want of a limb, are alike vicious; being only different kinds of *deficiency*. But ‘the want of disposition, and consequently of ability, to do what in the sight of God is good;’ is far different than illness, or any natural incapacity, in which the will is not concerned.

P. cccclxxxiv. l. 5. ‘It is the fault of the will;’— which is biassed by the prevalent evil dispositions of the heart; and therefore in man left to himself, it chooses the evil and refuses the good; that is, what is good in the estimation of God. For to be ‘honourable, and good and modest,’ in the sight and judgment of man, is often chosen from selfish and corrupt motives, such as pride, and ambition of human applause; and many subsist, not only without special grace, but without the belief of a God.

P. cccclxxxiv. l. 24. ‘*All men, &c.*’* According

* ‘All men are mortal, and liable to passions; and no one can divest himself of his passions, however he may attempt it. But now we see that many from

to Chrysostom, man by nature, is neither virtuous nor vicious : yet he mentions *passions*, and such as no one can divest himself of. It is not easy to know what passions, or affections, there are in man, which have nothing neither of holiness or unholiness in them ; but certainly man is more prone to such passions, as the apostle “ calls the works of the flesh ;” than to that “ love, of joy,” and holy affection which are “ the fruits of the Spirit ;” as the state of the world in every age and nation fully demonstrates. But if being good or bad is not by nature ; if the mind of man is as blank paper, on which each writes what he pleases, and those, who become good, do it by diligence, ‘ without the special grace of God in Christ preventing ‘ them, &c ;’ so that, *Hic Deus nihil fecit* : and if his Lordship, in quoting these passages, did it with approbation : how can he continue to require his clergy to subscribe the ninth and tenth articles of our church ; which certainly are in direct opposition to this doctrine of Chrysostom ?—It is deeply to be regretted, that in opposing Calvinism, so many quotations should be adduced, which are hostile, and that most decidedly, to our authorized books, as well as to the holy Scriptures, even as explained by many Anticalvinists. Few of my brethren, I believe, will rejoice in the advantage thus given to our side of the argument, at the expence of the common cause of Christianity : while the undeniable truths of Scripture, and the doctrine of

‘ being good became bad, and from being bad became good ; the former by negligence, the latter by diligence ; which is a clear proof that these things ‘ are not derived from nature. For things derived from nature are not changed, ‘ nor is diligence necessary to acquire them. For as it requires no labour to ‘ see and to hear, so likewise would virtue require no exertion on our part, if ‘ it were conferred by nature. Vol. vii. p. 595.’

our church, are made a common cause with the tenets of Calvinism. In what his Lordship wrote himself, there was a distinction attempted to be established; but in the quotations, especially from Origen and Chrysostom, it is completely obliterated. Calvinists, of course, are of opinion, that Christianity and Calvinism are nearly the same. and must be opposed, or defended, in the same manner: but certainly his Lordship did not intend this.—“Behold, I was shapen in wickedness, and in sin did my mother conceive me.” ‘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 God.’—It is very true, that what is natural requires little exertion: and therefore children learn to quarrel, to lie, to disobey their parents, to use bad words, to covet, to envy, and often to steal, without a teacher, and without efforts; as each animal learns those things, which are natural to the species. But do children learn what is good, even before men, and practise it, in the same manner, as natural to them? or, do either children or grown persons, do what is good before God, without efforts and self-denial? All do evil naturally and without exertion: but none do good in the same manner: because the former is *natural*; the latter *contrary to our fallen nature*.

P. cccclxxxvi. l. 13. ‘*The being, &c.*’* Here again Chrysostom takes the liberty of contradicting himself: at least, I cannot perceive any consistency, with what has been before adduced from him. His

* ‘The being called and purified was of grace, but that the person called and made pure should continue so, depends upon the diligence of those who are called. The being called does not proceed from merit, but from grace
‘Vol. 7. 681.’

general doctrine is, that ‘the beginning is from ourselves; and when this is made, God will assist us;’ here, ‘the beginning is from grace;’ but the continuance depends on a man’s own diligence, without any mention of divine assistance.—‘Lord of all power and might, who art the Author, and Giver of all good things. Graft in our hearts the love of thy name, increase in us true religion, nourish us in all goodness, and of thy great mercy *keep us in the same*, through Jesus Christ our Lord, Amen.’*—‘And ‘because the frailty of man without thee *cannot but fall*, keep us by thy help from all things hurtful, and lead us to all things profitable to our salvation.’†—“He that trusteth in his own heart is a fool:” for “the heart is deceitful above all things and desperately wicked.”

P. cccclxxxvi. l. 2. ‘*He does not, &c.*’‡ “If children then heirs;” in this sense, the inheritance belongs to the righteous; it is their own, as it is due to them, as promised, which confers a right. But is ‘it the reward of debt, or of grace?’ “The wages of sin is death: but the gift of God is eternal life by Jesus Christ our Lord.”—“It is of faith, that it might be by grace.” “If by grace it is no more of works; otherwise grace is no more grace.”—“That, being justified by his grace, we should be made heirs according to the hope of eternal life.”—Chrysostom says, ‘I knew that such would be your conduct.’ St. Paul says, “According as he hath chosen us in him, before the foundation of the world, that *we*

* Col. 7 Sun. after Trin.

† Col. 15 Sun. after Trin.

‡ ‘He does not say, receive, but inherit, as belonging to you, as derived from your Father, as your own, as due to you from above: For, says he, before you were born, these things were prepared and provided for you, since I knew that such would be your conduct. Vol. 7. p. 760’

“ *should* be holy, and without blame before him in
 “ love.”* “ Having predestinated us unto the adop-
 “ tion of children by Jesus Christ unto himself, accor-
 “ ding to the good pleasure of his will.” Consonant
 to which is the language of our article. ‘ 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 un-
 ‘ 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.’ ‡
 Here all is stated as from God, and *effect* of his choice
 or election ; in Chrysostom all is from men themselves,
 and the foreseen cause of their election. But if ‘ man
 ‘ be very far gone from original righteousness, and of
 ‘ his own nature inclined to evil, so that the flesh al-
 ‘ ways lusteth against the Spirit :’ what good could
 God foresee in man ; except the effects of his own re-
 newing grace ?—“ We are his workmanship, created
 “ in Christ Jesus unto good works ;” and these are
 now the fruits and evidences of a true and living faith ;
 and will be adduced as such at the day of judgment.

P. cccclxxxvii. l. 24. ‘ *It exhorts, &c.*’ § *It*,
 (that is, grace,) also teaches, draws, excites, inclines,
 and produces willingness to obey the calling : but it
 does not *compel*.

* Matt. xxv. 54. † Eph. i. 4, 5. ‡ Art. xvii.

§ ‘ *It exhorts, and advises, and does every thing to persuade men to be
 ‘ good : but if some will not consent, it does not impose any necessity upon
 ‘ them.* Vol. 7. p. 770.’

P. cccclxxxviii. l. 18. ‘*Let us, &c*’* This quotation is consonant to the sentiments of modern Calvinists in general; and the warning, at the close, may, for substance, be heard continually from our pulpits. However sound the doctrine, if the faith be dead, and do not work by love, shewing itself in unreserved obedience; the whole is worthless in the sight of God.

P. ccccxxxix. l. 3. ‘*For grace, &c.* † If this be correct, God, in his providence, favours none above others; any more than by his special grace. The Egyptians were equally favoured with the Israelites; and they, who at this day are blindly worshipping abominable idols, with the most licentious and cruel observances, are equally favoured, with the ‘inhabitants of Great Britain.’ The Psalmist spoke erroneously, when he said, The LORD “sheweth his word unto Jacob, his statutes and ordinances unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the LORD. ‡ The apostle also misunderstood the subject, when he put and answered the question,—“What advantage then hath the Jews” or what “profit is there of circumcision? Much every way; chiefly, because that to them were committed the oracles of God.” § Nor is our general thanksgiving to be maintained: ‘But above all for thine inestimable love, in the redemption of the world, by our

* ‘Let us glorify him both by faith and by works, for sound doctrines are of no avail to salvation, if our life be corrupt. Vol. viii. p. 31.

† ‘For grace is poured upon all, excepting neither Jew nor Greek, nor Barbarian, nor Scythian, nor free, nor slave, nor man, nor woman, nor old, nor young; but coming to all equally, and calling them with equal honour.’

‡ Ps. cxlvii. 19, 21.

§ Rom. iii. 1, 2.

‘ Lord Jesus Christ, for *the means of grace*, and for the ‘ hope of glory.’ None of these look at all like that *equality*, here spoken of. It is probable, however, that Chrysostom, if pressed on this subject, would have said ; ‘ I did not intend to be so strictly understood.’ But the truth is, if anticalvinists allow, that God gives, as to religion, advantages to some, which he does not give to others, not more undeserving of them ; if he confers on some, independently of their good and bad conduct, religious means and opportunities, which others have not ; their grand maxim is subverted : namely, that a difference between one man and another originates from himself, and not from any special undeserved favour shewn to one above another, which they most improperly call, “ having respect of persons.” If they fairly yield this, as to outward religious advantages, ‘ means of ‘ grace,’ and situations favourable to religious improvement, or the contrary ; their difficulty is proportionably increased, as to special grace itself, and in consequence, as to gratuitous election : because the same objection lies against the former as the latter, though in their view, not with so much cogency. Nor can man, on these principles, vindicate the Lord’s choice of Israel, to be his people, and to possess outward religious advantages, above all other people, without, nay, contrary to, their deservings, which were totally withheld from other people : except by supposing, that others, though they had not the same outward means, might equally be saved, by obeying the law of reason and conscience. Hence it is, that zealous Anticalvinists almost always, in a degree, espouse the sentiment of every one being alike capable of salvation, as well

in heathen countries, as where the light of revelation most clearly shines. Unmerited favours, shewn to some, and not to others, whether in providence or grace, is the tenet, which they oppose; but with peculiar decision, when, not the means of grace, but saving grace itself, is mentioned.

P. cccclxxxix. l. 27. ‘*For, &c.*’* Here again, Chrysostom “speaks according to the oracles of God;” and no remark is needful.

P. cccxc. l. 15. ‘*As the, &c.*’† The efficacy of the *opus operatum* in baptism has been fully considered: but it may be noted, that fire, being applied to *metallick earth*, does not ‘immediately make it *gold*;’ any more than water applied to *a sinner*, simply as such, makes him *a saint*. The metallick earth must be the *ore of gold*, or gold will never be produced by fire, however applied; and the fire does no more, than separate the gold from its corrupt appendages. In like manner, (if similes must be substituted for arguments,) baptism, of adults at least, brings forth no holiness which did not previously exist; and, at most, only

* ‘For faith, and the grace of the Spirit, taking away the inequality of human conditions, reduced all into one shape, and stamped upon them one royal character. What could be equal to this kindness? A king, formed out of the same clay that we are, does not condescend to enlist in the royal army, his fellow creatures, those who partake of the same nature as himself, and who are often superior to him in disposition, if they happen to be slaves: But the only-begotten Son of God did not disdain to enrol in the list of sons, publicans, and magicians, and slaves, and the meanest of mankind, many who were maimed in the body, and had a variety of defects. So great is the power of faith in him, such is the excellence of grace.’

† ‘As the nature of fire, by being applied to metallic earth, immediately makes it gold, so much more does baptism make those who are washed, gold instead of clay, the Spirit like fire at this time descending into our souls, and burning up the image of the clay, and bringing the image of that which is heavenly, new and bright, and as it were shining out of a furnace.’

separates it from the earth and dross, with which it was previously combined.

P. cccxc. l. 24. "He gave them power to become the sons of God."—This text, as it stands in the evangelist has no relation to baptism; unless the words, "they were born of God," must mean baptism, even before christian baptism was instituted. Chrysostom understood Greek too well. deliberately to maintain, that ἐξουσία meant, not *privileges*, or *right*, but *physical power*. *

P. cccxc. l. 14. For if they do not first choose 'it, the gift does not come.'—All the thanksgivings of the apostles, for the success of their labours, imply that it was God, who had wrought the willing mind, in their converts, while he had left others to themselves: else why so fervently thank God, for what man himself had done; at least in the first instance, on which all depended?

P. cccxc. l. 25. 'For to be, &c.' † All that is spoken of the immense efficacy of baptism, as if indisputably in itself the beginning of a new and heavenly life; is grounded on a passage in the evangelist, which in the history precedes the mention of baptism at all, even that of John Baptist!

* Remarks on Refutation, ch. ii.

† 'For to be born according to this mystical birth, and to be purified from all our former sins, this is effected by baptism; but, to remain hereafter pure, and to admit no spot afterwards, this is in our power, and depends upon our own diligence. On which account he has reminded us of the mode of our birth, and has pointed out its excellence, by comparing it with our carnal birth;—"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This he did, that, having learnt the vileness of our former birth by blood, and the will of the flesh, and having known the sublimity and nobleness of our second birth through grace, we should conceive a high idea of it, and worthy of the gift of him who hath begotten us and that we should hereafter exert great diligence.'

P. cccxciii. l. 2. ‘Let us not think that faith is sufficient for our salvation.’—A dead faith is not sufficient for salvation; nor will dead works, and formal attendance on ordinances render it so. Yet, “He that believeth on the Son of God hath everlasting life. Believe on the Lord Jesus Christ, and thou shalt be saved.” These texts form a specimen of scriptural language on this subject, which should not be so directly contradicted.

P. cccxciv. l. 6. ‘*When, &c.*’* This is precisely the *opus operatum*, which, during the reformation, the papists so zealously contended for, and the Lutherans and Protestants so decidedly opposed.—The sacraments, ‘in such as worthily receive the same, have a wholesome effect and operation: but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.’—‘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, &c.’—‘The wicked, and such as be destitute of a lively faith,—in no wise are partakers of Christ; but rather to their condemnation do eat and drink *the sign and sacrament* of so great a thing.’ †

P. cccxciv. l. 10. ‘*If any, &c.*’ ‡ Can that man’s faith be right, whose life is wicked? He may assent to true doctrine, but not with a right faith. ‘By

* ‘When we immerge our heads in water as in a tomb, the old man is buried, and is at once entirely hidden beneath: then when we emerge, the new man rises again. Vol. viii. p. 146.’

† Art. xxv. xxvii. xxix.

‡ ‘If any one should believe rightly in the Father and in the Son, and in the Holy Ghost, and not lead a right life, his faith will not avail him for salvation. Vol. viii. p. 175.’

‘ them, (good works,) a lively faith may be as evidently known, as a tree discerned by the fruit.’*

P. cccxciv. l. 21. ‘ Even faith itself requires a soul really noble, and drawn by God.’—Here a scriptural sentiment escaped the pen of the writer, in direct opposition to the system, which he was labouring to establish! Accordingly, what follows retracts what seems here conceded: like a man on a rack, from whom confessions are extorted; which, when released, he, as far as he dares, denies, or explains away.

P. cccxcv. l. 10. ‘ *God is, &c.*’ † Calvinists would say, God *never* makes men good by *necessity*, or *force*; nay, that it is, in the nature of things, impossible, to make men good by force, or contrary to their wills. The subsequent language is perplexed; ‘ The election of those who are called:’ does this mean, that election is subsequent to calling? “ Who are the called according to his purpose.—For whom he foreknew, them he also predestinated; and whom he predestinated, them he also called.” “ We are bound to give thanks alway to God for you, brethren, that God hath from the beginning, chosen you unto salvation, through sanctification of the Spirit and belief of the truth, whereunto he also called you, &c.” ‡ All distinction between the outward invitation; and being ‘ called according to God’s purpose, by his Spirit working in due season;’ is wholly ex-

* Art. xii.

† ‘ God is not accustomed to make men good by necessity or force; nor is his election of those who are called, by violence, but by persuasion. And that you may understand that the calling is not by force, consider how many of those who were called have been lost. Whence it is evident, that our salvation or destruction depends upon our own will. Vol. viii. p. 261.’

‡ ‘ Rom. viii. 28—31. 2 Thes. ii. 13, 14.

cluded.—Not ‘by violence, but by persuasion.’—Is there then no possibility of a divine influence on the mind, which is beyond *persuasion*, and yet is not *violence*?—Paul could persuade men; but God alone could incline the heart of sinners to comply with this persuasion. We also may exhort and persuade; but God alone can incline the heart to comply with our exhortations. “I have planted, and Apollos watered, “but God gave the increase.”—‘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, &c.’ *

P. cccxcv. last line. ‘That he may alarm the hear- ‘ers, he says, “he hardened.”—Does then God speak what is not true, to alarm mankind? This is often intimated, in respect of the threatenings of everlasting punishment; but a more dishonourable suggestion respecting God, or one more pernicious to mankind, can hardly be conceived. Giving such alarms, concerning evils, which it is known, will never come, may suit the narrow policy of man; but it at least borders on blasphemy to ascribe it to God. I take this opportunity to say, that scarcely any modern Calvinist ventures to use the energetick and unqualified language of Scripture, on this awful subject, without pausing, to give explanation, or to affix some limitation, to its meaning. So far, from going beyond “the oracles of “God,” in our language, we hesitate at using the express words of Scripture; when we speak of God’s hardening the hearts of men. This is a consideration, not unworthy the notice of those, who labour to put a

favourable construction on the language of the sacred writers; but affix the worst, which they can devise, upon our words, though in themselves much less energetick.—Only let our language be interpreted by the same rules, which would be applied to that of Moses and St. Paul, respecting Pharaoh; and the objections against us, at least on this ground, must vanish. Calvin thought those blameable, who declined using the strongest language of Scripture, without comment: and so did many of his contemporaries and successors.

P. cccxcvii. l. 4. ‘A little exertion.’ This expression has before been considered.—Neither a little exertion, nor a little assistance, will avail; and he deceives men’s souls, who teaches them, that it will. Whatever may be the effect of these remarks, in other respects, I do earnestly beseech the reader to notice most carefully this observation: and I most heartily pray God, to incline and enable him to do it.

P. cccxcvii. l. 9. ‘*If evils, &c.*’ * If our evil dispositions be natural, *we* cannot change them. So far Chrysostom agrees with us: and being fully convinced, that they are natural to fallen creatures, though increased by evil habits; we perceive the necessity of regeneration, a new creation unto holiness, “a new heart and a new spirit,” the gift and work of “the Lord Almighty:” and we observe, that when original sin is, either denied, or explained away; the doctrine of regeneration by the Holy Spirit uniformly shares its fate.—“It is easier for a camel to go through the eye of a needle; than for a rich man to enter into the kingdom of God.—When his disciples

* ‘If evils were natural, this change could not have taken place; for we cannot change those things which are fixed by nature and necessity. Vol. ix. p. 312.’

“ heard it, they were exceedingly amazed, saying, “ Who then can be saved ? But Jesus beheld them, “ and said unto them, With man it is impossible ; “ but with God all things are possible.” * God is able to change those, who both, by nature and habit, are propense to evil, in the greatest degree : “ Turn “ thou us, good Lord, and so shall we be turned.” “ Create in me a clean heart, O God, and renew a “ right spirit within me.” The word *necessity*, at the end of the quotation, implies that if sin be natural to us, it must be by a fixed necessity, like that of heathen fate ; which even the gods could not alter. But God made man holy ; and now that he is changed and become unholy, having neither the will nor the power to change himself ; the omnipotent Creator is able to recover him to holiness. The deeper any person’s conviction is, of his own natural depravity, and of the absolute necessity of being delivered from it, in order to escape misery, and possess happiness ; and that he cannot possibly change his own heart : and the firmer his belief is, that God can renew him to holiness ; and has graciously promised to do it, for all who earnestly desire and pray for this inestimable blessing, in the name of Jesus Christ : the more fervent and importunate will be his prayers for the renewing grace of the Holy Spirit ; and the less will he be disposed to defer the important concern to a future opportunity, lest God should give him up to final hardness of heart. So long as men are wholly unconcerned about religion, or rest satisfied with forms and notions ; these subjects do not at all suit their case : but when solemn and alarming warnings, and calls to repentance, have exci-

* Matt. xix. 24—26.

ted an earnest enquiry after salvation ; they are often deeply convinced, that they must enter on a course of life, (to which they feel the strongest unwillingness,) or, that they must be lost for ever. Experience convinces them, that they have neither will nor power, for that which they now perceive to be indispensably necessary ; and which they once thought they could accomplish, by a *little exertion*, whenever they chose, or wished, to do it. They therefore deferred their repentance, or amendment, to some more convenient season. But now they find their entire *moral inability* : perhaps without exact doctrinal views of the subject, they hear and believe, that God can change the heart, and has promised to do it ; that “ it is God, who worketh “ in us both to will and do ;” and they begin to beg of “ him to work in them both to will and to do.” “ Thou hast chastised me, and I was chastised, as a “ bullock unaccustomed to the yoke ; turn thou me, “ and I shall be turned ; for thou art the Lord my God. “ Surely after I was turned, I repented, &c.”* And thus, calling on God to incline their hearts unto himself ; to ‘ give them repentance and his Holy Spirit ;’ and to “ create in them clean hearts ;” they find, often gradually, that their attachment to their former self-indulgent, worldly, and ungodly course of life, is weakened ; and their reluctancy to repentance, self-denial, and the “ things which accompany salvation,” is diminished ; nay, that they now have an aversion to former pursuits, and begin to delight in the exercises of devotion, and in following after holiness. For pardon and acceptance they learn to rely on the free mercy of God through the mediation of Christ. They believe ;

* Jer. xxxi. 18—20.

and "faith works by love;" and love of God and man renders even self-denying duties pleasant. They rely on the promised grace of the Holy Spirit to guide, strengthen, and sanctify them; and now they fully enter into the meaning of that prayer, which before they had perhaps used as a mere form. 'We humbly beseech thee that, 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, through Jesus Christ our Lord.' When any become thus fully convinced of these truths, they will also learn, that God often punishes men, for past sins, especially for sinning obstinately against the convictions of their own consciences, and the strivings of his Holy Spirit, by giving them up to final hardness and obduracy. When therefore they are tempted to postpone repentance and conversion to a future opportunity; the thought will force itself on their mind; that if they listen to this temptation, God, provoked by their base wickedness, will thus finally give them up "to their own hearts' lusts;" and then repentance and salvation will be impossible. Thus, it is at least the tendency of this conviction, to deter men from "quenching the Spirit," and "resisting the Holy Ghost;" and to induce them to attend to the call of the Scripture. "To day, if ye will hear his voice, harden not your hearts;" lest "God should swear in his wrath, that ye shall never enter" into his heavenly rest.

P. cccxcvii. l. 26. 'Foretelling what would certainly happen from the wicked disposition of men.' Is this meant, of *some men*; or of *men in general*? This is the precise difference between us, and our op-

ponents : we hold that this wicked disposition is natural to all the descendants of fallen Adam ; that education, human laws, the state of society, and general convictions concerning God and a future retribution, may restrain it in some, from many outward excesses, into which others run ; and that motives, arising from self-love, may lead them to many things good in the sight of man, and favourable to the peace of society ; but that all, which is spiritually good in any one, good in the sight of God, is the effect of special grace, of regeneration and the renewing of the Holy Spirit. On the contrary, numbers consider this wicked disposition, as adventitious, the effect of education, bad examples, and habits, and various other causes ; and not *natural* : that it belongs only to some, not to all : and that at least the beginning, (or the most difficult part,) of a recovery from it, is the effect of a man's choice, resolution, and exertion, previous to ' the special preventing grace of God ;' or any other regeneration, than what is common to all baptized persons.

P. cccxcviii. l. 7. '*At our, &c.*'* Here is the *opus operatum*, as strongly asserted, as in any popish writer in the darkest ages. No agent is mentioned, but the priest, and he acts only by speaking the words of God, that is, " I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." This forms and regenerates the baptized person, whether ' he rightly receives baptism or not :' and ' the vessel of water is the womb, in and from which he is regenerated.' The inward and spiritual grace of baptism, and the Holy Spirit, as the Agent in baptism,

* ' At our regeneration, the words of God, which the faithful know, spoken by the priest, form and regenerate him, who is baptized, in the vessel of water, as in a womb. Vol. x. p. 711.'

are quite overlooked.—Now if this be so, there is no occasion to pray, when we baptize any one,—‘ Give thy Holy Spirit to this person, that he may be born again.’ The words of God spoken by the priest will effect this ; as certainly, and exactly in the same manner as the words of the priest, consecrating the bread and wine, *transubstantiate* them, into the real, living body and blood of Christ ! We are here led with Chrysostom, at least into the suburbs of Antichristian Babylon.

P. cccxcviii. l. 14. ‘ *He, &c.*’ * Here the writer makes one of these inconsistent concessions, before spoken of ; and speaks in this respect as a Calvinist.

P. cccxcix. l. 2. ‘ This is no small commendation, that God worketh in any one.’—‘ If faith be a grace, and be given by the Spirit only, and be no merit of our own ; neither those who disbelieve will be punished, nor those that believe, praised. For such is the nature of graces given, that they have no crowns nor rewards.’ † I do not see, how Chrysostom can here be reconciled with himself.

P. cccxcix. l. 9. ‘ *If he, &c.*’ ‡ Nothing does prevent God from working a new creation in all

* ‘ He immediately instructs them to ascribe both the past and the future to Christ. How ? He does not say, Being confident that, as you have begun, so also you will finish, but, “ He which hath begun a good work in you, will perform it.” He has not deprived them of right conduct ; for he said, “ I rejoice in your fellowship,” because, forsooth, they themselves had acted rightly. Nor did he attribute their right conduct to themselves only, but principally to God ; for he says, “ I am confident that he which hath begun a good work in you,” that is, God, “ will perform it until the day of Jesus Christ.”

† Remarks on p. 460, 461.

‡ ‘ If he worked absolutely and indiscriminately in them, nothing would prevent his working in Greeks, and in all mankind, if he moved us like logs of wood and stone, and did not require any exertion on our part.’

'men;' except "the good pleasure of his will;" "his good pleasure which he has purposed in himself;" the counsel of his will;" "the eternal purpose which he purposed in Christ Jesus our Lord." He could not want *power* to do it; nor *love*, for "God is love." But he is also infinite in wisdom. This favour was due to none of our lost race: none deserved it: he confers as he thinks best: he "gives no account of any of his matters."—"Nay, but O man, who art thou, that repliest against God?" "I thank thee, O Father, Lord of heaven and earth, that 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."* Yet when he works, it is not by 'moving men as logs of wood and stone;' but "he worketh in them both to *will* and to *do* of his good pleasure." It is not evident, what the word *indiscriminately* means, in this connexion: certainly it does not belong to the tenets of Calvin, who considers special grace, as discriminating, and working *absolutely, only in the elect*.

P. D. l. 6. 'If that, &c.' † What authority had

* Matt. xi. 25, 26.

† 'If that be the case, God will work all things; have confidence, for it is God that worketh in you. If therefore he worketh in us, we ought to supply a will, always concentrated, fixed, uninterrupted. "For it is God that worketh in you, both to will and to do." "If he himself worketh in us to will, why doth he exhort us? For if he makes us to will, it is to no purpose that you say to us, ye have obeyed; for it is not we who obey: it is to no purpose that you say—"With fear and trembling"—"for the whole is of God. But it was not with this view I said, "For it is he which worketh in you, both to will and to do," but from a desire of removing your anxiety: if you be willing, then he will work the will in you. Be not afraid, and be not ashamed; he gives you both the will, and the work. For when we are willing, he increases our will. As, I wish to do some good thing; He has worked the good thing itself, he has worked the will also through it.'

the writer to change "it is God who worketh;" to 'God will work?' "God worketh in us to will:" 'we ought therefore to supply a will.' We ought indeed: it is our duty, but our indisposition rendered special grace needful.

P. D. I. 27. '*Or he says, &c.** It is then conceded, that the language of those, now called calvinists, is more *pius* than that of their opposers: nay, so much more pious, that the inspired apostle assumes that language, though he does not concur in the doctrine which dictates it! It may then be a *commendation* to affect this pious language, provided *we do not really mean it*; and provided we be clear from the irrational doctrines, and enthusiastick fervours, of those, to whom it is more appropriate.—'By acting rightly, &c.' A man acts rightly without being willing; and so 'receives a great readiness to will.' It appears to plain people, that the will must precede the 'acting rightly;' though acting rightly may, both by its natural tendency, and by God's special blessing, increase and strengthen the inclination and the facility of acting rightly. But is the first disposition, or inclination, to act rightly in the sight of God, in fallen man, by nature, or from special grace? I appeal from Chrysostom to his Lordship's own decision. †

P. DI. I. 7. '*It rests, &c.†* This is not very

* 'Or he says this from great piety, as when he says that our own right actions are graces. As, therefore, in calling these graces, he does not deprive us of free-will, but leaves free-will in us; so when he says, that he worketh in us to will, he does not take away from us free-will, but shews that by acting rightly, we receive a great readiness to will. Vol. ii. p. 257.'

† P. 61, Refutation.

‡ 'It rests with ourselves whether God will have pity upon us. This he has granted to us; if we do things worthy of compassion, worthy of his kindness. God will have pity upon us. Vol. xi. p. 494.'

glad tidings to a poor trembling, and almost despairing, sinner. What are those things, which render us ‘worthy of compassion?’ Where do we read of them in Scripture? Where in our liturgy or articles? “God who is rich in mercy, of 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.” “Him that cometh unto me, I will in no wise cast out.” Our opponents charge us, with speaking things, suited to induce despair: but, I would desire them to produce a single passage from our writings, so completely suited to drive a deeply humbled sinner to conclude his salvation hopeless, as this quotation from Chrysostom. I do not recollect that the word *worthy*, is ever used in our prayer-book, with reference to any thing in man, as entitling him to mercy: *worthily* is found. ‘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.’* *Worthily* here means *duly, properly, suitably*; and even this is the effect of a new creation, and not from ourselves.—‘Grant, we beseech thee, O Almighty God, that we, who for our evil deeds do *worthily* deserve to be punished, by the comfort of thy grace may mercifully be believed, through Jesus Christ our Lord.’† The word *worthily* is also used repeatedly in the communion-service, and often misunderstood. To be a *worthy* communicant is wholly a different thing, from receiving the Lord’s supper *worthily*: and as deep humility and unfeigned repentance, and ‘not trusting in our own

* Col. for Ash Wednesday.

† Col. 4 sun. in Lent.

‘righteousness, but in God’s manifold and great mercies,’ belong to the worthily receiving the Lord’s supper: it is undeniable, that a consciousness, of our ‘not being worthy to gather up the crumbs under his table,’ is essential to this *worthily* communicating: and that he who thinks himself *worthy*, receives most *unworthily*. It cannot be supposed, that they who cordially offer the prayers of our liturgy, can do otherwise, than decidedly protest against the language of this quotation.

P. DI. l. 15. ‘A right faith without works.’ Chrysostom means an orthodox creed. A right faith, or a living faith without works, is an *ens rationis*, which never had an existence; no not in the thief upon the cross, for “he did what he could;” and his faith wrought by love, which he expressed as far as he was able.

P. DI. l. 17. ‘*Only, &c.*’ * The substance of this passage is true; but if I may be allowed so to speak, it is expressed *at random*. Certainly all good things are done by ‘our will and his will.’ (Would it not have been more decorous to have said, ‘By his will and our will?’) God “works in us to will;” and when made willing, he “works in us to do.”

P. DII. l. 4. ‘*For that, &c.*’ † Calvin says more accurately; “Sufficient for all, effectual only for the ‘elect.’—Thus we part with Chrysostom. These co-

* ‘Only be assured of this, that God dispenses all things, that he foresees all things; that we are endowed with free-will; that he works some things, but permits others; that he wills no wickedness to be done; that all things are not done by his will, but by our will also; that all evil things are done by our will; that all good things are done by our will and his will; that nothing is concealed from him. Vol. xi. p. 711.’

† ‘For that death was sufficient to rescue all from destruction. But he did not bear the sins of all, because they were not willing. Vol. xii. p. 166.’

pious extracts, occupying fifty-three pages, imply, that his Lordship lays great weight on his testimony : and I am willing to allow, that, as far as these quotations go, he is almost uniformly hostile to the tenets of Calvinism ; and in many of them equally opposed to the grand doctrines of christianity, as held by numbers who are not Calvinists, in the most general acceptation of that term.—Augustine says of Chrysostom, that before Pelagius appeared, he was incautious in speaking about grace and free-will. *Securius loquebatur Johannes*. It would have been well, if like Augustine, he had afterwards published his retractations. I have not, however, learned, that he did any thing of the kind : yet, it is probable, that as Chrysostom, (even as it appears from these quotations,) like most popular orators, was prone to forget at one time, what he had maintained at another ; a Calvinist, if he had leisure, and thought it worth while ; might produce passages from him, bearing something more of an evangelical stamp, more like christianity, and less like pagan philosophy and ethicks.

THEODORET, 423.

Sirmond's Edition.

P. DII. l. 15. ‘*This we, &c.*’* “The LORD
‘looked down from heaven upon the children of men ;

* ‘This we may also find among men. For some indeed are lovers of virtue, but others are workers of wickedness. If, therefore, any one complains of the creation of wicked persons, he deprives the champions of virtue of the prizes of victory. For if they had not the desire of virtue in the choice of the will, but were unalterably fixed by nature, those who successfully struggle for piety would be unknown. But since the will has the choice of what is good, and of the contrary, some justly obtain the crown of victory, and others suffer punishment for their voluntary offences. Vol. i. p. 31’

“ to see, if there were any that did understand, and
 “ seek God. They are all gone aside ; they are toge-
 “ ther become filthy ; there is none that doeth good,
 “ no not one.” * The apostle has quoted this, in his
 avowed design of “ proving that both Jews and Gen-
 “ tiles are all under sin :” so that it is undeniably
 meant, that by nature, and without divine grace, all
 men are evil ; and that the all-seeing God could not
 find one exception. But Theodoret either saw with
 other eyes, or judged by another rule : and therefore,
 he finds among men some good. Not good indeed in
 the sight of God, but ‘ lovers of virtue.’—The suppo-
 sition of ‘ God’s creating wicked persons,’ (though
 perhaps not meant so ill as it sounds,) is exceedingly
 shocking : and the idea, that otherwise ‘ the champions
 ‘ of virtue would be deprived of the prizes of victory ;’
 connected with the language, ‘ *justly* obtain the crown
 ‘ of victory ;’ are so contrary to the language of scripture,
 and the whole plan of christianity ; that I am confident,
 many, who are not Calvinists, will feel as indignant at
 reading them thus introduced, as I can do. They are
 likewise so totally dissimilar from the language and
 sentiments of our liturgy, articles, and homilies ; that
 I have no doubt, but the best informed friends of the
 establishment, among those who are disposed to object
 to Calvinism, will be rather dissatisfied with them.

P. DIV. last line. ‘ I hated him, (Esau) because of
 ‘ the profligacy of his manners ; but I loved Jacob, as
 ‘ being an admirer of virtue.’ This is the opposite
 extreme to the statement of some Anticalvinists, who
 are Esau’s advocates, and almost panegyrist, and Ja-
 cob’s accusers ; and who interpret the passage exclu-

* Ps. xiv. 2, 3, liii. 2, 3.

sively of the posterity of the two brothers. However that may be, the words of the apostle must not be forgotten. “When Rebecca also had conceived by one, “even by our Father Isaac; (for the children being “not yet born, neither having done good or evil; “that the purpose of God, according to election might “stand, not of works, but of him that calleth;) it was “said unto her, the elder shall serve the younger.” * Modern opposers, of personal election to eternal life, seem to have selected a more advantageous ground for the contest, in this instance at least, than Theodoret has done: and few of them will feel very grateful for his clumsy assistance, which tends to subvert their whole system.—God could foresee no good in Jacob, except as the effect of his renewing grace.

P. DV. l. 11. ‘*The grace, &c.*’ † Provided men’s hearts be really inflamed with a desire towards God; a desire of his favours above all things, and of living to his glory; we have not the least objection to the supposition that this was communicated at baptism. But it does not appear, that the bulk of baptized persons, in our days at least, experience, or manifest, such an inflamed desire ‘towards God:’ nay, a vast majority consider every approach to it, as enthusiasm.

P. DV. l. 14. ‘*For if, &c.*’ ‡ There is a reluctance, a hesitation, and an indecision, in this acknowledgment of our fall in Adam, which is the contrast of the open, perspicuous, and decided language of our articles

* Rom. ix. 10—12.

† ‘The grace of the Holy Spirit, which we received by baptism, has inflamed a desire in us towards God. Vol. iii. p. 40.’

‡ ‘For if it be true, as it is true, that in consequence of Adam’s transgression, the whole race received the doom of death, it is manifest that the righteousness of the Saviour procures life for all men. Vol. iii. p. 43.’

and homilies on the same subject. It seems, this part of the divine conduct could not have been vindicated, unless God had also given us the gospel; which in that case is *debt* not *grace*. The conclusion is so incautiously worded, that it seems to favour *universal salvation*: and indeed several of these ancient fathers, whom the church, or its rulers, when approximating to popery, canonized with the title of *saints*, manifestly favoured that doctrine, or something very much like it.

P. DV. l. 19. ‘*Those, &c.*’* “He chose us in Christ, before the foundation of the world, *that we should be holy.*”—‘He justified them by baptism.’ “Being justified by faith, we have peace with God.” “Being justified freely by his grace, through the redemption that is in Christ Jesus.” Being now justified by his blood, we shall be saved from wrath through him.” “Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.”—“If any man speak, let him speak as the oracles of God:” but ‘*justified by baptism,*’ is not “according to the oracles of God.” Baptism, in adult believers, is, what circumcision was, “the seal of the righteousness of the faith, which they had, yet being unbaptized.”—A subsequent similitude, comparing the divine prescience to a man’s foreseeing, that a high spirited horse, would rush down a precipice with his rider, reduces the whole system of prophecy to a mere probable conjecture, instead of grounding it upon “the determinate counsel and foreknowledge of God,” according to the Scriptures.

* ‘Those, whose characters he foreknew, he predestinated from the beginning: having predestinated them, he also called them; then having called them, he justified them by baptism: having justified, he glorified them, calling them sons, and giving them the grace of the Holy Spirit.’

“ Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, “ My counsel shall stand, and I will do all my pleasure.” * Now that which evidently denies the perfections of God, and runs counter to his word, needs no further answer.

P. DVI l. 19. ‘ *All being, &c.*’ † Here is a fair statement of man’s condition, as under the curse of the law ; but it is connected with language, which implies the actual salvation of every human being.

P. DVII. l. 1. ‘ *Neither, &c.*’ ‡ The willingness then to good is from ourselves, and not, in any degree, from the Holy Spirit. This used to be called *Pelagianism*. ‘ The riches of virtue.’ How different from the language of the Scriptures ! ‘ Finding a readiness.’ “ The preparations of the heart in man—is of the “ LORD.” “ LORD, thou hast heard the desire of the “ humble ; thou wilt prepare their heart, thou wilt “ cause thine ear to hear.” § If God should wait, till men made their own hearts ready, to do what is good in his sight, before he gave them grace ; their case would be hopeless. Like the river spoken of by the

* Acts ii. 23. Isa. xlvi. 10.

† ‘ All being subject to the curses of the law, he submitted to that death which was cursed by the law, that he might free all men from the curse, and give the promised blessing to all. Vol. iii. p. 274.’

‡ ‘ Neither the grace of the Spirit is sufficient for those who have not willingness ; nor, on the other hand, can willingness, without this grace, collect the riches of virtue. Vol. iii. p. 328.

§ ‘ Not that he forces those who are unwilling, but that finding a readiness, he increases it by his grace. “ He called the good will of God, his good pleasure.” “ He wills that all men should be saved, and come to the knowledge of the truth.” Vol. iii. p. 332.’

§ Ps. x. 17.

poet, it may be said of the disinclination of fallen men to what is spiritually good ;

‘ *Labitur et labetur in omne volubilis ævum.*’

“ For it is God that worketh in us both to will and to do of his good pleasure.”

P. DVII. l. 12. ‘ *He suffered, &c.*’ * Holy angels have a created nature : Adam had, when made in the image of God ; and even the man Christ Jesus had the same. Did these want the same remedy as sinners do? Even the animal tribes, and indeed every being in the universe, has a created nature, God alone excepted. But only rational, responsible agents, who were condemned sinners, and depraved in heart, needed the remedy. A theologian, who writes thus at random, is a very unsuitable person to determine religious controversies ; which require peculiar exactness, precision, and perspicuity of language. The general inattention to this, is one grand reason, why controversies are so seldom terminated in a satisfactory manner.

P. DVII. l. 15. ‘ *All men, &c.*’ † Why is it said, ‘ *as it were* a ransom?’ The Scriptures do not use this hesitation. “ Who gave himself a ransom for all.” ‡—The last clause favours the actual salvation of all men.

P. DVII. l. 22. ‘ The devil, being created good, voluntarily fell into wickedness,’ says Theodoret.

* ‘ He suffered for all ; for whatever things have a created nature, stood in need of this remedy. Vol. iii. p. 404.’

† ‘ All men being under the power of death, he not being subject to death, as God, for he has an immortal nature, nor as man, for he had not committed sin, which causes death, gave himself as it were a ransom, and freed all men from its slavery. Vol. iii. p. 471.’

‡ 1 Tim. ii. 6.

But was not the case the same with Adam? “By one man sin entered into the world, and death by sin; and so death passed upon all; because all have sinned.” The wickedness of his posterity also is voluntary; in choosing evil, they need no one to “incline their hearts;” they are in themselves fully inclined. It is only in respect of choosing what is ‘good in the sight of God,’ that they need to be made willing by preventing grace; and then they become voluntary also in obedience.

P. DVII. l. 26. ‘It does not belong to a just God to punish him who is necessarily wicked.’ If *necessarily* means *involuntarily*; no such character ever did or can exist; for no creature can be responsible for what was involuntary. But the necessity arising from a totally depraved nature, left finally to itself, is of another kind.

With Theodoret his Lordship closes his quotations from the fathers; but he adds a few Latin quotations, from more modern writers, in which some things may properly be noticed.

P. DVIII. l. 9. ‘*Et eo. &c.*’ *

P. DIX. l. 11. ‘Beza also acknowledges the Anticalvinism of the fathers prior to Augustine.’ In proof of this position his Lordship produces a passage

* ‘And in this respect, there is the less need of this labour; seeing the great Calvin himself acknowledges not obscurely that this was the opinion of antiquity. (B. 2nd. Inst.) And God moves the will, not as it was for many ages delivered down, that it should be of our choice, to obey or resist the motion of God.’—‘For lest thou shouldst think, that this is to be understood of the school-divines, he presently shews, that he speaks of those ages, in which especially the christian religion flourished throughout the world. For he subjoins, ‘That, therefore, so often repeated by Chrysostom, must necessarily be rejected; whom he draws, he draws as willing. He names Chrysostom alone: but it did not escape that most learned man, that this was taught by other fathers also.’ (*Fossius.*)

from Beza, as *quoted by Vossius*; in which he ascribes the source of the opinion, that men are elected on the foresight of their faith and works, (which he calls *turpissimum errorem*,) to Origen.* His Lordship then observes, ‘The opinion, here attributed to Origen was held by the fathers prior to him:’—and also by ‘Augustine himself, in the early part of his life.’ That is, before he had more fully examined the subject: and then he judged otherwise, and published his retractations. It was likewise held by the writer of these remarks, in the early part of his life; and perhaps even by Calvin himself. For the doctrine of God’s predestination is not congenial to human nature, and is seldom received, even as a notion, without instruction and study. The subject of the fathers before Origen, and before Augustine, will be considered, in the eighth chapter of the Refutation, on ‘The Historical Account of Calvinistic Doctrines.’

* The reference is made to Rom. ix, 39: which must be an error of the press.

REMARKS ON CHAPTER VI.

QUOTATIONS FROM THE ANCIENT FATHERS OF THE CHRISTIAN CHURCH, FOR THE PURPOSE OF PROVING THAT THE EARLIEST HERETICS MAINTAINED OPINIONS GREATLY RESEMBLING THE PECULIAR TENETS OF CALVINISM.

The very title of this chapter is formidable to a Calvinist. The writer of these remarks, however, feels no alarm or perturbation : but hopes to be enabled by divine grace, with much composure to examine the contents of it ; and to make such remarks as are needful on the occasion.

P. D XI. l. 9. ‘ *It is well known, &c.*’ * This is so well known even to those, who have comparatively but a slight acquaintance with ecclesiastical history ; that authors, almost with one consent, consider it as futile in any man, to attempt disproving their sentiments, by quotations from ancient writers ; though many of them, when it can serve their purpose of running down an opponent, or an opposite party, speak, as if a quotation from the fathers were as conclusive as a text of Scripture : nay, more so ; for the text of Scripture, even contrary to its literal and grammatical meaning, must bear the sense, which some one of the ancient fathers was pleased to put upon it. It is not yet decided, so as to be put beyond all reasonable doubt, whether the doctrines of the gospel were more corrupted by those, subsequent to the apostolick age,

* ‘ It is well known by those, who have any acquaintance with ecclesiastical history, that many other doctrines of the gospel were corrupted in the apostolick age, and in the age immediately succeeding.’

whom the church, in after ages, canonized as saints, or those whom it anathematized as hereticks. Origen three hundred years after his death, was excommunicated, and Chrysostom, who was condemned, and, I acknowledge, used most scandalously, in his life-time, was received to communion, and canonized, thirty-five years after his death: yet it is not easy to determine which of the two deviated the furthest from the simplicity of apostolick doctrine. Only Origen opened the way, by corrupting christianity with vain philosophy.—I am not attempting to prepare the reader, for a vindication of the doctrines of Calvinism, should it be proved, that they greatly resemble, or fully coincide with, the opinions of the ancient hereticks mentioned in this chapter: but merely to shew, (by his Lordship's own concession,) that as christianity began to be 'corrupted even in the apostolic age,' subsequent testimonies are of *no authority*; and the appeal must be exclusively made to "the oracles of God." Men speak of *antiquity* and *novelty* in respect of doctrines; but we appeal to the Scriptures, as most ancient, and protest against the *novelty* of all subsequent authors. We do not appeal to Augustine or Calvin, but to the prophets and apostles: and why should we not be as able to understand their writings, as the ancient fathers were: who generally were brought up, either in secular employments, or in heathen philosophy, and who were, by the almost universal consent of learned men, very incompetent criticks and expositors, very illogical reasoners, and very superficial theologians? I cannot but think, that even his Lordship's quotations, (not to say the remarks which have been made on them,) put this matter beyond all doubt, with atten-

tive impartial judges. I shall, however, at present urge the matter no further. The acknowledged early corruption of christianity, even while the apostles were living, is a sufficient answer to the argument deduced, from the proximity of some of these ancient fathers to the apostolick age. A few individuals, when young, had perhaps even *seen* an apostle; two or three of them, had probably, conversed at least with St. John; that is, when by their youth they were incompetent to enter into the depth of St. John's instructions, much more, many years after, of accurately reporting them; while others had received, by hearsay, *traditions* concerning the doctrine of the apostles. But "To the law and to the testimony." The "testimony of the LORD is sure, making wise the simple:" and these *conversations* and *traditions*, even if more unequivocally authenticated than they are, must be very uncertain and unsatisfactory.

P. D XI. l. 17. '*I find, &c.*' * No doubt any one may find this: and, I can also find, in the quotations, which have been considered, and even in my own remarks on them, opinions, which resemble many doctrines maintained by the papists; and some of these, 'in a great degree resembling them.' No heretick or papist renounces *all truth*, by running into error, in some particulars; nor does any heretick or papist *spoil* the truth, which he retains with his errors: else we must renounce the doctrine of the Trinity, the Deity of Christ, the atonement, and many other essential principles of christianity, as 'in a high degree resembling the doctrines held by the papists' On the

* 'I find that some of the first heretics maintained opinions in a high degree resembling what are now called Calvinistic doctrines.'

other hand, that man approaches far nearer, in his self-confidence, to infallibility, than any one ought to do ; who thinks, that he himself is quite clear of mixing error with the scriptural truths, which he zealously maintains. But if hereticks retained one single truth, and if Calvinists maintain one single error ; two distinct cases occur, in which the tenets of both, however opposite in other things, may coincide. As we ought not to renounce the great doctrines of christianity, retained in the church of Rome, and almost buried under the mass of her corruptions : so we must not renounce the doctrines of original sin, regeneration, justification by faith alone, no, not even personal election to eternal life, and the final perseverance of every true believer : even if it should appear that certain hereticks, and those of the vilest sort, held the same tenets in some particulars. No one will say, that any man ever was so heretical, as not to hold one true doctrine. Must then that one true doctrine be given up by all christians, because such and such detestable hereticks maintained it ? This is a species of argumentation, which ought never to be adopted by any person, who would impartially debate controverted questions. It ought not to be enquired, who did, or who did not, maintain the doctrine ; but whether it be, or be not, according to “the oracles of God.” He, who goes off from this ground, shrinks from the enquiry, ‘What hath God said?’ and endeavours to support himself, either against “the oracles of God,” or independently of them : by claiming credit from human authority ; or by loading his opponent with odium, from coincidence, real or supposed, with reprobated characters.—If a protestant, so called, avow those doc-

trines, in which popery essentially consists, he may justly be classed with papists : and if Calvinists maintain those tenets, in which the heresy of the proscribed hereticks consisted, let them be proscribed along with them : but not so, if either the one, or the other, agree in those things, in which the *essence* of popery or heresy does not consist. No one, in the least degree conversant with ecclesiastical history, even in the earlier times, much more in subsequent ages, can doubt ; but that, when any man, of influence and authority, or learning and eloquence, chose to render his competitor or opponent odious, and to persecute him even unto death ; either from personal resentment, or the *odium theologicum* : he had little to do but to call him by the name of some reprobated heretick ; and he would soon be hunted out of the world, as not fit to live. The fable of the man and the lion, in those days when beasts could converse and reason is well known. Had lions been painters, instead of men, it would not have been so common, for pictures to represent men victorious over lions, : and if the writings of the hereticks had not been destroyed by those, who called themselves *orthodox* ; (as confident a name at least, as *evangelical clergy* ;) we might have had a very different history of the church. But almost all our information, concerning hereticks, is from their avowed opposers and persecutors : and if all the information, which may reach posterity, concerning the Calvinists, should be derived from their opposers ; (though not direct persecutors ;) what dreadful ideas would our descendants form of us ! I speak not this, in exculpation of ancient hereticks, especially of those, whom his Lordship thinks we greatly resemble : but

to shew, that we must abide, exclusively, by the oracles of God; and the ministers of the establishment, as such, must be judged by our authorized books.

IRENÆUS.

P. DXII, DXIII. I must refer the reader to the Refutation itself, for the quotation of these pages, which contains, as far as I can judge, an unintelligible, jargon. Thus far I can find no one shade of resemblance, between the sentiments of the Valentinians, and the tenets of Calvinism; and I have some hope, the reader will give me credit, that if I did, I would adduce it. We read indeed,* ‘They affirm, that they themselves shall be entirely and completely saved, not by their own conduct, but because they are *spiritual by nature*.’ But is this the opinion of Calvinists? The apostle expresses our sentiments: let the reader compare them, with those of the Valentinians. “Among whom 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 children of wrath, *even as others*: but God, who is rich in mercy, of 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, 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.” † Now, this is the only shade of resemblance: We say, “not

* Page 513. l. 14.

† Eph. ii. 3—10.

‘ of works, lest any man should boast ;’ they say ‘ not
 ‘ of their own conduct, because they are spiritual by
 ‘ nature :’ in order to introduce boasting. We allow
 the dutiful necessity of good works, though we as-
 cribe the will and the power of doing them to a new
 creation ; and place no dependence on them, as to our
 justification : they wholly exclude them. I might
 multiply quotations, but surely it is needless. The
 Valentinians, suppose, that *by nature*, there are several
differences between one man and another : we declare,
 that “ there is no difference,” except by the special
 new-creating grace of God. Surely this is not resem-
 blance, but contrariety !

P. DXXIII. l. 18. ‘ *It is, &c.*’ * Calvinists are far
 from holding, that they who are not Calvinists are
 ‘ incapable of salvation ;’ in general, they avow the be-
 lief, that many, who cannot receive their peculiar
 doctrinal tenets, will participate with them in their
 invaluable privileges ; and that numbers, who are zeal-

* ‘ It is impossible that the material should partake of salvation (for they
 ‘ say it is not capable of it,) so again it is impossible that the spiritual, meaning
 ‘ themselves, should be subject to corruption, whatever conduct they pursue.
 ‘ For as gold placed in mud, does not lose its excellence, but preserves its own
 ‘ nature, the mud not being able in any respect to injure the gold ; so they say
 ‘ that they themselves, whatever material actions they do, are not at all hurt,
 ‘ nor do they lose the spiritual substance. Wherefore, those of them who are
 ‘ the most perfect, do without fear all things which are forbidden, of which the
 ‘ Scriptures affirm, that “ they who do such things, shall not inherit the king-
 ‘ dom of God.” ‘ After enumerating a great variety of dreadful crimes, of
 ‘ which these men were guilty, he adds—‘ And doing many other abominable
 ‘ and ungodly things, they inveigh against us, who, from the fear of God, are
 ‘ cautious not to sin even in thought or word, as idiots and fools : but they ex-
 ‘ tol themselves, calling themselves perfect, and the elect seed. For they say
 ‘ that we receive grace for use, and that therefore it will be taken away from
 ‘ us ; but that they themselves have grace as their own possession, derived
 ‘ from above by an union which cannot be described or expressed, and that
 ‘ therefore an addition will be made to them. P. 28.’

ous and eager contenders for their doctrines, will perish, as having only a notional and dead faith.—If the abominable antinomianism stated in the rest of the quotation, be indeed supposed to be the feature, in which Calvinists ‘highly resemble these ancient here-ticks :’ I can only appeal to our books, from Calvin to the less renowned writers, on this side of the question, at the present day. There have been and are Antinomian Calvinists ; and at least as many, in proportion, Antinomian opposers of Calvinism. But Calvinists in general, abhor Antinomianism, as much, at least, as Anticalvinists do. The pride of good works, and all dependence on them, we renounce : but the duty and necessity, of being “zealous of good works,” and abounding in them, we decidedly enforce: and we scruple not to fix the stigma of *hypocrisy* on any man, who calls himself a Calvinist, and habitually lives in known violation of the divine law, or neglect of known duty.

P. DXIV. Note. I insert below, the Latin note, concerning the abominable licentiousness of these Valentinians, in which it must be supposed the Calvinists resemble them ; else why is it quoted? To which it suffices to say, “Thou shalt not bear false-witness against thy neighbour.”

P. DXIV. l. 20. ‘Subdividing souls themselves, they say, that some are by *nature* good, and some by *nature* bad.’ It would have greatly tended to render

‘Sine omni reverentia et pudore, stupris se, incestui, adulteriis, & fædißimis quibusque libidinibus (Valentiniani) dederunt; quia licentiam vitæ, et turpes voluptates, quibus abundant, non excutere crediderunt gratiam Dei et salutem. Quapropter et libere eos omnia agere consuevisse, nullum in nullo timorem habentes. Cent. Magd. p. 88. Cent. 2.’

this part of the Refutation more convincing; if any quotations had been brought, from the writings of those, who have held the doctrines now called Calvinistick, either in ancient or in modern times, coincident with this quotation. Such a sentiment I at least never met with, in a Calvinist's writings, or sermons, or conversation, to this present day: and indeed it seems the reverse of our tenets, who maintain, that all men are *by nature* 'as far as possible,' (*quam longissime*) gone from original righteousness; and that some are restored by special grace.

P. DXV. l. 1. '*He (Irenæus) says, &c.*' * 'Those, who trust in him and his Helena,'—they 'are saved according to his grace.' That is, the grace of Simon Magus: for this is the only masculine antecedent, and he is clearly meant. † It is next to incredible, that any man should utter such blasphemies: but it is perhaps almost equally incredible, that any one should invent them, if he did not. However this may be; if there is any truth in this report, Simon Magus placed himself, and his infamous Helena, at the lowest estimation, in the stead of our one Mediator Jesus Christ:

* 'He says, that one of the doctrines of Simon Magus was, that those who trust in him and his Helena, should have no further care, and that they are free to do what they like; for that men are saved according to his grace, but not according to just works. P. 99.'

† 'This man (Simon) was glorified by many as God; and taught, that it was he himself, who indeed appeared among the Jews, as the Son; but in Samaria, he descended as the Father; and he should come to the other nations as the Holy Spirit. But that he was the sublimest virtue, that is the Father, who is above all things; and he endured to be called, whatever men call him, (or, God.) This person led about with him a certain woman called Helena; one who hired out herself for gain, (*quæstuarium*) whom he himself had redeemed from Tyre, a city of Phœnicia; saying, that she was the first conception of his mind, the mother of all, by whom, in the beginning he had conceived in his mind to make angels and archangels.'

and faith in him and his Helena was sufficient to salvation ; that ‘ they who trust in him and in his Helena, ‘ should have no further care, and that they are free ‘ to do what they like. For that men are saved according to his grace, (that is, the grace of Simon ‘ Magus,) and not according to just works.’ Even if Calvinists were so absurd, or blasphemous, as to speak of being saved by the grace of Calvin, or of Augustine, (who, their enemies being judges, were certainly holy and eminent persons,) it would be but a very faint shade of resemblance, to the insane rantings of Simon Magus, who made himself the whole Trinity, as well as himself and his Helena, the Saviours of the world. Nay, if the faith of Calvinists in Augustine, or Calvin, were supposed to set them free from any further care ; and allowed them to do what they chose, without restraint, it would come short of this blasphemous claim of Simon Magus.—If this be not Irenæus’s meaning, let it be shewn what else is intended. If Simon Magus taught, that by ‘ trusting in him and ‘ his Helena,’ men trusted in the Lord Jesus, “ that “ their faith and hope might be in God ;” let this be clearly proved. If ‘ saved according to his grace, and ‘ not according to just works,’ mean the grace of God, through the righteousness, atonement, and intercession of the Lord Jesus Christ ; let it be established. Till then, there will appear no other shade of resemblance, between the disciples of Simon Magus, and Calvinists, than this, that both disclaim dependence on their own works : but the Calvinists avow reliance on the merits of Christ alone ; the disciples of Simon Magus, ‘ on him and his Helena alone :’ that the Calvinists hope to be saved ‘ by the grace of God, through

‘faith, not of works, lest any man should boast;’ and the disciples of Simon Magus, expected to be saved by the grace of their blasphemous teacher, and his merits with those of his paramour: and finally that the Calvinists avow, that true believers “are created in Christ Jesus unto good works,” and are “zeal ous of them:” but Simon’s deluded votaries expected to be saved wholly without good works. But I must impose restraint on my pen, on this occasion, and leave the reader to make his own reflections.

P. DXXV. l. 7. ‘*He, &c.*’* ‘Tertullian also says, ‘that Saturninus maintained, that man was created by ‘angels.’ (*Note.*) But do Calvinists maintain this?— ‘The Saviour came to destroy bad men and demons, ‘but to save good men.’ What trace of resemblance is there between Saturninus’s sentiments and the tenets of Calvinism? We hold that Jesus “did not “come to call the righteous, but sinners to repen- “tance:” and our interpretation of this important text, as meaning, that Christ came to save none but sinners, is objected to by our opponents. † We aver, that “He came to seek and save that which was lost,” and we use the apostle’s language: “It is a faithful “saying, and worthy of all acceptance, that Jesus “Christ came into the world to save sinners;” not “excluding “the chief of sinners.” That “God “sent not his Son to condemn the world, but that the “world through him might be saved.” It is true

* ‘He (Saturninus) first asserted, that there are two sorts of men formed ‘by the angels, the one good, the other bad. And, because demons assist ‘the worst men, that the Saviour came to destroy bad men and demons, but ‘to save good men. P. 101.’

† Refutation, p. 12, 13.

some Calvinists have explained *the world*, in this text, in a sense, which, with Anticalvinists, I should consider as unwarranted: but this does not affect their sentiments, concerning the grand end and design of the Saviour, in coming into the world; which was ‘the salvation of sinners;’ and not *judgment*, or *destruction*: that he came, not to select, and call together, ‘good men,’ but to reconcile enemies, to pardon and justify rebels, and to new create the unholy, and form them by his grace, “a peculiar people, zealous of good works.” They hold indeed, that he will come a second time to complete the salvation of his people, and to destroy bad men, that is, all, who continue unbelieving and impenitent to the end; saying to them, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:” and thus they shall be destroyed, as well as the demons, to whose cause they adhered, and whose obstinate wickedness they imitated.

P. DXV. l. 13. ‘*They, &c.*’* What shade of resemblance is there between this sentiment, and, the tenets of Calvinism? So far from resemblance; there is *contrast* and *opposition*.†

CLEMENT OF ALEXANDRIA.

P. DXVI. l. 1. ‘*The, &c.*’‡ Do Calvinists consider faith as natural? No: ‘they attribute it to election.’

* ‘They (the Valentiniens) say, that some men are good by nature, and some bad. P. 124.’

† 2 Thes. ii. 13, 14.

‡ ‘The followers of Basilides consider faith as natural; wherefore they also attribute it to election, as discovering doctrines by intellectual comprehension, without instruction. But the Valentiniens, allowing us simple people a share of faith, maintain, that knowledge is in themselves, who are saved by nature, according to the abundance of the excellent seed; asserting, that knowledge is far more distinguished from faith, than what is

They indeed consider faith as “the gift of God,” which he confers on the elect exclusively : “God hath from “the beginning chosen you unto salvation, through “sanctification of the Spirit, and belief of the truth ; “whereunto he called you by our gospel, to the obtain- “ing of the glory of our Lord Jesus Christ.”* But, so far from thinking it *natural* on that account ; they are frequently censured for insisting that it is *supernatural*, “the gift of God,” and an effect produced by his omnipotent grace. The followers of Basilides held, that faith ‘discovers doctrines by intellectual comprehension, without instruction:’ and, as it appears, by a sort of intuition, or immediate revelation : Calvinists maintain that faith, believes the sure testimony of God, and receives it with humility, meekness, and docility ; and that the believer learns doctrines by daily searching the Scriptures, using every means of instruction which God hath appointed ; praying continually for the promised teaching of the Holy Spirit ; and comparing every sentiment with the infallible standard of truth and duty, the word of God ; thus “proving all things, and holding fast that which is good.” There have been, and no doubt are, enthusiasts both among professed Calvinists, and their opponents ; who have made pretensions to immediate inspiration, or have supposed, that the inward teaching of the Spirit supersedes the necessity of instruction. But the diligence with which Calvinists attend the publick preaching of the gospel, and other more private means of instruction, for which

* spiritual is from what is natural. The followers of Basilides moreover say, that faith and election are peculiar in every respect [καθ' ἑαυτὸν διασημα], and again, that the worldly faith of every nature follows as a consequence of supermundane election ; and that the gift of faith corresponds with the hope of every one. Faith, therefore, is not the effect of a right choice, if it be the privilege of nature.

* See Remarks on p. 512, 513, Refutation.

their opponents severely censure them, shows, that this is very far indeed from their general sentiment.—The Valentinians held, ‘that themselves were *saved by nature*, according to the abundance of the excellent seed.’ It is not plain what they meant by this jargon. Calvinists believe that we are “saved by grace, through faith, and that not of ourselves, it is the gift of God;” as the effect of being “born again not of corruptible seed, but of incorruptible, by the word of God which liveth and endureth for ever.” And they are far from confining this salvation, to those who concur with them in such of their tenets, as are not essential to christianity; or to extend them to all, who do — ‘The followers of Basilides say, that faith and election are *peculiar* in every respect.’ Does this mean, that they are peculiar to believers, and to the elect; and that others have no part in them? If so, Calvinists coincide with them in sentiment: and I suppose Anticalvinists also, however they may explain faith and election. For who can doubt, but that faith is peculiar to believers, and election to the elected persons?—‘The worldly faith, of every nature, follows as a consequence of *supermundane* election.’ What unintelligible jargon! After this quotation, there follows some reasoning of Clement, concerning free-will, or voluntary choice, as distinguished from ‘antecedent physical necessity;’ in order to render men objects of praise, or blame, reward or punishment. But this subject has been repeatedly discussed; and has nothing to do, with the resemblance of the Calvinistick tenets, to those of ancient hereticks: except that Clement used the same arguments against them, which modern Anticalvinists employ against us. This is, because they misunderstand our principles, which do not at all interfere with man’s free agency and responsibility, or introduce *physical necessity* and *com-*

pulsion; but simply deny, that fallen 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 :’ and that this is not due to sinners, and may justly be withheld; and that God graciously confers it, “ according to the eternal purpose which he has purposed in himself;” yet so, as to consist perfectly with the promise of “ giving his Holy Spirit to them who ask him :” because it is ‘ his special preventing grace alone, which puts into their hearts these good desires.’

P. DXVII. l. 3. ‘ *I do, &c.*’* I cannot well *understand* what the writer means. But did ever any man form an idea of such a being, as he seems desirous of describing?—Here I must be allowed to say, that his Lordship, in order to give effect to this chapter especially, ought, if possible, to have adduced quotations from modern Calvinists, as coinciding with these concerning the ancient hereticks. Bishop Lavington, certainly no friend of our doctrines, adopted this plan, in ‘ comparing the enthusiasm of methodists and papists,’ and with great success: and this gave a vast effect to his attempt, though I fear a pestiferous one. No man, however he may disapprove the spirit of the writer, and reject his conclusions, can read his book without feeling, that they, whom he assailed, lay open to his rebuke; and that his arguments were at least plausible.—I well remember the effect, which the perusal of it almost forty years ago had on my mind, in increasing my prejudices against evangelical religion. But I am under no apprehensions, that this chapter of the Refutation, will produce similar effects on enquiring men:

* ‘ I do not understand what that creature is, whose faculty of desiring, being put in motion by an external cause, is consigned to necessity.’

because, when the opinions of the hereticks are stated ; there is not so much as an attempt made to prove, that the Calvinists hold the same opinions ; or even to point out to the reader, in what the resemblance consists : but he is left to make it out for himself. And if he be not deeply versed in polemical divinity, he will seldom form any precise and distinct ideas on the subject. He may, however, be gratified to be assured, on high authority, that modern Calvinists resemble the most obnoxious of ancient hereticks, though he cannot well perceive *in what respects*. I am aware, that to make such a comparison as Bishop Lavington did, would be a very laborious, if not an impracticable, undertaking ; and it would require the man who attempted it, to do us an honour, which is, I fear, not often conferred on us by Anticalvinists ; namely, that of carefully perusing our publications. The orthodox fathers destroyed the books of these ancient hereticks ; our opponents only consign ours, unexamined, to neglect.—‘ Epiphanius, ‘ at the instigation of Theophilus, had condemned Ammonius, and some other learned monks, as guilty of ‘ Origenism. Ammonius therefore and his brethren ‘ paid him a visit : and being asked by him, who they ‘ were ? replied ; Father, we are the brethren who are ‘ called *Longi* ; and I beg the favour of you to tell me, ‘ whether you ever conversed with any of our disciples, ‘ or perused any of our writings ? No, said Epiphanius. ‘ How then, said Ammonius, could you judge those ‘ men to be hereticks, of whose sentiments you had no ‘ proofs ? I have been so informed, replied Epiphanius. ‘ But we, said Ammonius, have done the very reverse ‘ of all this : for we have frequently conversed with ‘ your disciples, and have read over your works : and, ‘ having heard many persons make free with your character, and calumniate and censure you as a heretick,

‘ we have maintained your innocence, and defended you
 ‘ as our father. You should not therefore have con-
 ‘ demned us, unseen and unheard, upon reports and
 ‘ hearsays; nor have made so unsuitable a return to us,
 ‘ for our good offices to you.’—The old bishop, who
 ‘ was, in the main, an honest and well meaning man,
 ‘ felt the force and reasonableness of this civil reprimand,
 ‘ and treated these monks very courteously.’*

P. DXVII. l. 23. ‘ *I have, &c.*† ‘ Persons, who
 ‘ are authorized to sin, because of their perfection, &c !
 ‘ Calvinists maintain, that all true believers are “ com-
 ‘ plete in Christ,” as “ of God in him, who of God is
 ‘ made unto them, Wisdom, Righteousness, Sanctifica-
 ‘ tion, and Redemption :” and that they have no occa-
 sion to go to the school of the philosophers, to the cere-
 monies of the Mosaick law, to the traditions of the
 elders, or to any speculations, superstitions, enthusiasti-
 cal revelations, or external forms whatever, to supply
 supposed deficiencies: for they have all in “ Christ, in
 “ whom are hid all the treasures of wisdom and know-
 “ ledge; in whom” every believer “ has righteousness
 “ and strength; and in whom all the seed of Israel,” the
 true Israel of God, “ as in the LORD our Righteous-
 “ ness,” shall “ justify, and shall glory.”—Insomuch
 that their own good works, so far from contributing to
 their justification, are the evidences and effects of it ;
 and, being imperfect, can be accepted only through the
 mediation of Christ. They believe also, that, having
 been, when enemies, justified, and “ reconciled to God,
 “ by the death of his Son; they, as reconciled, shall be

* Jortin and Sozomen in Jortin.

† I have quoted these words in reproof of the followers of Basilides, who
 ‘ lead incorrect lives, as persons who are authorized to sin, because of their
 ‘ perfection; or who will certainly be saved by nature, even though they sin
 ‘ away, because of an election founded in nature. P. 510.’

“ saved from wrath through him;” and they say in the words of one, who gloried in being an Anticalvinist,* ‘ That love divine, which made me thine, shall keep me ‘ thine for ever.’ This our opponents call our *perfection*: while we, humbly acknowledging how very very far we are from perfection, consider this as our *privilege* indeed, but can never enough admire, that such love should be extended to sinners so vile and wretched.— They then suppose, not only without proof, but contrary to the fullest proof; (if either our writings or our lives be proof;) that this assured or prevailing hope of final salvation, will induce us “ to sin on that grace may “ abound;” they rank us with the followers of Basilides, who, justly, or unjustly, was accused of an abominable antinomianism; though our maxim is, “ Let us be “ steadfast, unmoveable, always abounding in the work “ of the Lord; as knowing that our labour is not in “ vain in the Lord.”

P. DXXVIII. l. 1. ‘ *He, &c.*’† ‘ Saved by *nature.*’ ‘ One that knows God by *nature.*’ ‘ Faithful and elect ‘ by *nature.*’—Our language is: “ We are *by nature* “ children of wrath even as others: but God, who is “ rich in mercy, of his great love wherewith he loved “ us, even when dead in sins, hath quickened us toge-

* Rev. Charles Wesley.

† ‘ He (Valentinus) too, like Basilides, supposes a race (γενος) which is saved by nature. P. 603.’

‘ If any one knows God by nature, which is the opinion of Basilides He (Basilides) says, that faith is not the rational consent of a mind ‘ endowed with free-will. The precepts both of the Old and New Testament ‘ are superfluous, if any one be saved by nature, as Valentinus maintains; ‘ and if any one be faithful and elect by nature, as Basilides thinks. P. 645.’

‘ Of heresies some are called from the names of their founders, as from ‘ Valentinus, and Marcion, and Basilides. P. 899.’—‘ It is evident from this ‘ passage, that the peculiar opinions of Valentinus, Marcion, and Basilides, ‘ were considered as heretical by the church at the time they were first ‘ propagated, as Clement of Alexandria lived soon after them.’

“ther with Christ: *by grace are ye saved.*” This is the Calvinistick doctrine, in the plainest, most obvious, and literal, sense, which the words can bear. Some of our opponents speak of the gentiles being ‘saved by nature.’* And in this, they certainly more resemble the followers of Basilides, than Calvin: but we are by no means disposed to class them with those ancient hereticks. It is true, that if any one be ‘saved by nature,’ or, ‘be faithful and elect by nature,’ the precepts of the Scriptures are superfluous, and indeed the whole system of Christianity is made void: and if faith be not the rational consent of a mind endued with ‘free will,’ that is, of a free agent, it must be merely the mechanism of an *automaton*. But ‘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.’ It is most reasonable to believe the sure testimony of God, and to rely on his faithful promises, with the full consent of the heart: but man, enslaved to sin, never acts thus reasonably, except by the special preventing grace of God.—Our holding this *decidedly* is the shade of resemblance, as to this quotation, between us and the followers of Basilides.—No doubt the ‘opinions of Valentinus, Marcion, and Basilides, were considered heretical,’ &c. This is not at all the point which wants proving: but whether the tenets of Calvinism coincide with their sentiments, in those particulars, in which they were heretical. This has not been, and I am bold to say cannot be proved.

P. DXXVIII. l. 19. ‘*The*, &c.† I quote this, and

* Remarks on p. 4, 5. 295. 318, Refutation.

† ‘The doctrine of Valentinus is, There are many material men, but not many animal men; and very few spiritual. That therefore which is spiritual is saved by nature. That which is animal, being endowed with free-will.

leave it to the reader's consideration. Looking carefully into it, as into a glass, I can discern no trace of my own countenance, or that of my brethren; and not one shade of resemblance, which it bears to our doctrines.—If our opponents, (who may reasonably be supposed more keen-sighted in this, than we are,) will clearly show us, in what the resemblance consists, it may be of use to us: for really, I for one, should count it my duty to retract any sentiment, which I had published, coincident with this unscriptural irrational language. Again, I repeat it, that in this part of the work, coincident quotations from our writings were *indispensably necessary*.

TERTULLIAN.

P. DXXIX. l. 1. ‘*I will, &c.*’* It remains with our accusers to prove, that Calvinists hold any of the whimsical sentiments stated in this quotation; for till this is done, the circumstance of the Valentinians maintaining them proves nothing against us.

‘has a fitness for faith and incorruption, and also for unbelief and corruption, according to its own choice; but that which is material, perishes by nature’ P. 983.’

* ‘I will now, in conclusion, collect together what they (the Valentinians) maintain concerning the disposal of the whole human race. Having professed an original threefold nature, united, however, in Adam, they then divide it according to the peculiar properties of each kind, taking occasion for this distinction, (which is divided into three parts by moral differences also) from the posterity of Adam himself. They make use of Cain, Abel, and Seth, the fountains, as it were, of the human race, as arguments for so many natures and essences. The material, which is not designed for salvation, they refer to Cain; the animal, which is left to an intermediate hope, they refer to Abel; the spiritual, which is pre-ordained to certain salvation, they refer to Seth. Thus they also distinguish souls themselves, by two properties, good and bad. They assert, that the material kind, that is, bad souls, never admit of salvation. For they have pronounced their nature to be incapable of change and reformation. P. 260.’

ORIGEN.

P. DXIX. l. 23. ‘*Origen, &c.*’* I suppose the resemblance, as to this quotation, consists, in Calvinists holding that true believers, according to the grace of the new covenant, and through the all-prevailing intercession of the Redeemer, are “kept by the power of God, through faith, unto salvation;” and the ‘hereticks thought that spiritual *natures* were incapable of change; that is, such *natures* as are before referred to Seth, and as such born spiritual.’—God alone is unchangeable by nature: yet few men think that holy angels, and the blessed inhabitants of heaven, will so change, as to become miserable blaspheming demons. But their only security is the promise and power of God.—In this sense, they are *inconvertibiles et contrarii incapaces*: and the apostle says, “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.”†

P. DXX. l. 1. ‘*Those, &c.*’‡ This is merely pseudo-philosophical ranting, which has nothing to do, either with Calvinists or Anticalvinists; as I am confident all impartial men of learning will allow.

P. DXX. l. 5. ‘*After, &c.*’§ Calvinists, on the

* ‘Origen speaks of hereticks, who thought that those souls, which they call spiritual *natures*, were incapable of change (*inconvertibiles et contrarii incapaces*). Vol. i. p. 72.’

† 1 John iii. 9

‡ ‘Those who, coming from the schools of Marcion, and Valentinus, and Basilides, have been taught that there are different *natures* of souls. Vol. i. p. 98.’

§ ‘After quoting some passages of Scripture, he says, ‘Certain hereticks pervert these passages, almost destroying free-will, by maintaining that there are abandoned *natures*, incapable of salvation, and that there are other *natures* which are saved, and which cannot possibly perish. Vol. i. p. 115.’

‘In his fifth book against Celsus, in answering the objection of Celsus.

contrary, believe, that there is but *one* nature of man, as born of Adam; and that is wholly depraved, yet capable of salvation by the grace of God; by which special grace, some, and not others, are made partakers of a new creation unto holiness, by the life-giving Spirit of Christ. The reader may easily perceive the difference between their sentiments, and that of these hereticks; and indeed the contrariety.

CYRIL OF JERUSALEM.

P. DXX.—DXXI. l. 24. ‘*The soul, &c.*’* Cyril refers to some hereticks, who supposed, that there was some difference, between the souls of men and women, *by nature*; between such as sin *by nature*; and such as *act justly by nature*: but both ‘according to free will,’ that is, *voluntarily*. And about some who were saved, and others, who perished *by nature*. But it does not appear how these things resemble the tenets of Cal-

‘arising from the number of sects into which christianity was then divided, he says, “Let it be supposed that there is a third set of persons, who call some men animal, and others spiritual; I suppose that he is speaking of the Valentinians. But what is that to us of the church, who condemn those who maintain, that there are some persons formed by nature to be saved and others formed by nature to perish. Vol. 1. p. 624.’

* ‘The soul is immortal, and all the souls of men and women are alike; for the bodily limbs only vary. There is not an order of souls which sin by nature, and an order of souls which act justly by nature; but both according to free will; souls being of a like form and substance in all persons. I know that I am using many words, and that I have already occupied much time; but what is more valuable than salvation? Will you not take some trouble in providing against Hereticks? Do you not wish to know the deviation from the road, that you may not fall down a precipice without being aware of it. P. 62.’

‘We will not bear with those who put a wrong interpretation upon this passage, “In this the children of God are manifest, and the children of the devil;” as if some men were saved, and others perish, by nature; for we come into this holy adoption, not by necessity, but from our own free will. P. 118.’

vinism, unless ascribing the difference between one man and another to *special grace*, or regeneration, be compatible with ascribing it to nature.

The last clause alone shows, in what the resemblance is supposed to exist—‘ We come into this holy adoption, not by necessity, but from our own free will. Here Cyril himself is supposed not to resemble the Calvinists; and therefore the hereticks whom he opposes do. Calvinists however would say, not *by necessity*; but through ‘ the grace of God by Christ preventing ‘ us, that we may have a good will, and working with ‘ us,’ (*co-operating*,) ‘ when we have a good will.’*

EPIPHANIUS.

P. DXXI. l. 17. ‘ *They, &c.*’† On this no remark is needful: because it coincides with what has before been noticed. It however tacitly implies a charge of antinomianism against Calvinists; to which they plead ‘ Not guilty.’

GREGORY OF NAZIANZUM.

P. DXXII. l. 8. ‘ *All, &c.*’‡ It is probable, that Gregory referred to our Lord’s words to the disciples,

* Article x.

† ‘ They (the Valentinians) say, that there are three orders of men, spiritual, animal, carnal. They assert, that they themselves belong to the ‘ spiritual order, as do the Gnostics, and that they stand in need of no labour, ‘ only knowledge, and their mysterious terms; that every one of them may ‘ do any thing without fear or care: for they say, that their order, being ‘ spiritual, will be entirely saved. But that the other order of men in the ‘ world, which they call animal, cannot be saved of itself, unless it should ‘ save itself by labour and just conduct. But they say, that the material (carnal) order of men in the world, can neither acquire knowledge, nor receive ‘ it, even if any person of that order should wish for it; but that they perish, ‘ soul and body together. Vol. i. p. 172.’

‡ “ All, he says, do not receive the word, “ but those to whom it is given.” ‘ When you hear the expression “ to whom it is given,” do not adopt any

when they said to him, "If the case of a man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given;" and that he meant to caution his readers against the notions of those hereticks, who seemed, at least, to ascribe the creation of the animal part of our nature, to some evil being. It does not however appear to be an evidence against us of much importance. Our Lord says, "No man can come unto me, except it were given unto him of my Father." "Coming unto him," is evidently either the same as "receiving the word," and "believing in him," or the invariable effect of believing. Now the resemblance between the ancient hereticks and the Calvinists, cannot be thought to consist in their saying the very same: and as to the rest of the passage, what similarity does it bear to our sentiments?—'Different natures, earthly, 'spiritual, middle,' say the hereticks: We say, "All 'are, *by nature*, children of wrath," one as much as another: but some by grace become the children of God. They say, 'Some are of a nature, which must absolutely perish; others of a nature which must be saved.' We say, 'That *all men* are of a nature which must absolutely perish,' unless saved by grace, through faith in Christ: that none are excluded from this salvation, who desire and seek it; but that none sincerely desire and seek it, except by special grace. The third sort we do not at all allow: but we aver, that all men are free agents, and act as their will leads them, whether by nature, they choose the evil; or, by prevent-

'heretical notion; do not fancy that there are different natures, earthly, 'spiritual, and middle natures. For certain persons are so ill disposed, as 'to imagine that some are of a nature which must absolutely perish, others 'of a nature which must be saved; and that a third part are so circumstan- 'ced according as their will may lead them to vice or to virtue. Vol. i. p. '504.'

ing grace, they “choose the good part which shall not
“be taken from them.”

P. DXXIII. l. 7. ‘*David, &c.*’* David speaks of himself, and not of other sinners, when he says, ‘Behold I was shapen in wickedness, and in sin did my mother conceive me:’ which totally invalidates the conclusions, that some hereticks draw from this and other scriptures,† about two natures, *spiritual* and *animal*. These *different natures* were supposed to belong to *different persons*, as born into the world; some being *spiritual by birth*, and some *animal*. But Calvinists maintain that the old and new natures belong to the *same identical person*; as born of Adam’s race, and as born of the Spirit—“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” In what then do the ‘opinions of these hereticks,’ in a high degree resemble ‘what are now called Calvinistick doctrines?’ Or how are they compatible with them?

P. DXXIV. l. 1. ‘*We, &c.*’‡ Jerome has here com-

* ‘David says of sinners, “Behold I was shapen in wickedness, and in sin hath my mother conceived me;” and in another place, “The ungodly are froward even from their mother’s womb:” and in both respects, “before the children were born, God loved Jacob, and hated Esau.” The hereticks, who pretend that there are different natures; namely a spiritual and an animal, and that the one is saved, and the other perishes, and that there is a third between these two, maintain from these passages, that no one would be understood to be just before he did some good, or would be hated as a sinner before some crime was committed, unless there was a different nature of those who perish, and of those who are to be saved: to which it may be simply replied, that this happens from the prescience of God, that he loves the person before he is born, who he knows will be just; and the person who he knows will be a sinner, he hates before he commits sin. Vol. iv. p. 232.’

† Rom. i. 1. Gal. i. 15, 16. Ps. xxii. 10. Jer. i. 5. Ps. li. 5. Iviii. 3.

‡ “We who are Jews by nature, and not sinners of the Gentiles.” ‘The hereticks shelter themselves under this passage, who, feigning certain ridiculous and trifling things, assert, that neither the spiritual nature can sin, nor the earthly nature do any thing justly. We would ask these persons, why the branches were broken from the good olive tree, and

pletely answered the absurd notions of these hereticks; and in the very same manner, as Calvinists would answer them. His argument also clearly shows the distinction made in the last remark, between supposing some good, and some bad, as *born into the world*; and maintaining, that all are born in sin; and some of these same persons receive a new and heavenly nature, as “born of God.” The former was the notion of the hereticks, the latter is the tenet of the Calvinists.

P. DXXIV. l. 15. “*Now, &c.*” * Different natures, that is, among men, as born into the world.— This sentiment of the hereticks Jerome refutes, by showing, that they who are now “fellow citizens with the saints,” were once “strangers and foreigners;” † which could not have been, if nature “cannot be changed for the better or the worse.” This shows, that he so far agreed with the Calvinists, that a real change of nature from bad to good was actually made, in the Ephesian converts; whether he intended to ascribe it, with the apostle, to a new creation exclusively, or to free will assisted by the grace of God—“We are his workmanship, created in Christ Jesus unto good works.” ‡ Jerome wavered on this point: but he certainly marks, not only the *difference*, but the *irreconcilable discordancy*, between the opinion of these here-

‘ why the wild olive branches were engrafted upon the root of the good olive tree, if nothing can fall from good, or rise from bad: or how Paul first persecuted the Church, if he were of a spiritual nature; or afterwards became an apostle, if he were of an earthly nature. Vol. iv. Part ii. p. 245.’

* “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” This passage particularly makes against those who endeavour to introduce different natures; for, how were strangers made fellow-citizens with the saints, and how were the household of God formerly foreigners to the conversation of Israel, if nature cannot be changed either for the better, or the worse?—

† Vol. iv. Part ii. p. 346.³

‡ Eph. ii. 12—19.

± Eph. ii. 10

ticks, and the tenets of Calvinists. For if all they, who are good in the sight of God, became good by a change of nature from bad to good: it is plain, that all were at first bad, which we hold, in *diametrical opposition* to these hereticks, whom we are said to resemble.

P. DXXXIV. l. 25. ‘*Ye were, &c.*’* This also marks the same distinction.—But as we are charged with maintaining that human nature is irrecoverably sunk in wickedness; the last clause is, I suppose, intended as the point of resemblance. The hereticks however meant, that ‘this nature does not admit of salvation at all;’ we say, ‘our fallen nature is irrecoverable, except by the grace of God.’ They suppose this to be the case of some, and not of others, by reason of their *different natures*, as born into the world; we maintain that it is the case of all men as naturally engendered of the race of Adam.

P. DXXXV. l. 5. ‘*Manichæus, &c.*’† Manichæus says this, but do Calvinists say it?—They assert, that “there is not a just man on earth, who doeth good and sinneth not:” that those, who are elect, and called, and justified, and have the first fruits of the Spirit, and are sealed to the day of redemption, “groan within themselves,” because, “the good that they would, that they do not:” And they say, that the will to sin is sin: so that, if angels willed to sin, yet could not, through some *natural inability*; they would be sinners in the sight of God. Here again then is *contrariety* instead of *resemblance*!

* “Ye were sometime darkness, but now are ye light in the Lord:” ‘But if it be possible that darkness should be turned into light, there is not, as some hereticks say, a nature which perishes, and which does not admit of salvation. Vol. iv. Part ii. p. 383.’

† ‘Manichæus says, that this elect are free from all sin, and that they could not sin if they would. Vol. iv. Part ii. p. 476.’

P. DXXV. l. 8. ‘*You, &c.*’* Manichæus, to account for the origin of evil, while he supposed man at first created, as men now are, ascribes his creation in part at least, to an evil principle—for the Manichæans made *matter*, the *devil*, and *darkness*, only different names of the same evil power, who from all eternity had resided in a corner of infinite space. Thus they condemned the nature of man, at least of some men, as the work of the devil; they took away free will, in that they did not allow that the nature of these persons admitted of salvation; and they denied them the assistance of God.—We on the other hand say, God made men very good; but by the fall man became very evil; in which state all are born: God has most mercifully provided a Saviour, and all who believe in him shall be saved: and he promises assistance to all who desire and ask it: but without special grace, which is given to the elect alone, none will believe, or sincerely desire, or ask for his assistance. The fault is in the will alone, which freely chooses, according to the state of the heart: but when sin reigns, it so enslaves the will, that it cannot choose the good.

THEODORET.

P. DXXV. l. 20. ‘*They, &c.*’† The similarity between the Valentinians and the Calvinists, as intimated in this quotation, presupposes that Calvinists deem a

* ‘You will cry out, and say, that we follow the doctrine of the Manichæans, and of those who wage war against the Church upon the subject of different natures, asserting, that there is a bad nature, which cannot be changed by any means. Vol. iv. Part. ii. p. 480.’

† ‘Let us briefly reply to those slanderers, who reproach us, by saying, that it belongs to the Manichæans to condemn the nature of man, and to take away free-will, and to deny the assistance of God. Vol. iv. Part. ii. p. 485.’

† ‘They (the Valentinians) assert, that they themselves are saved by knowledge alone; but that we are saved by faith and good conduct; that they themselves do not stand in need of works, knowledge being sufficient for salvation. On which account, they who are most perfect among them, do without fear, whatever is forbidden by the divine laws. Vol. iv. p. 299.’

notional faith sufficient for salvation, and avow, that they may do without fear 'whatever is forbidden by 'the divine law:' that is, it implies a direct accusation of the most gross and avowed antinomianism, against the whole body of Calvinists. To this it is sufficient for us again to plead 'Not guilty.'

P. DXXVI. l. 1. 'He, &c.)* The answer in the preceding remark is sufficient for this also.

P. DXXVI. l. 9. 'He, &c.† This sentiment has been proved to be wholly irreconcilable to the tenets of Calvinism.

It is so easy to select from writers, even of opposite sentiments in most things, expressions, in which they appear to resemble each other; that more might have been expected in this chapter, than has been produced. Nothing, that *so much as appears to resemble our sentiments*, as avowed in our publications, has been alleged. Whatever similarity may at first glance be supposed, will, on careful consideration, be found to arise from the supposition, (which is most ungrounded,) that we deny man's free agency and responsibility: or that we are avowed Antinomians, and claim to ourselves, as the favourites of heaven, the privilege, (if it be one,) of living in wickedness, without fear of damnation. I shall only add, that the whole accusation of this chapter is entirely unsubstantiated; and every impartial person, (nay, many who are in some respects not wholly impartial,) will bring in the verdict 'Not guilty.'

* * He (Simon Magus) ordered those who believed in him, not to attend 'to them (the prophets) nor to fear the threats of the law, but to do, as 'free persons, whatever they wished; for that they would obtain salvation, 'not by good works, but by grace. On which account his followers were 'guilty of every licentiousness. Vol. iv. p. 192.'

† 'He (Saturnilus) says, that there are two distinctions of men, and that 'some are good, and some bad: and that this difference is derived from nature. Wicked demons co-operating with wicked men; the Saviour, he 'says, came to assist good men. Vol. iv. p. 194.'

CHAPTER VII.

QUOTATIONS FROM THE WORKS OF CALVIN.

HAD his Lordship avowed the purpose of refuting Calvin, or such doctrines contained in Calvin's works, as he deemed erroneous, and of bad tendency: quotations from this author, either as here adduced *in the mass*, at the beginning of the work; or as prefixed to each chapter, containing the obnoxious tenets, which were about to be refuted, would have been highly proper; and have given a lucid introduction to the whole design, or to each part of it. But, as it is most certain, that his Lordship did not intend to refute Calvin, or his immediate disciples, exclusively; but modern Calvinists, and the evangelical clergy in particular: it may be doubted, how far it is *fair*, thus to adduce the most objectionable passages from this writer, as uniformly maintained by us.—But not to insist on this; it is probably, the first instance, in the annals of literature, or of polemical divinity; for an author to reserve the tenets, which he undertook to refute, till he had almost closed his refutation of them! Hitherto we have been in a measure of doubt and perplexity, what opinions the writer intended to refute; but when the whole argument seems closed; then, and not before, come in the crimes, alleged against the culprits; and concerning which witnesses have been produced, and counsellors have pleaded, and the court and attendant company have listened, without clearly knowing, what was alleged, or

of what crime the accused persons were supposed to be guilty. This is, I must think, an uncommon method of procedure: but, though it seemed worthy of notice, I am by no means disposed to complain of it, since it certainly affords the prosecutor little advantage.

P. DXXVII. l. 8. ‘*In this, &c.*’* Free-will, here, means both free agency, and a will free from the slavery to evil passions.—As Adam fell, it is evident that ‘constancy to persevere, was not *given* to him.’ It may here be noted, that Calvin keeps in view our main principle, as to the final perseverance of true believers, in this statement concerning Adam. ‘Constancy to persevere,’ is not ascribed to nature, however perfect in knowledge and holiness; for a created being must be mutable; but to the gift of God.—‘The philosophers, &c.’ Every one, who has read, even cursorily,

* ‘In this entire state (namely, before the Fall) man had the power of free-will, by which, if he had chosen, he might have obtained eternal life. Here a question is unseasonably introduced, concerning the secret predestination of God; because the point is not what might or might not have happened, but of what kind the nature of man was. Adam, therefore, might have stood if he had chosen, since he did not fall except by his own will. But because his will might have been inclined either way, and constancy to persevere was not given to him, therefore he fell so easily. There was, however, a free choice of good and evil; and not only that, but the greatest rectitude in the mind and will, and all the organic parts rightly formed for obedience, till, by destroying himself, he corrupted his good qualities. Hence philosophers were so enveloped in darkness, because they sought the building in the ruin, and the fit joints in the dissolution. [in dissipatione aptas juncturas.] They maintained this principle, that man would not be a rational animal, if he had not the free choice of good and evil. They also thought that the distinction between virtue and vice was taken away, if a man did not direct his life by his own counsel. This would have been so far well, if there had been no change in man, of which, while they were ignorant, it is no wonder if they confounded heaven with earth. But those, who professing themselves disciples of Christ, still seek for free-will in man, who is lost and sunk in spiritual destruction, by dividing between the maxims of philosophers and the heavenly doctrine, are plainly guilty of folly, so that they reach neither heaven nor earth. Inst. l. b. i. cap. 15. sect. 8.’

the writings of the heathen philosophers, must *feel*, in defiance of system, that Calvin has here, in a masterly manner, not attainable by ordinary writers, described their perplexity, obscurity, and inconsistency, as to the existence of moral and natural evil; and as to the real source of that perplexity.—‘ They sought the building ‘ of the Creator, in the ruins of it; and the orderly ‘ arrangement, in the dissolution of it;’ in consequence of the fall, and the effects of original sin.—Indeed, it does not appear, how this can be doubted, respecting the perplexity of heathen philosophers; except by men who call themselves christian divines, and, who, either denying, or explaining away, or leaving out of sight, the fall of Adam and original sin; in a far more inexcusable manner, involve themselves, and do all they can to involve others, in heathen obscurity on this important subject. The objections to the doctrine, which Calvin maintained, are exactly the same that have always been urged against any thing, which approximated to them; as the quotations from the ancient fathers undeniably evince: and his answer is full to the purpose. ‘ This is so far well, if there had been no change ‘ in men:’ that is, if men were now, what God at first created man; if there had been no such fact as the fall of Adam, and our fall in him; no such doctrine as that of original sin: if Pelagius and his followers had been the only rational christians. Who does not perceive, that the denial of this doctrine, or the explaining of it in a manner, which palliates its effects, as if comparatively small, or, (which is more effectual than either,) the keeping of it, as much as possible, out of sight, gives rise and plausibility to the reasonings of Anticalvinists, in the present, as well as in former, days?—The concluding part of the quotation shows, that Calvin thought, (and he thought justly,) that blending

christian doctrine with heathen philosophy, was the source of the perplexity, in which numbers were involved on these points.—By ‘free-will in man,’ Calvin means, the will free from slavery to the sinful passions, and receiving no bias from them.—It will appear, in the course of the remarks on this book, that the author is not disposed to vindicate all Calvin’s sentiments : but in this quotation, he sees much to approve, nay, to admire ; and nothing of a contrary nature : except any one should think, that God’s predestination, as to the fall of Adam, not being expressly mentioned in Scripture, might have been omitted. Calvin cannot well speak of philosophy and human wisdom, as to the concerns of religion, in more depreciating language, than that of the sacred Scriptures.

P. DXXXVIII. l. 18. ‘*Let this, &c.*’* The providential government of the universe is the subject here treated of, and the power exerted on the minds of men, influencing them to accomplish their part of the Lord’s grand design, is intended ; in which respect this power secures not only the compliance of the elect, but of the reprobate. The word *compelleth* is, as I think, exceptionable ; but it does not imply, that the disobedience of the reprobate, for which they are doomed to perdition, is the effect of compulsion, or involuntary, or even committed against their will ; as some might at first reading be apt to conclude. *In obsequium cogat.* The word *αναγκασω* answers to *cogo* : yet it is often used in the New Testament, where compulsion is not meant ; but merely earnest means of producing voluntary compliance. †

* ‘Let this be the sum ; since the will of God is said to be the cause of all things, that his providence is appointed to be the ruler in all the counsels and works of men ; so that it not only exerts its power in the elect, who are governed by the Holy Spirit, but also compels the compliance of the reprobate. Inst. lib. i. cap. 18. sect. 2.’

† Matt. xiv. 22. Mark vi. 45. Luke xiv. 23. Acts xxvi. 11. xxviii. 19. 2 Cor. xii. 11. Gal. ii. 5. 14. vi. 12.

P. DXXVIII. l. 25. ‘*This course, &c.*’* This is introduced by the following passage: ‘But that the truth of this question may the more easily shine forth to us; I will, by the way, fix a mark, to which the whole argument must be directed. For this will be the best method of avoiding error, if the dangers be considered, to which we are on either side exposed. For when man is put away, (*abdicatur*) from all rectitude; immediately from that he seizeth the occasion of slothfulness: and, because it is said, that he is not able of himself to the pursuit of righteousness: he puts the whole from him entirely, as if not at all pertaining to him. Again, not the smallest particle can be ascribed to him, but both the honour of God is taken away from him; and the man himself falls by a rash confidence. Therefore lest we should strike on these rocks,’ (that is, either heartless indolence, or vain self-confidence,) ‘this course must be pursued, &c.’—The *necessity* spoken of, is that arising from man’s natural depravity, and his situation in this world of sin and temptation; by which he has not either inclination or power, to return to God, and recover holiness, except by special grace: and not the necessity of compulsion.—The last clause is, in the original, *quam si summa virtute fingeretur instructus*. ‘Than if it were feigned, that he was furnished, with the greatest power.’† The word *finger* means either *to be formed*, or *to be feigned*: but not *to be found*. I suspect therefore, that here is an unnoticed error of the press, that

* ‘This course must be pursued, that man, being assured that nothing good is left within his power, and being every where surrounded by a most wretched necessity, should nevertheless be instructed to good, of which he is destitute; to aspire to liberty, of which he is deprived; and should be roused from indolence with more earnestness than if he were found furnished with the highest degree of virtue. Inst. lib. ii. cap. 2. sect. 1.’

† Translation by Thomas Norton

found is printed instead of *formed*. It appears to me, however, that Calvin used *fingeretur* in the latter sense ; for his argument evidently requires it. Calvin would consider all real virtue, or holiness, or moral power, supposed to exist in fallen man, apart from the special grace of God by Christ, as a *feigned* thing, which had no real existence. To suppose, that we have this power, and can exert it, in turning from sin to God and holiness, whenever we choose, tends to presumptuous delays, or to merely transient languid attempts ; and precludes the earnest and fervent prayer to the Giver of all good, both to incline our hearts and to assist us, in this most needful concern ; without which nothing effectual can be accomplished. “ Turn thou me, and so shall I be turned.”—“ Heal me, and I shall be healed ; Save me, and I shall be saved : for thou art my Praise.”* “ Create in me a clean heart, O God, and renew a right spirit within me.” “ If thou wilt, thou canst make me clean.” But the deep sense of our total inability, in ourselves, to attain to that, without which we must be for ever miserable, joined to a believing view of the power and grace of the great Redeemer, directly tends to dictate such prayers, and to excite us to use, earnestly and diligently, all the appointed means of grace, and to observe carefully, the rules and directions, which are laid down in the sacred Scriptures. Thus, under the deep sense of our total inability for any thing truly good, without divine assistance ; we come to Christ, and hear his words, and do them ; and so learn, that we can do “ all things, through Christ who strengtheneth us ;” and that, “ when we are weak, then we are strong, for the power of Christ resteth on us. Thus we are more sharply stirred up from slothfulness, than

* Jer xvii. 14.

“ if it were feigned,” and we imagined, ‘ that we were furnished with the greatest power :’ though not, than if we were found furnished, with the highest degree of virtue or holiness.

P. DXXIX. l. 7. ‘ *It is clear, &c.*’* This quotation may speak for itself. It contains precisely the doctrine of our articles and liturgy ; and pushes the enquiry no further.

P. DXXIX. l. 25. ‘ *The first part, &c.*’† Some clauses in this quotation may be allowed to be too metaphysical, and not very clearly expressed. But the whole context shows that nothing more was intended, than that God, by his special grace, effectually inclines

* ‘ It is clear, for a plain and obvious reason, that the beginning of good is certainly from no other quarter but from God alone. For neither will the will be found inclined to good, except in the elect. But the cause of election is to be sought extraneously from men. Whence it is established, that man has a right will, not from himself, but that it is derived from the same good pleasure by which we were elected before the creation of the world. Another reason, not unlike this, is added : for since the beginning of willing and acting well is from faith, it must be considered from whence faith itself is. But since all Scripture proclaims that faith is the gratuitous gift of God, it follows that it is of mere grace, when we, who are naturally with our whole mind inclined to evil, begin to think well. Inst. lib. ii. cap. 3. sect. 8.’

† ‘ The first part of a good work is the will ; the second, a strong effort in executing ; God is the Author of both. In this manner, therefore, the Lord both begins and perfects a good work in us : so that it is his that the will conceives a love of what is right ; that it inclines to the pursuit of it ; that it is excited and moved to the endeavour of pursuing it : then that the choice, the pursuit, the endeavour do not weary, but proceed even to the effect : lastly, that man constantly goes on in those things, and perseveres even unto the end. And he moves the will, not, as it was for many ages taught and believed, so that it is afterwards in our own choice to obey or resist the motion, but by effectually influencing it. This, truly, is the prerogative of the elect, that being regenerated by the Spirit of God, they are acted upon and governed by his guidance. Wherefore Augustine, with reason, as well derides those who arrogate to themselves any part of willing, as he censures those who think that the testimony of gratuitous election, which is special, is given promiscuously to all. Nature, says he, is common to all, not grace Inst. lib. ii. cap. 3. sect. 9, & 10.’

the heart ‘to obey the calling,’ so as to overcome whatever resistance depraved nature might at first make to it. Being regenerated by the Holy Spirit, ‘the will conceives a love of what is right,’ it inclines to the pursuit of it; it is excited and moved to endeavours, and to perseverance.—Here is nothing like ‘heartless indolence,’ or ‘indolent waiting:’ all is love, exertion, activity, and persevering diligence; but the whole is ascribed to the grace of God.—“I laboured more abundantly than they all: yet not I, but the grace of God which was with me.” “Whereunto I labour, striving according to his working which worketh in me mightily.”* Except the clause concerning ‘our own choice to obey or resist;’ I can see nothing more, than our seventeenth article expresses. ‘God influences both the wills and actions of christians.’† The *testimony* of gratuitous election, or of election, however understood, cannot be given promiscuously to all, so as to be common to all, as *nature* is; for there could be no *election*, if all were saved indiscriminately. The gospel may be, and should be, preached to all; and the invitations given to all indiscriminately: It has, however, hitherto been found, that “many are called and few chosen;” but the testimony of being chosen be it what it may, must be given exclusively to those who are chosen.

P. DXXX. l. 22. ‘Concerning, &c.’‡ The clause,

* 1 Cor. xv. 10. Col. i. 31.

† Refutation, P. 35.

‡ ‘Concerning perseverance, it would not have been more doubtful but that it was to be esteemed the gratuitous gift of God, if a very bad error had not prevailed, that it is dispensed according to the merit of men, as every one shall show himself not ungrateful for the first grace. But, because it arose from hence, that they thought it was in our power to reject or accept the offered grace of God, this opinion being exploded, that error falls of its own accord. Although here they are guilty of a double error; for, besides that they teach, that our gratitude on account of the first grace, and our legitimate use of it, are rewarded by subsequent things, they also add that grace does not now work alone in us, but that it only co-operates with us. Inst. lib. ii. cap. 3. sect. 11.’

‘ they thought it was in our power to accept or reject ‘ the offered grace of God,’ may be allowed rather exceptionable.—Preventing grace produces *willingness*; and whatever physical power we have of refusal, this *willingness*, when produced, is a *moral inability* to-refuse it. A man has power to murder himself; but, if he greatly loves life, and desires to live, he is morally incapable of doing it. A most tender mother has a *natural* power of killing her darling infant: but her love of it, renders her *morally* incapable of doing it. Previous to regeneration, when dead in sin, we have no moral power to any thing, except resisting and quenching the Holy Spirit. When made alive to God, we willingly and thankfully comply with his gracious influence: but no true believer takes *merit* to himself on this account, or considers his good conduct in this respect, as deserving *grace of con-dignity*; (for that popish doctrine was intended by Calvin;) but as wholly indebted to God, both for the will and the power, and bound to give all the glory to him. And if subsequent influences of the sanctifying Spirit were thus *merited*, they could not be called *grace*: for what is merited, cannot be gratuitously conferred.—The last clause also may be allowed to be rather exceptionable, and as varying from the doctrine of our article; ‘ 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.’—Here *co-operation* is allowed, after a good will has been produced by preventing grace. “ If ye, through the Spirit, do mortify “ the deeds of the body, &c.” “ Seeing ye have puri- “ fied your souls, in obeying the truth through the “ Spirit.” “ May 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 language of our article is more exactly consonant to that of the sacred writers, than that of Calvin is; and it equally excludes boasting, and gives the whole glory to “God, who worketh in us, both to “will and to do, of his good pleasure:” and indeed it more expressly calls us to activity in duty.

P. DXXXI. l. 10. ‘*That man, &c.*’† ‘By his wishes ‘to aspire,’ (‘*Ne ad bonum, aut voto aspirare, aut studio contendere suapte natura queat.*’) Many a poor sinner, is so convinced that he must be changed, or perish everlastingly; that if a wish, or a desire, or a few even vigorous efforts would suffice, he would go so far, in seeking to escape destruction; but has he the disposition, to aspire even by his wishes and desires, to what in the sight of God is good? And if ‘he has not the disposition, consequently he has not the ability.’—‘That he, while he sins necessarily, does not however sin the less voluntarily.’ The necessity intended is then not that of *compulsion*. ‘O God, who knowest us to be in the midst of so many and great dangers, that by reason of the frailty of our nature, *we cannot always stand upright.*’‡ “Ye cannot do the things that ye would.”§ Here a necessity of coming short at least of sinless obedience, is acknowledged by christians, and spoken of them: yet *compulsion* is by no means meant. Suppose then fallen man wholly left to the effects of his depraved nature, ‘in the midst of so many and great dangers;’ and Calvin’s idea, of *necessity* without *compulsion*, will at once present itself to the mind.

* Rom. viii. 13. 1 Pet. i. 22. Heb. xiii. 20.

† ‘That man is so held a captive by the yoke of sin, that he is not able by his wishes to aspire to that which is good, or by his own nature to pursue it, has been, if I be not mistaken, sufficiently proved. Besides, the distinction between compulsion and necessity was laid down; from whence it might appear, that he, while he sins necessarily, does not however sin the less voluntarily. Inst. lib. ii. cap. 4. sect. 1.’

‡ Col. 4 Sun. after Epiphany.

§ Gal. v. 17.

P. DXXXI. l. 19. ‘*Even, &c.*’* Calvin argues this point at some length, and with great ability. Yet modern Calvinists in general scruple to adopt his manner of speaking on these awful subjects, though it cannot be denied, that the Holy Scripture contains as strong language in this particular, as Calvin himself employs. “I will harden Pharaoh’s heart.” “The LORD hardened Pharaoh’s heart.”—“I have hardened his heart.”—“If the prophet be deceived when he hath spoken a thing, I, the LORD, have deceived that prophet.” “God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.”† Notwithstanding this, however, I acknowledge myself dissatisfied with Calvin’s arguments. If we merely use scriptural language, in speaking on these points, without any explanation; we may shelter ourselves, in some measure, under the authority and example of the sacred writers: but, if we come to reason upon it, (except as showing, how God, by giving men up to their own hearts’ lusts, permitting Satan to tempt them, and ordering providential dispensations so as may give energy to his temptations,) we go off from the scriptural ground, and can hardly avoid making the conduct of God, in hardening sinners *positive*, as if he actually communicated obstinacy and rebellion to their hearts. But “God is not tempted of evil, neither tempteth he any man:” and he can be the Cause, or Author, of hardness, in no other way, than as the sun is the cause of darkness, cold, and frost, viz. by withdrawing, and leaving things to their natural tendency,

* ‘Even Augustine is sometimes not free from that superstition; as where he says, that the hardening and blinding do not refer to the operation, but to the prescience of God. Inst. lib. ii. cap. 4. sect. 3.’

† Ezek. xiv. 9. 2 Thes. ii. 9, 10

without imparting any light or warmth to the earth — The sacred writers seldom stop to mark this distinction, in the places, where they state their doctrine; (other Scriptures give us the clue :) but they never deny it, or argue against it.—The great Creator may be authorized to speak concerning himself, and his dealings with his rebellious creatures, in language, which we may reverently quote; but must not attempt to imitate, in what we may think similar expressions of our own. Men, making no claim to inspiration, should, as it appears to me, keep in view the whole of divine revelation, when speaking of any particular part: and, (except when using the very words of Scripture, with great caution against misapplying them;) should employ no language, which is not easily reconcilable to other parts of the sacred oracles. But, in stating these my own sentiments, I am afraid, lest I should censure these eminent servants of God, where in his sight they did not offend.

P. DXXXI. l. 24. *‘They use, &c.’** I shall leave this

* *‘They use also the authority of the apostle, because he says, “It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” from which they infer, that there is something in the will and endeavour, which, although weak in itself, being assisted by the mercy of God, has a prosperous success. But if they would soberly weigh what point is there treated by Paul, they would not so inconsiderately abuse that sentence. I know that they may quote Origen and Jerome in support of their exposition; and I, in my turn, could oppose Augustine to them: but what they thought, does not concern us, if Paul’s meaning be certain. He there teaches, that salvation is prepared for them whom the Lord may think worthy of his mercy: that ruin and destruction await those whom he has not elected. He had pointed out the lot of the reprobate, under the example of Pharaoh; he had also confirmed the certainty of gratuitous election, by the testimony of Moses, “I will have mercy on whom I will have mercy.” He concludes, “that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy:” But if it be understood in this manner, that the will and endeavour are not sufficient, because they are unequal to so great a task, Paul’s expression would not be suitable. Away then with these refinements; “It is not of him that willeth,*

long quotation to speak for itself, with very few remarks.—‘What they thought does not concern us, if ‘St. Paul’s meaning be certain.’—What consistent Protestant can refuse decidedly to adopt this language of Calvin? Neither Origen, nor Jerome, nor Augustine, nor any commentator, or author, ancient or modern, can do more, than call our attention to the oracles of God, and assist us in understanding and applying them : and if the meaning of the sure testimony of God on any point be clearly established ; it does not concern us, what uninspired men thought or wrote on the subject.—‘Salvation is prepared for them, whom the Lord may ‘*think worthy of his mercy—Quos sua misericordia Deus ‘dignetur.*’—Calvin cannot be supposed to have used

“nor of him that runneth;” therefore there is some will, there is some running. For the meaning of Paul is more simple. It is not the will, it is not ‘the running, which procure us the way to salvation; here is only the mercy ‘of the Lord. For in this place he speaks not otherwise than he does to ‘Titus, where he writes, “that the kindness and love of God toward man “appeared, not by works of righteousness which we have done, but accord- “ing to his immense mercy.” Not even those very persons who argue, that ‘Paul intimated that there is some will, and some running, because he said, ‘that “it is not of him that willeth, nor of him that runneth,” would allow ‘me to reason in the same manner, that we have done some good works, be- ‘cause Paul says, that we have not obtained the kindness of God by the ‘works which we have done. But if they see a fault in this reasoning, let ‘them open their eyes, and they will see that there is the same fallacy in their ‘own reasoning. That reason is also firm on which Augustine rests.—If it ‘were therefore said, that it is not of him that willeth, nor of him that run- ‘neth, because neither the will nor the running is sufficient ; on the contrary ‘side it might be retorted, that it is not of the mercy of God, and by this ‘alone, that he did those things. Since this second thing is absurd, Augus- ‘tine, with reason, concludes, that this was therefore said, because there is no ‘good will of man, unless it be prepared by the Lord : not but that we ought ‘to will and run ; but because God causes both in us. No less ignorantly is ‘that expression of Paul twisted by some persons, “We are labourers toge- ‘ther with God ;” which there is no doubt is restricted to ministers only . ‘but that they are called fellow-labourers, not as bringing any thing from ‘themselves, but because God makes use of their work, after he has rendered ‘them fit, and furnished them with necessary endowments. Just lib. ii. cap ‘5. sect. 17 .’

these words, in direct opposition to his own avowed principles; as implying any *merit* in those on whom God had mercy—*Aug.* *Dignum censeo, dignor.* In our English, to *vouchsafe*, to *account*, *esteem*, or *accept*, as *worthy.* *Dignum aut idoneum reddo.* ‘They must needs be worthy whom God maketh worthy: but they are not worthy by their merits and deserts, but by his grace in Jesus Christ.’* This, however, has no relation to our argument.—‘If it be understood that the will and endeavour are not sufficient, because they are unequal to so great a task, &c.’ Towards the close of the quotation this is placed in a clearer light. The will and endeavour indeed would not be sufficient, without the continued help of divine grace: but the apostle evidently meant, as it is afterwards said, that ‘There is no good will of man, except it be prepared by the Lord: not but that we ought to will and run; but because God causes both in us.’ This most perfectly accords with the tenth article of our church.—I must own, that the reasonings in some parts of the quotation are intricate and perplexed: but, as there is nothing, which I can see, contrary to the principles avowed throughout this work; I do not perceive the necessity of enlarging on it. In respect to the conclusion of the passage, some remarks before made must be referred to;† which fully coincide with the views of Calvin, whose explanation of the text in question seems indisputably well grounded.

P. DXXXII. *Note.* ‘It appears, &c.’‡ Calvin justly

* *Leigh.*

† See Remarks on P. 46, Refutation.

‡ ‘It appears from this passage, that Calvin was aware that, of all the antients, Augustine was the only one who was favourable to his opinions. And, in the short quotation immediately preceding, he acknowledges the inconsistency even of Augustine. Of Augustine’s inconsistency, I shall have occasion to speak hereafter.’

considered Augustine as more coincident with himself in sentiment, than Origen, Jerome, or Chrysostom.— Yet he saw, or thought he saw, some inconsistency in his views. I likewise, (if it be allowable to mention myself in connexion with such eminent men), deem it my duty, with respect to all uninspired writings, to distinguish as well as I can, between what is, and what is not, scriptural; to “prove all things, and to hold fast “that which is good:” and I am apt to think, that I discern some little inconsistencies in the sentiments even of those, with whom, on the whole, I most agree. I also expect, nay, hope and pray, that others may distinguish in my writings, between what is scriptural and what is not; and that they may detect and shun, and point out to others, the inconsistencies, into which I have fallen. ‘*Amicus Socrates, Amicus Plato, sed magis amica VERITAS.*’

P. DXXXIV. l. 17. ‘*I know, &c.*’* How far Calvin

* ‘I know that it appears hard to some, that faith should be attributed to the reprobate, since Paul asserts, that it is the fruit of election; which difficulty, however, is easily solved: because although none are illuminated to faith, or truly feel the efficacy of the Gospel, except those who are pre-ordained to salvation, yet experience shows, that the reprobate are sometimes affected almost with the same feeling as the elect: so that, even in their own judgment, they in no respect differ from the elect. Wherefore it is not absurd, that the taste of celestial gifts is ascribed to them by the apostle and a temporary faith by Christ: not that they solidly perceive the force of spiritual grace, and the sure light of faith, but because the Lord, that he may render them more convicted and inexcusable, insinuates himself into their minds, as far as his goodness can be tasted without the spirit of adoption. If any one should object, that nothing further remains to the faithful, by which they may certainly estimate their adoption, I answer, although there is a great similitude and affinity between the elect of God, and those who are gifted with a frail faith for a time; that, nevertheless, that confidence, which Paul celebrates, that they cry out with assurance (plene) Abba, Father, flourishes in the elect only. Therefore, as God regenerates for ever the elect alone with incorruptible seed, that the seed of life planted in their hearts may never perish; so that he solidly seals in them the grace of his adoption, that it may be firm and ratified. But this by no

has succeeded, in explaining a very difficult subject, I shall not presume to determine. But it has almost always been allowed by theological writers, that there are certain influences of the Holy Spirit, enlightening the mind, and awakening the conscience, and producing many temporary effects: which, being resisted and quenched, are withdrawn; and these differ, not only *in degree*, but in their *nature*, from that grace, which gives divine life, and heavenly wisdom, liberty, and holiness to the soul: so that the one cannot be justly said to be “created in Christ Jesus unto good works,” but the other may: the one do many things, in the Spirit of bondage, but do not partake of the Spirit of adoption. And a temporary faith, of those, “who *having no root in themselves* in time of temptation fall away,” is expressly mentioned by our Lord himself.* Now the faith of those “who had no root in themselves,” was

‘ means prevents that inferior operation of the Spirit from having its course,
 ‘ even in the reprobate. In the mean time, the faithful are taught to search
 ‘ themselves anxiously and humbly, lest the security of the flesh creep upon
 ‘ them, instead of the certainty of faith. Besides, the reprobate never
 ‘ perceive, except a confused feeling of grace; so that they lay hold of the
 ‘ shadow rather than the solid body, because the Spirit properly seals the
 ‘ remission of sins in the elect alone, that they may apply it, by a special
 ‘ faith, to their own use. The reprobate, however, are with reason said to
 ‘ believe that God is propitious to them, because they receive the gift of re-
 ‘ conciliation, although confusedly and not with sufficient distinctness: not
 ‘ that they are partakers either of the same faith or regeneration as the sons
 ‘ of God; but because they seem to have a common beginning of faith with
 ‘ them, under the covering of hypocrisy. Nor do I deny, that God so far il-
 ‘ lumines their minds, that they acknowledge his grace: but he so distin-
 ‘ guishes that feeling from the peculiar testimony which he gives to his
 ‘ elect, that they do not come to a solid effect and enjoyment. For he does
 ‘ not therefore show himself propitious to them, because he receives them
 ‘ into his protection, being truly saved from death; but he only manifests to
 ‘ them present mercy. But he thinks the elect alone worthy of the living
 ‘ root of faith, that they may persevere even unto the end. Inst. lib. iii.
 ‘ cap. 2. sect. 11.’

* Matt. xiii. 21. Προσηλυτισμοσιν. Mark iv. 17. Προσηλυτισμοσιν. Luke viii. 13
 ηρος κληρονομιας τωσιν.

not “the faith of God’s elect,” “precious faith;” “most holy faith;” or the living faith of which St. James speaks; by which Abraham offered Isaac, “which worketh by love,” “purifieth the heart,” “overcometh the world;” and of which it is said, “He that believeth that Jesus is the Christ is born of God.” “He shall not come into condemnation, but “is passed from death unto life.” That Calvin understood the scriptural language, concerning regeneration, differently, than the author of the Refutation does; and that he maintained the doctrines of personal election to eternal life, and the final perseverance of true believers, it is well known: and, except the word *reprobate*, it does not appear what further is exceptionable in this passage, even in the opinion of Anticalvinists. Indeed several expressions seem to approach so near to the language of Anticalvinists; that many of those, who are now called Calvinists, would hesitate to use them.

P. DXXXVI. l. 25. ‘*God, &c.*’* This quotation contains two detached passages, out of a whole section on the subject, in which Calvin endeavours to explain and prove his doctrine.—It will, however, be denied by few, that if God had so willed the conversion of all men, as to exert omnipotence in effecting it; all would have been converted. Some distinction, therefore, must be admitted, between that willingness which excludes none, but encourages all to repent, invites all to be reconciled; and guides, teaches, and assists, and welcomes all who come: and that willingness, which took place, when our Lord said, “I will, be thou

* ‘God indeed affirms, that he wills the conversion of all men, and he ‘destines his exhortations in common to all: their efficacy, however, depends ‘upon the Spirit of regeneration.—Whomsoever God wills to save from ‘destruction, those he quickens with the Spirit of regeneration. Inst. lib. iii. cap. 3. sect. 21.’

“clean.” “Of his own will begat he us with the word
“of truth.” The distinction attaches to every man’s
creed, who does not believe, that all will be converted
and saved; or, that God did his utmost, and could not
effect their conversion and salvation. The doctrine of
Calvin concerning ‘the Spirit of regeneration,’ is pre-
cisely our doctrine also.

P. DXXXVII. l. 4. ‘*We were, &c.*’* I suppose,
that scarcely any man, who has heard of Calvin, does
not know that this was his sentiment; and in this he
exactly coincided with the apostle of the Gentiles.—
“According as he has chosen us in him, before the
“foundation of the world, *that we should be holy*, and
“without blame before him in love.” “There is a
“remnant, according to the election of grace; and if
“by grace, then it is no more of works.” “Who
“hath saved us, and called us with an holy calling, not
“according to our works; but according to his own
“purpose and grace, which was given us in Christ Je-
“sus before the world began.”† ‘Predestination unto
‘life is the everlasting *purpose* of God, whereby, (be-
‘fore the foundations of the world were laid), he hath
‘constantly decreed by his counsel, secret to us, to de-
‘liver from curse and damnation, those whom he had
‘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.*)‡ “Vessels of
“mercy, which God had afore prepared unto glory.”§
The same kind of criticism, which explains these
words, of any thing, except eternal gratuitous election

* ‘We were elected from eternity, before the formation of the world, from
‘no merit of our own, but according to the purpose of the divine pleasure.
‘Inst. lib. iii. cap. 15. sect. 5.’

† Rom. xi. 5, 6. Eph. i. 4. 2 Tim. i. 9.

‡ Art. xvii.

§ Rom. ix. 23.

to everlasting life; might also with equal success be employed on those of Calvin.

P. DXXXVII. l. 8. ‘*If it be, &c.*’* It is undeniable, that to some “are committed the oracles of God,” and not to others: that to some, “is the word of salvation sent,” and not to others: that some are left “to walk in their own ways,” and “to sit in darkness and in the shadow of death;” while, “through the tender mercy of our God, the day-spring from on high hath visited others, to guide their feet into the way of peace.”† “He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments they have not known them. Praise ye the Lord.”‡ Now, this must by Anticalvinists either be ascribed to other causes, independent of the over-ruling providence of God: or the favoured nations have *deserved* this distinction; or, this distinction itself is so immaterial, that men may be as advantageously situated for the attainment of everlasting salvation, without it, as with it. But the Lord “worketh all things after the counsel of his own will;” and not a sparrow falleth to the ground without him. In all the distinguished favours granted to Israel, he constantly reminds them, that “he wrought for his own name’s sake,”§ not only without their deservings, but contrary to them.¶ And in respect of

* ‘If it be evident that it is owing to the will of God, that salvation is voluntarily offered to some, that others are prevented from access to it, here great and difficult questions immediately arise, which cannot otherwise be explained, than by pious minds settling what opinion it is right to hold concerning election and predestination—a perplexed question, as it appears to many, because they think nothing less reasonable, than that some of the common herd of men should be predestinated to salvation, others to destruction. Inst. lib. iii. cap. 21. sect. 1.’

† Luke i. 78, 79.

‡ Ps. cxlvii. 19, 20

§ Deut. ix. 4—6,

¶ Ez. xx. 8—22.

those blessings, which he has promised hereafter to confer on the nation, he strongly reminds them of the same.* The question also concerning the special connexion of ‘the means of grace,’ with ‘the inestimable love of God, in the redemption of the world by ‘our Lord Jesus Christ,’ and ‘with the hope of glory,’ (for which above all other things we thank God in our constant worship,) has repeatedly been considered; and a reference needs only be made to our eighteenth article. A sober view of the difference, which exists, at this day, between one nation and another, as to ‘the means ‘of grace;’ which in general originated before the present inhabitants were “born, or had done good, or evil;” and which was entirely independent on their own choice; is certainly well suited to calm the soul, and to prepare it for a dispassionate consideration of the divine decrees, which awful subject, when viewed in all its bearings, always at first, confounds and overwhelms the reflecting mind, excites many objections, and is attended with many difficulties; even, when the evidence concerning it appears so conclusive, as to bear down all opposition. If fallen man has any claim on his offended Creator; if any advantage for regaining his favour is indeed his due, and cannot *justly* be withheld; how can it consist with justice and mercy, to withhold this due, even as to outward means of grace, from any individual, not to speak of unnumbered millions? And if fallen man has no claim, and deserves wrath alone; and all things belonging to salvation are wholly undeserved, and contrary to his deservings; what becomes of the objections, to personal election? “Friend, I do thee no wrong:—Is it not lawful for me to do what I will “with mine own?” “Who hath first given to him,

* Ez. xvi. 60—63. xxxvi. 24—32. xliii. 10, 11.

“and it shall be recompensed to him again.”*—‘The ‘common herd of men,’ *communi hominum turba*; meaning the whole multitude of the human race.

P. DXXXVII. l. 20. ‘*No one*, &c.’† However we understand the word *predestination*, the distinction between the divine prescience, and God’s predestination, especially as it relates to the eternal state of mankind, is undeniable. Some theologians, have grounded the purposes of God on his foreknowledge, as formed on what he foreknew; others, have considered his foreknowledge as the result of “the eternal purpose, which “he purposed in himself:” but the distinction has been generally admitted: and indeed to *foreknow* and to *predetermine* must be distinct things, whether the event be foreknown, in consequence of “the purpose of him, “who worketh all things after the counsel of his own “will;” or the predetermination concerning the event be the result of what was foreknown, concerning the dispositions and conduct of those, to whom it referred.

* Matt. xx. 15—16. Rom. xi. 35.

† ‘No one, who would wish to be considered as pious, dares absolutely deny the predestination, by which God adopts some men to the hope of life, adjudges others to eternal death; but they involve it in many cavils, particularly those who make prescience the cause of it. And we, indeed, ascribe both to God, but it is preposterous to say that the one is subject to the other. When we attribute prescience to God, we mean that all things always were, and perpetually continue, under his eyes, so that nothing is future or past to his knowledge, but all things are present. And indeed so present, that he does not imagine them from ideas (in the manner those things are presented to us, the memory of which the mind retains) but he really looks upon, and sees them, as it were, placed before him. And this prescience is extended to the universal circuit of the world, and to all creatures. 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 (*pari conditione*;) but eternal life is pre-ordained to some, eternal damnation to others. Therefore, as every one was formed for the one or the other end, so we say that he was predestinated either to life or to death. Inst. lib. iii. cap. 21, sect. 5.’

In respect of the manner, in which God knows all things, Calvin speculates more than I should choose to do. "Such knowledge is too wonderful for me: it is high, I cannot attain unto it." The concluding part appears still more exceptionable. This indeed seems to be the grand fault of Calvin, and many of his more immediate followers. They consider the multitude of mankind merely as *creatures*, not as *fallen, depraved, and guilty creatures*. And thus they discourse on God's predestination, as a decree wholly independent of man's foreknown apostacy; and of *preterition* as excluding the foreknowledge, that the persons passed over would be justly deserving of all the punishment, which they were doomed to suffer. They speak, as if the damnation of the non-elect was as unmerited, as the salvation of the elect. Whereas, if all deserved to perish, and were in themselves "vessels of wrath fitted for destruction;" they who are saved, must be saved by grace, *contrary* to their deservings; and they who perish, must perish *according* to their deservings. And if this will manifestly be the case, at "the day of wrath, and revelation of the righteous judgment of God;" it must have been exactly the same, in his foreknowledge and predestination; for he could foreknow and predestinate nothing, but that which actually will take place. I do not think, that Calvin and his followers in this respect, meant all, that might be inferred from their language: but notwithstanding the veneration which I bear to Calvin, and to other reformers, who trode in his steps, I have always objected to their language on this subject: and I am thankful, that our articles are so framed, as to give no ground for any such objection.

P. DXXXVIII. l. 20. '*Although, &c.*'* 'To whom

* 'Although it is now sufficiently clear, that God, by a secret counsel, freely elects whom he wills, others being rejected; yet his gratuitous

‘ God not only offers salvation, but so assigns it, that the certainty of the effect is not suspended, or doubtful.’ The certainty of the effect is not suspended, on the changeable nature, and fluctuating will, or perverse heart, of sinful man; ‘ or doubtful;’ that is, in itself, or to God. To the elect person himself it must remain doubtful; till, by “giving all diligence,” he has “made his calling and election sure;”* and to other men, it must be doubtful, till they can say, “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.”† The distinction ‘between *gratuitous mercy*, without regard to human worth,’ in respect of the elect; and the just and irreprehensible, but incomprehensible judgment of God, in respect of the non-elect, marks a decided difference, in the writer’s mind, between the source of election, and that of preterition. Yet, I cannot but lament, that it was not more directly said, ‘because he foreknew, that they would justly deserve it.’ This would have given a clear view of the subject, and also have precluded objections. Mercy, and the decree of mercy, are *gratuitous*: repentance, faith, and all things

‘ election is at present only half explained, till we come to individuals, to whom God not only offers salvation, but so assigns it, that the certainty of the effect is not suspended or doubtful.—That, therefore, which the Scripture clearly shows, we affirm; that God, by an eternal 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 regard 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. Inst. lib. iii. cap. 21. sect. 7.’

* 2 Pet. i. 10.

† 1 Thes. i. 3, 4.

pertaining to salvation, being the effects of special grace, which God purposed to give to “the vessels of mercy, whom he afore preparerth unto glory.” But condemnation, whether as decreed, or denounced, *is not gratuitous*, but the just punishment of wickedness, either as foreseen, or as actually committed. All things, respecting men in general, and every individual, were as fully known to God from the beginning, as they will be at the day of judgment: and they, who now speak against the decree, in words of decided and unhesitating objection, would, if unchanged, do the same, or worse, at “the day of judgment and perdition of ungodly men;” except as the reasons of the Lord’s proceedings will then be made so manifest, “that every mouth will be stopped;” and “the wicked will be silent in darkness.” But faith and love, so to speak, give the Lord credit for his justice, truth, wisdom, and goodness; even when they cannot see them. “Clouds and darkness are round about him; but justice and judgment are the basis of his throne.” “Shall not the Judge of all the earth do right?” “The Lord is righteous in all his ways, and holy in all his works.” ‘The approach to life is precluded, &c.’ This expression also appears exceptionable. Nothing precludes the approach to life to any man, who hears the gospel: but none are willing to come in the appointed way, without special grace; and God is pleased to leave some to themselves, and to the consequences of their sins and evil dispositions.

P. DXXXIX. l. 11. ‘*After, &c.*’* ‘Belonged to

* ‘After Christ asserted that the disciples who were given to him belonged to God the Father, he soon after adds, “I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine:” Whence it happens, that the whole world does not belong to its Creator, except that grace saves a few persons from the curse and anger of God, and

‘ God the Father,’ *fuisse Dei patris peculium*, ‘ were ‘ unto God a peculiar possession.’ This shows, in what sense Calvin meant, that ‘ all the world does not ‘ belong to its Creator;’ that is, as his peculiar people, his true Israel, his friends and children, his accepted worshippers, his “ chosen people.” “ Remember me “ with the favour, which thou bearest to thy cho- “ sen people.” “ We know, that the whole world “ lieth in wickedness.” (ἐν τῷ πᾶσι κείται).*—‘ A few, ‘ &c.’ (*Non multos.*) “ Strait is the gate, and narrow “ is the way, which leadeth unto life, and few there be “ that find it.” Hitherto “ they who live godly in Christ “ Jesus,” have in every age and place been compara- tively few. But when the whole company of the re- deemed shall meet in glory, they will “ form a multi- “ tude whom no man can number.” If the vast num- bers, who die in Adam without committing actual sin, and who may, for ought we know to the contrary, be saved in Christ, without actual repentance and faith ; nay, without baptism, (though not without the inward and spiritual grace of baptism, even regeneration,) be taken into the account : and if we attend properly to the glorious things, which are predicted, as hereafter most assuredly to take place ; and the final and universal prevalence of true religion, for a thousand years at least : it must be allowed to be in a measure presump- tuous, to speak of the elect, as ‘ a few persons.’ It is not indeed *certain*, perhaps not *probable*, that the num- ber of those who perish will exceed that of the redeemed and saved. This, however, is certain, that the denial of personal gratuitous election will not increase the number

‘ eternal death, who would otherwise have perished ; but it leaves the world ‘ in its destruction, to which it was destined. *Inst. lib. iii. cap. 22. sect. 7.*’

• John v. 20.

of true believers, which have existed in any age, or shall exist to the consummation of all things. When the final separation shall be made at the day of judgment, there will not one be added to the number of the righteous, on the Anticalvinist system; nor one excluded, on that of the Calvinists. If all men were chosen unto salvation, all would be saved: if a large majority were chosen to salvation, that large majority would be saved. God foreknows and predetermines nothing, except what shall actually take place: and, whether we adopt, or reject, the tenets of Calvinism, all true believers will be eternally saved, and none else. ‘But it leaves, &c.’ It certainly would have satisfied my mind far better, if the guilt and depravity of the world had been more explicitly mentioned, as the reason of this *destination*: for *destination* at the day of judgment, and *predestination* from eternity, alike require this, in order “to the revelation of the righteous judgment of God.”

P. DXXXIX. l. 22. ‘*Therefore, &c.*’* This passage, and what follows in Calvin, appears to me unscriptural and highly objectionable.—‘Except his will,’ which is that of perfect wisdom, justice, truth, and goodness; and never consigns, or decrees to consign, to punishment, either temporary or eternal, any who do not deserve it. This addition would make the passage accord to the views of the author, and of the more Calvinistic of the evangelical clergy: but as here stated, few of us are prepared to subscribe it.

P. DXXXIX. last line. ‘*Many, &c.*’ † Calvin is, un-

* ‘Therefore, if we cannot assign a reason why he (God) thinks his own worthy of mercy, except because it so pleases him; neither shall we have any other ground for his reprobating others, except his will. Inst. lib. iii. cap. 22. sect. 11.’

† Many, indeed, as if they wished to repel odium from God, so acknow-

doubtedly right, in stating it to be childish, or at least inconsistent, to admit the doctrine of election, and to deny that of reprobation; (except as the *word* is unscriptural in this sense, and not very appropriate;) but there is scarcely a sentence in the quotations from the ancient fathers, on which free strictures have been made, to which I should more decidedly object, than to the close of this passage. Whether we can see the *reasons*, for which God chooses some and passes by others, or gives special grace to some and not to others: we ought to take it for granted, that he has sufficient reasons for his conduct; or his sovereignty would not be that of infinite wisdom, justice, truth, and goodness. At the same time, the apostacy, enmity, and wickedness of men in general, constitute a sufficient reason for his dooming them to destruction; and if so, as foreseen, of decreeing thus to doom them to destruction: whereas, nothing either foreseen, or to be discovered, at the day of judgment, in the conduct of the saved, (distinct from special grace and its effects,) can be assigned as the reason, of his rescuing them from this common and merited destruction.

P. DXL. l. 14. ‘*I confess, &c.*’* The inscrutable wisdom of God, in permitting the entrance of sin and misery, in the creation, when Omnipotence could have

‘ledge election, that they deny that any one is reprobated: but too ignorantly and childishly; since election itself would not stand, unless opposed to reprobation. God is said to separate those whom he adopts to salvation: it would be more than folly to say that others gain by chance, or acquire by their own industry, that which election alone confers upon a few. Those, therefore, whom God passes over, he reprobates; and for no other reason, except that he chooses to exclude them from the inheritance which he predestinates to his sons Inst. lib. iii. cap. 23. sect. 1.’

* ‘I confess, indeed, that all the sons of Adam fell into that miserable condition in which they are now bound, by the will of God: and that is what I asserted at the beginning, that we must always return to the sole determination of the divine will. Inst. lib. 3. cap. 23. sect. 4.’

prevented it, is here intended; and it certainly forms the grand difficulty in the divine government of the world. But, while with profound awe we must adore, what we cannot comprehend; and against which we ought not to make our ignorant and presumptuous objections, nay, on which we should be exceedingly cautious, in all our reasonings and speculations: we ought not to forget, that, both fallen angels, and Adam, were free and responsible agents; that they sinned *voluntarily*, not by necessity or compulsion, and deserved their doom, from their Creator, against whom they had most ungratefully apostatized and rebelled; and that all Adam's posterity, who have lived long enough, to know good from evil, have voluntarily imitated his example, and deserved God's wrath and damnation. This will be revealed, to the full conviction of the whole world, at the great day of retribution; and should never be denied, or doubted, or lost sight of, when we are considering the eternal purpose and decrees of God, which will be found most entirely coincident with the sentence to be denounced at the last day.

P. DXL. l. 20. '*Since, &c.*'* Original sin, man born in sin, man "a vessel of wrath fitted for destruction;" and the actual transgressions of every one of Adam's race, who does not die in infancy; being wholly kept out of sight, gives Calvin's reasonings and statements an aspect, which his general doctrines, as stated in the Scripture, do not bear; and of which no traces are found in our articles.—In this respect, I must dissent from even Calvin; though censured as inconsistent, or

* 'Since the disposition of all things is in the hand of God; since the power of salvation and of death resides in him; he so ordains by his counsel and his will, that some among men should be born devoted to certain death from the womb, to glorify his name by their destruction. Inst. lib. iii. cap. 23. sect. 6.'

even as self-deceived, in so doing.* Indeed the language here used might be defended, by saying, that God could not be glorified in the destruction of any, who did not deserve it: yet this if I may presume to censure so eminent a man, ought to have been explicitly stated.

P. DXL. l. 27. ‘*Nor ought, &c.*’† The permission of sin was certainly a part of the divine plan, with which all the other parts have an inseparable connexion: but the Scripture is silent, as to any positive decree in this respect, and it behoves us to maintain a similar reserve.

P. DXLI. l. 4. ‘*Speaking, &c.*’‡ ‘Again I enquire, whence it is, that the fall of Adam should involve so many nations, with their infant-children, in eternal death, without remedy, unless because it seemed so unto God? Here it becomes our tongues, however otherwise loquacious, to be silent. I confess indeed, that the decree is *horrible, &c.*’ Whatever our views may be on the subject of the divine decrees, the consequences of Adam’s apostacy, on all his posterity, are most awful: and all nations, not excepting their infant offspring, must have been involved in them for ever, without remedy; as ‘born in sin,’ “children of wrath,” and “vessels of wrath fitted for destruction;” had not “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not

* Page 570, Refutation.

† ‘Nor ought that which I say to appear absurd, that God not only foresaw the fall of the first man, and in it the ruin of his posterity, but that it was the dispensation of his will. Inst. lib. iii. cap. 23. sect. 7.’

‡ ‘Speaking of the decree of reprobation, he says, I confess that it is indeed a horrible decree (*decretum quidem horribile fateor*;) no one however will be able to deny, but that God foreknew what would be the end of man, before he formed him; and he therefore foreknew it, because he had so ordained by his own decree. Inst. lib. iii. cap. 23. sect. 7.’

“perish, but have everlasting life.”—‘Original sin—
 ‘is the fault and corruption of the nature of every
 ‘man, that naturally is engendered of the offspring of
 ‘Adam;—and therefore in every person born into the
 ‘world it deserveth God’s wrath and damnation.’* If
 infants then be saved from eternal death, it must be by
 grace, in the second Adam, and a new creation unto
 holiness by the Holy Spirit: for that fallen nature, which
 ‘deserveth God’s wrath and damnation,’ cannot be meet
 for the holy society, employment, and joys of heaven,
 without an entire renovation.—It is not clear from this
 passage, whether Calvin intended to say, that the de-
 cree of reprobation extended to the infants of the na-
 tions spoken of, or not. If he did, he intruded into
 the secret things of God further than it was proper to
 do: but even then his opinion was not so dreadful, as
 that of those, who, exclaiming against the doctrine of
 reprobation, consign all unbaptized persons, even the
 infant-offspring of christians, to destruction. For “ex-
 “cept a man be born again he cannot see, or enter into,
 “the kingdom of God.” Now if being “born again”
 is the same as baptism, or, if it is inseparably connected
 with baptism, so that none except baptized persons are
 regenerate, the conclusion is inevitable.—‘Because it
 ‘seemed so to God.’ “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.”†—‘He therefore foreknew it;
 ‘because he had so ordained by his own decree.’ As
 a question in metaphysics, the most acute reasoner
 would find it no easy matter to refute this sentiment:
 as a consequence, fairly resulting from other Scriptures
 concerning the purposes and predestination of God, it

* Article ix.

† Matt. xi. 25, 26.

cannot well be avoided : but as there is no express testimony in Scripture, to this special purpose of God ; it is perhaps more becoming our ignorance to be silent on the awful subject. Yet sin and misery could not have entered into the creation of the Almighty, without his permission, and his determination to permit them to enter. Here, however, we are lost and involved in difficulties, and entangled in a labyrinth, from which no clue has yet been found to extricate us. “ O LORD, thy righteousness is like the great mountains ; thy judgments are a great deep.” “ O LORD, how great are thy works, and thy thoughts are very deep.” “ Oh the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord ? or who hath been his counsellor ?”*

‘ Where reason fails with all her powers ;

‘ There faith prevails and love adores.’

P. DXLI. Note. ‘ *Is it, &c.*’ † HORRIBLE—*Dreadful ; terrible ; shocking ; hideous ; enormous.* (Johnson.)—HORRIBILIS. 1 *Rough ; rugged ; 2 Horrible, terrible, dreadful, frightful. Horribile visu, portenta sequuntur.* 3 *Weighty, severe.* 4 Also *Awful, reverend.* (Ainsworth.) The English word commonly suggests the idea of moral evil ; as *horrible wickedness* : but the Latin word has no such meaning associated with it ; and merely signifies *tremendous, awful, reverend*, to be view-

* Ps. xxxvi 6. xcii. 5. Rom. xi. 33, 34.

† ‘ Is it not wonderful, that any one should ascribe to the God of all mercy a decree which he himself confesses to be *horrible* ? And yet it must be acknowledged, that Calvin was a man of piety, and of considerable talent and attainment. To what absurdities and inconsistencies will not the human mind be carried by a blind attachment to system !’

ed with terror, or with reverence, or both combined. "Horror hath taken hold of me, because of the wicked, which forsake thy law."* "On the wicked he shall rain an horrible tempest."† "It is a fearful thing to fall into the hands of the living God."‡ This might with equal propriety have been rendered, "It is a horrible thing, &c;" if precisely the same idea be annexed to the word *horribilis*, as to *horrible*. Both the Vulgate, and Beza translate it, *horrendum*. The same word is translated by Beza *horrendum*, and by the Vulgate *terribile*, in another place.§ "Reverend is his name, ($\varphi\sigma\epsilon\sigma\pi\epsilon\upsilon$." *Sept.*) There can, therefore, be no doubt, but that Calvin, or any other learned man, not used to that association of ideas, which the frequent use of the English word *horrible* has occasioned, would without hesitation, call the sentence to be denounced against the wicked at the day of judgment, ("Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,") *horribile iudicium*, or *decretum*: a sentence to be contemplated with solemn awe, with holy reverence, yea, with horror of mind; and not to be thought of, as involving the eternal doom of unnumbered millions, without the soul's shrinking back from the tremendous idea, which it is suited to excite. This, it is presumed, most learned readers will allow, was Calvin's meaning, in using the words *horribile decretum*. 'Is it not wonderful,' (would he who denies the doctrine of everlasting punishment, exclaim,) 'that any one should ascribe to the God of all mercy, and to the most loving Saviour, a sentence to be pronounced at the day of judgment, which he

* Ps. cxix. 53.

† Ps. xi. 6.

‡ Heb. x. 31. $\varphi\sigma\epsilon\sigma\pi\epsilon\upsilon$, $\varphi\sigma\epsilon\sigma\pi\epsilon\upsilon$, *terrificus*, *terribilis*, *horribilis*, *formidolosus* (*Hederic.*) *Horrendus*.§ Heb. xii. 21. *terribilis*. (*Leigh*)

‘himself confesses to be *horrible*?’ ‘Yet many persons of piety, and of considerable talent and attainment have done this. To what absurdities and inconsistencies will not the human mind be carried by a blind attachment to system!’—It is gratifying to hear his Lordship allow Calvin to have been ‘a man of piety:’ but a man of piety could never intend to ascribe to the glorious God, a decree, which he considered as *horrible, in a moral view*, and implying any thing contrary to perfect justice and goodness. And it is much easier to say, that Calvin’s attachment to his system was *blind*; than to refute that system. Probably, Calvin spent more years, in studying the Scriptures, with constant prayer for the promised teaching of the Holy Spirit, than many, who exclaim against him and his doctrine, have done months, nay, weeks. To select passages, in a measure exceptionable, from such copious works as those of Calvin, may not be very difficult: but to follow him in his train of argument from one end to the other, even of one of them; and satisfactorily to answer him, *Hic labor, hoc opus est!*

P. DXLI. l. 12. ‘*The, &c.*’* It has been shown, that Calvin, ‘by the necessity of sinning,’ does not mean *compulsion*; but a necessity arising from a concurrence of inward depravity and outward circumstances.† Into this situation sin has reduced men, as well as fallen angels; and nothing but divine grace can rescue them, and render them either willing or able to

* ‘The reprobate want to be considered as excusable in sinning, because it is impossible for them to avoid the necessity of sinning, especially since a necessity of this kind is imposed upon them by the ordinance of God. But we say, that there is no reason for their being excused on this ground, since the ordinance of God, by which they complain that they are destined to destruction, has its own equity, unknown indeed to us, but most certain. Inst. lib. iii. cap. 23. sect. 9.’

† Remarks on p. 531, Refutation.

“cease from sin.” The decree of God concerning the permission of man’s apostacy, has been noticed. Calvin’s language, however, seems to imply, that the reprobate have the will and desire, to avoid, (*evadere, escape,*) this necessity of sin, but are hindered by some *natural* insurmountable obstruction: but this is by no means the case. ‘For it is the Holy Ghost, and no other thing, that doth quicken 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 otherwise of their own crooked and perverse nature they should never have.’* Calvin expressly declares, that the ordinance of God—has its ‘own equity, unknown indeed to us, but most certain;’ which fully demonstrates, that he did not use the word *horrible*, as meaning any thing inconsistent with perfect justice. If, however, all deserve wrath and damnation, it is not so difficult to understand the equity either of the sentence, or of the decree, by which they are destined to deserved destruction; as to discover the reasons, why some, equally undeserving, are most graciously rescued from it.—The doctrines of God’s decrees, are not the motive of men’s wickedness, and therefore are no excuse for it. A vast proportion of sinners wholly disbelieve, or are totally ignorant of, the doctrine itself. They who pervert it into an excuse for sin, have no scriptural views, or genuine belief, of it. And no man can know himself to be “appointed to wrath:” or indeed what God’s secret purpose is concerning him; except as believers may by all diligence in every good thing, “make their calling and election sure.”

P. DCLII. last line. ‘*That, &c.*’† ‘Who make a

* Homily Whitsunday.

† ‘That passage of Paul is applicable to this point: “It is not of him that willeth, nor of him that runneth, but of God that showeth mercy:”

‘partition:’ *partiuntur*—*divide into parts, or share between them*, allotting a portion to one, and a portion to another. ‘*Partiti sunt ejus vestimenta—fecerunt quatuor partes, unicuique militi partem.*’*—‘Calvin means, ‘who ascribe a part to the grace of God, and a part to ‘the willing and running of man.’† I see nothing unscriptural in this quotation; though some things want more fully elucidating, and might be expressed with more precision. But neither Augustine nor Calvin had been tutored to exactness, after the manner in which moderns are, by passing through the *ordeal* of controversialists, and reviews of all descriptions.‡ The sentiment would have been more clearly conveyed, had it been explicitly said; that the preventing grace of God does not wait, till man of his own accord *wills* and *runs*; but produces in him, who was before unwilling and unable, both the will and the power *to will and to run*: so that *willing and running* are our bounden duty; they

‘not as they commonly understand it, who make a partition between the ‘grace of God, and the will and running of man. For they expound it, that ‘the desire and the endeavour of man have indeed of themselves no weight, ‘unless they be made prosperous by the grace of God; but they contend, ‘that when they are assisted by his blessing, they have also their share in ‘procuring salvation: whose cavil I would rather refute in Augustine’s ‘words than in my own:—If the apostle meant nothing else, except, that ‘it is not of him only that willeth or runneth, unless a merciful Lord be ‘present; we may retort, that it is not of mercy only, except the will and ‘running be present. Which, if it be manifestly impious, we cannot doubt ‘that the apostle ascribes every thing to the Lord, and leaves nothing to ‘our wills and exertions.—Such was the opinion of that holy man. Nor do ‘I in the least regard the subtlety which they introduce, that Paul would ‘not have expressed himself in this manner, unless there had been some ‘endeavour and some will in us. For he did not consider what was in man; ‘but when he saw that some persons assign a part of salvation to the indus- ‘try of man, he simply condemned their error in the first member, and then ‘claimed the whole sum of salvation for the mercy of God. Inst. lib. iii. cap. ‘24. sect. 1.’

* Matt. xxvii. 35. John xix. 23. Beza’s translation.

† Note, Refutation.

‡ Remarks on p. 531—533, Refutation

are absolutely needful; but, springing from the ‘grace of God in Christ preventing us, that we may have a good will, and working with us, when we have a good will:’ the glory must not be divided, a part to us, and a part to God; but all the glory must be ascribed to him alone, while all the benefit accrues to us.

P. DXLIII. l. 5. ‘*Two, &c.*’* Certainly this is the consequence of man’s co-operation with God, as it is generally stated.†—Some more modest term might have been devised, to express our willing concurrence with the grace of God; if any special term be needful. As, however, the Scripture conveys its instruction to us, without any special term, we may do the same.‡

P. DXLIII. l. 11. ‘*That, &c.*’§ Calvin is, beyond doubt, right in stating, that there is an outward calling or invitation, and an inward and effectual calling by the Holy Spirit. “Whom he predestinated, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.” This must signify something beyond the outward invitation, which is common to all; and of which it is said, “Many are called, but few chosen.” “They be called ac-

* ‘Two errors are here to be avoided, because some people make man co-operate with God, that he may ratify his election with his own suffrage: thus, according to them, the will of man is superior to the counsel of God. Inst. lib. iii. cap. 24. sect. 3.’

† Remarks, p. 43—46, Refutation.

‡ Nonnulli co-operatum Deo faciunt hominem.

§ ‘That sentence of Christ concerning many who are called, but few chosen, is very wrongly understood in that manner. There will be no doubt, if we hold that which ought to be certain from what precedes, that there are two sorts of calling. For there is an universal calling, by which God, through the external preaching of the word, equally invites all men to him, even those to whom he proposes it for the savour of death, and as a ground of heavier condemnation. The other is a special calling, of which he, at most, thinks the faithful only worthy; while, by the interior illumination of his Spirit, he causes the word preached to rest upon their hearts. Inst. lib. iii. cap. 24. sect. 8.’

‘ according to God’s purpose, by his Spirit working in
 ‘ due season; they through grace obey the calling.’—
 ‘ To whom he proposes it for a savour of death.’* The
 same interpretation, which renders the words of God
 by Isaiah reconcilable to the sentiments of Anticalvin-
 ists, will render Calvin’s words so likewise.

P. DCLIII. l. 26. ‘ *As by, &c.*’† I must unre-
 servedly give up some expressions, in this quotation,
 to his Lordship’s reprehension: and if similar passages
 can be produced from works of modern Calvinists, or
 those of the evangelical clergy, they must fall under the
 same rebuke. ‘ Those whom he created, &c.’ This
 seems to imply, that God created the reprobate wicked,
 by a direct act of his power, and not appointing the
 continuance of the fallen race of Adam. It is said, that
 God raised up Pharaoh, that is, he advanced him to au-
 thority, for “ this very cause, to show forth in him his
 “ power, and that his name might be declared through-
 “ out the earth :” but not that ‘ he created him for the
 ‘ reproach of life and the destruction of death.’ It can
 hardly be supposed, that Calvin intended to make God
 the author of sin; but his language is highly improper:
 and, if it be needful to speak explicitly on such myste-
 rious and awful subjects, we should confine ourselves,

* Is. vi. 9, 10.

† ‘ As, by the efficacy of his calling towards the elect, God perfects the
 ‘ salvation to which he had destined them by his eternal decree; so he has
 ‘ his judgments against the reprobate, by which he may execute his counsel
 ‘ concerning them. Those, therefore, whom he created for the reproach of
 ‘ life and the destruction of death, that they might be organs of his anger,
 ‘ and examples of his severity, that they may come to their end, he some-
 ‘ times deprives of the power of hearing his word, sometimes makes them
 ‘ more blind and stupid by the preaching of it. Therefore that Supreme
 ‘ Disposer makes a way for his predestination, when he leaves those in
 ‘ blindness, without the communication of his light, whom he has once re-
 ‘ probated. Inst. lib. iii. cap. 24. sect. 12.’

as nearly as possible, to the very words of the sacred oracles.

P. DXLIV. l. 15. ‘*Behold, &c.*’* Supposing the persons spoken of, to have provoked God by their sins, and to deserve the punishment, to which they are doomed; there is nothing in this passage, which does not accord to the Scripture: and it needs only to be explained in the same manner, as the Scriptures are often interpreted, to remove men’s objections to it.†

P. DXLIV. l. 27. ‘*That, &c.*’‡ The latter part of this quotation is improperly expressed. “The wicked are given up to their own hearts’ lusts,” as the punishment of their crimes: but we should be careful, not to ascribe their addictedness to sin, to any positive act of God. Calvin, for the time, forgot the words of St. James.—“Let no man say, when he is tempted, I am tempted of God; for God is not tempted of evil, neither tempteth he any man.”—And it must be acknowledged, that some Calvinists too often forget them; even as Anticalvinists do what follows; “Do not err, my beloved brethren, every good gift, and every per-

* ‘Behold, he directs his voice to them, but it is that they may become more deaf; he lights up a light, but it is that they may be made more blind; he proposes a doctrine, but it is that they may become more stupid by it; he applies a remedy, but it is that they may not be healed.—Nor can this also be controverted, that God delivers his doctrine involved in obscurities, to those whom he wishes not to be illuminated, that they may gain nothing from it, except the being delivered up to greater stupidity Inst. lib. iii. cap. 24. sect. 13.’

† 1 Kings xxii. 19—23. Ps. lxxix. 21—28. lxxxix. 11, 12. Is. vi. 8, 9. xxix. 10, 11. Ez. xiv. 9, 10. Matt. xiii. 13—15. Mark iv. 11, 12. John xii. 38—40. Acts xxviii. 26, 27. Rom. xi. 7—10. 2 Thes. ii. 10—12.

‡ ‘That the reprobate do not obey the word of God, when explained to them, will be rightly imputed to the wickedness and maliciousness of their own hearts, provided it be at the same time added, that they are therefore addicted to this wickedness, because they are raised up by the just but inscrutable judgment of God, to illustrate his glory by their damnation Inst. lib. iii. cap. 24. sect. 15.’

“fect 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.”*

P. DXLV. l. 8. ‘*Hence, &c.*’† Calvin is here answering the objection brought against his doctrine, from the words of God by Ezekiel, “I have no pleasure in
 “the death of the wicked, but that the wicked turn
 “from his way and live.”‡ (*Deus Nolit, &c.*) And he shows, that if these words are to be understood, as implying the purpose of God to bring the whole human race to repentance and salvation, they are contrary to matter of fact; for all are not thus brought to repentance and salvation: nay, that the means of grace had not been vouchsafed to those cities, of which our Lord said; “if the mighty works had been done” in Chora-
 zin, Bethsaida, and in Capernaum, which have been done in you, “they would have repented long ago in
 “sackcloth and ashes;” nay, “Sodom would have con-
 “tinued to this day.” Hence he concludes, that the passage is ‘*violently wrested (violenter torqueri,)* if the
 ‘will of God, &c.’ Now there appears nothing in this passage objectionable, except the doctrine of God’s pre-
 destination, as stated in our seventeenth article, be ob-
 jected to; unless it be the word *reprobate*.

P. DXLV. l. 13. ‘*Moreover, &c.*’§ Only substitute

* James i. 13—18.

† Hence we see that the passage is evidently twisted, if the will of God, which the prophet mentions, be opposed to his eternal counsel, by which he separated the elect from the reprobate. Inst. lib. iii. cap. 24. sect. 15.

‡ Ez. xxxiii. 11.

§ ‘Moreover, because no description can equal the weight of divine vengeance against the reprobate, their torments and sufferings are figured to us by corporeal things, namely, by darkness, weeping, and gnashing of teeth, unquenchable fire, the worm, which dieth not, gnawing their heart.

the word *wicked*, in the place of *reprobate*: (and Calvin afterwards calls them *the impious*;) and what objection lies against this passage, which may not equally be urged against the plainest language of the sacred Scriptures, concerning “the worm that never dieth,” “the unquenchable fire,” “the blackness of darkness for ever?” But if the awful sentence pronounced at the last day will be just; it could not be unjust, in him, whose foreknowledge is perfect, to purpose and decree to pronounce it: and if salvation be not a *debt due* to a fallen apostate creature, it could not be unjust to decree, to leave the wicked “to their own hearts’ lusts.”—Calvin indeed changes the person, in the last clause, from *we* to *you*, or *thou*, (for it is singular,) but he seems to mean, what the Psalmist expresses—“Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.”* For it can hardly be supposed, that he intended to single out an individual; and, taking it for granted that he was a reprobate, to address him in a manner, which could not possibly be of use to him. He never supposed, that man can know any individuals as reprobated by the secret decree of God: and if they could be known, it being impossible to renew them to repentance, it would be of no use to warn or alarm them.

† For by such modes of expression it is certain that the Holy Spirit meant to confound with horror all the senses: as, when it is said that a deep hell is prepared from eternity, that “the pile thereof is fire and much wood, that the breath of the Lord, like a stream of brimstone, doth kindle it;” by which things, as we ought to be assisted in forming some conception of the miserable lot of the impious, so we ought particularly to fix our thoughts upon this, how calamitous a thing it is, to be alienated from all fellowship with God, and not only this, but to feel that the majesty of God is so adverse to you, that you cannot avoid being crushed by it. Iust. hb. iii. cap.

* Ps. l. 20.

* Ps. l. 20.

P. DXLVI. l. 7. ‘*He,* &c.*’† ‘Faith brings nothing, ‘but the humble confession of want.’ A beautiful thought very excellently expressed. Faith coming to God, by Christ, for justification, brings nothing on which to rest a plea, except the humble confession of being “wretched and miserable, and poor, and blind, “and naked; when coming to buy gold tried in the “fire, and white raiment, &c.”‡—“It is therefore of “faith, that it might be by grace.”—“Blessed are the “poor in spirit, for their’s is the kingdom of heaven.”

P. DXLVI. l. 14. ‘*Man, &c.*’§ Says not the apostle the same, in the chapter commented on?¶ and must not every one say the same, who does not deny, or explain away original sin?||—‘Insomuch, that now he ‘seemed to be nothing else but a *lump* of sin.’** In what does the difference between ‘a lump of sin,’ and ‘a mass composed of sin,’ consist?

P. DXLVI. l. 23. ‘*We,†† &c.*’‡‡ ‘Man is very far ‘gone from original righteousness, and is of his own ‘nature inclined to evil; so that the flesh always lust- ‘eth against the spirit.’§§ ‘Our own accord’ evidently

* ‘He (Paul) means, that if righteousness were in the law of works, our ‘boasting would not be excluded; but because it is of faith only, that there- ‘fore we must arrogate nothing to ourselves: because faith receives all ‘things from God, it brings nothing but the humble confession of want. In ‘Rom. iii. 27.’

† Refutation. P. 108, 109.

‡ Rev. iii. 17, 18.

§ ‘Man, left to his own proper nature, is a mass composed of sin ‘Whence it follows that we, so long as we are the sons of Adam, and nothing ‘but men, are so enslaved to sin, that we can do nothing but sin: but, that ‘being engrafted in Christ, we are freed from this wretched necessity: not ‘that we immediately cease altogether to sin, but that we may be at length ‘superior in the contest.’

¶ Rom. vi. 6. 16—22.

|| Page 61, Refutation.

** Homily on the Nativity.

†† ‘We are so addicted to sin, that we can do nothing of our own accord ‘but sin. In Rom. vii. 14.’

‡‡ Art. ix.

§§ Homily on Whitsunday, p. I. paragraph 4th.

means our being left to ourselves, without the special grace of God.*

P. DCLVI. l. 26. ‘*Although, &c.*’† “ Who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.”‡ “ He that hath begun a good work in you, will perform it until the day of Christ.”§

P. DCLVII. l. 3. ‘*They, &c.*’¶ “ Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” On this passage Calvin writes what is here quoted. The sophists maintained what Anticalvinists now do : namely, that man supplies, either wholly or in part, the willing mind, and that God assists the willing : Calvin, on the other hand, maintained, that the “ carnal mind,” “ that which is born of the flesh,” being enmity against God, cannot be subject to his law, or please him.—‘ 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 a good will.’ Calvin maintained, that “ it is God who worketh in us *both to will and to do, of his good pleasure.*”

* Article x.

† ‘ Although God begins our salvation, and at length completes it, by reforming us into his own image, yet the sole cause is his good pleasure ; by which he makes us partners with Christ. In Rom. viii. 6.’

‡ 2 Tim. i. 9. § Phil. i. 6.

¶ ‘ They (the Sophists) boast that the heart may be bent either way, provided it be assisted by the instinct of the Spirit ; that the free option of good and evil is in our power ; that the Spirit only brings assistance ; but that it is ours to choose or to reject. In Rom. viii. 7.’

P. DCLVII. l. 9. ‘*Paul means, &c.*’* There is nothing, except the clause ‘eternal decree of God, &c.’ which is peculiar to Calvinism in this quotation.— ‘Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world) he hath constantly *decreed* by his counsel, secret to us, to deliver from curse and damnation those, whom he hath chosen (*elegit, elected*) in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made for honour.’† It is somewhat extraordinary that this should be quoted from Calvin as obnoxious, which is more energetically expressed, in the articles, which all the clergy have repeatedly subscribed; and to which our subscriptions, at ordination and institution, are indispensably required.

P. DCLVII. l. 16. ‘*It is true, &c.*’‡ The former part of this quotation is incautiously expressed, and not in the scriptural manner—“All things work together “ (*συνεργου, co-operate*) for good to them that love God, “ whom he hath called according to his purpose ;” nor are their sins excepted. But their sins do not ‘promote ‘ their salvation.’ Sin never did, nor ever can do, any thing but mischief to any man : yet God may, and does, take occasion from the sins of those who love him ; not

* ‘Paul means, that the eternal decree of God, by which he elected us for sons before the creation of the world, concerning which he testifies to us by the Gospel, and the faith of which he seals upon our hearts by the Spirit, would be vain, unless a certain resurrection were promised which is the effect of it. In Rom. viii. 23.’

† Article xvii.

‡ ‘It is true, that their own sins, under the direction of God’s providence, are so far from injuring the saints, that they rather promote their salvation. . . . Paul teaches, that those whom he called the worshippers of God, were first elected by him ; for it is certain that the order is on that account marked, that we may know that it depends upon the gratuitous adoption of God, as upon a first cause, that all things succeeded to the saints for salvation. In Rom. viii. 28.’

so much by Providence, as by his special grace, to do them good, in rendering them more humble, watchful, patient, thankful, and compassionate. All the glory of the good is his alone; the shame, and, almost universally, the anguish and distress arising from guilt, and from the corrections which they endure, are the natural effect of their crimes. The reader needs only consult the latter part of the eighth of Romans, to enquire how far Calvin is censurable in the rest of the quotation.

P. D XLVII. l. 26. ‘*The.* &c.*’ Calvin does not here distinguish between actual adoption, and the purpose of God respecting adoption. “Having predestinated us to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will:” this was, “According as he hath chosen us in Christ before the foundation of the world.” But the decree, and the accomplishment of it, are no more the same, than a prophecy, and its fulfilment many centuries afterwards, are the same.—“To as many as received him, to them gave he power (*ἐξουσίαν*) to become the sons of God, even to them that believe on his name.” The actual adoption, the accomplishing of what had been predetermined from eternal ages, is subsequent to believing. “For ye are all the children of God by faith in Christ Jesus.” “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.”† In consequence of

* ‘The foreknowledge of God, which Paul here mentions, is not a naked prescience, as some unskillful persons foolishly pretend, but an adoption by which he has always separated his sons from the reprobate.—Wherefore they whom I have mentioned absurdly infer, that God has only chosen those, who he foresaw would be worthy of his grace. In Rom. viii. 29.’

† Gal. iii. 26. iv. 4—6.

the Lord's choice of them, his elect are sometimes called his children, and the sheep of Christ, and his people, previous to their conversion :* but, in controversial theology, the greatest accuracy is required ; and the distinction above stated, is of no small importance, to exclude misconstruction.—No Calvinist allows election as made, on the foresight of our ‘ being worthy of ‘ divine grace.’

P. D XLVIII. l. 6. ‘ *He, &c.*’ † As I am perfectly ready to adopt this quotation, except the word ‘ *reprobate,*’ I shall leave it to speak for itself. The word *just*, before ‘ *severity*’ should be noted. Destruction, ‘ *just severity:*’ ‘ *salvation gratuitous.*’ These are the “ *Boaz and Jachin*” before the porch of our sanctuary. ‡ “ I will sing of mercy and judgment ; unto thee, O LORD, will I sing.” § “ Behold therefore the goodness and severity of God !” ¶ “ Worthy or unwor-

* Johh x. 16. xi. 52. Acts xviii. 10. Heb. ii. 14.

† ‘ He (Paul) openly refers the whole cause to the election of God, and that gratuitous, and by no means dependent upon men, that nothing may be sought beyond the goodness of God, in the salvation of the pious ; in the destruction of the reprobate, nothing beyond his just severity. Let there be, then, this proposition,—As the blessing of the covenant separates the Israelitish nation from all other people, so the election of God discriminates the men of that nation, while it predestinates some to salvation, others to eternal damnation. The second proposition,—There is no other foundation of that election than the mere goodness of God, and mercy, even after the fall of Adam, which entirely, without any regard to works, embraces those whom he pleases. The third proposition,—The Lord in his gratuitous election is free and exempt from this necessity, that he should equally impart the same grace to all : nay, rather he passes over those whom he wills, but takes those whom he wills.—It is established, therefore, that the whole strength of our election is shut up in the sole purpose of God ; that merits are here of no avail, which can have no effect but to death ; that worthiness, of which there is none, is not regarded ; but that the loving-kindness of God alone reigns. Therefore it is a false dogma, and contrary to the word of God, that God so either chooses or reprobates, as he foresees that every one will be worthy or unworthy of his grace. In Rom. ix. 11.’

‡ 1 Kings viii. 21.

§ Ps cii. 1.

¶ Rom. xi. 22.

“thy of his grace.”—*Salvation*, not destruction, is here intended, of which all are unworthy.

P. DXXLIX. l. 9. ‘*He collects, &c.*’* It is evident, that Calvin here intended to state, that none of the glory of our salvation must be ascribed to our own industry, effort, or endeavour; but that the whole must be traced back to the counsel of God: and there is nothing to which any just objection can be made; except the want of an explicit declaration, that our ‘industry, effort, or ‘endeavour,’ which are indispensably necessary to salvation, are the effect of gratuitous election, or rather of ‘the special grace of God preventing us, and putting ‘into our minds good desires, and by his continual help ‘enabling us to bring the same to good effect.’ If this omission were found only in a few instances, it might be fairly vindicated by the highest authority. “Ye “have not chosen me; but I have chosen you, and “ordained you, that ye should go and bring forth “fruit.”† It is certain that the eleven apostles did choose Christ, but his choice of them preceded and was the cause of their choice of him. As, however, the same way of stating the subject is continually recurring; and as it is, in a measure, suited to mislead, and to in-

* ‘He collects from that testimony this incontrovertible consequence, that our election is to be attributed neither to our industry, nor effort, nor endeavour; but that the whole is to be referred to the counsel of God: lest any one should think that those who are chosen are therefore chosen because they have so deserved, or have by any means gained to themselves the favour of God; or lastly, that there is any atom of worthiness by which God may be moved. But understand simply, that it does not depend upon our will, or upon our endeavour (for he has put running for effort or contention), that we should be reckoned among the elect: but that the whole of this is of divine goodness, which of its own accord takes those who neither will, nor endeavour, nor even think of it.—Let us therefore determine, that the salvation of those, whom it pleases God to save, is so ascribed to the mercy of God, that nothing remains for the industry of man. In Rom. ix. 16.’

† John xv. 16.

duce the reader to conclude that exertion is not needful, I must allow it to be reprehensible; and I do most earnestly pray, that all Calvinists may adopt, and cleave to the apostle's plan: "Work out your own salvation, with fear and trembling: for it is God which worketh in you, both to will and to do of his good pleasure."—We, certainly, 'neither will, nor endeavour,' and often 'do not think of it' previously: Our will and endeavour are not the *cause*, but the *effect*, of gratuitous election: but it is only by "giving all diligence," that "we can make our calling and election sure;" and by the same diligence possess "the full assurance of hope unto the end." No doubt, Calvin as fully admitted, that our diligence, our striving and wrestling, our willing and running, are necessary; as any christian minister ever did: but, in an earnestness to establish one grand and important object, he so often *lost* sight of this, that his language, it must be acknowledged, is sometimes, considered as detached from other parts of his writings, justly exceptionable. For instance, 'nothing remains for the industry of man.' The industry of man was foreseen as the *effect*, not the *cause*, of God's election; but something remains for it; "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."* Such expressions are so liable to be misunderstood; that my high veneration for Calvin must give place, to my higher veneration for practical religion.—'The grace of Christ, or the Holy Ghost by him given, doth take away the stony heart, and giveth an heart of flesh: and although those, that have no will to good things, he maketh

* 1 Thes. i. 3, 4.

‘ them to will : and those that would 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 condemned, by alledging, that he sinneth
 ‘ unwillingly or by compulsion.’* This article, drawn
 up by our first reformers, who most of them were burn-
 ed alive, for their religion, before our present articles
 were framed ; exactly expresses, what I think wanting
 in the statement given by Calvin, in some of these quo-
 tations.

P. DL. l. 3. ‘ *He, &c.*’† ‘ We ought to rest on,
 ‘ &c.’—Wherever we cannot discern the wisdom and
 justice of God, in any of his dispensations, or revealed
 purposes : this ought to be our conduct ; remembering,
 that we are ignorant children, and prejudiced by self-
 love ; and that the sovereignty of God is that of infinite
 perfection. Yet we ought not to lose sight of those
 parts of revealed truth, which are suited to remove our
 difficulties, and display the glory of our God, even in
 his most awful and mysterious dealings with his crea-

* Art. x. King Edward the Sixth’s articles.

† ‘ He (Paul) wishes to establish in us, that in that difference which ap-
 pears between the elect and the reprobate, our mind should be content
 ‘ that it so seemed good to God to illuminate some men to salvation, and to
 ‘ blind others to death ; and that it should not enquire after a cause farther
 ‘ than his will. For we ought to rest upon those expressions—‘ on whom he
 ‘ will’—and ‘ whom he will ;’—beyond which he does not permit us to proceed’.
 ‘ But the word ‘ hardening,’ when it is attributed to God in the Scriptures, does
 ‘ not signify barely a permission (as some weak guides would have it,) but
 ‘ the action also of divine wrath : for all external things, which tend to the
 ‘ blinding of the reprobate, are instruments of his anger. But Satan himself,
 ‘ who acts efficaciously within, is so far his minister, that he does not act but by
 ‘ his command. Therefore that frivolous subterfuge of the schoolmen, con-
 ‘ cerning prescience, falls to the ground. For Paul does not assert that the de-
 ‘ struction of the ungodly was foreseen by the Lord, but that it was ordained
 ‘ by his counsel and will. As Solomon also teaches, that the destruction of
 ‘ the wicked was not only foreknown, but that the wicked themselves were
 ‘ purposely created that they might perish. In Rom. ix. 13.’

tures.—‘The action also of divine wrath; for all external things, which tend to the blinding of the reprobate, are instruments of his anger.’—Calvin then did not mean, however he sometimes expressed himself, that God either compelled the reprobate to sin, or hardened their hearts by a positive influence: but only, that he ordered all external things, in his ‘providence, as instruments of his anger.’ This the attentive reader of the history contained in Exodus, must perceive to have been the case, in respect to Pharaoh. The word *command*, respecting Satan, is not scriptural; even the strongest language, concerning the evil spirit, in the case of Ahab. “Go forth and do so.”* ‘was only a *permission* to do, what he desired leave to do, with the ‘assurance of success.’ As when Jesus gave† the legion of evil spirits leave, (according to Mark and Luke,) to enter into the swine, Matthew states, “that he said “unto them, Go:” as if it had been a command.—‘The wicked were purposely created, that they might “perish.”—This seems to imply that God created them wicked, in order that he might condemn them. But the text referred to does not imply this. The word *bāra*, is not used, but *phāal*, or *phāngnal*, a word of far more general and extensive application; *Operari, agere, facere, moliri, machinari, parare*. So that the Lord’s *ordering, managing, and doing*, all things, in respect of creation, providence, and grace, “to the praise of his “glory,” and “for his own name’s sake,” is evidently meant.—‘The Lord governs all things, with a view ‘to the display of his own perfections, that they may be ‘known and adored by all his rational creatures. He is ‘his own great End in all his works; and though some

* 1 Kings xxii. 19—22.

† Matt. viii. 31, 32. Mark v. 12, 13. Luke viii. 32.

‘ of his creatures have apostatized, and rebelled against
 ‘ him, even they aid in displaying his glory though with-
 ‘ out design. He is not the author of their wickedness ;
 ‘ but he foresaw it, and formed his plan with a view to
 ‘ it. Contrary to their intentions, he uses their agency
 ‘ to accomplish many of his wise and holy purposes.
 ‘ He makes use of the malevolence of some wicked men
 ‘ to execute righteous vengeance on others; and he will
 ‘ at last be glorified by their final destruction, in “ the
 ‘ “ day of wrath and revelation of his righteous judg-
 ‘ ment.”*’

P. DLI. l. 3. ‘ *Impious, &c.*’† By ‘ the principal
 ‘ part,’ it may be supposed, that Calvin meant, the *be-*
ginning; or that it was the first mover, so to speak: for
 he would not ascribe any part of salvation to the man
 himself. But it is, as it appears to me, unscriptural to
 ascribe the *principium* of the destruction of sinners to
 God; and it cannot be done without seeming at least to
 make him the Author of sin. “ O Israel, thou hast
 “ destroyed thyself; but in me is thy help.”‡ When
 the apostle said, just before, “ Therefore hath he mercy,
 “ on whom he will have mercy;” it shows, that *election*,
 or the contrary, relates to those who need *mercy*, that
 is, of sinners, who alone need mercy. A few verses
 after that on which Calvin grounds these remarks, the
 apostle notes the distinction between “ the vessels of
 “ wrath,” and “ the vessels of mercy.” “ What if
 “ God, willing to show his wrath, and make his power

* Note, Prov. xvi. 4. Family Bible.

† ‘ Impious persons object, that men are exempt from guilt, if the will of
 ‘ God has the principal part in their salvation or destruction. Does Paul
 ‘ deny it? Nay, by his answer he confirms that God appointed what seem-
 ‘ ed good to him concerning men; that, nevertheless, men in vain and fu-
 ‘ riously rise up to quarrel, because God of his own right assigns to his
 ‘ creatures what lot he wills. In Rom. ix. 20.’

‡ Hos. xiii. 9.

“known, endured with much long suffering, the vessels of wrath fitted for destruction.” It is not said, that he formed them “vessels of wrath; or that he by any positive act concurred in their becoming such. They were so in themselves, as a part of the mass of Adam’s fallen race; but, instead of cutting them off at once, “he endured them with much long suffering,” till they had filled up their measure of wickedness, and, contrary to their own intention, accomplished his secret purposes that at length he might show “his wrath and “make his power known, in their tremendous destruction.” This had been illustrated in the case of Pharaoh: that of Sennacherib was similar to it; and so would be the history of wicked men in general, if fully and impartially stated.—“And that he might make “known the riches of his glory, on the vessels of “mercy, whom he had afore prepared unto glory.” The whole was one mass, not merely of rational creatures, the perfect work of the great Creator; but of fallen creatures, born in sin and children of wrath, one as well as another. The “vessels of wrath,” were endured and given up to their own hearts’ lusts: here was nothing but *permission*. The vessels of mercy were by God himself “prepared afore unto glory:” this is *positive*. No doubt the same was the case, respecting the entrance of sin, the fall of angels and of man; and the continuance of “the elect angels” in their first estate.—The allusion to the case of “a potter, and his “power over the clay, of the same lump to make one “vessel unto honour, and another to dishonour;” refers to the sovereign authority and right of God, to manage the concerns of the world, as he sees good; even as the potter disposes of his clay, as he sees good. By skill and labour, he forms of the same lump elegant and beautiful vessels: and he employs the rest for such

mean purposes, as it is in itself fit for, without bestowing pains to prepare it for more honourable uses. But Calvin, Beza, and many others, consider the “one lump,” as the human race, the creatures of God, independently of the fall of Adam: they consider the fall of Adam as positively decreed; and this decree as inseparably connected with all the other decrees of God concerning individuals: and thus they seem to make both the destruction of the reprobate, and the salvation of the elect, alike *gratuitous*; resolving the whole into the sovereign right (*εξουσιαν*) of God to deal with his creatures as he sees good; nay, to create them, in order to destroy them, without respect to their ‘foreseen wickedness.’ It would be awfully presumptuous to deny the right of God to do whatever he pleases: but he cannot act inconsistently with his infinite perfection of wisdom, justice, truth, and goodness; he has nowhere claimed a right to punish the innocent; it does not appear to be consistent with his perfections. He did not create men depraved and prone to sin, but “very good.” “Lo, this have I found, that God hath made man up-right; but he hath found out many inventions.”* The fall of man is never ascribed to God, but to man as tempted by the devil exclusively. In respect of individuals, “God cannot be tempted of evil, neither tempteth he any man.” He no doubt foresaw and determined to *permit*, the fall of Adam: but even concerning this the Scripture is very reserved, if not totally silent: and God foresaw, that fallen men would all deserve his wrath and damnation, and be “vessels of wrath fitted for destruction:” he could foresee nothing good in any of them, except the effects of his own grace, which he determined to confer on some and not on others.

* Ec. vii. 29.

These are saved gratuitously, and their foreseen good works, are the effects, and not the cause of their election. The rest are left to the consequences of their sins; their destruction is deserved, and their foreseen evil deeds the cause of their rejection. All the good in man is from God, and the glory belongs to him: all the evil is from ourselves, and “to us belong shame and confusion of face before him.” In this particular, therefore, I must dissent from Calvin. It must be allowed, that he, and many others, have ventured on language, not to be found in Scripture. Whether their sentiments can be vindicated or not, in this case their expressions cannot.

P. DLI. l. 12. ‘*The second, &c.*’* ‘The secret counsel of God,’ may relate either to *permission*, or to a *positive act* of his divine power. The conclusion of the quotation is exceptionable. It seems to allow, that the reprobate are assigned to destruction, before their birth, without any foresight of that guilt and depravity, which deserved it; and indeed, that their actual destruction was not owing to their own crimes. Our ninth article, stat-

* ‘The second reason manifests the glory of God in the destruction of the reprobate; because by it the fulness of the divine goodness towards the elect is more clearly confirmed. For in what do the latter differ from the former, except that they are delivered by the Lord from the same gulf of destruction; and that, not by any merit of their own, but by his gratuitous kindness? Therefore it is impossible but that this immense mercy towards the elect should be more and more commended, since we see how wretched all those are who do not escape his anger.—He therefore meant to signify, that the elect are the instruments or organs, by which God exercises his mercy, that he may glorify his name in them. But although in this second member he more expressly asserts, that it is God who prepares his elect for glory, when before he had simply said that the reprobate are vessels prepared for destruction, yet there is no doubt but that both preparations depend upon the secret counsel of God. Otherwise Paul would have said that the reprobate give themselves up, or cast themselves into destruction. But now he signifies that they are already assigned to their lot, before they are born. In Rom. ix. 23’

ing clearly original sin, as in every person born into the world, ‘deserving God’s wrath and damnation;’ and the tenth, as declaring man’s total inability to do what is good before God; make way for the seventeenth, which, considering all men exposed to curse and damnation, shows how God delivers his elect from it, and not others. Thus the articles are perfectly free from that which I consider as objectionable in Calvin.

P. DLII. l. 11. ‘*As the, &c.*’* ‘Remain blinded.’ This implies, that all were blinded, and that the elect did not ‘remain blinded;’ which is a concession, that election was made from the mass of fallen creatures. Part of this quotation seems to be his Lordship’s observations on some passages in Calvin; but no distinction is marked. ‘The perversity of the nature abandoned of God.’ Many very plausible reasonings have been used, to prove, that the fall of men and angels, arose, not from their forsaking God, in the first instance; but from his

* ‘As the elect alone are by the grace of God delivered from destruction, so whoever are not elected, must remain blinded. For this Paul means, as far as regards the reprobate, that the beginning of their ruin and damnation is from hence, that they are abandoned by God. The testimonies which he adduces, although they are collected from various passages of Scripture, rather than taken from one place, yet seem all to be foreign to his purpose, if you more closely examine them according to their circumstances. For you will every where see, that the blinding and hardening are mentioned as scourges of God, by which he avenges the sins already committed by the ungodly. But Paul here strives to prove, that those are blinded, not only who have already deserved it by their wickedness, but who were reprobated by God before the creation of the world. You may thus briefly solve this difficulty, that the origin of this wickedness, which thus provokes against itself the fury of God, is the perversity of the nature abandoned by God. Wherefore Paul, not without reason, has cited these things concerning eternal reprobation, which proceed from it, as fruit from its tree, a river from its source. The ungodly, indeed, are punished with blindness on account of their wickedness, by the just judgment of God, but if we seek the origin of their destruction, we must come to this, that being cursed by God, they can call forth and accumulate nothing, but curse, by all their deeds, words, and counsels. In Rom. xi. 7.’

previously leaving, or abandoning them; and then they forsook him in consequence. But the Scripture gives another view of the subject; and ascribes all wickedness to the wilful apostacy of rational creatures: and such reasonings, however ingenious, and difficult to answer, as much corrupt christianity by metaphysicks, as some of the ancient fathers corrupted it by heathen philosophy. The proportion, likewise, in which this part of the subject occupies the attention of the writer, is wholly unscriptural. Two or three of these quotations contain more than can be found in the whole Scripture, concerning the manner in which sin entered; and concerning the non-elect, except in respect of their depravity and actual crimes.

P. DLIII. l. 16. ‘*Paul means, &c.*’* Nothing appears in this, either unscriptural, or discordant from our articles and liturgy.

P. DLIII. l. 22. ‘*There is, &c.*’† “When it pleased God, and separated me from my mother’s womb, and called me by his grace, &c.” Is this an unsuitable observation on the text of Scripture, on which it is made? Or will any man deliberately deny, that it is true?

P. DLIII. l. 27. ‘*Here, &c.*’‡ Let any one, having

* ‘Paul means two things here; that there is nothing in any man, for the merit of which he should be preferred to others, except the mere grace of God; but that God, in the dispensation of his grace, is not prevented from giving it to whom he wills. In Rom. xi. 32.’

† ‘There is no doubt but that God, before the formation of the world, decreed what he would do concerning every one of us: and by his secret judgment assigned to every one his proper part. In Gal. i. 15.’

‡ ‘Here he makes his eternal election the foundation and first cause, as well of our calling, as of all the good things which we derive from God. Therefore if the reason be asked, why God has called us to the participation of the gospel; why he daily vouchsafes us so many benefits; why he opens heaven to us; we must always return to this principle,—namely, because he chose us before the world was created. It is, moreover, to be collected

deliberately and repeatedly read this quotation, compare it with the twelve first verses of the epistle to the Ephesians, and with our seventeenth article, and then enquire, on what specific grounds he can condemn the doctrine of it; without condemning that of the apostle and of our established church.

P. DLV. l. 7. ‘*Hence, &c.*’* This also may speak for itself. It certainly refutes the sentiment of our being elected on account of foreseen worthiness: but that is no scriptural tenet, nor consonant with the doctrine of our established church.

‘from the time itself, that the election was gratuitous. For what could be our worth, or what was our merit, before the world was formed? For that ‘sophistical cavil is childish, that we were not therefore chosen, because we were already worthy, but because God foresaw that we should be worthy. For we were all lost in Adam. Therefore, unless God by his election redeems us from destruction, he will foresee nothing else. He uses the same argument to the Romans, in speaking of Jacob and Esau: before they were born, he says, or had done any good or evil. Some Sophists of the Sorbonne would reply, that they would act hereafter, and that this was foreknown to God. But it is in vain to make this reply, concerning men corrupt by nature, in whom nothing can be seen but matter for destruction.— Secondly, he confirms that the election is gratuitous, when he adds, “in Christ.” For if we were chosen in Christ, it was therefore external to ourselves; that is, not from the consideration of our worth, but because by the benefit of adoption our heavenly Father has grafted us into the body of Christ. Lastly, the name of Christ excludes all merit, and whatever men have of themselves; for from his saying, that we are chosen in Christ, it follows that we are unworthy in ourselves.’

* ‘Hence we may collect, that holiness, innocence, and whatever virtue there is in men, is the fruit of election. Therefore by this short sentence Paul still more expressly sets aside all consideration of merit. For if God foresaw in us any thing worthy of election, the words would have been directly contrary to what we now read; for they signify, that the whole of our holy and innocent life is derived from the election of God. Whence then does it happen that some live piously in the fear of the Lord; others in security prostitute themselves to all wickedness? If we may believe Paul, there is certainly no other reason but that the latter retain their own disposition, the former are elected to holiness. The cause is certainly not subsequent to its effect: wherefore election does not depend upon the righteousness of works, of which Paul here testifies that it is the cause. In Ephes. i. 4.’

P. DLV. l. 26. ‘*The Lord, &c.*’* ‘The Lord, by adopting us, does not regard what manner of persons we are, &c.’—If predestination “to the adoption of children by Jesus Christ unto himself” be meant, the clause should have been; ‘What manner of persons he foresaw, that we should be in ourselves.’ If actual adoption be intended; it should be, not ‘we *are*,’ but ‘we *were* :’ for, at the time of actual admission into the family of God, by adoption, we are, as it has been shown, true believers in Christ.† But Calvin’s object was merely to exclude foreseen merit, as the ground of election, in opposition to the Sophists of the Sorbonne, the learned popish disputants: and in his eagerness to support indisputable truth, he is sometimes betrayed into inaccurate language.

P. DLVI. l. 4. ‘*The, &c.*’‡ The clause ‘he leaves nothing to man,’ may be understood, as excluding those endeavours and exertions, to which we are called by the gospel, and inclined and enabled by the grace of the Holy Spirit. The context, however, shows, that this was not Calvin’s meaning; but that he intended merely to ascribe all the glory of our salvation, and even of our good works, to “God who worketh in us, both to will and to do, of his good pleasure.”—‘Since the

* ‘The Lord, by adopting us, does not regard what sort of persons we are, nor is he reconciled to us from any personal worth on our part; but the sole cause with him is the eternal good pleasure of his will, by which he has predestinated us. In Ephes. i. 11.’

† Remarks on p. 547, *Refutation*.

‡ ‘The periphrasis is to be remarked, in which he describes God alone as so working all things after the counsel of his own will, that he leaves nothing to man. Therefore in no respect does he admit men to a share of this praise, as if they contributed something of their own. For God regards nothing exterior to himself, by which he might be induced to elect us; since the decree alone of his own will is with him the cause of his electing. In Ephes. i. 11.’

‘decree, &c.’ The will of the Lord is, however, “the counsel of his will,” and grounded on most substantial reasons, but unknown to us. It does not appear, how the decree of his own will can be, with God, the cause of his election: that is, the cause of his decree. This confounds the sovereignty of infinite perfection, with arbitrary self-will.

P. DLVI. l. 14. ‘*This, &c.*’* As far as I may be allowed to speak my own sentiments, and those of my more Calvinistical brethren in the establishment; I would observe, that we fully concur with Calvin in what he says concerning election, and its fruits and effects, till the elect “obtain the glory of our Lord Jesus Christ,” being altogether and in every sense, *gratuitous*, undeserved and contrary to our deserving: and we only dissent from him in some things, which he states concerning reprobation.—In this quotation, we should allow the non-elect to be deserving of their lot, and past by as foreseen deserving of it, but not the elect; no ground of *merit* could be foreseen in them, as deserving the least of the mercies vouchsafed to them.

P. DLVII. l. 5. ‘*It is now, &c.*’† It appears to me,

* ‘This, I say, is the fountain, and this the first cause that God knew in himself, before the creation of the world, whom he would elect to salvation. But we must remark with prudence, of what sort this foreknowledge is.—For sophists, that they may obscure the grace of God, pretend that the merits of every one are foreseen by God, and that the reprobate are so distinguished from the elect, as every one is worthy of this or that lot. But Scripture every where opposes the purpose of God, on which our salvation is founded, to our merits. When, therefore, Peter calls them elect according to the foreknowledge of God, he means that the cause of it depends upon nothing else, but it is to be sought for in God alone, because he himself, of his own accord, was the Author of our election. Therefore, the foreknowledge of God sets aside all regard to human worth. In 1 Pet. i. 1 & 2.’

† ‘It is now nine years since Albert Pighius, of Campen, a man possessed of frantic boldness, endeavoured, in the same work, both to establish the free-will of man, and to overthrow the secret counsel of God, by which he

that in the writings of our most venerable reformers, even of those who laid the foundation of our church, and sealed their testimony with their blood; there is a harshness and asperity in speaking of their opponents, which is not found in the apostolical writings; and against which it is highly incumbent on those “who contend earnestly for the faith once delivered to the saints,” to watch and pray. “The servant of the Lord must not strive.” (*μαχισηθαι*;) “but be gentle towards all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” “For the fruits of righteousness are sown in peace, by those who make peace.” “And the wrath of man worketh not the righteousness of God.”*

P. DLVII. l. 16. ‘*We now*, &c.† “Murmur not among yourselves, 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 that hath heard and learned of the Father cometh unto me.” “Therefore said I unto you, No man can come to me, except it were given

* elects some to salvation, and destines others to eternal destruction. But since he has attacked me by name, through whose side he might wound the pious and sound doctrine, I have thought it necessary to repress the sacrilegious madness of the man. De Præd. p. 690.

• 2 Tim. ii. 24—26. Jam. i. 20. iii. 18.

† ‘We now hear, that it was given us from heaven, that we should believe in Christ; because, before the origin of the world, we were ordained to faith, as well as elected to the inheritance of eternal life. De Præd. p. 691.’

“unto him of my Father.”* “And as many as were ordained to eternal life, believed.”

P. DLVII. l. 21. ‘*If, &c.*’† Does this quotation in any respect go beyond the seventeenth article of our church?

P. DLVIII. l. 4. ‘*There is, &c.*’‡

P. DLVIII. l. 13. ‘*I acknowledge, &c.*’§ In these quotations, there is nothing, as far as I can see, unscriptural: but there is a disposition manifested, of being wise above what is written, and of supplying the deficiency, (so to speak,) of revelation, by metaphysical reasonings. It is certainly *inconsistent* for those, who steadily maintain the doctrine of personal gratuitous election to eternal life, to deny that they, who are not elect, ‘are left to themselves to perish.’ Dr. John Ed-

* John vi. 43—45. Acts xiii. 48.

† ‘If we be not ashamed of the Gospel, we must confess what is there openly delivered; that God by his own eternal good pleasure, independent of every other cause, destined those, whom he thought proper, to salvation, others being rejected; and illuminates those to whom he vouchsafed a gratuitous adoption, with his spirit, that they may receive the life in Christ; that others are of their own accord so incredulous, that, being destitute of the light of faith, they remain in darkness. De Præd. p. 691.’

‡ ‘There is certainly a mutual relation between the elect and the reprobate; so that the election of which he speaks cannot stand, unless we confess that God separated certain persons, according to his pleasure (quos illi visum est,) from others. De Præd. p. 694.’

§ ‘God, from the beginning, decreed what should happen to the whole human race. De Occ. Dei Provid. p. 735.’

¶ ‘I acknowledge that this is my doctrine, that Adam fell not by the mere permission of God, but also by his secret counsel: and that by his fall he drew all his posterity to eternal destruction. De Occ. Dei Provid. p. 736.’

‘I confess that I wrote that the fall of Adam was not accidental, but ordained by the secret decree of God. De Occ. Dei Provid. p. 738.’

‘But you are greatly deceived, if you think that the eternal counsels of God can be so separated, that he elected some men to salvation, and destined no one to destruction. For if he elected *some*, it certainly follows that *all* are not elected. Moreover, what shall be said of these latter, except that they are left to themselves to perish? Therefore there must be a mutual relation between the reprobate and the elect. Christ. Liber. p. 142.’

wards, whom no man will deny to have been eminently able and learned; and who maintains both personal election, and reprobation, in stronger terms than most modern Calvinists; yet supposes a third sort of persons, who are neither elect nor reprobate, but placed in a state of probation peculiar to themselves.—I consider this as a most astonishing instance, of so able a reasoner and divine, and so strong a Calvinist, maintaining a sentiment, at once unscriptural on his own principles, and unphilosophical: and it shows, in a striking manner, how inconsistent the most rational, learned, argumentative, and pious persons are, in some special instances.

P. DLIX. l. 3. *‘I am not, &c.’** I can see nothing exceptionable in this quotation from Calvin’s epistle to Melancthon, which is honourable to his firmness, simplicity, and faithfulness; with an amiable spirit of concession, as far as it could consist with a good conscience.—I should question, whether Calvin is accurate, in say-

* ‘I am not indeed ignorant, that if any thing be granted to human authority, it is far more equitable that I should subscribe to you, than that you should come over to my opinion. But this is not the question, nor is even to be wished by the pious ministers of Christ. It is indeed becoming, that this should be aimed at on both sides, that we should agree in the pure truth of God. But a religious scruple, to confess ingenuously, prevents me from acceding to you in this point of doctrine, because you seem to dispute too philosophically concerning free-will; in treating of election, to have no other object but to accommodate yourself to the common sense of men. Nor can this be attributed to inadvertence, that you, an acute and prudent man, and well versed in Scripture, confound the election of God, with his promises, which are universal. For nothing is more generally known, than that the preaching of the word is promiscuously common to all, but that the Spirit of faith is, by a singular privilege, given to the elect alone. The promises are universal; how happens it, then, that their efficacy does not equally flourish in all? Truly, because God does not lay bare his arm to all. Nor is there any need of dispute upon this subject, with men moderately versed in Scripture, that the gift of faith is peculiar; since the promises equally offer the grace of Christ to all, and God with an external voice invites whoever they may be to salvation. Ep. ad Melancthonem, p. 146’

ing, that the ‘*promises* are universal :’ Those connected with exhortations, and which are commonly called *invitations*, are universal: but the promises, strictly speaking, are made to *characters*; to those who fear God, who believe in Christ, who love God; to the meek, the merciful, &c. “All the promises of God, in him,” (Christ Jesus,) “are yea and in him Amen, to the glory “of God by us.” So long as we reject the gospel, we are interested in none of them, but when we believe with a true and living faith, they all become our’s.

Having now produced every quotation made from Calvin, with such remarks as seemed needful; and having in some things freely expressed my dissent and disapprobation: I shall conclude this part by stating, very briefly, in what particulars Calvin varied, in his doctrine, from that of our articles and liturgy; I mean, as to election and reprobation: for in other particulars I discern no variation.

1. He frequently uses the terms reprobate and reprobation; which are carefully avoided in our articles and liturgy.

2. He dwells much more frequently and copiously on the subject of reprobation, and on the reprobate; than any of our authorized books do, whatever terms may be adduced on the subject: and also far more than the Holy Scriptures do.

3. He frequently speaks, or seems to speak, of reprobation, as being the absolute decree of God, independent of man’s foreseen wickedness, and *gratuitous* even as the decree of election.

4. In resolving this into the absolute sovereignty of God, he does not, with any thing like sufficient explicitness, show this sovereignty to be that of infinite wisdom, justice, truth, and love: and he often reasons, as if whatever, as he supposes, God decreed, or did, was

right, because he decreed it, or did it : instead of maintaining that God can decree, or do nothing, on account of his absolutely perfect unchangeable holiness, which is not, in itself, perfectly just and holy. Of these sentiments, I see no trace in our authorized books.

5. To render his system consistent, as he supposes, he intrudes into things not revealed ; and speaks of God's decree, concerning the fall of man, and other things, connected with that awful event, as strongly, as if he could produce scriptural proof of every particular position. And, consistently with this, he speaks of election and reprobation, as relating to men as creatures, and not as fallen creatures. Here he fails of exact consistency with himself : but this was undoubtedly his system.

6. He often so labours the argument about all good in man being from God's electing love ; as to lose sight of the effects of that grace, which God imparts, as the fruit of his electing love, by which his chosen people, ' through grace obey his calling ;' and strive and labour, and " work out their salvation with fear and trembling ;" and become diligent and " fruitful in every good work." Not that Calvin was in the slightest degree tinctured with antinomianism, for he was a most practical divine. But, as many others do, in the earnestness of controversy, he lost sight of one part of christianity in contending for another ; and put it in the power of his opponents to select detached passages from his works, which are capable of being misunderstood, misrepresented, or perverted, to bad purposes. Now, I see nothing of this kind, in any of our authorized books : and just as far as they differ from Calvin ; so far do I, and I am confident, so far do likewise most of my brethren.

LAMBETH ARTICLES.

In the year 1595, some individuals in the university of Cambridge, especially Peter Baroe, a Frenchman, Lady Margaret's professor in that university, and William Barratt, fellow of Gonvil and Caius College, openly preached against the Calvinistick doctrines; exciting much disturbance there. Upon this Dr. Whitaker, Regius professor of divinity, and president of Queen's college, with Dr. Tyndall, dean of Ely, professor of Queen's college, went to Lambeth, to treat of these points with Archbishop Whitgift, and others.—At this conference, held at Lambeth, nine articles were drawn up, as it is generally supposed, by Dr. Whitaker, which were called the Lambeth Articles. These, having met the approbation of the Archbishop, and some other of the dignitaries of the church, were sent down to Cambridge, (with a letter from the Archbishop to the heads of the colleges,) as the standard of the doctrine to be preached there. Both parties seem to have been betrayed into a great deal of heat and violence. The Calvinists being possessed of authority, attempted to silence their opponents by the exercise of it, and not by argument. Finding that the Anticalvinists were not restrained by the thirty-nine articles, which probably they endeavoured to explain into agreement with their own sentiments: the Calvinists had recourse to a very common, but unadvisable measure, and hastily drew up several additional articles; to which some regard was paid for a time, but which were never ratified by legal authority. The reception which these articles met with, from the rest of the bishops, and dignitaries of the church, is differently reported, by those who favoured the one, or the other party. In consequence, however, Baroe, either resigned, or was expelled from his profes-

sorship; and Barratt recanted. Concerning the latter, something further will be adduced in the remarks on the eighth chapter, to which the subject properly belongs.—In subsequent times, some have approved these Lambeth articles, and others have disapproved them.—But the evangelical clergy, at present, do not wish any change in our articles, or any addition to them: they are not required to subscribe the sentiments either of the favourers, or the opposers, of the Lambeth Articles. They rejoice that neither party prevailed, when heated with acrimonious passions, to make any alteration, in our established articles; which were framed by holy and eminent men, dispassionately and harmoniously consulting on the immensely important subject, of compiling a scriptural system of doctrine, for the standard of that gospel, to which the ministers of the church of England should solemnly engage to adhere, in all their ministrations and writings. Therefore, unless all the faults committed by men, called Calvinists, are to be imputed to us, however free we are from imitating them; I cannot perceive, that we have any more to do with the Lambeth Articles, than with the decrees of the council of Trent. I shall therefore pass them over very briefly, yet quoting each of them.

P. DLXII. l. 10. ‘*God, &c.*’* The clause, (Art. 4.)

* ‘1. God from eternity hath predestinated certain men unto life; certain men he hath reprobated.

‘2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the person predestinated, but only the good-will and pleasure of God.

‘3. There is predetermined a certain number of the predestinate, which can neither be augmented, nor diminished.

‘4. Those who are not predestinated to salvation, shall be necessarily damned for their sins.

‘5. A true living and justifying faith, and the Spirit of God justifying, is not extinguished, falleth not away, it vanisheth not away in the elect, either totally, or finally.

‘ shall necessarily be damned for their sins,’ excludes *gratuitous* reprobation, (Art. 5,) ‘ The Spirit of God justifying, &c.’* *Spiritus Dei justificantis*. The Spirit of God “ who justifieth.” (Art. 6,) ‘ Is certain, &c.’ This excludes the need of diligence ‘ to make our calling and election sure,’ and to “ the full assurance of hope unto the end :” and, I apprehend, it is contrary to scripture and to fact. Many are in a justified state, who have not this assurance ; from various distinct, or concurrent, causes.—Their salvation is *certain* in itself in the purpose of God ; but they do not possess the assurance or certainty of it in their own souls.†

P. DLXIII. l. 3. ‘ *Saving, &c.*’‡ ‘ If they will, &c.’ This supposes some who are willing to be saved in the way of the gospel ; but not able because of some insurmountable hindrance, which is neither consonant to the Scriptures, nor to our articles and liturgy. I perfectly coincide in opinion with his Lordship, and the historian, whom he quotes, that the persons concerned in passing these articles, acted without any legal authority ; and the case would have been the same had both the archbishops and all the bishops, and dignitaries, in the nation, concurred in the transaction. They would have been authorized to draw up articles, and propose them to the Parliament : but unless sanctioned by King, Lords, and Commons, in parliament assembled ; they

* 6. A man truly faithful, that is, such a one who is endued with a justifying faith, is certain, with the full assurance of faith, of the remission of his sins, and of his everlasting salvation by Christ.†

• Rom. viii. 33.

† Remarks on Note p. 206, Refutation.

‡ ‘ 7. Saving grace is not given, is not granted, is not communicated to all men, by which they may be saved if they will.

‘ 8. No man can come unto Christ, unless it be given unto him, and unless the Father shall draw him ; and all men are not drawn by the Father, that they may come to the Son.

‘ 9. It is not in the will or power of every one to be saved.’

had no authority to enforce subscription to them; and they were justly deserving of the frown of their sovereign for their presumption. As the copies were very soon destroyed, almost entirely, it was hardly worth while to attempt to recover them.

P. DLXV. l. 11. ‘*Next, &c.*’* It cannot be doubted, but that these violent measures tended to widen the breach: and probably it actually in the event gave advantage to the Anticalvinists; as persecuting measures generally do. But it cannot be conceded, that the Anticalvinists were at that time the majority in Cambridge; at least among the principle persons: for the contrary will be shown, in the remarks on the next chapter. It is indeed evident, that Anticalvinism began about this time, to prevail in the university of Cambridge, and elsewhere in the church of England; and that, by a rapid progress it spread so widely, that, at length, the great body of the clergy seems wholly to have forgotten the doctrinal articles, which they were continually subscribing, or requiring others to subscribe. To a zealous Anticalvinist, this must of course appear, as the ‘breaking forth of the genuine doctrine of the church, through the clouds of Calvinism, wherewith it was before obscured, and to shine forth *again* in its true lustre.’ But at what preceding period, after the reformation from popery, were such doctrines publickly avowed, as those of Baroe and Barratt?—The church of England had maintained the grand outlines of the

* ‘Next touching the effect produced by them in order to the end so proposed: so far they were from appeasing the present controversies, and suppressing Baroe and his party, that his disciples and adherents became more united, and the breach wider than before. He then proceeds to state some facts, to prove that the majority of persons at this time at Cambridge were Anticalvinists, and that “the genuine doctrine of the Church began then to break through the clouds of Calvinism, wherewith it was before obscured, and to shine forth again in its former lustre.”’

doctrine called Calvinistick, from the very days of Edward the Sixth. Some writers might indeed push matters, beyond the standard of our articles; but it would be difficult to find a single tract, which explained them, especially from the ninth to the seventeenth, after the manner, in which they are interpreted in the Refutation. ‘The former lustre,’ must therefore, according to this, have been the lustre of popery; resembling that of jet or ebony!

P. DLXVI. l. 1. ‘*The demand, &c.*’* We are not answerable for what ‘the demanders’ did, or ‘did not believe.’ They, it seems, desired to add to the articles of our church: but the evangelical clergy do not desire to add to them, to alter any thing in them, to expunge any part of them; or to put their own sense on them, by ingenious and learned expositions. It is, however, allowed, that some points contained in these articles are not explicitly avowed in the thirty-nine articles. ‘Reprobation unto death,’ is implied, though not explicitly mentioned: for if some are elect, others must be non-elect. And many have, at different times, expressed a wish, that this might be more fully stated:—as others have striven hard, that these articles, and even those relating to the Trinity, and the Deity of Christ, might be expunged, or that all subscription might be set aside. It was, no doubt, the design of the parties concerned, to procure a legal authentication of their private sentiments, as a part of the authorized standard of doctrine of the church of England; not, as containing *new doctrine*, but as a comment on the doctrine already

* ‘The demand to admit them, was an admission that the demanders did not believe their doctrines to be already contained therein; and an admission of no small weight, as the speaker was Dr. John Reynolds, a man of most extensive learning.’

established: but they failed; and we rejoice, in their failure, as well as in that of many others, who on both sides have made similar attempts: and we say, of the articles as they now stand *Estote perpetui*. 'The admission,' therefore, of the persons concerned, is of no 'great weight;' any more than the admission of others, at different times, who, with great learning and ability, have in different ways expressed their dissatisfaction with our articles.

ARTICLES OF THE SYNOD OF DORT.

P. DLXVI. l. 7. '*The, &c.*'* A few things may here be noted.—Is it very probable, that such decided Anticalvinists, as Heylin and Collier should be impartial, in their account of this celebrated synod?—Is it to be supposed, that there was no difference of sentiment among the persons, of whom it was composed?—Were four divines an adequate representation of all the Calvinists in England? Did not one, or more, or all, of these four, dissent from the decisions of this synod? Were other protestant countries represented in any great degree more adequately? Were not the leading men greatly embittered with personal enmities, and the spirit

* 'The Articles of the Synod of Dort, Heylin introduces in this manner. 'Because particular men may sometimes be mistaken in a public doctrine, and that the judgment of such men being collected by the hands of their enemies, may be unfaithfully related; we will next look on the conclusions of the Synod of Dort, which is to be conceived to have delivered the genuine sense of all the parties, as being a representative of all the Calvinian Churches of Europe (except those of France), some few Divines of England being added to them. Of the calling and proceedings of this Synod we shall have occasion to speak further in the following chapter. At this time I shall only lay down the results thereof in the five controverted points (as I find them abbreviated by Dan. Tilenus) according to the heads before mentioned in summing up the doctrine of the Council of Trent.'

of persecution and resentment? Did not political interests, and the spirit of party, still more embitter the spirits, or sway the deliberations and conclusions of the synod? And therefore are all the Calvinists, who lived at that time, or who now live, or whoever shall live, to be judged according to the proceedings of the synod of Dort? It would be no difficult undertaking, by such a procedure, to fix very heavy charges on the whole body of Anticalvinists, in Europe, and in the world: but attempts of this kind prove nothing; except a disposition to act the part of a special pleader in the controversy, instead of that of an impartial judge. The nature of this publication precludes the endeavour to give any particular account of this synod; which his Lordship has not done. I have therefore no concern in any thing but the result: and how either I, or my brethren, became concerned in that, I can by no means conceive. The 'janglings' and 'clashings,' concerning the Lambeth Articles, seemed quite foreign to our concern: though this, indeed, belonged to our own church and nation.—But the articles of the synod of Dort have nothing to do, either with our church or nation; relating exclusively to the vehement contests of parties, religious and political in another country. And had not James I. either from political motives, an intermeddling spirit, or a conceited fondness for polemical theology, been induced to send delegates thither; it could never have been supposed, that we were at all concerned in a transaction, which produced neither a change in our articles, nor, as far as I can learn, any proposal for a change in them; at least from the Calvinistick part of the clergy. One effect indeed was produced: the contest between the Arminians and Remonstrants, and the Calvinists, became known in England; associated with aggravated accounts of the violent measures and misconduct of the

latter; which answered, very extensively, the purpose of rendering the most quiet and modern Calvinists in the nation odious in the eye of the publick: while the subsequent events, in the reign of Charles the First, and till the Restoration, added to the odium. This gave such a turn to the publick mind, in favour of Anticalvinism, as nearly two centuries have not counteracted.

ARTICLE I.

P. DLXVII. l. 3. ‘*That God, &c.*’* What I have conceded with reluctancy and diffidence, concerning some tenets of that eminent theologian, from whom Calvinists derive their name, I must speak with more decision, and even *reprobation*, against some things in this article. Who informed these presumptuous dogmatists, that the elect were only ‘a very small number of men?’ God alone knows the number, and the proportion which they bear to the whole human race, in all ages and nations: and neither man, nor any mere creature, as far as we can judge from Scripture, will ever know either the one or the other, till the great decisive day.—In respect of the latter part of the article, the doctrine of which has been repeatedly considered, it will be sufficient to set before the reader some passages from Bishop Hall, who was one of King James’ delegates, at this synod; though his health would not allow him to remain long there. He, however, formed an acquaintance, during that time, with some eminent foreign divines; and some Latin letters from him to

* ‘That God, by an absolute decree hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever; and secluded from saving grace all the rest of mankind, and appointed them, by the same decree, to eternal damnation, without any regard to their infidelity or impenitency.’

them, relating to these subjects are still extant.'—
 ' Though God might have justly used his absolute
 ' power, towards his creatures ; yet he both useth and
 ' willeth, to proceed according to a certain appointed
 ' and revealed right. (*ordinatum jus ac revelatum.*) As
 ' God is essential goodness, wisdom, justice, and so the
 ' Fountain and Source of all goodness, justice, and wis-
 ' dom ; nothing can flow from him, which is not per-
 ' fectly good, wise, and just : his creatures therefore
 ' ought most humbly to acquiesce in his good pleasure.
 ' (*evd. xix.*)—Hence it follows, that nothing of good can be
 ' in any creature which was not implanted by him, and
 ' derived from him, the Principal (*principio*) of all good.
 ' but also thus further, that God is not the author of sin.
 ' That God condemns no one, except for sin : because
 ' condemnation (*damnatio*) is an act of punitive justice ;
 ' but punishment supposes crime : for what just per-
 ' son punishes the innocent?—That God in earnest-
 ' ness (*serio*) invites all, in every part of the earth, to
 ' faith and repentance, and under that condition to salva-
 ' tion, not only, with that intention, that they should by
 ' that means become inexcusable, (which certainly
 ' does not at all sound philanthropick ;*) but that if in-
 ' deed, they shall perform his commands, they may at-
 ' tain what he graciously proposes.—In the affair of
 ' predestination, we have no business with the *secret*
 ' counsels of God ; but we ought to judge, concerning
 ' ourselves and others according to his *revealed* will.
 ' We ought, therefore, so to behave ourselves, in the
 ' whole conduct of our life, and in working out our salva-
 ' tion ; as if we were subject to no *hidden decree* of God.
 ' What is it to thee, O man, what has been determined
 ' (*statutum*) in heaven ? Look to it, that thou

* Tit. iii. 4. *Gr.*

‘ what thy most holy and most righteous Creator, and
 ‘ Redeemer, hath enjoined ; and thou canst not but be
 ‘ safe, and saved (*tutus et salvus.*)—Otherwise, thou
 ‘ wilt be disappointed who promisest thyself salvation.
 ‘ Therefore diligence should be applied to faith and
 ‘ good works ; as if on these alone salvation depended,
 ‘ and immunity from all danger of reprobation : thus
 ‘ should all unbelief, and every certain and willing vio-
 ‘ lation of the divine law, be shunned ; as if, setting
 ‘ aside every consideration of the hidden decree, damna-
 ‘ tion would thence follow. He who acts differently
 ‘ from this ; and forms *a priori*, a judgment of his eter-
 ‘ nal condition, miserably perverts the secret counsels of
 ‘ God, which he ought silently to revere.’*

‘ Thou most justly inveighest against their explica-
 ‘ tion, being rigid, and evidently unjust ; who think, that
 ‘ absolute reprobation, proceeding from mere hatred, is
 ‘ to be opposed to free and gratuitous election. For
 ‘ indeed what can God hate except sin ; and his creature,
 ‘ not in itself, but because of sin ? For this being set
 ‘ apart, God saw all things which he had made, and
 ‘ pronounced them very good. But how can God
 ‘ show himself a lover of man, (*φιλανθρωπος*,) if he hate
 ‘ man, as man ? Thou wilt therefore go before me
 ‘ also, as to those words to which I most willingly as-
 ‘ sent ; that the voice is eminently pious, and most
 ‘ sweet, that we were elected in Christ unto salvation,
 ‘ gratuitously, of mere mercy, and the good pleasure of
 ‘ God : but that the other is not sufficiently pious, nor in-
 ‘ deed tolerable ; that others perish deservedly, even if
 ‘ they had not been lost in Adam ; because God so placed
 ‘ Christ as Head over his Church, that not all, but we
 ‘ who are elect should be saved.’—‘ I wish that odious

* Epistola Ludovico Crocio.

‘ forms of speech of this kind, had never fallen from any
 ‘ pious and learned professor of the reformed religion :
 ‘ or if at any time, they had rashly passed the fence of
 ‘ his teeth ; (*επις οδοντων* ;) being condemned, they had
 ‘ been immediately consigned to eternal oblivion. Of
 ‘ this kind of chaff, there were certain improper speeches,
 ‘ which the Theologians at Dort, not a few, desired
 ‘ to have rejected and corrected ; which would then
 ‘ have been done, had not perhaps too much indul-
 ‘ gence been given, to the opinion, (or estimation *esti-*
 ‘ *mationi*) of certain persons. Concerning which I
 ‘ wrote somewhat more largely to my illustrious col-
 ‘ league D. Crocius.* ‘ All men, within the pale of
 ‘ the church especially, have from the mercy of God
 ‘ such common helps to salvation ; as that the neglect
 ‘ of them makes any of them justly guilty of their own
 ‘ condemnation. Besides the general will of God, he has
 ‘ eternally willed and decreed to give a special and ef-
 ‘ fectual grace to those, that are “ predestinate accord-
 ‘ “ ing to the good pleasure of his will ;” ‘ whereby they
 ‘ do actually believe, obey, and persevere, that they
 ‘ may be saved. So as the same God, that would have
 ‘ all men to be saved, if they believe, and be not want-
 ‘ ing to his Spirit ; has decreed to work powerfully in
 ‘ some, whom he hath particularly chosen, that they shall
 ‘ believe, and not be wanting to his Spirit, in whatsoever
 ‘ shall be necessary to their salvation. It is not the
 ‘ provision of faith or any other grace, or act of man,
 ‘ whereupon this decree is grounded ; but the most
 ‘ gracious good will and pleasure of God from all eter-
 ‘ nity, appointing to save those whom he hath chosen in
 ‘ Christ, as the Head and Foundation of the elect. This
 ‘ decree of God’s election is absolute, unchangeable,

* Epistola D’Hermanno Hildebrando.

‘ and from everlasting. God does not either actually
 ‘ damn, or appoint any soul to damnation, without the
 ‘ consideration and respect of sin.’*—‘ Thou well re-
 ‘ memberest, my Crocius, when my too unfavourable
 ‘ state of health, had torn me away, (being unwilling,)
 ‘ from that assembly of learned men; that a question
 ‘ was indeed fallen on, and not an unseasonable one, in
 ‘ the hundred and thirty-second session; concerning
 ‘ the rejection of certain more harsh and incommodious
 ‘ expressions which are found every where in some of
 ‘ the writings of the reformed teachers; which use to
 ‘ lay a stumbling stone in the way of the weaker, and
 ‘ to afford calumny to enemies. Our British Theo-
 ‘ logians were wholly in this, and also those of Hesse,
 ‘ and you of Brema were not wanting to press this
 ‘ wholesome counsel, more earnestly than usual, by
 ‘ urging reasons for it. I do not dispute, whether *bet-*
 ‘ *ter*, or *more* votes conquered. Certainly the rejec-
 ‘ tion of inconvenient phrases, was refused, at least
 ‘ omitted, for the time.’†—Certainly, while some fol-
 ‘ lowed the more rigid way, casting the perdition of
 ‘ the most on the absolute power and will of God, with-
 ‘ out any regard of sin; others, the flatterers (*parasiti*)
 ‘ of human liberty, so made man, masters of themselves,
 ‘ as if they were subjected to no decrees at all: faults
 ‘ are sufficiently committed on both sides: truth, hold-
 ‘ ing the middle way is deserted; which yet is regarded
 ‘ by certain men of moderate dispositions. For how
 ‘ often did those most celebrated doctors, (of the Synod of
 ‘ Dort,) roundly assert, that God damned no man, or
 ‘ destined him to damnation, except on the considera-
 ‘ tion of sin? As our British divines. But it is mani-
 ‘ fest, that the brethren of Hesse openly proved this by

* Middle way.

† Epistola ad Crocium

‘ many arguments.—And there were none of the Theo-
 ‘ logians, who more accurately and expressly taught
 ‘ this, than yours of Brema. Nor does the voice of
 ‘ the Synod, disagree with this ; which defining repro-
 ‘ bation itself, saith that those are passed by, whom by
 ‘ a most free and just, and irreproveable, and immuta-
 ‘ ble good pleasure, are passed by and left, in the com-
 ‘ mon misery, in which their own fault had precipitated
 ‘ them. (We recognize the words of the synod :) and
 ‘ then what man in his senses can deny, that the decree
 ‘ of eternal punishment, is on account of their unbelief
 ‘ and other sins ?’* ‘ For, indeed, that there was a certain
 ‘ reprobation, and that from eternity, who doubts ? But
 ‘ this reprobation, (as far as it respects the act of the
 ‘ omnipotent God,) was of certain men, whom God de-
 ‘ creed to leave in the common misery, into which their
 ‘ own fault had plunged them : and this, not only for
 ‘ their unbelief, but for all their other sins, and to con-
 ‘ demn them for a declaration of his justice, and to pun-
 ‘ ish eternally : so that their fault and sins here so inter-
 ‘ vene to effect it ; that *positive* reprobation, without
 ‘ these, cannot without the highest injustice be ascribed
 ‘ to God.’†—These quotations not only contain some of
 the objections, to which the first article of this synod
 is exposed : but they throw light on the history of the
 synod ; and show, that had there been no undue in-
 fluence, the more moderate party of those called Cal-
 vinists would have prevailed ; and that our British di-
 vines, adhering to our articles, belonged to their party.
 Who, after reading these passages, can think, that all
 Calvinists are implicated in the censures, to which the
 Synod of Dort may be exposed ? “ Judge not accord-
 “ ing to appearance ; but judge righteous judgment.”

* Epistola D. Baltasari Tullio.

† Epistola D. H. Hildebrando.

ARTICLE II.

‘ *Of the, &c.*’* Particular redemption is here asserted, in a more unqualified manner, by far, than Calvin held it. The English divines steadily opposed this, and so did many others; but the violent party prevailed. The most Calvinistick of the evangelical clergy would dissent from this statement: but the sins of the prevailing party at the synod of Dort, become theirs by imputation; because, whether willingly or unwillingly, they bear the name of Calvin!

ARTICLE III.

‘ *Of man’s, &c.*’† The language is here in a high degree, reprehensible: but this part of the subject has been sufficiently considered.

ARTICLE IV.

‘ *Of the, &c.*’‡ The former part of this article I apprehend to be true,§ though not well expressed; but the conclusion seems to say, that it is want of *physical*

* ‘ *Of the merit and effect of Christ’s death.*—That Jesus Christ hath not suffered death for any other, but for those elect only; having neither had any intent nor commandment of his Father, to make satisfaction for the sins of the whole world.’

† ‘ *Of Man’s Will in the State of Nature.*—That by Adam’s fall his posterity lost their free-will, being put to an unavoidable necessity to do, or not to do, whatsoever they do, or do not, whether it be good or evil: being thereunto predestinated by the eternal and effectual secret decree of God.’

‡ ‘ *Of the Manner of Conversion.*—That God, to save his elect from the corrupt mass, doth beget faith in them by a power equal to that whereby he created the world, and raised up the dead: insomuch, that such, unto whom he gives that grace, cannot reject it, and the rest, being reprobate, cannot accept it

§ Eph. i. 19, 20. ii. 1—5. 10. iii. 20.

power, both in the elect and reprobate, which causes the difference. Were the elect ever so *desircus*, they could not reject grace: were the reprobate ever so *desirous*, they could not accept it. The truth, however, is, that ‘man has no disposition, and consequently no ‘ability,’ without the special grace of God, to repent, or believe, or do any good thing: and that God works in his elect, “both to *will* and to do;” and leaves others to their natural perverseness.—The prevailing party at the synod of Dort, being heated by vehement controversy, and fierce contests, determined to express every sentiment in that manner, which would most entirely crush their opponents. On the other hand, when the wise and holy compilers of our articles sat down, calmly and dispassionately, to form, as they supposed, a national creed; they carefully avoided every expression, which needlessly could exclude any one from concurrence with them; and they exhibited scriptural truth, in a scriptural manner. Let the reader compare that part of our seventeenth article, which relates to the calling, subsequent holiness, and final salvation, of the elect, with this dogmatical article of the synod of Dort, as an illustration of the remark.

ARTICLE V.

‘*Of, &c.*’* This is another instance of the same kind: and if his Lordship, or any of our opposers, can produce from our works any thing equally unguarded and unscriptural, we must submit to the severest correction; either from the press, or the episcopal chair.—

* ‘*Of the Certainty of Perseverance.*—That such as have once received that ‘grace by faith, can never fall from it finally or totally, notwithstanding the ‘most enormous sins they can commit.’

‘ They walk religiously in good works, and at length by God’s mercy, they attain to everlasting felicity.’ After we have received the Holy Ghost, we may depart from grace given; and by the grace of God we may arise and amend our lives.* If any man fall into sin; (not to say, ‘ the most enormous sins he can commit ;’) and continue impenitent till death, and so die in his sins, he will, ‘ without doubt, perish everlastingly.’ But we believe, that no elect person, no true believer, is left thus to sin, and to live and die in sin. Either an uniform course of holy obedience, or deep repentance of any deviation from it, is inseparable, in our view, from the doctrine of final perseverance. And, I apprehend, if any passage could have been produced from Calvin, equally obnoxious; it would have been found among the quotations made from him: but, however attached he was to his system, he was far from giving any countenance to antinomianism.

P. DLXVIII. l. 18. ‘ *Such, &c.*’† If the word *Such*, has any antecedent, or relates to any thing preceding, it must refer to the articles of the synod of Dort: but, ‘ *Such is not Calvinism,*’ as contained even in Calvin’s writings: and I am deeply convinced, that had Calvin been present, he would have strongly objected to the measures and conclusions of this synod. He would not have approved of the way, in which the doctrines maintained by them were stated; he would not have approved of inserting, into publick and authoritative articles of religion, every thing which he might think it proper to discuss in his private writings. This

* Article xvi.

† ‘ *Such is Calvinism; and it is in its nature so inconsistent with the attributes of God, so contrary to the express declarations of Scripture, and so repugnant to the feelings of the human mind, that it seems only necessary to state the system simply and fully in all its parts and consequences, to ensure its rejection by every unprejudiced person.*’

will perhaps appear, from extracts from several confessions, which are added in the appendix.—Even, if the quotations from Calvin, as well as the Lambeth articles, be added, ‘Such is not Calvinism :’ for, this must not be judged of from quotations, detached from the context : but either from the argument, as stated at large by Calvin himself ; or from a fair and impartial compendium of it, in all its bearings and relations, the arguments by which it is supported, the manner in which objections are answered ; and the practical deductions, made by him from his principles. It is no difficult task, to collect detached passages from the writings of almost any author, which appear very different, from the real doctrine of that author ; and to address the passions and to excite the indignation of the readers, by exclaiming, ‘Such is, &c ;’—If indeed, the quotations referred to be ‘inconsistent with the attributes of God, ‘contrary to the express declarations of Scripture,’ as some of them, especially some parts of the articles of the synod of Dort, appear to be ; this is a sufficient reason, why these tenets should be rejected ; but not that all tenets, however scriptural, to which they bear even a remote relation, should be rejected along with them.—But the circumstance of their being ‘so repugnant to the ‘feelings of the human mind,’ is no objection to them. “The carnal mind is enmity against God.” “The preaching of the cross is to them that perish, foolishness.” “After that, in the wisdom of God, the world by wisdom knew not God ; it pleased God by the foolishness of preaching to save them that believe.” “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.”* “Because I tell you the truth, ye be-

* Rom. viii. 7. 1 Cor. i. 18—21. ii. 14.

“lieve me not.”* As reasonably might the feelings of a malefactor be appealed to, in respect of the decision of the impartial jury and the venerable judge; as the feelings of guilty man, against the decrees and decisions of the just and holy God.—The account of the awful result of the last decisive day, as stated in the words of the loving Saviour himself, is ‘repugnant to the feelings of the human mind:’ but will that prove the sentence unjust? *Argument* addresses the understanding; *oratory* the passions; but to which ought the appeal to be made, by those, who would distinguish truth from error? If, however, a mere statement of Calvinistick principles, (or rather a full and impartial statement of them,) ‘in all their parts and consequences, were sufficient to ensure its rejection by every unprejudiced person:’ not only addresses to the passions, but even argument might be spared; and Calvinism ‘might be refuted’ in a very small volume, provided patience, diligence, meekness, and impartiality, met in him who should attempt it. Yet no one seems disposed to put the result on so simple an expedient.

P. DLXVIII. l. 26. ‘*The modern, &c.*’† There have

* John viii. 45.

† ‘The modern advocates of this system are indeed so aware of its forbidding aspect, that they never bring it into open view by a plain statement of the doctrines which they really support; and rarely venture to quote from the writings, or appeal to the authority of their master; they shrink from the articles of the Calvinistick Creed, and virtually allowing them to be indefensible, are driven to the necessity of asserting, that their system of Calvinism is not to be judged of by the doctrines of Calvin himself; that they profess a sort of moderate Calvinism; Calvinism reduced and qualified; purged of its most offensive tenets, and retaining only those which are less revolting to reason and common sense, and less derogatory to the perfections of the Deity. But Calvinism, however modified and explained, while its characteristic principles are preserved, will always be found liable to the most serious objections; and if those principles, by which it is distinguished as a sect of Christianity, be taken away, it is no longer Calvinism.’

been clergymen, not many years since, who brought Calvinism, according to their sentiments concerning it, into open view, by a plain statement of the doctrines which they really supported;* and who, to many of their brethren, appeared to be *Calviniore* *Calvino*: and if 'the modern advocates for this system' came forward in the same manner, I do not think it would give full satisfaction to their opponents. But honestly disapproving of many positions in these statements, as either *false*, or too metaphysical, and thus unscriptural: and, after much reflection, endeavouring to distinguish between the tenable and untenable, the scriptural and the unscriptural ground, in the important and difficult argument; its modern advocates have adopted a more qualified, and moderate, way of stating what they consider the essential part of the doctrines. This, however, it seems, gives still greater umbrage: and it is not difficult to discover the reason; namely, because it renders the refutation of the system more difficult, or impracticable. But what then must we do? We cannot contend for what we most entirely disapprove; we cannot adopt the sentiments of the Anticalvinists; we cannot be silent, without pleading guilty, to numerous accusations, through misapprehension, or misrepresentation, brought against us. It only remains for us, to endeavour to please God, however incapable of pleasing man; that we may "have the rejoicing in the testimony of our conscience, that in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, we have our conversation in the world;" and so, patiently and meekly bear the consequences.—'Its forbidding aspect.' That which has a 'forbidding aspect,' in one circle, assumes a very attractive aspect in another: and

* Especially on Zanchius especially.

the author of these remarks has been in situations, where a Calvinistick creed, and the character of being a most decided Calvinist, were essential to popularity, to favour, and to worldly interest: and he has experienced far more painful effects, in opposing what he deemed the errors of professed Calvinists, or rather, Antinomians who called themselves Calvinists, and who *branded* him as an Arminian, than he has the least fear of experiencing from Anticalvinists. But he can truly say, before God, that he never “shunned to declare,” what he thought “the whole counsel of God,” either from the pulpit or the press; for fear of incurring reproach, contempt, or opposition from either party. He knows nothing of *reserves*, where faithfulness in his ministry, and where the glory of God is concerned: as, it is probable, this publication will prove. So far from thinking that Calvinism, or the doctrines now called Calvinism, have in themselves a ‘forbidding aspect;’ except to the pride and corrupt passions of the human heart: he firmly believes, that they are most glorious and lovely in themselves, and will appear so, to all holy creatures, in the bright world of light and felicity. But they are “strong meat,” and not meet food for babes: they are not proper to be dwelt on, very particularly, in publick preaching; and still less, in tracts or discourses, intended to excite the attention of the careless and ignorant. “I have many things to say unto you, but ye cannot bear them now.”—“I have fed you with milk, and not with meat; for hitherto ye were not able to bear it; neither yet now are ye able, for ye are carnal, &c.” “Strong meat belongeth to them who are of full age; even to those, who by reason of use have their senses exercised to discern good and evil.”—“Also in all his epistles,” (Peter’s “beloved brother Paul, who wrote according

“to the wisdom given to him,”) “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.”* These Scriptures show, that there may be good reasons, for speaking on what we really believe, in respect of these subjects, with caution, and with respect to circumstances, and the capacity of the *recipients*: reasons, perfectly distinct from the fear of reproach from man; from the many, from the wise, from the learned, from the powerful. But if we do not believe, what our predecessors, (from whom we inherit the title of Calvinists, whether we will or not,) believed: are we bound to come forward and avow those parts of the system, which we are convinced are unfounded and unscriptural?—Did I really believe all that is contained in the quotations from Calvin, in the Lambeth-articles, or those of the synod of Dort: no fear of the stigma, however deep, should deter me from avowing my belief, in the most perspicuous language, which I am capable of using. But I do not believe several things contained in these; (whether my assertion be credited or not;) and therefore, I plainly declare, that I do not; though I am aware, I shall not escape censure from other quarters, for this avowal. ‘*Their Master.*’ *Nullius addictus jurare in verba magistri.*—“One is our Master, even Christ; and all we are brethren.” The writer of these remarks was as much what is called a Calvinist, as he is at present, before he ever saw one line of Calvin, or Augustine, or Beza, or almost of any Calvinism, except that of the Scriptures, and of our articles. Nor had he at all learned it from either preaching or converse: of the former he had scarcely heard any thing; and as to the latter, his evan-

* John xvi. 12. 1 Cor. iii. 1—3. Heb. v. 12—14. 2 Pet. iii. 15, 16.

gical friends made a point of not speaking on the subject, unless interrogated upon it. In 1777, he adopted the outlines of his present creed. In 1779, he published 'The Force of Truth, an authentick narrative;' in which he avowed his sentiments on this subject. In 1786, he published a Sermon on Election and Final Perseverance, (when exposed to stigma as an Arminian,) which accords exactly to his present sentiments: he never saw one line of Calvin, till after the first edition of that sermon was published: nor has he at all altered his sentiments on these subjects, by what he has since read of Calvin, and Calvinistick writers. It may be indecorous to speak thus concerning myself: but with what justice can I be called a disciple of Calvin? Such a charge on the whole body demands an explicit answer. It may also be fairly apprehended, that many of the evangelical clergy, could, if called to it, make a statement, not dissimilar on the subject: and it may confidently be said, that none of them believe these doctrines, because contained in the works of Calvin; but because they judge, that they are contained in the holy Scriptures; and are confirmed in this conclusion by those articles, which they have *ex animo* subscribed. We have no need to quote the words of any human, or foreign author; when we can prove our tenets sufficiently from the word of God, and from our authorized books. We appeal to the *authority* of no master: for Christ alone is our Master; and Calvin has no authority, except what he derives from the word of God.— We do not shrink from avowing the articles of the Calvinistick creed; except where we count any positions unscriptural. We not only *virtually*, but *openly*, allow a few things in Calvin, and many in some persons called Calvinists, to be indefensible. We do not say, that 'Calvinism is not to be judged of by the doctrines

‘ of Calvin :’ but that our doctrines are to be judged of by the word of God, and as ministers of the establishment, by our articles, &c, and not by the writings of Calvin. We only allow the name of Calvinists, to prevent *circumlocution* : but if being Calvinists implies having Calvin, instead of Christ, for our Master, we indignantly disclaim it. “ Was Calvin crucified for us? Or were we baptized in the name of Calvin? ” Veneration for so eminent a man, and humble consciousness of inferiority, may, and often does, keep us silent, even when we disapprove of some of his positions ; but we must speak fully what we think, when thus called to do it.—We ‘ *profess* a sort of moderate ‘ Calvinism ; purged of its most offensive tenets :’ and do we not believe, what we *profess*? We would “ prove all things” by the touchstone of Scripture ; “ and hold fast that which is good,” and that only.—Our appeal is not to reason and common sense, to determine what is, and what is not, derogatory to the perfections of the deity, but to the holy Scriptures ; to “ the law and to the testimony.” Nor do we regard whether our views be any longer Calvinism or not ; provided they accord to the oracles of God : but even *these* are deemed by multitudes liable to most serious objections ; and must they also be modified and explained away, for fear of these objections ?

P. DLXIX. Note. ‘ *Heylen, &c.*’* How can any

* Heylin says, that is related by Heistibachius, that the Landgrave of Turing being by his friends admonished of his vicious conversation and dangerous condition, he made them this answer, viz. Si prædestinatus sum, ‘ nulla peccata poterunt mihi regnum cælorum auferre si præscitus, nulla ‘ opera mihi illud valebunt conferre ; that is to say, If I be elected, no sins ‘ can possibly bereave me of the kingdom of heaven ; if reprobated, no good ‘ deeds can advance me to it. ‘ An objection, says Heylin, not more old than ‘ common, but such, I must confess, to which I never found a satisfactory ‘ answer from the pen of Supralapsarian or Sublapsarian, within the small ‘ compass of my reading.’

man know his election, except by his conversion? Or his conversion, except by his holy life? If his Lordship could have brought such a passage from Calvin, or if any of our opponents can produce such an one from our writings, it would be to the purpose. But do modern Calvinists avow and live according to the tenour of this abominable Antinomianism? It would be difficult to bring an answer which would prove satisfactory to such a vehement opposer of Calvinism, as Heylin: but to all moderate men, the objection has already been sufficiently refuted.

P. DLXIX. l. 19. ‘*Calvinism, &c.*’* Why may not the opinions of Calvin be in part scriptural, and in part unscriptural; as well as those of any other uninspired man? Who conferred this most extraordinary prerogative on him, above all other men in any age or nation? No uninspired man can be supposed infallible; and if fallible, he may err, and why must his whole system fall to the ground, if the falsehood of some things be ad-

* ‘Calvinism, in reality, will not bear defalcation, or admit of partial adoption. It has at least the merit of being so far consistent with itself.— Its peculiar doctrines, considered as a system, are so connected and dependent upon each other, that if you embrace one, you must embrace all: and if the falsehood of one part of the system be proved, the whole falls to the ground. I cannot but suspect that many Calvinists deceive themselves more than they deceive others. They seem not to take a complete view of their system. They contemplate certain parts, and keep others entirely out of sight. They dwell with pride and satisfaction upon the idea, that they themselves are of that small number whom God has predestinated to salvation, without reflecting that it is incompatible with the character of an infinitely just and merciful Being, to consign the far greater part of his rational creatures to inevitable and eternal torment. They flatter themselves that their own conduct is governed by divine grace, though it may be denied to others, who have an equal claim to the favour of their Maker. They cherish the persuasion, that the infallible guidance of the Spirit will ultimately lead them to heaven, though they may occasionally sin, without considering that irresistible grace must be equally inconsistent with human freedom, and with the violation of the commands of God.’

mitted? And why are we inhibited from distinguishing between his errors, and his well grounded opinions? What evidence from Scripture, from reason, from common sense, can be adduced in support of this *assertion*? Was ever any man so erroneous, that he maintained no one truth? Must that one truth be rejected, because he held it? Does his Lordship hold no tenet, in common with Calvin? And if he does, is he bound on that account to adopt Calvin's whole creed? or to renounce that one truth?—But, 'it has at least, the merit of being 'so far consistent, &c.'—So said Dr. Priestley. He stated supralapsarian Calvinism: 'And,' said he, 'this 'is consistent, however absurd: but between this and '*rational religion*, there is no consistent medium.' It is well known, that Dr. Priestley's *rational religion* fell much below the ordinary standard of Socinianism, and approximated to Deism. Is there then no medium between supralapsarian Calvinism, and Dr. Priestley's *rational religion*? May we class all, who depart from the former, among the disciples of Priestley? No, we may not: nor ought we, for the very same reasons, to be charged with holding all the tenets of Calvin. Dr. Priestley's *assertion* was as good an argument, as any other man's *assertion*: but assertion is not proof. Suppose the consistency, spoken of, does actually exist, must we be condemned for inconsistency? Alas! what writer, on this ground, will escape condemnation? Must we be forced, against our judgment and conscience, to embrace all, if we embrace one doctrine of the system?—His Lordship has ranked various doctrines, which have generally been considered, as common to Calvinists and Arminians, among those, which he has undertaken to refute: and must a man either give up all these doctrines, totally, or adopt a supralapsarian Calvinistick creed, without the least reserve; under the

charge either of prevarication and hypocrisy, or self deception?—*Consistency* however is not our object, but *truth*. Metaphysical speculations are often employed, to supply the supposed deficiency of revelation, and to make the system consistent. As a metaphysician I may approve the logical conclusion; when, as a theologian, I must add, ‘It is not a part of revelation, and I must exclude it from my creed, from my publick instructions, nay, from my thoughts, as far as possible. For not *reason*, but *revelation*, is the standard of truth, “Secret things belong to God.” ‘Not one step dare I proceed, except as the Scripture leads the way; and it appears as much an act of submission to the divine teaching, to be willingly ignorant of what God has not revealed, as to receive with the simplicity of a little child what he has revealed.’ ‘As there is a foolish wisdom, so there is a wise ignorance, in not prying into God’s ark, nor enquiring into things not revealed. I would know all that I need, and all that I may: but I leave God’s secrets to himself. It is happy for me, if God makes me of his court, though not of his council.’*—It is obvious enough for each party to *suspect*, that those of the other party deceive themselves: but it would be more salutary to suspect ourselves, and to pray earnestly to God to preserve us from the fatal effects of our disposition to “trust in our own hearts,” “which are deceitful above all things, and desperately wicked.” It is equally *natural* to charge one another “with pride and self-complacency:” but God alone is able to determine on which side pride and self-preference most predominate; and with him we leave our cause.—If some of us ‘have not a complete view of our own system:’ it must be owing either to natural incapaci-

ty, or to some judgment of God in leaving us to be blinded. The author, for one, has studied theological subjects, and the Scriptures especially, (he trusts he may say without arrogance,) most indefatigably, and to almost the entire exclusion of all other subjects and pursuits, for more than thirty-five years: He has endeavoured to view each part, minutely, separately, and in connexion with every other part: and he who searches the heart knows, that in all his studies, his prayer has constantly been offered to the Giver of all wisdom, to free and purify his intellectual eye, from all the darkening effects of prejudices and corrupt passions; and to make him ‘of good understanding in the way of godliness.’—‘A just and merciful God cannot consign any part, either greater or smaller, of his rational creatures to inevitable and eternal torment,’ or to the least degree of punishment, except they deserve it by their sins: and, if they do, he might justly consign the whole to eternal misery; indeed nothing but mercy and grace rescues any of them from it. Provided we use the appointed means, we may expect that our conduct will be guided and governed by divine grace, though it be denied to others, who do not use the appointed means. But if the special preventing grace of God, which inclined us to use these means, should incline others also, the same divine guidance and assistance will be equally vouchsafed to them. As no sinner has any claim to the favour of his Maker, but “God has mercy on whom he will have mercy.”—‘If none are guided to heaven, who sin occasionally:’ the apostles, who acknowledged, that “in many things we offend all,” have not been guided thither, (I suppose, however, it is meant, who take occasion to sin, encouraged by their principles,) and none, who sin habitually, and impenitently, will reach the

mansions of blessedness, whether Calvinists or Anticalvinists.

I have already produced some extracts from one of our bishops, who lived in the seventeenth century, showing, that he thought some things tenable, and others untenable, in the system commonly called Calvinism: and I shall conclude these remarks on this chapter, by some quotations from a more modern bishop, to the same effect.—‘If ever you should be provoked to take a part in these disputes, of all things I entreat you to avoid, what is now become very common, acrimonious abuse of Calvinism and of Calvin. Remember, I beseech you, that some tenderness is due to the errors and extravagancies of a man, eminent as he was in his day, for his piety, his wisdom, and his learning; and to whom the reformation, in its beginning, is so much indebted. At least, take especial 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 of it, which is nothing better than Calvinism, and that which belongs to our common Christianity, and the general faith of the reformed churches: lest, when you mean only to fall foul of Calvinism, you should unwarily attack something more sacred, and of a higher origin. I must say, that I have found a great want of this discrimination in some late controversial writings, on the side of the Church, as they were meant to be, against the Methodists: the authors of which have acquired much applause and reputation, but with so little real knowledge of their subject; that, give me the principles upon which these writers argue, and I will undertake to convict, I will not say Arminians

‘ only, and Archbishop Laud ; but, upon these principles, I will undertake to convict the fathers of the Council of Trent of Calvinism. So closely is a great part of that which is now ignorantly called Calvinism, interwoven with the very rudiments of Christianity.— Better were it for the Church, if such apologists would withhold their services.

‘ Non tali auxilio, nec defensoribus istis.—

‘ But the true lesson to be drawn from the failure of such disputants, is, that it is not for every one, who may possess somewhat more than the ordinary share of learning, to meddle with these difficult subjects.’*

* Bp. Horseley’s last charge to the clergy of the diocese of St. Asaph.

CHAPTER VIII.

CONTAINING A BRIEF HISTORICAL ACCOUNT OF
WHAT ARE NOW CALLED CALVINISTICK DOC-
TRINES.

P. DLXXI. I. 1. ‘*The quotations, &c.*’* That ‘men

* ‘The quotations which have been produced in the three preceding chapters, from the writings of the antient fathers, and from the works of Calvin, not only prove that the peculiar tenets of Calvinism are in direct opposition to the doctrines maintained in the primitive church of Christ, but they also show that there is a great similarity between the Calvinistick system and the earliest heresies. The assertion of Simon Magus, who is mentioned in the Acts of the Apostles, and called by ecclesiastical historians the first Christian heretic, that “men are saved according to his grace, and not according to just works,” contains in it the essence of Calvinism; and it clearly appears that Irenæus considered this as an heretical opinion. We also trace Calvinism in the tenets of the Basilidians, who considered faith as a gift of Nature, not as the rational consent of a mind endowed with free will, or as in any degree acquired by human exertion; and who represented faith and election as confined to their own sect, and conveying an assurance of salvation.’ The Valentinians, like the Calvinists of later days, affirmed, that one part of mankind is certain of salvation, and another incapable of attaining it; that some men are naturally good and some men naturally bad: some ordained by nature to be saved, others to perish; and they called themselves the elect seed, pre-ordained to salvation. The Manichæans denied the freedom of the human will; spoke of the elect as persons who could not sin, or fail of salvation; and contended that the nature of man is incapable of improvement or change. These and other heretics of the second and third centuries, who maintained similar opinions, were all of the Gnostic sect; and their religion was a mixture of the tenets of the Eastern philosophy with the truths of divine revelation. The absurd notions which they held concerning the origin of evil, and the creation and government of the world, were so manifestly contrary to the principles of the Gospel, that very little notice is taken of them by the early orthodox fathers; but enough is said to show, that they considered their doctrines concerning grace, faith, election, and salvation, as heretical and unscriptural.’

‘ are saved, according to the grace of God, and of our
 ‘ Lord Jesus Christ,’ and not according to ‘ just works,’
 ‘ contains the essence of Calvinism,’ and of Christian-
 ity. If this is the Calvinism, of which his Lordship is
 about to give the history, he must begin from the first
 promise, or prophecy : “ I will put enmity between thee
 “ and the woman, and between thy Seed and her seed :
 “ he shall bruise thy head, and thou shalt bruise his
 “ heel :”* and trace it through all the Scriptures to the
 last Chapter of Revelation. “ Let him that is athirst,
 “ come ; and whosoever will, let him take of the water
 “ of life *freely.*” But to be ‘ saved by the grace of Si-
 ‘ mon Magus and his Helena, is a widely different
 ‘ thing :’ and Irenæus might well consider it as an here-
 tical, or rather a most blasphemous opinion.† ‘ The
 ‘ original of this train of hereticks,’ (Valentinus, Basi-
 lides, Saturninus, the Manichees, &c.) ‘ is to be fetched
 ‘ from Simon Magus, whose assertion was : that Christ
 ‘ had neither come, nor suffered any thing of the Jews.
 ‘ Wherefore, making himself the Father, Son, and Holy
 ‘ Ghost, he affirmed, that he had appeared, only in
 ‘ show, (*putativè,*) in the person of the Son ; and so
 ‘ that he had suffered as the Son among the Jews ; that
 ‘ in truth he suffered not, but in appearance only.—
 ‘ Now what Simon Magus said of himself, when he
 ‘ made himself the Son, those who followed said of
 ‘ Christ :‡ that is, they said, that Christ did not suffer
 in reality, but in appearance only. Hence it is mani-
 fest, that Simon meant, ‘ that men are saved by his
 ‘ grace, and not according to just works.’ He was the
 Messiah, by whose grace, and that of his Helena, men
 must be saved ; and might be saved, if they trusted in
 them, however wicked they had been, and continued.—

* Gen. iii. 15.

† Remarks on vi. ch. Refutation.

‡ Bp. Pearson.

What Calvinist ever considered ‘faith as the gift of nature?’ Unless *nature* and *grace*, *nature* and *God*, be the same. ‘Confined to their own sect,’ I verily believe, that thousands and ten thousands, who dissent from my creed, as to those doctrines, which are more properly called Calvinistick, are in the way of salvation; and shall be “kept by the power of God, through faith “unto salvation:” and that thousands and ten thousands, who profess and contend for these doctrines, will not be saved: because, however sound their creed, they have only a dead faith.—Do Calvinists say, that one part of mankind is naturally good?—‘That some are ‘ordained *by nature* to be saved, others to perish?’ It seems, from hence, that *Nature* does mean the same as *GOD*, in this argument! None have a right to deem themselves the elect seed, except those who show their effectual calling by their holy lives: and this many Calvinists fail to do. But to all who do, whether Calvinists or not, we may say, “Ye are a chosen generation, &c.” ‘Elect persons, who *could not sin.*’ His Lordship has lately spoken of Calvinists, as persons who cherish the persuasion, that the ‘infallible guidance of ‘the Spirit, will ultimately lead them to heaven, though ‘they may occasionally sin.’* And just before he has sanctioned, by quoting a passage from Heylin, which implies that encouragement to the most abominable licentiousness is a fair inference from Calvinism, ‘either ‘supralapsarian or sublapsarian: † yet here the Calvinists resemble the Manichæans, who said, that ‘elect persons could not sin!’ Thus, inconsistency is not peculiar to Calvinists.

P. DLXXII l. 5. Note. ‘Works are of no avail to ‘salvation, but that it depends solely on the knowledge

* Page 570.

† Page 579.

‘ of things above ;’—that is, merely on barren speculation. We hold, “ that nothing availeth in Christ Jesus “ but a new creation ;” “ but faith which worketh by “ love ;” “ but keeping the commandments of God.” “ For this is the love of God, that we keep his com- “ mandments, and his commandments are not grievous : “ for whatsoever is born of God overcometh the world ; “ and this is the victory which overcometh the world, “ even our faith. Who is he that overcometh the “ world ; but he that believeth that Jesus is the Son of “ God.”* But enough has been said on our *contrariety* to these ancient hereticks.†

P DLXXIII. l. 5. ‘ *The peace, &c.*’‡ In this ‘ Histori- ‘ cal Account of what are now called Calvinistick doc- ‘ trines ;’ the whole Scripture is passed over : but if the doctrines in question are not contained “ in the oracles “ of God ;” they ought to be expunged from our creed, at whatever time they were introduced. ‘ Holy Scrip- ‘ ture containeth all things necessary to salvation : so ‘ that whatsoever is not read therein, nor may be proved ‘ thereby, is not to be required of any man, that it ‘ should be believed as an article of the faith, or be

* 1 Cor. vii. 19. Gal. v. 6. vi. 15. 1 John v. 3--5.

† Remarks on book vi, Refutation.

‡ ‘ The peace of the church seems to have been very little disturbed by ‘ any dissension upon these points during the first four centuries ; and as a ‘ proof of this, it may be observed, that there is nothing of a controversial ‘ spirit in the exposition the fathers have given of the texts in Scripture, ‘ which have since been the subject of so much dispute. They explained ‘ not only the true sense of these passages, but the sense which was admit- ‘ ted and understood to be the true one by all the members of the catholic ‘ church. The principal object of their writings was, to establish the divine ‘ origin and superior excellence of the gospel-dispensation ; and to enforce ‘ the duty and necessity of lively faith and practical obedience. The univer- ‘ sality of the redemption purchased by the death of Christ, the assis- ‘ tance of divine grace vouchsafed to every sincere believer of the gospel, ‘ the freedom of the human will, and the possibility of every christian work- ‘ ing out his salvation, are treated in the passages I have quoted, as funda- ‘ mental and undisputed truths.’

‘ thought requisite or necessary to salvation.’* If this be so, it is of no manner of consequence, whether the doctrines, called Calvinistick, were broached, in the first, second, third, or fourth century ; or not till the days of Calvin ; or even, not till the synod of Dort. If they are not found in the Scripture, they have no authority ; and if they are, from thence they derive all their authority.—As far as the New Testament is concerned, the question has been fairly met and debated : but, in introducing my remarks on this chapter, I must take the liberty of going back, in the date of the history, to times preceding those of the evangelists and apostles themselves.

It is not to be supposed, that any exact or full proof can here be adduced, concerning the history of those doctrines, which are now called Calvinistick, from the Old Testament ; especially in the close of this work. But do we hear no report of them ? Nothing suited to excite the expectation of a more full enunciation of them, in the days of the Messiah, the Fulfilment of all the prophecies, and the Substance of all the types and shadows of the old dispensation ?—His Lordship has included, in those tenets of Calvinism, which he undertook to refute, several doctrines, that are not generally regarded as Calvinistical : and this will rather increase the labour of what is here intended. Some subjects, however, treated of separately, appear to be coincident, as far as our argument is concerned. I shall advert, 1. To the doctrine of original sin. 2. Free-will, special grace, or regeneration. 3. Justification by faith. 4. Election, or the decrees of God. 5. Final perseverance. If any notices are given us, on these subjects, favourable to the Calvinistical doctrines ; we must of course

* Article xvi.

date the history of these doctrines, very far back, in the annals of the church, and assign them a very remote antiquity.

1. Original sin, or the entire depravity of human nature, as engendered of Adam's fallen race. "God saw " that the wickedness of man was great in the earth ; " and that every imagination of the thoughts of his " heart was only evil continually."—" And God look- " ed upon the earth ; and behold it was corrupt ; for all " flesh had corrupted his way upon the earth." " The " imaginations of man's heart is evil from his youth."* " Who can bring a clean thing out of an unclean ? Not " one." " What is man that he should be clean ? And " he that is born of a woman, that he should be right- " eous ? Behold he putteth no trust in his saints ? yea " the heavens are not clean in his sight. How much " more abominable and filthy is man, who drinketh " iniquity like water !" " How can man be justified with " God ? Or how can he be clean, who is born of a " woman ?"† The LORD looked down from heaven " upon the children of men," (or of Adam,) " to see, " if there were any that did understand, and seek after " God. They are all gone aside, they are altogether " become filthy, there is none that doeth good, no not " one." " Behold, I was shapen in wickedness, and " in sin did my mother conceive me."‡ " Lo, this " have I found, that God hath made man upright ; but " he hath found out many inventions."§ " He that " trusteth in his own heart is a fool."¶ " The heart " is deceitful above all things, and desperately wicked : " who can know it."|| Is there no intimation in these

* Gen. vi. 6. 12. viii. 21.

† Job. xiv. 4. xv. 14—16. xxv. 4.

‡ Ps. xiv. 2. 5. li. 5.

§ Prov. xxviii. 26

¶ Ec. vii. 29. Rom. iii. 9. 20.

|| Jer. xvii. 9.

texts of man's depravity? of any material alteration, since God created him in his own image, and pronounced him very good? Is there no preparation made, for the full declaration of the doctrine, by the apostle: "By one man sin entered into the world, and death by sin, and so death passed upon all men; because all have sinned:" "By one man's disobedience many became sinners? &c." Can stronger and more unqualified language, on the subject, be used by Calvinists? And, if this doctrine belong to the tenets of Calvinism, in giving an historical account of these tenets, ought this most important part of the history, to have been wholly kept out of sight?

2. Free-will, special grace, or regeneration. "The LORD thy God will 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." Compare this with what had been before spoken; "The LORD hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day."* "That he may incline our hearts unto him to walk in his ways, and to keep his commandments, &c."† "The Lord hath heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear." "Create in me a clean heart and renew a right spirit within me."‡ "I will put my law in their inward parts, and write it in their hearts." "I will give them one heart and one way, that they may fear me for ever."§ "I will give them one heart, and I will put a new spirit within them; and I will take away the stony heart out of their flesh, and give them an heart of flesh, that they may walk

* Deut. xxix. 4. xxx. 6.

† 1 Kings viii. 58.

‡ Ps. x. 17. li. 10.

§ Jer. xxxi. 33. xxxii. 39.

“ in my statutes, and keep mine ordinances and do
 “ them.”* “ I will sprinkle clean water upon you,
 “ and ye shall be clean ; from all your filthiness and
 “ from all your idols will I cleanse you : a new heart
 “ also will I give you, and put a new spirit within you ;
 “ and I will take away the heart of stone out of your
 “ flesh, and I will give you an heart of flesh ; and I will
 “ put my Spirit within you, and cause you to walk in
 “ my statutes, and ye shall keep my judgments and do
 “ them.” “ I will pour out upon the house of David
 “ and upon the inhabitants of Jerusalem, the Spirit of
 “ grace and supplication : and they shall look to me,
 “ whom they have pierced, and they shall mourn, &c.”†
 Is there no intimation, in these scriptures, of special
 new creating grace, *taking the lead* in the change of
 character, predicted, or promised ? Is there nothing, on
 which our Lord might properly ground his question to
 Nicodemus, concerning regeneration, “ Art thou a
 “ teacher of Israel, and knowest not these things ?” Is
 there nothing parallel to the apostle’s declaration, “ It is
 “ God, that worketh in us both to will and to do, of his
 “ good pleasure ?” And ought this wholly to be passed
 over, in the history of the doctrines, now called Calvi-
 nistick ?

3. Justification by faith. Abraham “ believed in the
 “ LORD, and he counted it to him for righteousness.”‡
 “ Blessed is he, whose transgression is forgiven, and whose
 “ sin is covered ; Blessed is the man to whom the LORD
 “ imputeth not iniquity.”§ “ If thou, LORD, should-
 “ est mark iniquity, O LORD who shall stand ? But
 “ there is forgiveness with thee.” “ Enter not into

* Ez. xi. 19, 20.

† Ez. xxxvi. 25—27. Zech. xii. 10—14.

‡ Gen. xv. 6. John viii. 56. Rom. iv. 1—5. 9—25. Gal. iii. 6—29. Heb. vi.
 13—18. xi. 8—17. Jam. ii. 23.

§ Ps. xxxii. 1, 2. Rom. iv. 6—8.

“ judgment with thy servant ; for in thy sight shall no
 “ man living be justified.”* “ Surely shall one say,
 “ in the LORD have I righteousness, and strength.”
 “ In the LORD shall all the seed of Israel be justified,
 “ and shall glory.” “ By the knowledge of him shall
 “ my righteous servant justify many ; for he shall bear
 “ their iniquities.”† (‘ That we who know thee now by
 ‘ faith.’‡ “ This is life eternal to know thee, the only
 “ true God, and Jesus Christ, whom thou hast sent.”§) “ I
 “ will raise up unto David a righteous Branch, and a
 “ King shall reign and prosper ; and shall execute judg-
 “ ment and justice in the earth. In his days Judah shall
 “ be saved, and Israel shall dwell safely : and this is the
 “ name whereby he shall be called, THE LORD OUR
 “ RIGHTEOUSNESS.”|| “ To make an end of sins,”
 (or sin-offerings,) “ and to make reconciliation for ini-
 “ quity, and to bring in everlasting righteousness.”¶
 “ But the just shall live by his faith :” or, “ the just by
 “ his faith shall live.”** “ Take away the filthy garments
 “ from him : and to him he said, Behold I have caused
 “ thine iniquity to pass away, and I will clothe thee with
 “ change of raiment.”†† If then justification by faith,
 (except as explained in a certain manner by Anticalvi-
 nists,) must be considered as a tenet of Calvinism :
 these clear intimations in the Old Testament, especially
 as connected with inspired comments on them in the
 New Testament, ought not to have been passed over
 in the history of those tenets.

4. The divine decrees, with election, &c. “ God,
 “ sent me before you to preserve you a posterity in the
 “ earth, and to save your lives with a great deliverance :

* Ps. cxxx. 3, 4. cxliii. 2. † Is. xlv. 24, 25. liii. 11. ‡ Col. Epiphany.
 § John xvii. 3. || Jer. xxxiii. 5, 6. xxxiii. 15, 16. 1 Cor. i. 30. 2 Cor.
 v. 21. 2 Pet. i. 1. ¶ Dan. ix. 24. Rom. iii. 21—26. ** Hab. ii. 4.
 Rom. i. 17. Gal. iii. 11. Heb. x. 38. †† Zech. iii. 4. Gal. iii. 26, 27.

“ so now it was not you who sent me hither, but God.”*
 “ As for you, ye thought evil against me : but God
 “ meant it for good.”† “ I am sure, that the king of
 “ Egypt will not let you go, no, not by a mighty hand.”
 “ In very deed for this cause have I raised thee up, for
 “ to show in thee my power, and that my name may be
 “ exalted, throughout all the earth.”‡ “ The Lord had
 “ appointed to defeat the good counsel of Ahithophel,
 “ to the intent that the LORD might bring evil upon
 “ Absalom.”§ “ I know that God hath determined to
 “ destroy thee ; because thou hast done this, and hast
 “ not hearkened unto my counsel.”|| “ He is of one
 “ mind, and who can turn him ? And what his soul de-
 “ sireth even that he doeth. For he performeth the
 “ thing that is *appointed* for me ; and many such things
 “ are with him.”¶ “ The LORD bringeth the counsel
 “ of the heathen to nought ; he maketh the devices of
 “ the people to be of none effect. The counsel of the
 “ Lord standeth for ever, and the thoughts of his heart
 “ to all generations.”** “ There be many devices in the
 “ heart of man : nevertheless the counsel of the LORD
 “ that shall stand.”†† “ I know, that whatsoever God
 “ doeth it shall be forever ; nothing can be put to it,
 “ nor any thing taken from it.”‡‡ “ A remnant shall
 “ return. The consumption *decreed* shall overflow with
 “ righteousness. For the Lord GOD of hosts shall
 “ make a consumption, even *determined* in the midst of
 “ all the land.”§§ “ The LORD of Hosts hath sworn,
 “ saying, Surely, as I have thought, so shall it come to
 “ pass ; and as I have purposed, so shall it stand.”
 “ For the LORD of Hosts hath purposed, who shall dis-

* Gen. xlv. 6.—8. Acts ii. 23. iv. 28. † Gen. i. 20. ‡ Ex. iii. 19
 ix. 16. Rom. ix. 17, 18. § 2 Sam. xvii. 14. 1 Thes. i. 9. 1 Pet. ii. 8
 || 2 Chr. xxv. 16. Luke xxii. 22. ¶ Job xxiii. 14, 15. ** Ps
 xxxiii. 10, 11. Eph. i. 11. †† Prov. xix. 21. ‡‡ Ec. iii. 14
 §§ Is. x. 22, 23. Rom. ix. 27. 28.

“ annul it? and his hand is stretched out, who shall
 “ turn it back?”* “ Hast thou not heard long ago, how
 “ I have done it; and of ancient times how I have form-
 “ ed it? Now have I brought it to pass, that thou
 “ shouldst be, to lay waste ruinous cities into desolate
 “ heaps, therefore their inhabitants were of small pow-
 “ er, &c.”† “ Declaring the end from the beginning,
 “ and from ancient times the things that are not yet done,
 “ saying, my counsel shall stand, and I will do all my
 “ pleasure.”—“ I have spoken it; I will bring it to
 “ pass; I have purposed it; I will also do it.”‡ “ Who
 “ is he that saith, and it cometh to pass, and the LORD
 “ commandeth it not? Out of the mouth of the most
 “ High, proceedeth not evil and good?”§—“ Thus
 “ saith the Lord GOD: It shall come to pass, that at
 “ the same time shall things come into thy mind, and
 “ thou shalt think an evil thought; and shall say, &c.”
 “ Art thou he of whom I spake in old time to my ser-
 “ vants the Prophets of Israel, that I would bring thee
 “ against them?”||—“ He doeth what he will in the
 “ armies of heaven, and among the inhabitants of the
 “ earth, and none can stay his hand, or say unto him,
 “ What doest thou?”—“ Unto the end of the war deso-
 “ lations are determined.”—“ And that determined
 “ shall be poured upon the desolate.”—“ He shall pros-
 “ per till the indignation shall be accomplished: for that
 “ that is *determined* shall be done.”¶ This is a part of
 the history of the doctrines now called Calvinistick, in
 respect to the decrees and purposes of God in general;
 of which we should by no means lose sight, in our en-
 quiries on these subjects.

Concerning personal gratuitous election to eternal

* Is. xiv. 24—27.

† Is. xxxvii. 26, 27.

‡ Is. xlv. 10, 11.

§ Lam. iii. 37, 38.

|| Ez. xxxviii. 10, 17.

¶ Dan. iv. 35. ix. 26, 27. xi. 36.

life, less satisfactory documents may be expected. The ages preceding the fulness of times, for the appearance of the promised Messiah, exhibited divine truths, principally under types and shadows: and the election of Abraham, and of his descendants in him, to be outwardly “the elect and chosen people of God,” was a shadow of “our election in Christ, from the foundation of the world,” to be truly and spiritually his people, his worshippers, his children: “a chosen generation, a royal priesthood, a holy nation, a peculiar people.” Yet the very circumstance of one people being chosen, not for their righteousness, but because of their *natural* relation to chosen Abraham, to the enjoyment of very valuable religious advantages, which were withheld from other nations, not more undeserving than they; is not only an outward shadow, of our election in Christ, and for his sake, as his seed by regeneration, not for our works, to spiritual and eternal blessings, but it is an instance and example of the divine sovereignty, in conferring undeserved benefits on some, and not on others, according to the “good pleasure of his will;” in a manner, which many declaim against, as “respecting per-sons.”—In attempting, however, to prove, that the history of the tenets now called Calvinistick, ought to begin with the very first revelation, which God made to fallen man, even as to personal gratuitous election to eternal life: I hope to adduce a few intimations, which, (especially with the divinely inspired comments on them in the New Testament,) may be thought worthy of peculiar notice in this argument.—The election of Israel, as a nation, in Abraham, it is allowed, was only to outward advantages: but was not the choice of Abraham, “the father of the faithful,” personal, gratuitous, and to eternal life?—That it was *personal*, cannot be doubted.—“Look unto Abraham, your father, and unto

“ Sarah, that bare you ; for I called him alone, and blessed and encreased him.”* It is also evident, that it was *gratuitous* : “ Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor ; and *they* served other gods : and I took your father Abraham, &c.”† This example is also a striking illustration of effectual calling. Is it even said of Abraham, that he first began to call upon God ? Is not the *principium*, the beginning, always ascribed unto God ?—And that Abraham’s election was to eternal life, the whole Scriptures declare.‡ The same things might be shown personally concerning Isaac and Jacob ; whose faith and piety, and salvation, as the chosen of God, are fully attested in Scripture ;§ while all that can be said concerning Ishmael and Esau, is that, their final rejection is not explicitly and directly revealed ; and we are not allowed to decide any thing on such subjects, beyond express revelation.—But a profound silence is observed respecting them, except such terms as these, “ profane Esau,” “ Esau have I hated.” “ The son of the bond woman shall not be heir with the son of the free woman ; so then, brethren, we are not children of the bond woman but of the free.”—“ Yet have I left me seven thousand in Israel : all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.” Does this passage, with the apostles comment on it, give no intimation of a gratuitous personal election to eternal life, made within the national gratuitous election to many external advantages ?¶ “ Blessed is the man whom

* Is. li. 1, 2. † Josh. xxiv. 2, 3. Acts. vii. 2, 3. Rom. iv. 1—5.

‡ Gen. xii. 1—3. xv. 1. xvii. 7. Ex. iii. 15. Is. xli. 8—10. Matt. xxvii. 32. Luke xvi. 22. Gal. iii. 9—29. Heb. vi. 13—18. xi. 10—16.

§ Gen. xxviii. 11—15. xxxi. 42. xxxvii. 23, 29. xlix. 10. Mark xiii. 26, 27. Heb. xi. 13—16.

¶ 1 Kings xix. 18. Rom. xi. 2—7.

“ thou choosest and causest to approach unto thee, that he may dwell in thy courts.”* “ Remember me, O LORD, with the favour that thou bearest unto thy people: Oh, visit me with thy salvation; that I may see the good of thy chosen; that I may rejoice in the gladness of thy nation: that I may glory with thine inheritance.”† Does this most fervent prayer relate to nothing more, than the outward advantages of Israel, as a nation; of which it is highly probable, the Psalmist was at the time in full possession?—“ The holy seed shall be the substance of it.”—“ I will bring a seed out of Jacob, and out of Judah an inheritor of my holy mountains; and mine elect shall inherit it, &c.”—“ Ye shall leave my name for a curse unto my *chosen*: for the LORD GOD shall slay you, and call his people by another name.”‡ Was not this a prediction of the rejection of the *elect nation* of Israel, except an *elect remnant* among them, who, with the *elect Gentile* converts would be called by the name of Christians? And also of a future elect multitude, to descend from the present stock of Jews, who shall at length be called into the Christian church, and re-established in their own land; and for the sake of whom, the nation has hitherto been preserved from utter destruction, and as a separate people? If these things are so; (for “ known unto God are all his works, from the beginning of the world;”) personal election from the beginning; gratuitous election to eternal life, is taught in the old Testament, and from the fall of Adam; and the history of the tenets now called Calvinistick, ought to commence from that time.

I speak not of *reprobation* or *preterition*: they who

* Ps. lxxv. 4.
Matt. xxiv. 22.

† Ps. cvi. 4, 5.

‡ Is. vi. 13. lxxv. 9, 15. 22—25.

are not elected, are passed by ; which is nearly all that the New Testament teaches on the subject : and, though Calvin and others have abundantly supplied this supposed deficiency ; a majority of those called modern Calvinists, especially among the evangelical clergy, choose to adhere to the reserve of the Scripture, even if reproached for so doing.

5. But can any thing be produced concerning final perseverance from the Old Testament ?—“ The LORD
 “ will not forsake his people, for his name’s sake : be-
 “ cause it hath pleased the LORD to make you his
 “ people.”* “ He hath made with me an everlasting
 “ covenant, ordered in all things and sure : for this is
 “ all my salvation, and all my desire.”†—“ The right-
 “ eous also shall hold on his way : and he that hath
 “ clean hands shall wax stronger and stronger.”‡ “ The
 “ steps of a good man are ordered by the LORD, and
 “ he delighteth in his ways : Though he fall, he shall
 “ not be utterly cast down : for the LORD upholdeth
 “ him with his hand.” “ The salvation of the righteous
 “ is of the LORD ; he is their strength in time of
 “ trouble : the LORD shall help, and deliver them ; he
 “ shall deliver them from the wicked, and save them,
 “ because they trust in him.”§ “ The mercy of the
 “ LORD is *from everlasting to everlasting* upon them
 “ that fear him.”¶ “ They that trust in the LORD
 “ shall be as Mount Sion, which cannot be removed,
 “ but standeth fast for ever.”|| “ The path of the just
 “ is as the shining light, which shineth more and more
 “ unto the perfect day.** “ A just man falleth seven
 “ times, and riseth up again ; but the wicked shall fall
 “ into mischief.”†† I will bring the blind by a way that

* 1 Sam. xii. 22 Rom. ix. 1—3. † 2 Sam. xxiii. 5. Is. lv. 3. Heb. xiii. 19
 ‡ Job xvii. 9. § Ps. xxxvii. 23, 24, 39, 40. ¶ Ps. ciii. 17. Jer. xxxvi. 5.
 || Ps. cxxv. 1. ** Prov. iv. 18. John iv. 14. †† Prov. xxiv. 16.

“ they know not : I will lead them in paths that they
 “ have not known ; I will make darkness light be-
 “ fore them, and crooked things straight.—These
 “ things will I do unto them and not forsake them.”
 “ Israel shall be saved in the LORD with an everlasting
 “ salvation ; Ye shall not be ashamed or confounded,
 “ world, without end.”*—“ For the mountains shall
 “ depart, and the hills shall be removed ; but my kind-
 “ ness shall not depart from thee ; neither the covenant
 “ of my peace be removed, saith the LORD that hath
 “ mercy upon thee.”†—“ I will make an everlasting
 “ covenant with them, that I will not turn away from
 “ them to do them good ; I will put my fear into their
 “ hearts, that they shall not depart from me.”‡

If these texts are not a full proof, that all the special points of doctrine now called Calvinistick, are found in the Old Testament ; (and if so, certainly in the New,) it cannot be denied, that so many passages, on each of these points, are not to be found in any writings of the Anticalvinists ; and that, in quoting many of them, they would deem it *indispensable* to add some comment, to prevent their readers from misapprehending them, and supposing them to mean any thing Calvinistick. I am confident, therefore, that I have proved some intimations of all these tenets to be coeval with every part of revelation ; and, as to any subsequent history of them ; it may be useful, as other ecclesiastical history is, for various purposes ; but it proves nothing at all concerning the truth or falsehood of them. “ To the law
 “ and to the testimony.”

This premised, I proceed to make a few remarks on the historical account, which follows in the Refutation.

* Is. xlii. 16. xlv. 17. † Is. liv. 9—10.

‡ Jer. xxxii. 40.—Remark on p. 124, l. 11. Refutation, Vol. i, p. 242, 243.
 And remark on p. 449, Refutation.

I shall not bestow pains in disproving the fact, that the fathers, till the time of Augustine, were not engaged in controversies on these subjects; or that many of them were, so to speak, Anticalvinistick, in several particulars. But a few hints may be dropt on this subject.

1. Augustine expressly says, that the fathers were well acquainted with the doctrine of predestination. *‘Procul dubio noverant prædestinationem.’*

2. When Pelagius brought forward his sentiments, against original sin, and for free will, in the sense of modern Anticalvinists; and Augustine answered him: the church in general condemned the tenets of Pelagius as heretical, and that sentence was never reversed.

3. When Augustine brought forward his doctrines, the substance of modern Calvinism; many seem to have been convinced, that they had kept back part of the truth, and had spoken incautiously on some subjects: but neither father nor council presumed at that time, or long afterwards, to bring any charge against Augustine, as heretical in his sentiments. Whatever individuals thought, or wrote, he was never censured by publick authority; nay, his testimony itself afterwards became great authority, even to the reformation; and then, it became still greater. Now this does not appear, as if he had broached new doctrines, never before heard of: but rather, as if he had recalled to men’s minds, truths, which had, in process of time, been partly effaced from their memory; but, when thus recalled, were at once *recognized as old acquaintance*: Or rather, that, comparing his doctrine with the holy Scriptures, they discovered, that he had stated the true doctrine, from which they had deviated.

P. DLXXIII. l. 27. *‘This harmony, &c.’** The

* *‘This harmony and agreement continued to the beginning of the fifth century, when Pelagius extolled the powers of the human mind to a degree*

doctrine of Pelagius, in respect of original sin, the freedom of the will, and special grace, can scarcely be distinguished from that of the quotations, in the Refutation, from Origen, Chrysostom, and others, even by a shade of difference; except, as Pelagius more directly denied, what they kept out of sight, explained away, or only denied by consequence.—‘A man of unsteady principles.’ That is, Augustine, as he grew older, thought that he had become wiser: and, after a more thorough investigation of the Scriptures, he was convinced, that he had too hastily sanctioned opinions, in eager controversy with one description of hereticks, which were themselves heretical: and he was not too proud, openly to confess this, and to publish his retractions.—He had not sworn, (as some have been required to do,) never to change his opinion; and, having

‘which superseded all influence of the Holy Spirit. He was warmly opposed by Augustine, Bishop of Hippo in Africa, a man of lively parts, but of unsteady principles; of active zeal, but so deficient in learning, that it is doubted whether he could read the Scriptures of the New Testament in their original language, or was acquainted with the writings of the primitive Fathers. He was in the early part of his life a Manichæan, and though he had renounced that heresy, some remains of it seem to have been still left upon his mind; and in combating the error of Pelagius, he naturally fell into the opposite extreme. Not content with asserting the necessity of divine grace in forming a Christian temper and a saving faith, he maintained that human exertions are of no avail, and that the whole of man’s salvation is effected by the irresistible operation of the Holy Spirit, and that God, from the foundation of the world, decreed to save some men, and to consign others to eternal punishment: thus were the tenets of the Basilideans and Valentinians upon these points, without the other absurdities of those sects, brought forth, from the same impure source of Eastern Philosophy, by a person of high station in the church, of irreproachable character, and in other respects of orthodox faith, and put into a regular and systematic form, for the purpose of refuting an acknowledged and dangerous error.—But even these advantages, aided by ingenious reasoning and an imposing style, could not procure a general adoption of the novel doctrine of Absolute Decrees; and almost the whole body of Christians still adhered to the opinions concerning predestination and grace, which had prevailed, without interruption or doubt, for more than four hundred years.’

changed his sentiments, he counted it his duty, publicly to acknowledge it; and to contend for those doctrines which he had formerly opposed.—‘So deficient, &c.’ ‘St. Augustine, the best learned of all ancient doctors.’* I own myself incompetent to decide the question, on Augustine’s learning, between his Lordship and the compilers of the Homilies: but probably the latter meant, the ‘most learned theologian, the ‘greatest proficient in the school of Christ;’ which he might be, though he were not well versed in the Greek language, or in the writings of the primitive fathers.—‘To enlarge upon his erudition, of every kind, would be the same thing as to pour light into the sun. He must be a stranger, as well in his writings, as in those of other men, who does not know, that Augustine was eminent, in the whole circle of the best learning: but that he held the first place in theological questions.’† —What an excessive compliment is here paid to a man who, in reality, had not a sufficient quantity of erudition, and of judgment, to entitle him to this character, or to any thing like it!‡ Jortin does not deny that Augustine had learning, though not equal to what Cave had stated: and as to Augustine’s judgment; it could not be supposed, that Jortin would concede it, for Augustine and Jortin were of opposite opinions, on these subjects:

‘Grant me discernment, I allow it you.’§

‘The opposite extreme,’ is the doctrine now called Calvinism; between which and Pelagianism, modern Anticalvinists think they have found a middle path: Few however walk steadily in it; for almost all are far

* Homily on Idolatry, 2d Part.

† Cave.

‡ Jortin.

§ Cowper.

more apt to lean towards the Pelagian extreme, than to its opposite.—It would make the argument clearer, if his Lordship had produced passages from Augustine, which assert, that ‘human exertions are of no avail, and ‘that the whole of man’s salvation is effected by the irresistible operation of the Holy Spirit.’—‘The free will of man, being held captive, has power (*valet*) only to sin; but it has no power (*non valet*) unto righteousness, except as divinely set at liberty, and assisted. The wills of men cannot resist, but that God may do what he willeth: seeing, that he doeth even with the very wills of men what he willeth, and when he willeth.’—‘No will of man resisteth God, when he willeth to save.—For to will, or not to will, is so in the power of him who willeth, or willeth not; that it doth not hinder the divine will, nor overcome the *divine* power.’—‘This grace is rejected by no hard heart; for it is therefore given, that it might take away entirely the hardness of the heart.’*—“I will take away the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them.”†—“It is God that worketh in us both to will and to do.” It is evident, Augustine only meant, that divine grace, when God willed to save, would overcome all resistance, in the most obstinate heart; and produce a willingness to obey the call of the gospel.—“O LORD, thou art stronger than I, and hast prevailed.”‡—“It is not said, “It is not of him that is unwilling and despises, but of God who hardens.” ‘Nothing is done by God to make men worse: only that is not bestowed which might make them better.’ ‘All men die in Adam, being one mass of Iniquity. This death may be called

* Augustine

† Ez. xi. 19, 20. xxxvi. 26, 27.

‡ Jer. xx. 7

‘ a debt due to divine justice: which, whether it be
 ‘ exacted, as with some, or remitted, as with others,
 ‘ there is no iniquity.’*—This is a specimen of August-
 tine’s divinity in its most objectionable parts. He was
 very far indeed from antinomianism: only he showed
 the true source and origin of genuine good works, and
 for what purposes they were available: and among
 these, to contribute to a sinner’s justification, or con-
 tinuance in a justified state, was not one.—‘ Thus
 ‘ were, &c.’ It is not very clear, or very material, what
 the Basilideans and Valentinians held concerning elec-
 tion. ‘ The Valentinians were a sort of fatalists, or
 ‘ predestinarians, who deemed themselves the only
 ‘ elect.’† The proposition of Augustine, which is
 spoken of as one of their tenets, even as here stated,
 not in Augustine’s own words, does not materially dif-
 fer from our seventeenth article. For if ‘ before the
 ‘ foundation of the world, God constantly decreed, by
 ‘ his counsel secret from us, to deliver from curse and
 ‘ damnation, those whom he had chosen out of mankind,
 ‘ and to bring them by Christ to everlasting salvation;’
 then, they who were not chosen, were left to wrath and
 damnation. But did our reformers bring forward the
 tenets of these hereticks?—Did they derive this doc-
 trine from the impure source of Eastern philosophy?
 or, from the oracles of God?—The conclusion of this
 quotation allows, in some measure, that Augustine’s
 writings produced a considerable change, in the doc-
 trinal sentiments of Christians; and it may be added,
 that these were very extensive, and, after some inter-
 ruption, very permanent. The reputation and authority
 of Augustine, during all succeeding ages, till the re-
 formation; and the peculiar attention to his writings

* Augustine.

† Jortin.

paid by the reformers in every country, have so established his character as a theologian; that he needs neither vindication, nor panegyrick from any modern: nor will the contrary to panegyrick greatly alter the opinion of such pious persons, as have attentively studied any part of his works. Yet the doctrines, now called Calvinistick, are not derived from Augustine, but from the Scriptures of truth; and the publick verdict concerning him, will be of no great consequence, if it does not draw men aside from the sure testimony of God.

P. DLXXIV—DLXXVI. Note. This note contains a quotation from Augustine, which I shall attempt to translate.—‘Therefore I now write books, in which ‘I have undertaken to retract my own little works; ‘that I may show that I have not followed even myself in all things.’—On this most ingenuous and honest confession, his Lordship observes, ‘I know of ‘no author, ancient and modern, in whose works, there ‘are so many contradictions and inconsistencies, as in ‘those of Augustine.’ Of this, however, no proof is brought, except that Augustine’s earlier writings do not support the tenets now called Calvinistick. But has he not publickly retracted his earlier writings? I pray God, to illuminate all who now oppose the truth, ‘with the ‘true knowledge and understanding of his holy word; ‘and that he would please to bring into the way of truth ‘all such as have erred, and are deceived:’ and give them honesty and humility, to imitate the example of Augustine.—The note then contains a Latin quotation, at the close of which it is added, ‘Johannes Adamus ‘quoted page 15 of Cardinal *Norris’s* Vind. Aug.’ I am not acquainted with the book referred to: but a quotation, at second hand, from a *cardinal*, on the writings of Augustine, after the reformation was begun, rather surprised me.—Several other testimonies, as those

of Mosheim, Vossius, and Grotius are adduced. The note then closes thus—‘ The charge of inconsistency, though in a less degree, may be urged against Calvin also.—And indeed there is no class of writers, in whom we find so many inconsistencies, as in those who maintain Calvinistick opinions.’ Calvinists are apt to assert the same concerning Anticalvinists : but assertion is not proof.

P. DLXXVI. l. 14. ‘ *The, &c.*’* It does not appear, that much controversy was excited by Augustine’s works, except from the followers of Pelagius : in general, even they, who had not previously appeared favourable to his sentiments, in part at least either acceded to them, or were silent. But, during the four centuries, which succeeded the death of Augustine, and for more than four centuries, was a term of most awful darkness ; the progress was, in the opinion of competent judges, from bad to worse : and the writers of history were so incompetent, that it is scarcely possible to know what opinions were maintained.

P. DLXXVII. Note. ‘ *In this, &c.*’† ‘ Pope Gregory the great, called St. Gregory, was remarkable for many things : for exalting his own authority ; for running down human learning and polite literature ; for patronising ignorance and stupidity ; for persecuting heretics ; for flattering the most execrable princes ; and for relating a multitude of monstrous and ridiculous lies called miracles. He was an ambitious insolent

* ‘ The controversy soon subsided, and the subject was scarcely discussed in the next four hundred years.’

† In this interval lived Gregory the Great, the only Pope who has left any considerable writings ; but, if we may believe Hincmar, he was no advocate for absolute decrees ; Quisquis omnes beati Gregorii libros sollicita consideratione perlustrare sategerit, ita geminam Prædestinationem, ut sicut Electi ad Vitam, ita Reperi a Deo prædestinentur ad Mortem, nequaquam illum dixisse vel intellexisse reperit. P. 274.’

‘ prelate, under the mask of humility.’* I apprehend, that this censure is by far too severe: that Gregory was a more upright character, and more pious and benevolent, where his prejudices would permit, than this censure at all admits: and that many things imputed to his insolence and ambition, were the effects of rude and mistaken consciousness; but he was excessively superstitious; and perfectly incapable of judging on subjects of this nature. It is, however, curious, to observe, in how different a manner Anticalvinists bring forward the same character, when diverse ends are to be answered!

P. DLXXVII. l. 1. ‘*About, &c.*’† Was the publick whipping and the cruel persecution of Goteschalus any proof that his doctrines were false? “Beware of men; “for they will deliver you up to the councils, and they “will scourge you in their synagogues: and ye shall “be brought before governors and kings for my name’s “sake.”‡ It seems, that the third Council of Valence made some decrees against his opinions. It was a provincial council, and its decrees were, probably, little noticed: but this shows, that Goteschalus’s opinions made such progress, that they became *formidable to the opponents of those days*.—A long Latin note from Hincmar here occurs: but it contains nothing, but those misapprehensions and objections which have been repeatedly considered.

* Jortin.

† About the middle of the ninth century, Goteschale brought the opinions of Augustine again into public notice; and, by his vehement support of them, gave so much offence, that he was degraded from the priesthood, publicly whipped in the presence of Charles the Bald, king of France, and committed to prison, where he remained the rest of his life. His doctrines were condemned in two councils, the one summoned by Raban, Archbishop of Mentz, the other by Hincmar, Archbishop of Rheims. The proceedings against him were by no means justifiable; but they prove what were the sentiments of the Church at this period.’

‡ Matt. x. 17, 18

P. DLXXVII. last line. ‘*In the darker, &c.*’*

P. DLXXVIII. Note. ‘*Lombard, &c.*’† Here we observe a disposition, to attempt being wise above what is written. Neither original nor actual sin is mentioned, as the foreseen cause of the divine hatred. Yet God, who is Love, can hate nothing except sin, and the sinful creature because of sin. From the schoolmen it was that Calvin and others, at the reformation, learned a way of speaking on these subjects; which many, who hold for substance, the same doctrines, deem unscriptural.

P. DLXXVIII. l. 4. ‘*Though, &c.*’‡ It will readily be granted, that these schoolmen did not deny the freedom of the will, as signifying free agency: but many think very differently, in respect of their opinions, as to ‘absolute and irrespective decrees.’ There is some reason to conclude, that several of them held the decree of reprobation, in too irrespective a manner: but in this we are little concerned.

P. DLXXIX. l. 5. ‘*As we, &c.*’§ ‘These two emi-

* ‘In the darker ages, which succeeded, lived the Divines, usually known by the name of the Schoolmen, the earliest of whom strongly inclined to the opinions of Augustine.’

† ‘Lombard, the famous Master of the Sentences, who died 1164, says, They are called the sons of hell, not as born from it, but as prepared for it. Concerning the reprobate, who are not prepared to life, but to death, if it is enquired, whether it ought to be granted, that God from eternity loved them: we say, that this ought to be granted simply concerning the elect alone, that God loved them from eternity. Concerning the non-elect, it ought simply to be granted, that he hated them, that is, he reprobated them.— Christ offered the price of our redemption, as to sufficiency, for all; but only for the elect, as to its efficacy.— God willeth not, that all men should be justified: but who will doubt, but that he is able?’ (that is, to *justify all*.)

‡ ‘Though the later writers of this class did not entirely agree with each other upon the subject of predestination, it does not appear that any of them denied the freedom of the human will, or were advocates for the doctrine of absolute and irrespective decrees.’

§ ‘As we approach nearer to the times of the Reformation, we find the Dominicans and Augustines contending for the irresistibility of Divine grace and unconditional election, while the Franciscans and Jesuits maintained the

‘ nent reformers—unequivocally, &c.’—Luther wrote a book *De servo arbitrio*, (*concerning the slavery of the will*), in answer to Erasmus: in which he treats the subject, in a rather rough, but plain manner: and which brought on him much opposition.—It does not answer my purpose to dwell on this topick: an extract or two may suffice in this place.—‘ Man before his creation, ‘ can do nothing in any way to promote his creation. ‘ Neither after his creation can he do any thing to preserve his existence.—Both his creation and preservation are the result of the sole pleasure of the omnipotent and gracious energy of God: nevertheless God ‘ doth not operate in us, without making use of us as ‘ beings whom he has created, for the express purpose of ‘ a mutual co-operation; namely, that he should work in ‘ us, and we co-operate with him. The very same is to ‘ be said of the NEW creature. The man, before he is ‘ renewed by the Spirit, can do nothing, can attempt ‘ nothing, to prepare himself for this new creation.— ‘ Neither after he is renewed, can he effect any thing, to ‘ ensure a perseverance in his new state. The Spirit of ‘ God alone doth both these things: he both renews,

‘ opposite opinions. At the period immediately preceding the Reformation, ‘ the primary object of the Church of Rome was to inculcate the doctrine of ‘ human merit; and, with this view, grace and election were represented as ‘ the merited reward, of foreseen voluntary good works in each individual.— ‘ This tenet was opposed by Luther and Melancthon, who contended, that by ‘ the Gospel-Covenant the grace of God is gratuitously bestowed upon all be- ‘ lievers, and that the whole system of congruous and condign merit, which ‘ had so long disgraced the Christian Church, ought to be abandoned as un- ‘ founded in Scripture, and mischievous in its tendency. These two emi- ‘ nent Reformers anxiously avoided and discouraged all speculation concern- ‘ ing the counsels of God, beyond what is clearly revealed; and when their ‘ Creed was fully settled, they unequivocally maintained the doctrines of uni- ‘ versal grace, and the liberty of the human will to accept or reject the offer- ‘ ed means of Salvation. Happy would it have been for the cause of reli- ‘ gion, if this example of caution and liberality had been universally fol- ‘ lowed.’

‘ and preserves the renewed, without any aid on our
‘ part ; as St. James, speaking of the new creature, says,
‘ “ Of his own will begat he us with the word of his
‘ power.” But here it must also be remembered, that
‘ he does not *operate in the renewed*, without using them
‘ as beings purposely renewed and preserved, that he
‘ should work in them, and they co-operate with him.’—
Here the distinction of our article is observed : the co-
operation does not begin, till we are *renewed*, that is, till
the grace of God by Christ hath prevented us, that ‘ we
‘ may have a good will ;’ and it ‘ *worketh with us* when
‘ we have that good will.’—‘ The man cannot alter his
‘ disposition to evil ; nay, though he should be exter-
‘ nally restrained from doing evil, he is averse to the re-
‘ straint, and his inclination remains still the same.’—
‘ Again, when the Holy Spirit is pleased to change the
‘ will of a bad man, the new man still acts voluntarily :
‘ he is not compelled by the Spirit to determine contra-
‘ ry to his will, but his will itself is changed ; and he can-
‘ not now do otherwise than love the good, as before he
‘ loved the evil.’—The reader may find a highly interest-
ing and instructing account of this controversy, be-
tween Luther and Erasmus, *de servo arbitrio* ; and in-
deed, on all the proceedings of Luther, in the reformation,
in the continuation of Mr. Milner’s Ecclesiastical
History, by his brother Dr. Milner, Dean of Carlisle.—
These specimens, however, must here suffice, to show
on what firm grounds it is said, that Luther ‘ maintain-
‘ ed the doctrines of universal grace, and the liberty of
‘ the human will to accept or reject the offered means
‘ of salvation.’ He maintained these points, as far as I
can judge, exactly in the same sense, in which modern
Calvinists do. Something more may be adduced on
this subject, in the appendix.

P. DLXXX. l. 14. ‘*It is, &c.*’* Luther, as well as Calvin, supposed, that his doctrine accorded in many things, with that of Augustine; though Calvin was more decided in some points.—‘From Simon Magus to the ‘Reformer of Geneva.’—After what has been said, concerning Simon Magus, it is enough to point out this clause to the reader’s attention.—Calvin, ‘a man eminent in his day, for his piety, his wisdom, and his learning, and to whom the reformation, at his beginning, is so much indebted;’ (*Bp. Horsley;*) Calvin thus mentioned in contact with Simon Magus, the most infamous, absurd, and blasphemous of all hereticks!

P. DLXXX. l. 26. ‘*Those, &c.*’† It is a point, which

* ‘It is well known that the doctrines of Augustine were revived by Calvin; and being supported with that acuteness, confidence, and zeal, which were distinguishing marks of his character, they soon became the source of much dissention and division among the Protestants of Germany, France, and Switzerland. Such were the origin and progress of what are now called Calvinistick opinions, from the days of the Apostles to the æra of the Reformation,—from Simon Magus to the Reformer of Geneva.’

† ‘Those who are acquainted with our Ecclesiastical History, cannot but know, that the distinctions of the different sects of Protestantism were but little regarded in this kingdom, at the time our Reformation actually took place. The grand struggle then was, whether Popery or Protestantism, should prevail; and our Reformers exerted their united strength to abolish Popish corruptions, and did not declare in favour of this or that leader of the Reformation in other countries: Bucer and Martyr, who were supposed to have adopted the opinions of Calvin, were invited into England, and placed as Professors of Divinity, the former at Cambridge, the latter at Oxford. On the other hand, Cranmer declined the offered assistance of Calvin, and consulted Melancthon, who certainly did not agree with Calvin: and our Articles more nearly coincide with the Augsburg Confession, which is decidedly Anti-Calvinistick, than with any other public declaration of faith. The mischiefs arising to the Protestant cause, from a pertinacious adherence to certain opinions, unconnected with the leading tenets of Popery, were fresh before the eyes of our Reformers; and so powerfully did this example operate upon their minds, that, without dissembling their sentiments, or shrinking from their duty, they were content, as we have seen, to express doctrines, in opposition to the peculiarities of Calvin, in mild and general terms, and frequently in the very language of Scripture; and by these means all offence and dispute upon points of this nature were avoided, till Popery was considered as no longer formidable.’

has been much debated, whether Calvin's opinion in respect of our articles, &c, was or was not taken: but it does not seem of much consequence.—Melancthon did not agree with Calvin, in every thing, but he did in many things: and to make this clear, some discrimination is requisite, in respect of the tenets of Calvinism, (which in the Refutation comprise a vast proportion of the peculiar doctrines of christianity,) between what Melancthon did, and what he did not, coincide in with Calvin; in order to our understanding the subject. How far the Augsbourgh confession is decidedly Anticalvinistick, may appear hereafter; but how far our articles are expressed, in opposition to the peculiar articles 'of Calvin,' has already been shown.*

P. DLXXXII. l. 11. 'Soon after, &c.'† From this statement the reader might be led to suppose, that the Calvinistick doctrines were unknown, or unnoticed in England, previous to the return of these refugees from Geneva; where they had imbibed them. It may therefore be proper to produce a few quotations from the works of our reformers, previous to the reign of Mary.

TINDAL.

'She‡ was first chosen of God, and called by grace, both to know her sin, and also to hear the word of faith, health, and glad tidings of mercy in Christ, and faith was given her to believe, and the Spirit of God loosed her heart from the bondage of sin.—Then con-

* Remarks on Book iv. Refutation.

† 'Soon after the great business of the Reformation was accomplished, some of our Divines, who had taken refuge at Geneva during Queen Mary's persecution, began to avow and maintain the doctrines of Calvin, which they had there imbibed; and to urge the necessity of a change in our Public Formularies.'

‡ Luke x. 38—42.

'sented she to the will of God again, and above all things
 'had delectation to hear the word, wherein she had ob-
 'tained everlasting health, and namely, of his own
 'mouth which had purchased so great mercy for her.—
 'God chooseth us first, and openeth our eyes to see his
 'abundant love to us in Christ ; and then love we again,
 'and accept his will above all things, and serve him in
 'that office whereunto he hath chosen us.*—' Though
 'God's elect cannot so fall, that they rise not again ;—
 'yet they forget themselves oft-times, and sink down
 'into trances, and fall asleep in their lusts for a season.—
 'But, as soon as they are awaked, they repent, and
 'come again without resistance. God now and then
 'withdraweth his hand, and leaveth them unto their
 'own strength, to make them feel, that there is no
 'power in them to do good, but of God only ; lest they
 'should be proud of that which is none of theirs.'—
 'Peter, as soon as he had denied Christ, came to him-
 'self immediately, and went out, and wept bitterly for
 'sorrow. And thus ye see that "his faith failed not,"
 'though it were oppressed for a time.†—' Moreover
 'therewith,' (namely with good works,) 'the goodness,
 'favour, and gifts of God, which are in thee, not only
 'shall be made known to others, but also unto thine
 'ownself : and thou shalt be sure that thy faith is right,
 'and that the true Spirit of God is in thee, and that
 'thou art called and chosen of God unto eternal life,
 'and loosed from the bonds of Satan, whose captive
 'thou wast : as Peter exhorteth,—through good works
 '"to make our calling and election (wherewith we are
 '"called and chosen of God,) sure." 'For how
 'dare a man presume to think, that his faith is
 'right, and that God's favour is on him, and that

* Tindal, P. 123, 1 Vol. Fathers of the English Church.
 Vol. P. 264—266, Fathers, &c.

† Ibid. 1

‘ God’s Spirit is in him, when he *feeleth* not the work-
 ‘ ing of the Spirit, nor himself inclined to any godly
 ‘ things?’*—‘ In the ninth, tenth, and eleventh chap-
 ‘ ters’ (of Romans) ‘ he,’ (Paul) ‘ teacheth of God’s
 ‘ predestination, whence, it springeth altogether, whether
 ‘ we shall believe, or not believe, be loosed from sin, or
 ‘ not be loosed. By which predestination, our justify-
 ‘ ing and our salvation are wholly taken out of our
 ‘ hands, and put into the hands of God only; which
 ‘ thing is most necessary of all. For we are so weak,
 ‘ and so uncertain, that if it stood in us, there would of
 ‘ a truth no man be saved; the devil no doubt would
 ‘ deceive us. But now God is sure, his predestination
 ‘ cannot deceive him; neither can any man withstand or
 ‘ let him; and therefore have we hope and trust in him.
 ‘ But here a mark must be set unto those unquiet, busy,
 ‘ and high climbing spirits, how far they shall go;
 ‘ which begun first from on high to search the bottom-
 ‘ less secrets of God’s predestination; whether they be
 ‘ predestinate, or not. These must needs either cast
 ‘ themselves down headlong into desperation, or else
 ‘ commit themselves to free chance careless.† But fol-
 ‘ low thou the order of this epistle, and *noose* thyself
 ‘ with Christ,’ (or take refuge in Christ, and cleave
 ‘ close to him, as a child to his mother’s bosom,) ‘ and
 ‘ learn to understand what the law and the gospel mean,
 ‘ and the office of both the two: that thou mayest in
 ‘ the one know thyself, and that thou hast of thyself
 ‘ no strength, but to sin; and in the other the grace
 ‘ of Christ: and then see that thou fight against sin
 ‘ and the flesh, as the seven first chapters teach
 ‘ them. After when thou art come to the eighth
 ‘ chapter, and art under the cross and tribulation,

* Tindal, 1 Vol. P. 95.

† Compare this with the latter part of our

‘ the necessity of predestination will wax sweet, and
 ‘ thou shalt feel how precious a thing it is. For except
 ‘ thou hast borne the cross of adversity and temptation ;
 ‘ and hast felt thyself brought unto the very brim of
 ‘ desperation, yea, and unto hell-gates,’ (that is, unless
 thou hast been led to despair of saving thyself ; and
 been convinced, that thou deservest to perish ;) ‘ thou
 ‘ canst never meddle with the sentence of predestina-
 ‘ tion, without thine own harm, and without secret wrath
 ‘ and grudging against God ; for otherwise it shall not be
 ‘ possible for thee to think that God is righteous and
 ‘ just.—Therefore must Adam be well mortified, and
 ‘ the fleshly wit brought utterly to nought, ere that thou
 ‘ mayest away with this thing, and drink so strong
 ‘ wine.—Take heed therefore unto thyself, that thou
 ‘ drink not wine, while thou art yet but a suckling. For
 ‘ every learning hath her time, measure, and age : and
 ‘ in Christ there is a certain childhood, in which a man
 ‘ must be content with milk for a season ; until he wax
 ‘ strong, and grow up, unto a perfect man in Christ,
 ‘ and be able to eat of more strong meat.’*

Tindal was one of the first of our reformers, and spent a great part of his life in translating the Scriptures : and, as it appears to me, he had acquired more scriptural views of these doctrines, than the reformers on the continent attained, who were versed in the study of the schoolmen. If these quotations be not Calvinistick ; the evangelical clergy, in general, are not so : and we are not ambitious of a name which is thought to bring us under an obligation to call Calvin master, and to adopt all his sentiments. But many other quotations from persons less distinguished must be omitted : and a few selected from the more eminent characters con-

* Tindal, 1 Vol. p. 66, 67, Fathers, &c.

cerned, in the reformation of our church, before the days of Mary.

CRANMER.

‘ This article speaketh only of the elect, in whom
 ‘ finally no fault shall be; but they shall perpetually
 ‘ continue and endure.’—‘ Likewise the elect shall not
 ‘ wilfully and obstinately withstand God’s calling.’
 ‘ The elect will follow Christ’s precepts, and repent, and
 ‘ rise again when they fall.’ ‘ In my judgment, it were
 ‘ better to say, The elect shall follow Christ’s precepts;
 ‘ or, when they fall, yet they shall repent and rise again,
 ‘ and obtain remission.’—‘ The true and faithful man en-
 ‘ deavoureth to conform his will to God’s will in all
 ‘ things, and to walk right forth in all his precepts, and
 ‘ where by infirmity he chanceth to fall, he lieth not still,
 ‘ but by God’s help riseth again,’* ‘ We, wretched
 ‘ sinners, do not prevent God, and go before him in the
 ‘ work of our justification: but it is God that layeth the
 ‘ first foundation of our salvation. He beginneth with
 ‘ us, and first sendeth us his gospel.’—‘ God also open-
 ‘ eth our hearts, that we may listen and give credit to his
 ‘ holy preachers, as Christ himself saith, “ Ye have not
 ‘ first chosen me, but I have chosen you.” So ow, for-
 ‘ asmuch as God hath thus called us to the faith, and by
 ‘ faith hath given light in our hearts, &c;’ ‘ God must
 ‘ begin, and call us by his word, and put faith in our
 ‘ hearts: or else we should never ask any thing from
 ‘ him.’† ‘ As the well and head, out of which all these
 ‘ evils do spring, is ORIGINAL sin, in the which we
 ‘ were conceived and formed in our mother’s womb;

* Cranmer. Annotation on the king’s book, A. D. 1537, Vol. iii. p. 88, 89, Fathers, &c.

† Catechism, 1743, Cranmer.

‘ whereby man’s reason is so blinded, that of himself he
 ‘ cannot know God nor his word. And man’s will is
 ‘ also by this sin so poisoned, that he doth not obey the
 ‘ will of God, nor keep his commandments. Now be-
 ‘ cause man’s reason is blinded, it is easy for the devil to
 ‘ lead man to all errors, as idolatry, heresies, witchcrafts,
 ‘ enchantments, and to all kinds of superstitions and false
 ‘ doctrines. And these offences God doth punish with
 ‘ divers and grievous plagues ; as with pride, envy, con-
 ‘ tention, slandering, lying, railing, trouble and un-
 ‘ quietness of conscience, fear and pensiveness of mind,
 ‘ and such like ; which vices so torment and gnaw our
 ‘ hearts, that they daily waste and consume us. And
 ‘ hereof ensue divers diseases, sicknesses, and infirmi-
 ‘ ties ; and at length death itself.’*

RIDLEY.

‘ Let us pray therefore unto God, that he would drive
 ‘ out of their hearts this darkness of errors, and make
 ‘ the light of his truth to shine unto them ; that they,
 ‘ acknowledging their blindness, may with all humble
 ‘ repentance be converted unto the Lord, &c.’—‘ Be ye
 ‘ sure, that no man can take us out of the Father’s hands ;
 ‘ for he is greater than all ; who “ hath not spared his own
 ‘ Son, but hath given him” to death, “ for us all ; and
 ‘ therefore, how shall he not with him give us all things
 ‘ also.—Who shall lay any thing to the charge of God’s
 ‘ elect ? It is God that justifieth, who then shall con-
 ‘ demn, &c.”†—The few remains of this most venerable
 bishop and martyr, are so entirely either letters to friends,

* Catechism, 1748, Cranmer, Vol. iii. P. 287, 288.

† Ridley. Fathers, &c. P. 227, 231, Vol. iv.

or disputations with papists ; that it is not wonderful, little should be found in his writings on these subjects : but his intimate friendship with Bradford, and his very high regard for him, sufficiently prove, that there was no material difference of opinion between them : and a few quotations from Bradford will fully satisfy the reader, what those sentiments were.

BRADFORD.

‘ As the *old man* is more stirring, lusty, and stronger, than the *new man* : so is the nature of him clean contrary to the nature of the new man ; as being earthly and corrupt with Satan’s seed : the nature of the new man being heavenly, and blessed with the celestial seed of God. So that one man, inasmuch as he is corrupt with the seed of the serpent, is an *old man* : and inasmuch as he is blessed with the seed of God from above, he is a *new man* : and inasmuch as he is an *old man*, he is a sinner, and an enemy to God ; so, inasmuch as he is regenerate, he is righteous and holy, and a friend to God : the seed of God preserving him from sin, so that he cannot sin : as the seed of the serpent, wherewith he is corrupt from his conception, inclineth him, yea, enforceth him, to sin ; so that the best part in man, before regeneration, in God’s sight, is not only an enemy, but enmity itself.*—‘ I believe, that man, made after the image of God, did fall from that blessed state, to the condemnation of himself and his posterity. I believe, that Christ, for man being thus fallen, did oppose himself to the justice of God, a Mediator, paying the ransom and price of redemption, for Adam and his

* Fathers, &c. P. 176, 177, Vol. vi.

' whole posterity, that refuse it not finally. I believe
 ' that all that believe in Christ,—are partakers of Christ
 ' and all his merits. I believe that faith,—(I speak of
 ' that faith which indeed is true faith,)—I say that this
 ' faith and belief in Christ is the work and gift of God,
 ' given to none other, than to those, which are the chil-
 ' dren of God; that is, to those, whom God the Father,
 ' before the beginning of the world, hath predestinated
 ' in Christ unto eternal life.*—' The canonical books
 ' of the Bible do plainly set forth unto us, that God hath
 ' of his own mercy and good will, and the praise of his
 ' grace and glory in Christ, elected some and not all,
 ' whom he hath predestinated unto everlasting life, in
 ' the same Christ; and in his time calleth them, justi-
 ' fieth them, glorifieth them, so that they shall never
 ' perish, and err to damnation finally.† ' There is, and
 ' always hath been with God, even before the world was
 ' made, an election in Christ, of all that shall be saved.'
 ' But lest some men, which are too curious, should
 ' hence gather, that all things come by fatal necessity,
 ' as the Stoicks thought, or by compulsion or coercion,
 ' as others think: (and therefore, say they, all God's
 precepts requiring that which we cannot do, are in
 vain:‡) I think it good to speak something hereof.
 ' First, the Stoick's opinion is to be condemned con-
 ' cerning *fatal necessity*: for that tieth and bindeth
 ' God to second causes.—For they did imagine a
 ' perpetual connexion and knitting together of causes,
 ' by a perpetual order, which is contained in nature:
 ' whereas we should certainly know, that it is God,
 ' which is the Ruler, and Arbitrer of all things, which
 ' of his wisdom hath foreseen and determined all things
 ' that he will do,'—' Secondly, that all things are done

* Fathers, &c. Vol. vi. P. 188. Bradford.

† Ibid. P. 374.

‡ "There is no new thing under the sun, &c." Ec. i. 8—10.

‘ by *coaction* or *compulsion*, is false, and out of God’s
 ‘ providence and predestination cannot be gathered, or
 ‘ maintained: for there must be a difference put be-
 ‘ tween *necessity* and *restraint*.—God is good by *ne-*
 ‘ *cessity*: but who now will say, that he is so by *coac-*
 ‘ *tion*, or enforced thereto? The devil is naught of
 ‘ *necessity*, but not by *coaction*. Good men do well of
 ‘ *necessity*, but not by *compulsion*: wicked men do evil
 ‘ by *necessity*, but not of *constraint*. A thing that is done
 ‘ willingly, is not said to be done by constraint. God
 ‘ is good willingly, but not by compulsion: the devil is
 ‘ naught willingly, but not by enforcing: wicked men
 ‘ do transgress willingly, but not compelled; so that it
 ‘ is plain, that though all things be done of *necessity*,
 ‘ yet are they not of compulsion and enforcement.’*—
 ‘ God’s foresight is not the cause of sin, or excusable
 ‘ necessity to him that sinneth: the damned, therefore,
 ‘ have not, nor shall have, any excuse; because God
 ‘ foreseeing their condemnation, through their own sin,
 ‘ did not draw them, as he doth the elect, unto Christ.
 ‘ But as the elect have cause to thank God for ever for
 ‘ his great mercies in Christ; so the other have cause
 ‘ to lament their own wilfulness, sin, and contemning
 ‘ of Christ, *which is the cause of their reprobation*;
 ‘ and wherein we should look upon reprobation: as
 ‘ the goodness of God in Christ is the cause of our
 ‘ election and salvation; wherein we should look upon
 ‘ God’s election.’† The main point, in which I ven-
 tured to avow my dissent from Calvin, is here explicitly
 stated in the manner which I prefer. Were I disposed
 on this subject, to take the name of any master, I
 should prefer the name of *Bradfordian*, to that of *Cal-*
vinist:—‘ Ah! my own dear heart, Christ only, Christ
 ‘ only, and his mercy and truth. In him is the cause of

* Fathers, &c. P. 385, Vol. vi.

† Fathers, &c. P. 392, Vol. vi.

‘ your election. This Christ, this mercy, this truth, re-
 ‘ maineth for ever ; is certain for ever, I say, for ever.
 ‘ If an angel from heaven should tell you the contrary,
 ‘ accursed be he. Your thankfulness and worthiness
 ‘ are *fruits* and *effects* of your election, they are no
 ‘ *causes* : these fruits and effects shall be so much the
 ‘ more fruitful and effectual, by how much you waver
 ‘ not.*—Such words as these from a man, expecting
 daily and hourly to seal his testimony in the flames,
 have a peculiar energy.—His creed cannot be doubtful.
 ‘ I believe that the first man, through the craft and sub-
 ‘ tlety of the devil, did slide and fall from his excel-
 ‘ lency, wherein the Lord had created him, consenting,
 ‘ through his own free-will, (which at that time he had,)
 ‘ unto a subtle suggestion of the serpent, whereby he
 ‘ lost the graces that the Lord had given him ; in such
 ‘ sort, that of wise he became foolish, of just unjust, of
 ‘ true a liar, of perfect altogether imperfect : having
 ‘ from thenceforth a will wholly corrupted, which
 ‘ neither could nor would agree with the will of God,
 ‘ but altogether with the will of the devil, the world,
 ‘ the flesh, and sin ; which could do nothing of himself
 ‘ but evil ; seeing that he is altogether carnal, bond,
 ‘ captive, and sold under sin. This is the *free*, yea, to
 ‘ say more truly, the *bond* will, that man hath in this
 ‘ present life.’

HOOPER.

‘ I believe that this disorder and corruption of nature,
 ‘ was not only in Adam, because of his sin, but is also
 ‘ in all men generally, which come of him ; (Jesus
 ‘ Christ only excepted ;) and that in such sort, that all

* Fathers, &c. P. 104.

‘ men after their own nature are corrupt, unjust, liars,
‘ ignorant, unkind, and imperfect in all things; and
‘ have no power of their own nature to do, speak, or
‘ will any thing that may please God, until they be re-
‘ generated and renewed by the Spirit of the Lord.—I
‘ believe, that this corruption of nature, otherwise called
‘ *original sin*, is the fountain and root of all sins; for
‘ which all the miseries and adversities, that we endure
‘ in this present life, as well in body as soul, do come
‘ unto us; yea, and in the end double death, that is to
‘ say, both of body and soul.—These be the fruits and
‘ rewards of sin. But although the same be due and
‘ common to all men generally; nevertheless the LORD,
‘ through his mercy, hath reserved to himself a certain
‘ number, (which are known only to himself,) the which
‘ he hath drawn from this corrupt heap, and hath sanc-
‘ tified and cleansed the same in the blood of his Son
‘ Jesus Christ; and by means of which he hath made
‘ them vessels of election and honour, apt unto all good
‘ works.—I believe, that the Father, in Jesus Christ his
‘ Son, through the Holy Ghost, hath elected and chosen
‘ those that are his own, according to his good will, be-
‘ fore the foundations of the world were laid, whom he
‘ hath predestinated unto eternal life, that they might be
‘ his children adoptives, over whom he hath, without
‘ comparison a much greater care, than the best father
‘ can have over the best children in the world: for he
‘ suffereth not, that any thing should come to pass,
‘ either on high in heaven, or beneath the earth, which
‘ shall not be for their great good and profit.’*

* Hooper, Bishop and Martyr, vol. v. p. 437, 438, Fathers, &c.

CLEMENT.

‘ As for reprobation, I have nothing to say of it : for
 ‘ St. Paul saith, “ What have we to do with them that
 ‘ are without ?” — ‘ God, for Christ’s sake, open our
 ‘ eyes, that we may clearly see his truth, and give us
 ‘ hearts meekly to yield to the same.—The LORD in-
 ‘ crease our faith, and true feeling of our election, and
 ‘ sure certainty of our salvation, in Jesus Christ ; to
 ‘ whom with the Father, and the Holy Ghost, for our
 ‘ election, vocation, justification, and glorification, be all
 ‘ honour, glory, praise, thanks, power, rule, and domi-
 ‘ nion, for ever and ever. Amen.’*

If such passages were found in any modern author, whom Anticalvinists would vouchsafe to read, they would no doubt find the tenets of Calvinism in them : and I feel a strong temptation to that *foolish* pride, which is called *national*, in quoting from my own countrymen, passages (according to my views) so much more scriptural, and satisfactory on the subject, than what I meet with even in the writings of the most eminent foreign reformers. And if this proves their sentiments to be any thing other than Calvinism, I am not a Calvinist.

I here close these quotations : though nothing could be more easy, than to add many others, *equally* decisive, from those holy men of God, who sealed their testimony in the flames, before Elizabeth mounted the throne. I shall only subjoin an article, out of those put forth in king Edward’s reign, which indeed has already been adduced, but which it seems proper here to annex,—‘ The grace of Christ, or the Holy Ghost by

* Clement’s Confession of Faith, vol. iv. 301, Fathers, &c.

‘ him given, doth take away the stony heart, and giveth
 ‘ an heart of flesh : and although those who have no
 ‘ will to good things, he maketh them to will the same ;
 ‘ and those that would 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 alledging, that he sinned *unwillingly*, or
 ‘ by *compulsion*.’*



P. DLXXXII. Note. ‘ *It was, &c.*’† The historian,
 who wrote this concerning the venerable compilers of
 our liturgy and articles, and the framers of the second

* x. Art. King Edward’s Articles.

† ‘ It was not long that Queen Mary sat upon the throne, and yet, as short
 ‘ a time as it was, it gave not only a strong interruption for the present in
 ‘ the proceedings of the church, but an occasion of great discord and dissen-
 ‘ sion in it for the time to come. For many of our divines, who had fled be-
 ‘ yond the sea to avoid the hurry of her reign, though otherwise men of good
 ‘ abilities in most parts of learning, returned so altered in their principles as
 ‘ to points of doctrine, so disaffected to the government forms of worship
 ‘ here by law established, that they seemed not to be the same men at their
 ‘ coming home, as they had been at their going hence ; yet such was the ne-
 ‘ cessity which the church was under, of filling up the vacant places and
 ‘ preferments, which had been made void either by the voluntary discession,
 ‘ or positive deprivation of the popish clergy, that they were fain to take in
 ‘ all of any condition, which were able to do the public service, without rela-
 ‘ tion to their private opinions in doctrine or discipline, nothing so much re-
 ‘ garded in the choice of men for bishopricks, deaneries, dignities in cathedr:
 ‘ churches, the richest benefices in the country, and places of most command
 ‘ and trust in the Universities, as their known zeal against the Papists, to-
 ‘ gether with such a sufficiency of learning, as might enable them for writing
 ‘ and preaching against the popish supremacy, the carnal presence of Christ
 ‘ in the blessed sacrament, the superstitions of the mass, the half communion,
 ‘ the celebrating of divine service in a tongue not known unto the people,
 ‘ the enforced single life of priests, the worshipping of images, and other
 ‘ the like points of popery, which had given most offence, and were the princi-
 ‘ pal causes of that separation.’ Heylin’s Quinq. His.

book of our homilies; could have no very *cordial veneration for the doctrine contained in these books*. If these eminent men, were ‘so altered in their principles, ‘as to points of doctrine;’ how comes it to pass, that so very little alteration was made, in King Edward’s articles, and in the liturgy? Certainly none more leaning to the high points of Calvinism. How was it, that the homilies before extant were retained; and that the new ones did not vary from them? How was it, that the church did not at all assume a more Calvinistick form, than in Edward’s reign? And how comes it to pass that our opponents insist upon it, that, our articles not only are not Calvinistick, but are opposed to the tenets of Calvinism?—If those prelates and theologians, who performed these publick and important duties, in so satisfactory and honourable a manner, were not intended in this statement; why were they not expressly exempted from the censure?—It does not even appear, that the persons, who were principally preferred, were ‘disaffected to the government-forms of worship ‘here by law established:’ but that is beyond the line of this publication.

Bishop Burnett, who was no Calvinist, published the history of the Reformation; and his performance was so well approved, that he received the thanks of Parliament for it; a most singular honour to an author! Yet his Lordship in the Refutation quotes from Heylin, almost exclusively, and never mentions Burnett; whose history has a stamp of impartiality, to which Heylin can make no pretensions.

P. DLXXXIII. l. 1. ‘*These, &c.*’* The name of

* ‘These discussions were carried on, with some eagerness and warmth, ‘in the middle, and at the end of Elizabeth’s reign; but the ability and ‘spirit, with which she conducted her government, prevented any serious inconvenience or mischief.’

Barrett has before been mentioned : and I shall here introduce a quotation concerning him, which seems to bear strongly on this part of the argument.—‘ William Barrett, fellow of Gonvill and Caius’s College, publickly made a recantation in St. Mary’s Church, (Cambridge,) A. D. 1595.—He revoked what he had preached there, *ad clerum*, according to the sense which was afterwards called Arminianism, about predestination, faith, perseverance, &c. He hath this particular passage in his publick retractations, which is very remarkable, and from which we may learn what was the sense of the church of England.—‘ I do believe, says he, concerning the doctrine of election and reprobation, as the church of England believeth and teacheth, in the book of the articles of faith, in the article of predestination.’—And he concludes thus, ‘ I uttered these words,—rashly against Calvin, a man that hath very well deserved of the church of God ; to wit, that *he durst presume to lift up himself above the high and almighty God.*—By which words, I confess, that I have done great injury to that most learned, and right godly man : And I do beseech you to pardon this my rashness : as also that I uttered many bitter words against Peter Martyr, Theodore Beza, Jerome Zanchius, Francis Junius, and the rest of the same religion, being *the lights and ornaments of our church*; calling them by the odious names of Calvinists, and other slanderous terms, branding them with a grievous mark of reproach. Whom, because our church doth worthily reverence ; it was not meet that I should take away their good name from them, or any ways impair their credit, or deter others of our country, from reading their most learned works. I am therefore very sorry, and grieved for this most grievous offence, which I have given in this most famous university,

‘ which is the temple of true religion, and sacred receptacle of piety. And I do promise by God’s help, I will never hereafter offend in like sort. And I do earnestly beseech you, right worshipful, and all others, to whom I have given this offence, either in the former articles, or in any part of my said sermon, that you would of your courtesy pardon me, upon this my repentance.’

Extract from a letter of the heads of the colleges to their Chancellor, ‘ touching Mr. Barrett and his sermon. ‘ This sermon, being so offensive to the church, so injurious to the worthy learned men of our time, so strongly savouring of the leaven of popery, and contrary to the doctrine, nature, quality, and condition of faith, set forth in the articles of religion, and homilies appointed to be read in the churches, and that hath been taught, ever since her Majesty’s reign, in sermons, and defended in the publick schools and open commencements, without contradiction in the Universities; we thought it meet to repress these *novelties* of doctrine by such means as our statutes do appoint, and hath been used in like case, when your Lordship was in the University, and ever since, for the maintenance of truth, and preservation of unity, both in the church and in the University; which could not but be much broken by such impudent challenging of Calvin, Beza, Peter Martyr, Zanchius, and others, of error in the doctrine of faith, in most bitter terms, *whom we never knew in our church heretofore to be touched in that matter.*’

‘ The articles, which were drawn up by the Vice-chancellor and heads of houses,—conclude thus— ‘ This doctrine, being not about inferior points of mat-

‘ters indifferent, but of the substantial ground, and chief
‘comfort and anchor-hold of our salvation, hath been to
‘our knowledge, continually and generally received,
‘taught, and defended, in this University, in lectures,
‘disputations, and sermons, and in other places in ser-
‘mons, from the beginning of her Majesty’s reign, and
‘so still holden ; and we take it agreeable to the doctrine
‘of the church of England.’—Extract from the petition
of the heads of houses, and main body of the Univer-
sity to Archbishop Whitgift, on this occasion.—‘ We
‘are persuaded, that in these questions of controver-
‘sies, not only the undoubted truth of God’s word, but
‘the doctrine of our church, by continuance of prac-
‘tice and custom confirmed, and by authority estab-
‘lished, is now by this opposition of some oppugned.’
—Extract from Archbishop Whitgift’s letter, to the
heads of houses.—‘ To traduce Calvin in the pulpit, I
‘can by no means like : neither do I allow the same
‘towards Augustine, Jerome, and other learned fathers,
‘who were patrons of those opinions, which now go
‘under the name of Calvin.’*

As it may perhaps surprise the reader to find the
name of Jerome in this connexion, I subjoin a few
short extracts from him, as a specimen of quotation, on
the other side from those in the Refutation.—‘ In good
‘works God is the Accomplisher : (*Perfector* :) “ It
“ is not of him that willeth, neither of him that run-
“ neth ; but of God who showeth mercy, and assist-
“ eth.” (*miserentis et adjuvantis Dei*.)—‘ We are
‘saved, not by the power of free-will, (*liberi arbitrii*),
‘but by the clemency of God.’—‘ We always pray in
‘vain, if it be in our free will to do what we desire.’
‘ (*si in nostro arbitrio sit, facere quod volumus*.) This

* Dr. John Edwards, *Evangelical Truths Restored*, p. 533—535

‘ language decidedly shows, that the *liberum arbitrium* ‘ of Jerome was something, entirely distinct from *free-agency.*’ A free-agent, *sub servo arbitrio*, voluntarily did, what he chose to do; but his will being enslaved by sinful passions, he had ‘ no disposition, and consequently no ability,’ to choose what was good in the sight of God.—Nay, when so far freed, as to say *Volo*, “ to will is present with me;” he feels himself so entangled by remains of the old bondage; that “ how to perform that which is good, he finds not;” except as he is enabled by the God of all grace, in answer to his constant earnest prayers.



P. DLXXXIII. l. 6. ‘ *In the, &c.*’* In what respects

* ‘ In the feeble reign of her successor, the opinions of Calvin made considerable progress, and produced their natural effects of weakening the ground of subordination, and of lessening attachment to regal authority; and the unwise and injudicious conduct of Charles the First gave full scope for the operation of those principles, which terminated in the tragical death of that unfortunate monarch, and the entire subversion, for a time, of our civil and ecclesiastical constitution. Upon the return of Charles the Second, the use of the liturgy, which had been many years laid aside, was restored, with some improvements and additions by no means of a Calvinistick tendency, and it has remained in that state to the present time. The clandestine attempt which was made by the Calvinists of Cambridge, to procure some appearance of authority to their opinions by means of the Lambeth articles, towards the end of Elizabeth’s reign, was noticed in the last chapter; and in another work † I have given an account of the more public attempts of the Calvinists against our liturgy, and articles, at the Hampton Court conference, in the beginning of the reign of James the First; and again at the Savoy conference, soon after the restoration of Charles the Second. These repeated attempts to introduce alterations, conformable to the principles of Calvin, into our public formularies, incontestibly prove that they were not framed according to the system of that Reformer; and what passed upon those occasions plainly shows, that the body of the clergy and nation was, at all those different periods, decidedly Anti-Calvinistick.’

† Elements of Christ. Theol. vol. 2.

do the opinions of Calvin, as to the doctrines of christianity, ‘naturally weaken the grounds of subordination, ‘and lessen attachment to regal authority?’ Calvin’s opinions, as to presbyterian church government, may be thought to have this tendency: but no reason can be given, why the doctrine of the divine sovereignty and decrees should have a similar effect: when it leads him, who enters into the genuine spirit of it, into a cordial acquiescence in every providential dispensation, as the appointment of infinite wisdom, truth, and goodness.—If this be meant to insinuate, that modern Calvinists, in the church of England especially, are less disposed to subordination, and less attached to regal government than others: I shall only oppose to it a confident assertion, on the other hand, that his present Majesty, his royal offspring, and the establishment in church and state, have not, in any one body, proportionably, a larger number of decided and cordial friends, than the evangelical clergy, and their congregations.—It is remarkable, that his Lordship should date the progress of Calvinism in England, nearly from the same period, when his historian Heylin says: ‘The genuine ‘doctrine of the church began then to break through ‘the clouds of Calvinism, wherewith it was before obscured, and to shine forth again in its former lustre.’* This was in 1595, and James I. came to the throne 1603: so that, according to this statement, the beginning of the revival of Anticalvinism was soon terminated. Yet, in fact, the progress of Arminianism in the church of England may properly be dated from the time, which Heylin fixes.—Political discontents led soon after to the formation of parties. The Calvinistick part of the nation, whether attached to the establish-

* Page 565, Refutation.

ment, or not, being hard pressed by the growing power of their opponents, generally united with the political party, which was inimical to publick measures : a vast proportion of whom, till long after, had nothing further in view, than the security of political liberty, from what they deemed the encroachments of prerogative. This, together with the violence and success of the Arminian party, led the Calvinists to concur in unjustifiable measures.—Still, however, Arminianism prevailed, and in the reign of Charles the First, under Archbishop Laud, it seemed to obtain a triumph. But the victory of the Parliament, over the royal party, proved also a short lived apparent victory to the Calvinists, many of whom becoming united with the Presbyterians, lost their attachment to the external establishment of the church ; and concurred in their violent measures. But the *Presbyterians* being, as they vainly hoped, on the eve of a full establishment of their whole system, were overreached by the *independents*, and lost all the fruits of their victory over the church of England. Among those, who adhered to the royal party, and to the established church, in her abject state ; even the *faults* and successes of the Puritans, Presbyterians, and Independents, were *arguments*, (and indeed they still are so,) against Calvinism ; so that they became more and more Anticalvinistick, without studying the subject, by a sort of heart-revolting, against principles, which they erroneously supposed had produced these terrible effects. I say *erroneously* : for, except among a few honest but undiscerning men, and a company of wild enthusiasts, religion, as to the leaders in these tragical scenes, was merely the pretence ; and if the nation had been divided into zealots for popery, and Mohammedism, the designing sagacious leaders, would have known how to avail themselves of their prejudices ; and

the event would have nearly been the same : as the affairs of the late twenty years on the Continent may evince. However that may be, at the Restoration, a large majority of the clergy, who kept their stations in the church, or succeeded to those which became vacant, were Anticalvinistick, and have continued so to this day.—‘The Calvinists at Cambridge,’ were the Vice-chancellor, the heads of houses, and ‘all the principal persons in the University.’—I feel little interest in the subsequent history of Calvinism ; and shall make no further remarks on the passage quoted.

P. DLXXXV. l. 1. ‘*The early, &c.*’* That some persons, in former times have wished to render our articles, &c, more exactly agreeable to the tenets of Calvin, or even *Calviniores Calvino*, cannot be denied ; but the evangelical clergy are not ‘their successors.’ They do not ‘despair of alteration ;’ for a man never despairs of what he does not *desire*, but most earnestly *deprecates*. The despair of alteration is found among those, who devise a variety of ingenious schemes, to reconcile men’s consciences to subscribe, what they almost openly avow, they do not believe. The evangelical clergy do not contend, (at least I am no advocate for those who do,) that our articles, liturgy, and homilies, are in every tittle exactly coincident with the sentiments of Calvin : but that they contain, in a more unexceptionable form, all that they deem essential in his doctrine ; and are Calvinistick in exactly the same sense as we are Calvinists,

* ‘The early Calvinists of this country having thus failed in their endeavours to obtain a change in our Public Formularies, their more modern successors, despairing of alteration, have adopted a different mode of proceeding, and have boldly contended that the Articles, Liturgy, and Homilies, are already Calvinistick, and admit of no other interpretation. That this is a groundless assertion, I have, I flatter myself, sufficiently proved in the former part of this Volume.’

P. DLXXXV. l. 12. ‘*In confirmation, &c.*’* ‘A sort of external evidence, &c.’ The publick will now judge, what ‘sort of external evidence of the Anticalvinism of our church,’ is contained in ‘this historical detail;’ and I do not wish to anticipate that judgment. ‘The circumstance of a negative kind, which seems to deserve attention, &c,’ when ascertained by logical rules, may be thus stated:—

Major. That which cannot fairly be interpreted as asserting, or, ‘recognizing, any one of the peculiar doctrines of Calvinism,’ cannot be Calvinistick.

Minor. ‘No part of our book of common prayer, or our articles, contains a single expression, which can

* ‘In confirmation of this historical detail, which may be considered as a sort of external evidence of the Anti-Calvinism of our Church, and in addition to the internal positive proofs to the same purpose which have been adduced in the first four Chapters of this Work, it may be proper to remark a circumstance of a negative kind, which seems to deserve attention, and to carry great weight with it; There is not in any part of our Book of Common Prayer, or in our Articles, a single expression which can fairly be interpreted as asserting or recognizing any one of the peculiar doctrines of Calvinism. Redemption is never declared to be irrespectively partial; human co-operation is never excluded where the influence of the Spirit is mentioned; divine grace is never considered as irresistible or indefectible; good works are never represented as unnecessary to salvation; sudden conversions and sensible operations of the Spirit are no where acknowledged. These assertions, being of a negative nature, admit not of regular proof; but it has been shown, that doctrines opposite to those just mentioned, are contained both in our Liturgy and Articles: and therefore if we admit that our Liturgy and Articles are consistent with themselves and with each other, the truth of these assertions necessarily follows. It is scarcely possible to imagine, that Calvinists would draw up a set of prayers to be daily used in the church, together with the form of administering the two sacraments of baptism and the Lord’s supper, a catechism for the instruction of youth, an order for confirmation, for the visitation of the sick, for the burial of the dead, and all other offices relating to Christian worship, in which the subjects of grace, faith, good works, and Redemption, must of necessity frequently occur, without once unequivocally declaring or indicating their sentiments upon any one of those points; and I call upon the supporters of Calvinism to produce a passage from our Common Prayer Book, the plain and obvious sense of which is decidedly Calvinistick.’

‘fairly be interpreted as asserting, or recognizing, any one of the peculiar doctrines of Calvinism.’

Corollary. ‘Therefore our common prayer and articles, are not Calvinistick.’ Or, in fewer words, That which contains nothing of Calvinism, cannot be Calvinistick. If this be not the whole amount of the argument, let the contrary be logically shown: and how much such an argument proves, let logicians determine. It is plain, from the following statement, however, that it was not meant, that those doctrines, which in common language are called Calvinistick, are in no way contained or implied: but only, ‘that redemption is no where declared to be irrespectively *partial* ;’ that ‘human co-operation is never excluded, where the influence of the Spirit is mentioned;’ that ‘divine grace is never considered as irresistible, or indefectible;’ that ‘good works are never represented as unnecessary to salvation;’ that ‘sudden conversions and sensible operations of the Spirit are no where acknowledged.’ But if all this were undeniable, (some points of which are not,) the conclusion would only be, that these appendages of the doctrines, called Calvinistick, (some of which are, and some are not, found in Calvin, and to some of which Calvin would strongly object,) form no part of the doctrine of our church, the terms *irrespectively partial*, *irresistible*, and the subject of feeling and sudden conversions, have been considered. ‘Assertions being of a negative nature admit not of a regular proof;’ and therefore men are more prompt to venture such assertions, which, it is not expected that they should prove; but which multitudes implicitly believe, on their *ipse dixit*; especially, if they are men of rank, talents, authority, or influence. These assertions, however, though they do not admit of a regular proof; may admit of a very regular confutation, if they be not well grounded:

I shall, not, however, say, that I would undertake to prove, the liturgy and articles of our church to contain every thing, which Calvin held; much less all that individuals called Calvinists have contended for. Here his Lordship is entrenched, by impregnable lines of circumvallation: and neither I, nor my brethren, wish to assail this castle. But it would lead to a needless repetition, if I should formally attempt to prove, that every where in our liturgy, as well as in our articles, the doctrine of original sin, and of man's total depravity by nature, is inculcated, in the most decisive language. 'There is no health in us.'—'We are by nature born in sin and the children of wrath.' 'Forasmuch as all men are conceived and born in sin.' 'Grant that the old Adam, in this child may be so buried, that the new man may be raised up in him.' These expressions alone, expounded by the ninth article, are sufficient for our purpose.—It is equally needless to undertake a formal proof, that *special preventing* grace, 'putting into our hearts good desires, and continual help enabling us to bring the same to good effect,' is constantly implied in every part of our worship. The inclining of the will, the rectifying of the judgment, the beginning of the work, as well as assistance to the willing, is every where ascribed to God; and the liturgy is framed in perfect consistency with the tenth article, concerning free will.—Regeneration by the Holy Spirit, as well as by water, and daily renewal by the same Spirit, constantly meet our attention, especially in those baptismal services, which are supposed to limit regeneration to the act of baptizing. This I must think, has been *fully proved*, in the remarks on the second chapter.—It could not have previously been expected, that the several particulars, concerning justification by faith, some of which require distinctions and explanations more suited

to didactic discussions, than to the breathings of devotion, should be particularly expressed in the liturgy. The doctrine is clearly stated in the eleventh article, and the two following articles, with a reference to the homily on justification;* in which it is copiously and most ably explained and defended, and guarded against misapplication. Now, every thing in the liturgy accords with these. All our confessions of sin, all our cries for mercy, all our intreaties, that God would deal with us not after our sins, neither reward us according to our iniquities: and, especially, our constantly presenting our prayers, intercessions, praises, and thanksgivings, in the name, and through the mediation, and for the *merits* of Jesus Christ our Mediator and Advocate. For what are his *merits*, but his righteousness, in becoming obedient to the law for man? “He was made Sin for us, “who knew no sin, that he might be made the righteousness of God in him.” In being taught always to approach the Father, not in our own name, but disclaiming our own righteousness, and pleading the name and merits of the Son, our Advocate and Mediator, we are constantly reminded of justification, of grace, in Christ, and by faith, as far as the nature of devotional exercises require, or even with propriety admit. Every thing, which so confesses our total depravity by nature, as to ascribe ‘all holy desires, all good counsels, and all just works,’ unto God alone; and to give him all the glory of inclining our hearts unto him, implies the doctrine of *personal election*. The doctrine is found, so to speak, in the lump, in the seventeenth article: but it cannot be expected that we should find it thus in the liturgy, at least not frequently. The liturgy is a kind of *infusion*; and

* Called in the Book of Homilies, The Homily on the salvation of all mankind.

every part of it sufficiently tastes of that, which constitutes a main ingredient in that infusion.—‘ 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.’ Here, if words have any decided meaning, it is stated, that all, ‘ who are called, ‘ according to God’s purpose, by his Spirit,’ (that is, all the elect,) both obey the calling, and finally ‘ attain to ‘ everlasting felicity.’ Not a hint is given of any exception; nay, the words admit of no exception. This also is sufficiently infused into the liturgy, for every useful purpose.—‘ Doubt ye not therefore, but earnestly ‘ believe, that he will likewise favourably receive this ‘ present infant; that he will embrace him with the arms ‘ of his mercy, and that he will give him the blessing of ‘ eternal life, and make him partaker of his everlasting ‘ kingdom.’* Now, whatever engagements of Scripture, are deemed sufficient to exclude our doubting concerning Christ’s favourably receiving the infant presented for baptism, must, according to this statement, be likewise sufficient to exclude doubting concerning his final salvation. As to the non-elect, by whatever name we call them; why should any thing be introduced concerning into our public devotions? Instead of further enlarging on these things, I only request the reader to consider this publication, altogether, as an answer to his Lordship’s ‘ call upon the supporters of Calvinism, to ‘ produce a passage from our common Prayer-Book, ‘ the plain and obvious sense of which is decidedly Calvinistick.’

* Baptismal Service

It appears to me, that prayer cannot be made, for spiritual blessings, upon any other principles, than those, which are *called* Calvinistick, though they do not include all Calvin's sentiments. If, for instance, the beginning of conversion were from ourselves, and not from God's special preventing grace: all such expressions as 'Incline our hearts to keep this law;' 'from all hardness of heart and contempt of thy word and commandment, Good Lord deliver us;' and all, which continually meets us, in our liturgy, either as matter of prayer or praise, concerning 'putting into our hearts good desires;' the grace of God always preventing and following us, and making us continually to be given to all good works, must be expunged, as asking that which would interfere with our free will: and expressions of another kind must be substituted. Especially, how shall we on other principles pray for Jews, Turks, infidels, and hereticks? We must not pray that God would 'take away from them all ignorance, hardness of heart, and contempt of his word, and so fetch them home to his fold, &c.:' for that would be intreating God to deal with them contrary to their free will. In short, we could not pray for our nearest relations, when we considered them as in the broad road to destruction; any further, than to beseech God, when he saw them of themselves willing to return to him, that he would afford them needful assistance: or, at most, when he saw them trying to become willing, he would co-operate with them; but not that he would quicken them from the death of sin, open their blind eyes, change their corrupt hearts, incline their stubborn wills to obedience; and so "work in them both to will and to do according to his good pleasure." All these belong to the principles now called Calvinism; and a liturgy strictly and consistently Anticalvinistick, in every

expression, would be a very singular and curious production. But men often formally, and through custom, and without very accurately attending to their import, use those words in prayer, which they cannot bear in preaching: and, on the other hand, pious persons, who argue in conversation, or in print, against the peculiar doctrines here defended, frequently forget their previous sentiments, when humbly adoring God, and pouring out fervent prayers before him, in words to which few Calvinists would refuse their cordial Amen. Thus, a friend once observed to me concerning a person of this description: Sir, his *head* is Arminian, but his *heart* is Calvinistick: while he is disputing, his head speaks, but when he is praying, his heart speaks, and that accounts for the inconsistency which you notice.

P. DLXXXVII. l. 3. ‘*This negative, &c.*’* Here

* ‘This negative argument is still stronger with respect to the Homilies, to which so confident an appeal has lately been made by certain writers, that I request the particular attention of my readers to the facts I am going to state. Not one of the peculiar doctrines of Calvin is mentioned in either of the two Books of Homilies; the word predestination does not occur from the beginning to the end of the Homilies; the word election occurs upon one occasion only, and then it is used in its true Scriptural signification, a signification very different from that in which it is used by Calvinists; the word reprobation does not occur at all; nothing is said of absolute decrees, partial redemption, perseverance, or irresistible grace. The former of these books was published in the reign of Edward the Sixth, and the latter in the beginning of Queen Elizabeth’s reign; and both are pronounced by our 35th Article, to “contain a godly and wholesome doctrine; and necessary for these times;” that is, for the times in which they were published. If our great reformers, the authors of these Homilies, Cranmer, Ridley, Latimer, and Jewel, had themselves, as is sometimes pretended, held Calvinistick opinions, is it to be believed that they would have composed a set of sermons to be used by the parochial clergy in their respective churches, for the avowed purpose of establishing their congregations in a sound faith and a right practice, without even mentioning in them any one of these points? And let it be remembered, that the subjects of many of the Homilies are immediately connected with the Calvinistick system, such as, original sin, the salvation of mankind, faith, good works, declining from God, the nativity, the passion, the resurrection, the descent of the Holy Ghost, the grace of God, and repentance.’

his Lordship narrows his ground, concerning the ‘ peculiar doctrines of Calvin.’ Throughout the whole publication the reader is *left*, if not *led*, to consider the doctrine of original sin ; that of the will so enslaved by sin, as to need special preventing grace, to render it capable of choosing what in the sight of God is good ; with our views of regeneration by the Holy Spirit ; and justification by faith alone, except modified in a manner, very different from the general way of explaining the doctrine ; as ‘ tenets of Calvinism.’ Nay, ‘ men are ‘ saved according to his grace,’ (the grace of God in Christ I suppose,) ‘ and not according to just works,’ is said to ‘ contain in it the essence of Calvinism :’ and it forms that resemblance to the blasphemous Simon Magus, which involves not only us inferior persons, but the eminent Calvin himself, in all the guilt of Simon’s heresies.* But *here*, in respect of this negative argument, (viz. that what contains nothing of Calvinism, is not Calvinistick,) there is no intimation of any thing but what relates to predestination, election, absolute decrees, irrespective *partial* redemption, perseverance, reprobation, or irresistible grace ; that is, to the subject of the fourth chapter of the Refutation exclusively. The quotations from the homilies, on original sin, (especially that expression, ‘ without any spark of goodness in ‘ him,’ which was supposed to be the language of some Calvinist writer,)[†] are sufficiently decisive, as are those on special preventing grace, and on justification by faith alone. From these, very decided quotations have been adduced, to prove, that the homilies are expressly Calvinistick on those points. The subject of regeneration has been fully discussed, in the remarks on the second book : so that this negative argument is wholly confined

* P. 571, 580, Refutation.

† P. 54, Refutation

to the tenets refuted, or attempted to be refuted, in the fourth book. Now it is here unreservedly acknowledged, that little decidedly Calvinistick, as to these tenets, can be found in the book of homilies : except as, according to an illustration before used, they contain an *infusion* ; and the taste of this particular ingredient will be perceived in every part, by those, “ who by reason of use “ have their senses exercised to discern good and evil.” When the homilies were compiled, preachers were very scarce ; so that, one of our reformers says, there were not more than two or three in a county ; and it is evident that the homilies were especially intended to supply this great deficiency.—‘ And how, that all they, which ‘ are appointed ministers, have not the gift of preach- ‘ ing, sufficiently to instruct the people, which is com- ‘ mitted to them, whereof great inconveniences might ‘ arise, and ignorance might still be maintained, if some ‘ honest remedy be not found out and provided.’* This being the case, when homilies were compiled to supply the place of sermons, among an ignorant people, just emerging from popery ; and scarcely capable of receiving “ the first principles of the oracles of God,” who especially “ needed milk, and not strong meat ;” can it be wondered at, that the deep points of predestination, election, reprobation, &c, were not expressly entered into, in these elementary instructions ? Indeed so many Calvinists seem to have mistaken this distinction, between milk for babes, and grown meat for strong men ; that the wisdom of our reformers is, on this account, entitled to our admiration, and well worthy of our imitation.

— To show that this is not an opinion, taken up by the author, for the special occasion of answering this ‘nega-

* Preface to Homilies, 1562.

‘tive argument:’ he must again trespass on the reader’s patience, by stating, that in a discourse on repentance, published first in 1785, ‘a Treatise on Growth ‘in Grace,’ published in the form of a sermon, 1786; in a volume of Essays on the most important subjects in religion, 1794; and in a discourse on ‘The Warrant ‘and Nature of Faith,’ published afterwards, but all subsequent to his having openly avowed the tenets called Calvinistick, on these special points; there is as little on the subject of his Lordship’s fourth chapter, as in the book of homilies. I suppose these *opuscula* contain an *infusion* of these doctrines; but you cannot find them in the *lump*.—And I am confident, that if the more experienced, and Calvinistick, of the evangelical clergy, were called on to supply a set of lectures, homilies, or sermons, for the instruction of persons little acquainted with religion, they would observe the same caution: not because they do not believe these doctrines; but because they do not think them proper instruction for careless or ignorant sinners, or for babes in Christ. And now should any man come forward, and confidently aver that the author of the tracts above mentioned did not hold Calvinistical opinions, because they are not explicitly dwelt on in these books; his author would only have to refer them to ‘The Force of Truth,’ and to his ‘Sermon on Election,’ to confute this negative argument: and we have only to refer the reader to the passages, quoted from Tindal, Cranmer, Ridley, Bradford, Hooper, and others, to set aside the force of it, as urged, against the Calvinism of these reformers.—‘When Paul had preached a long sermon at ‘Antioch, there “believed as many as were ordained “to everlasting life.”—‘With which saying a great ‘number of people have been offended, and have said;

‘ We perceive, that only those shall come to believe
 ‘ and to everlasting life, which are chosen of God unto
 ‘ it; therefore it is no matter, whatsoever we do: for if
 ‘ we be chosen of God to everlasting life, we shall have
 ‘ it. And so they have opened a door unto themselves
 ‘ of all wickedness and carnal liberty, against the true
 ‘ meaning of the Scripture. Hence we may learn, to keep
 ‘ from all envious and dangerous questions. When we
 ‘ hear that some be chosen, and some be damned; let
 ‘ us have a good hope that we shall be among the cho-
 ‘ sen: and live after this hope, that is, uprightly and
 ‘ godly, and then we shall not be deceived. Think that
 ‘ God hath chosen those that believe in Christ, and that
 ‘ Christ is the book of Life. If thou believest in him;
 ‘ then thou art written in the book of life, and shalt be
 ‘ saved.’* Latimer goes on to show how men might
 know that their names are written in the book of life.
 This is the general way of treating the subject. He
 never opposes the strongest tenets of his more systema-
 tical brethren; he never attempts to explain in a differ-
 ent way any text of Scripture, which his brethren con-
 sidered as containing this doctrine. Even after stating
 the perversion of the doctrine in the strongest terms, he
 says nothing against the doctrine itself. He ever seems
 to concede the truth of the tenet; and only to be desi-
 rous of guarding against perversions of it, and of im-
 proving it to practical purposes. And were not con-
 troversy in some cases needful, the manner of this most
 excellent martyr might be the best, in all respects. But
 his indecision, as to a systematical statement of his senti-
 ments, rendered it less needful to adduce quotations
 from him; except as they are here called for.—It may
 be considered as remarkable, that Jewell, should be
 ranked with the martyrs, who were burned in Mary’s

* Latimer, p. 689, 690. vol. xi. Fathers of the English church.

reign, as not holding Calvinistick sentiments. He took shelter on the Continent, during queen Mary's persecutions ; and though not at Geneva, yet at Zurich he lived in the house with Peter Martyr ; where he was almost as much in danger of ' imbibing Calvinistick ' sentiments,* as if he had been at Geneva ; especially, as they read Augustine together, with which father they were both greatly delighted. Jewell is the only one of these refugees, who is mentioned in the Refutation : and though others ' imbibed Calvinistick tenets' in Switzerland ; Jewell is supposed to have returned uninfected ! Perhaps our argument would not suffer, should this be allowed : yet I shall adduce one quotation from him, showing what were his real sentiments.—

' God hath chosen you from the beginning. His election is sure for ever. The Lord knoweth who are his. You shall not be deceived with the power and subtilty of Antichrist. You shall not fall from grace. You shall not perish. This is the comfort of the faithful, when they behold the fall of the wicked : when they see them forsake the truth, and delight in fables ; when they see them return to their vomit, and wallow again in the mire. When we see these things, in others, we must say, Alas ! they are examples for me, and lamentable examples. " Let him that thinketh he standeth take heed lest he fall."—' But God hath loved *me*, and hath chosen *me*, to salvation. His mercy shall go before me, and his mercy shall follow in me, and stay me from falling.—' If I stay by myself, I stay by nothing ; I must needs come to the ground. He hath loved me ; he hath chosen me ; he will keep me. Neither the example nor the company of others, nor the enticing of the devil, nor my own sensual imagina-

* Page 582, Refutation

' tions, nor sword, nor fire, is able to " separate me from
 " the love of God, which is in Christ Jesus our Lord."
 ' This is the comfort of the faithful.—Whatsoever fall-
 ' leth upon others, though others fall and perish, although
 ' they forsake Christ and follow after Antichrist; yet
 ' God hath loved you, and given his Son for you.
 ' He hath chosen you, and prepared you unto salva-
 ' tion, and hath written your names in the book of life.
 ' But how may we know that God hath *chosen* us?
 ' How may we *see* this ELECTION? Or how may we
 ' *feel* it? The apostle says, " Through sanctification
 " of the Spirit, and the faith of truth." ' These are to-
 ' kens of God's election. ' This,' (namely the Holy Spirit,)
 ' comforteth us in all our temptations; and " bear-
 " eth witness with our spirit that we are the children of
 " God;" ' That God hath chosen us, and doth love
 ' us, and hath prepared us unto salvation; that we are
 ' the heirs of his glory; that God will keep us as the
 ' apple of his eye; that he will defend us, and we shall
 ' not perish.* Such language as this, from that emi-
 nent prelate, who at least was the principal person, in
 compiling the second book of homilies, if not in a great
 degree the author of it, may show the reader the cogency
 of these words. ' If our great reformers, the authors
 ' of these homilies, Cranmer, Ridley, Latimer, and
 ' Jewell had themselves, *as it is pretended*, held Calvin-
 ' istick opinions, is it, &c?' That they held those
 opinions, which are now called Calvinistick, must be
 put out of all doubt: but they were wise enough, not
 to make the deeper doctrines of revelation, the direct
 or prominent subject of the sermons, which were to be
 read to a multitude, " unstable and unlearned," (in

* Bp. Jewell's Exposition of the Epistles to the Thessalonians, p. 143.
144. p. 1611.

the school of Christ) ‘ who,’ till more fully instructed, would be liable to “wrest them, as well as the other “Scriptures to their own destruction.”

P. DLXXXVII. Note. ‘*Let us,* &c.*’†

P. DLXXXVIII. l. 16. ‘*But though, &c.*’‡ After those passages which have been adduced from the reformers of our church, both before and after Queen Mary’s reign, I must leave the reader to make his own remarks on this passage, and to account for it, in the best way that he can. It cannot be supposed, but that his Lordship has carefully studied the writings of the reformers: he could not intend to mistake their sentiments: but whenever the word *Calvinistick* occurs, it is, I apprehend, associated in his ideas with those tenets of Calvin, which are allowed to be objectionable, and which do not appear in our authorized books, and scarcely in the writings of our reformers. Yet when moderns, who

* ‘Let us by such virtues as ought to spring out of faith, show our election to be sure and stable; as St. Peter teacheth, endeavour yourselves to make your calling and election certain by good works. P. 36.’

† Remarks on Note, p. 205, Refutation.

‡ ‘But though the homilies contain neither any discussion in support of the Calvinistick doctrines, nor any direct refutation of them, there is a great number of incidental passages, as we have seen, which plainly show, that the authors were not Calvinists. The little notice taken of these points, and the uncontroversial manner in which when noticed they are mentioned, prove, that when the homilies were written and published, Calvinistick opinions had made very little progress in England. For, if they had been generally prevalent, or even if they had been embraced by any considerable number of persons, the framers of the homilies would have thought it, ‘necessary for the times’ to have entered more fully into these subjects, and to have offered a confutation of what they manifestly considered as erroneous doctrines; they would have exposed the new errors of Calvinism in the same manner as they have exposed the old errors of Popery. The truth is, that the introduction of Calvinism, or rather its prevalence in any considerable degree, was subsequent to the beginning of Queen Elizabeth’s reign, when all our public formularies, our articles, our liturgy, and our homilies, were settled as they now are, with the exception of a few alterations and additions to the liturgy, not in the least affecting its general spirit and character.’

are called Calvinists, are mentioned, many tenets, not generally considered as peculiar to Calvinism: and which in fact are held by numbers, who abhor the very name of Calvinism, are considered as a part of the system, and as implying, that they who hold them, call Calvin *Master*, and are answerable for all his sentiments; even if they do not believe them; or, believing them, they are afraid to avow them. But when our venerable reformers, “whose praise is in all the churches,” are spoken of, another mode of judging is inadvertently, or imperceptibly, adopted: and, if they do not explicitly avow every tenet of Calvin, they are supposed not to hold any of them! ‘The incidental passages, which plainly show, that the authors were not Calvinists,’ should have been shown, or referred to.—I think it has been proved, that it would have been extremely unwise to have ‘exposed the errors either of Calvinism,’ or Anticalvinism, ‘in the same manner, as they have exposed ‘the old errors of popery:’ unless Calvinism be indeed as fatal an error as popery, that compound of idolatry, superstition, false doctrine, self-righteous pride, and spiritual tyranny; with “all the deceivableness of unrighteousness in them that perish.” And nothing would be easier, than to show, from more obscure writers, who yet were the martyrs of Christ, that the doctrines called Calvinistick, were as much insisted on before Elizabeth’s reign, as ever they have since been; * but perhaps with more judgment and moderation.—Enough, however, has been already done, in this way; both in respect of the other texts in the Refutation, called Calvinistick, and in respect of election and final perseverance.

* The reader may be satisfied of this by consulting the Fathers of the Church of England as lately published in six volumes 8vo.

P. DLXXXIX. Note. ‘*Fox, &c.*’* Most of the quotations, which have been adduced from the reformers, may be found in Fox’s Book of Martyrs, and very many more to the same purpose. So that, whatever respect was paid to Calvin personally; the doctrines now called Calvinistick, were fully attested by the Martyrologist.—Luther and Zuingle were so extremely discordant in some things, especially concerning the presence of Christ in the sacrament; and maintained such eager contests; that one cannot but wonder, how they come here into such near contact.—They also differed materially about original sin; and the obedience, in religious matters, due to civil authority. If no special tenet be mentioned, it might as well be said, that the evangelical clergy adopt the opinions of Calvin and of Arminius!—But election is the tenet in which they are supposed to agree. Now it so happens, that Luther was far nearer to the sentiments of those now called Calvinists, than Zuingle, the founder of the other reformed churches, was. For this conclusion, I must refer the reader to the continuation of the Ecclesiastical History of the Rev. Joseph Milner, by Dr. Isaac Milner, the present Dean of Carlisle.

P. DLXXXIX. l. 15. ‘*Our reformers, &c.*’† From

* ‘Fox, in his ‘History of the Acts and Monuments of the Church,’ ‘commonly called ‘Fox’s Book of Martyrs,’ ‘which was published in 1563, ‘the year after our articles and second book of homilies were published, ‘and four years after our liturgy was settled, says, that our English reformers, who suffered in Queen Mary’s reign, had adopted the opinions ‘of Luther and Zuingle; and the little which he says of Calvin, plainly ‘shows, that Calvin and his doctrines were at that time very little respected ‘in England.’

† ‘Our reformers followed no human authority—they had recourse to the ‘Scriptures themselves as their sole guide. And the consequence has been ‘what might have been expected, that our articles and liturgy do not exactly correspond with the sentiments of any of the eminent reformers upon the ‘Continent, or with the creeds of any of the protestant churches which are ‘there established. Our church is not Lutheran—it is not Calvinistick—it is not Arminian.—It is Scriptural; it is built upon the Apostles and prophets, Jesus Christ himself being the chief corner-stone.’

the note on this page, it might appear that the reformers adopted the opinions of Luther and Zuingle, though not of Calvin. But, however that may be, I have no objection to his Lordship's conclusion.—‘But we have ‘no doubt, that Calvin and the institutes themselves, if ‘they could speak, were they reproached with any human origin, would indignantly disclaim the charge, ‘and affirm, that they were not Lutheran &c, but scriptural.’* And the evangelical clergy before God, must continue to say the same, concerning themselves and their tenets; till some more conclusive refutation has been made of them.

And now, at the close of this work, I may perhaps assume a measure of confidence, not unlike what the very title of his Lordship's book contains. I am confident, that I have *demonstrated* the doctrines, commonly called Calvinistick, (though not every tenet of Calvin,) to be that of our liturgy, our articles, and homilies; and of those reformers, both before and after Queen Mary's reign, who compiled them: and I call on the opponents of Calvinism, to disprove this, if they can, by fair quotations and substantial arguments; for *assertions* must go for nothing. I trust I have also shown them to be the doctrines of the holy Scriptures, both in the Old and New Testament.—But before I close, I would drop one hint. If indeed, the doctrines in question, are those of our established church; and if its rulers should in general proceed on the plan adopted by some of them; namely, that of discrediting, as much as they can, the most pious, laborious, and competent clergymen, who hold them: If, when one of this description is removed, they should make a point of substituting in his place a man of discordant

* Chr. Observer, Sep. 1811, p. 593.

principles : If they discourage, as to ordination, the most exemplary, regular, and unexceptionable young men, in all other things, even if suspected, by reason of their connexions, and friendships, of holding these sentiments ; and prefer men of far inferior talents, learning, and even moral character : will they not, with their own hands, endeavour to subvert the establishment ? Could a shrewd dissenter, if admitted as an unsuspected privy-counsellor, give them more appropriate advice, in order to accomplish his purpose, of gaining the ascendancy to the dissenting interest ? They, who have been used to hear the doctrines called evangelical, in which the question, “ What must I,” a lost sinner, “ do to be saved ? ” is constantly asked and clearly answered ; if they at all pay attention to it, will never after endure another doctrine, in which this question is not answered to their satisfaction. However attached to the establishment, they will at length seek at the meeting, that instruction, which they cannot find at church : and though this at first be the only inducement ; yet, becoming acquainted with dissenters, and hearing all their objections ; (having at the same time, no person at hand, to answer these objections ;) they will gradually imbibe the *esprit de corps*, and perhaps at length become more zealous dissenters, than they are, to whom they join themselves. Thus hundreds often become dissenters, simply by the removal of an evangelical clergyman, and the substituting of one, of contrary sentiments ; who has the mortification of officiating in an almost empty church ; while his sole relief consists in declaiming against Calvinists and dissenters, which makes the case still worse.—All this would be prevented, if a competent evan-

gical man were appointed, (if not as rector, yet) as curate to succeed one of his own sentiments; and the person of contrary tenets, were more comfortably provided for elsewhere. And, unless it be vainly supposed, that authority can crush the whole party, surely this would be the more politick conduct!—Again, a young man, who desires the ministry as “a good work;” and longs *pro officio, non pro beneficio*; who can without hesitation declare, that ‘he thinks himself ‘moved by the Holy Ghost to take this office upon ‘him;’ will never finally give up his object. If excluded from the church, what he counts ill-usage will weaken his attachment; his objections to the dissenting cause will proportionably abate; and he will gradually be led to enter the ministry among the dissenters. And as these things, considering what human nature is at the best, cannot but tend to alienate his mind from those, who have been unkind to him, and to attach it to those who are kind; (and the heart has a vast effect on the judgment; it will not be wonderful, if at length he become a zealous dissenter and a champion of the party against the church of England. Thus, some of the most pious, able, and even *learned* of our young men, having received an university-education, in order to be ministers of the establishment; may be thrown into the opposite interest, and spend all their lives and talents, in a manner, unfavourable to her predominance in the nation.—Our danger is therefore more from *within*, than from *without*, whatever numbers may suppose: far more from our own negligence and impolicy, than from the machinations of any adversaries.

And now, ‘O God,’ before whom we must all soon

appear, without respect of persons, to receive our final and eternal doom : thou God of truth, who knowest on which side in this argument, thy truth is found ; ‘ Illuminate all bishops, priests, and deacons,’ by thy Holy Spirit, ‘ in the true knowledge and understanding ‘ of thy word.’ ‘ Grant us all by the same Spirit to ‘ have a right judgment in all things :’ ‘ Bring into the ‘ way of truth all such as have erred and are deceived :’ ‘ Take away from us, all blindness of heart, all pride, ‘ vain glory and hypocrisy ; and all uncharitableness.’ ‘ Grant that all who profess and call themselves christians, may be led into the way of truth, and hold the ‘ faith in the unity of spirit, in the bond of peace, and ‘ in righteousness of life.’ ‘ Have mercy on all Jews, ‘ Turks, infidels, and hereticks ; and take from them ‘ all 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.’ ‘ That so thy way may be known upon ‘ earth, “ thy saving health unto all nations.” ‘ Grant ‘ this, O Lord, for the honour, and through the merits, ‘ of our only Advocate and Mediator, Jesus Christ.’
Amen.

N. B. The following thoughts, on the doctrine of our church, respecting the baptism of infants, having been sent to me, (as coming from high authority,) after the remarks on the second chapter was printed, I subjoin them here.

That part of the catechism, which mentions the qualifications for baptism, and then answers the question concerning the admission of infants to it, shews, (referring first to the case of adults,)

First, That baptism neither is, nor conveys, regeneration ; but must be preceded by regeneration ; unless repentance and faith exist without regeneration.

Secondly, That baptism is to be administered only upon the profession of faith and repentance ; and that all which is said of the baptized must go on the supposition, of the *sincerity* of this profession.

Thirdly, That all, which is said of infants is spoken *conditionally* ; on the supposition and condition, that when they come to age, they perform the promises, which they have made by their sureties.

This part of the catechism, on the sacraments, was added in the time of James the First, (drawn up by Bp. Overall;) and may therefore be considered as explanatory of any difficulties, in that part which preceded.

APPENDIX.

EXTRACTS FROM THE HELVETICK CONFSSION.

This confession was first framed, at the requisition of the rulers and senate of Basil, by the delegates of the Helvetic states, which had embraced the evangelical doctrine, in the year 1536; the very year, in which Calvin settled at Geneva. It was drawn up by Bullenger, Mycomus, Grynæus, Capito, and Bucer; in order, if there should be need, to be exhibited to the general council, which was then expected.—It received the sanction of the Wittembergian theologians; as the letters of Luther himself to the Helvetians testify.—But when this confession was too short, (*brevior*), it was, for most weighty reasons, written over again A. D. 1556; to which the Tigurini, the Bernenses, the Sangallences, the Rhæti, the Myllhusiani, the Biellenses; and also the Geneves subscribed.—This was two years after Calvin's death. But after twenty-eight years' residence at Geneva, where his influence was exceedingly great, as well as in all the adjacent churches; it can hardly be doubted, but that it would have received his full sanction, had his life been continued to that time. It should be noted, that he succeeded, at Geneva, by his colleague Theodore Beza.—If then, we desire to know, what Calvin, and his nearest associates, approved, as proper to be inserted in a publick confession of faith, on those doctrines now called Calvinistick; this may, I apprehend, be learned in a good measure from the Helvetican confession. Accordingly, I shall translate all those parts of it which directly relate to this subject.

ARTICLE VI.—Concerning the Providence of God.

‘ By the providence of this wise, eternal, and omnipotent God, we believe, that all things in heaven, and in earth, and in all creatures, are preserved and governed.—For David testifies and says: “The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high, and humbleth himself to behold the things which are done in heaven and earth?”* The same again says: “Thou hast seen beforehand (*prævidisti*) all my ways: because there is not a word in my tongue, which thou hast not altogether known, O Lord.”† Paul also testifies and says, “By him we live, and move, and are:” and “Of him, and by him, and to him, are all things.”‡ Most truly, therefore, and according to the Scripture, Augustine pronounced in the book concerning the agony of Christ: The Lord said, “Are not two sparrows sold for one farthing? Yet not one of them falleth to the ground, without the will of your Father.” But thus speaking, he purposed to shew, that whatever men think the meanest, is governed by the omnipotence of God. For thus the truth speaketh; “that

* Ps. cxlii. 4—6.

† Ps. cxxxix. 2—4.

‡ Acts xvii. 28. Rom. xi. 36.

“ the birds of the heavens are fed, and the lilies of the field are clothed by him :” and he saith, “ that even our hairs are all numbered.”*
 ‘ We therefore condemn the Epicureans, who deny the providence of God, and all those who blasphemously say, that God is employed about the grand concerns of heaven,’ (*versari circa cardines cali*; or, ‘ exists in the heavens,’) and does not see, nor regard our affairs. For even David himself, the royal prophet, condemned these when he said, “ How long, O Lord, how long, shall the impious exult ?” Saying, God doth not see, neither doth the God of Jacob understand.—Understand, ye stupid among the people, and ye fools, when will ye at length be wise ? He who formed the ear, cannot he hear ? Or he who framed the eye, how cannot he see ?”† But, at the same time, we do not despise as useless the means, (*media, middle, or intermediate, things,*) by which divine providence worketh : but we teach, that we ought to be as far attentive to them, (*accommodandos esse*) as they are commended (or *enjoined commendatur,*) in the word of God. Whence we disapprove the rash voices of those, who say ; If all things are conducted by the providence of God ; certainly our endeavours, and our pursuits (*studia*) are in vain. It will be sufficient, if we leave all things to the government of divine providence ; nor is there any reason why we should be solicitous about any thing, or what we may do.’ For though Paul acknowledged, that he sailed under the providence of God, who had said to him, “ Thou must bear witness to me at Rome ;” who moreover had promised to him and had said, “ There shall be no loss of any life, neither shall a hair fall from your head :” nevertheless when the sailors were meditating flight, the same Paul said to the centurion, and to the soldiers, “ Unless these remain in the ship, ye cannot be saved.”‡ For God, who hath destined his own end of an affair to each person, hath appointed both the beginning, and the means (*media,*) by which it is brought to that end. The heathens ascribe things to blind and uncertain chance. St. James is not willing it should be said, “ To-day, or to-morrow, we will journey into such a city, and we will carry on business,” (*negotiamur.*) “ For that ye ought to say, If the Lord shall will and we shall live, we will do this or that.”§ And Augustine saith : All these things, which to vain men seem to be done at random, in the nature of things, do not accomplish any thing except his will, because they are not done, except by his command ¶.—Thus it seemed to come to pass by *fortune*, that Saul seeking his father’s asses, came to the prophet Samuel ; but the Lord had before said to the prophet, “ To-morrow I will send unto thee a man of the tribe of Benjamin, &c.”**

ARTICLE VII.—*On the Creation of all things ; concerning Angels, the Devil, and Man.*

‘ This good and omnipotent God created all things, both visible and invisible, by his own coeternal Word ; and he also preserves the same by his own coeternal Spirit ; David testifying and saying, “ By the Word of the Lord were the heavens made, and all the power (*virtus*) of them by the Spirit of his mouth.”** But all the things, which God created, were, as the Scripture says, “ Very good,” and created for the profit and use of man. We say then, that all things proceeded from one beginning, (or *source, principio.*) We therefore condemn the Manichees and Marcionites, who impiously feigned two substances and natures, of good and evil ; and also two principles,

* Matt. vi. 26—30, x. 29—31.

† Ps. xciv. 6—9.

‡ Acts xxiii. 11. xxvii. 22—25. 30—34.

§ Jam. iv. 13—16.

¶ On Ps. cxlviii.

** 1 Sam. ix. 15—20.

** Ps. xxxiii. 6.

‘ (*principia,*) and two Gods opposite to each other, a good and a bad, God.

‘ Among all the creatures, angels and men are pre-eminent ‘ (*præstant.*) Concerning angels the divine Scripture pronounces; ‘ Who creates his angels spirits, and his ministers a flame of fire.”* ‘ Also, “ Are they not ministering spirits, sent forth for service, (*in ministerium,*) because of those, who are the heirs of salvation.” † ‘ But the Lord Jesus himself testifies concerning the devil, “ He was “ a homicide from the beginning; and he stood not in the truth, because truth is not in him; when he speaketh a lie, he speaketh of “ his own, (*ex propriis,*) because he is a liar, and the father of that “ thing.” ‡ ‘ We teach, therefore, that some angels indeed persevered ‘ in obedience, and were deputed to the faithful ministry of God and ‘ of men; but that others fell of their own accord; (*sua sponte;*) and ‘ were precipitated into destruction, and were made (*or became, factos esse,*) the enemies of all good and of the faithful.

‘ But now the Scripture saith concerning man, that at the beginning ‘ he was created good, after the likeness and similitude of God; that ‘ God placed him in Paradise, and subjected all things to him. § That ‘ which David magnificently celebrates in the eighth psalm. He ‘ added to him also a wife, and blessed them. But we say, that man ‘ consists indeed of two and diverse substances, in one person; an ‘ immortal soul; inasmuch as, separated from the body, it neither ‘ sleeps nor dies; and a mortal body, which yet at the last judgment, ‘ shall be raised from the dead; that from thence, the whole man, ‘ may remain for ever, either in life, or death. We condemn, therefore, those who deride, or by subtle disputations call into doubt, the ‘ immortality of souls; or say that the soul sleeps, or is a part of God. ‘ —In brief, we condemn all the opinions of all, even as many as think ‘ different things, concerning creation, concerning angels, and demons, ‘ and man, from those, which have been delivered to us by the Holy ‘ Scriptures, in the apostolick church of Christ.’

ARTICLE VIII.—Concerning the *Fall of Man, and Sin, and the Cause of Sin.*

‘ Man was at the beginning created by God after the image of God, ‘ in righteousness and holiness of truth, good and upright; (*rectus;*) ‘ but, by the instigation of the serpent, and by *his own fault*, failing ‘ from goodness and rectitude, he became obnoxious to sin, death, and ‘ various calamities. And such as he became by the fall, are all those, ‘ who have been produced, (*prognati,*) from him; being, I say, obnoxious to sin, death, and various calamities. But we understand ‘ sin to be that corruption of man by birth, (*nativam illam hominis corruptionem,*) which is derived and propagated from our first parents, unto us all; by which being sunk in depraved concupiscences, ‘ averse from good, but propense to all evil; being full of all wickedness, unbelief, contempt, and hatred of God; we cannot do, nor ‘ indeed even think, any thing good, of our own selves.—Moreover, as ‘ now years proceed, we bring forth corrupt fruits, worthy of a bad ‘ tree in evil thoughts, speeches, and deeds, committed against the ‘ law of God: on which account, (*quo nomine,*) by our own desert, ‘ we become obnoxious to the wrath of God, and are subjected to *just* ‘ punishments: so that we should all have been cast off from God, ‘ unless Christ our Redeemer (*Liberator*) had brought us back.— ‘ Therefore by *death*, we understand, not only *corporeal death*, which ‘ must be undergone once by us all, because of sins; but even eternal

* Ps. civ. 4. Heb. j. 7. † Heb. i. 14. ‡ John viii. 44. § Gen. j. 26. ii. 19. 20.

‘punishments, due to our sins and to our corruption. For the apostle says, “We were dead in trespasses and sins:” “and we were by nature the children of wrath, even as the rest. (*ceteri.*) But God, who is rich in mercy, when we were dead because of sins, hath made us alive together with Christ.”* ‘And likewise, “Thus, as by one man sin entered into the world, and death by sin; and so death passed upon all men, in that all have sinned.”†—‘We therefore acknowledge original sin to be in all men; and we acknowledge all other sins, which arise out of this, to be called, and in reality to be sin; by whatever name they may be distinguished, (*nuncupentur,*) whether mortal, or venial, and also that which is called the sin against the Holy Spirit, which is never remitted ‡. We also confess, that all sins are not equal, though they all spring from the same fountain of corruption, and unbelief; but that some are more heinous than others. As our Lord says, “It shall be more tolerable to Sodom.”§ ‘than to the city which rejects the word of the gospel. Therefore we condemn all, who have taught any thing contrary to these things, but especially Pelagius, and all the Pelagians; along with the Jovinianists, who with the Stoicks made all sins equal. But we think as to all things in this cause, with Augustine, who brought forth and defended his *sentiments (sua,)* from the Holy Scriptures. Moreover we condemn Florinus and Blastus, against whom Irenæus also wrote, *and all who make God the Author of sin*: when it is expressly written, “Thou art not a God who willest iniquity. Thou hatest all who work iniquity, thou wilt destroy all, who speak a lie.”¶ And again, “When the devil speaketh a lie, he speaketh of his own; because he is a liar, and the father of the thing.” ‘But even in ourselves, there is enough of vice and corruption, so that it is not at all necessary for God to pour into us any new or increased pravity. Therefore, when it is said in the Scriptures, that God “hardens,” “blinds,” and “delivers up to a reprobate mind;” it should be understood, that God doth this by a righteous judgment, as a Judge and just Avenger. Finally, as often as God is said, or seems to do any thing of evil; it is not said on that account, that man does not the evil, but that God suffers, and does not hinder it to be done, by his own just judgment, who could, if he had so willed, have prevented it: or that he uses, to good purpose, the evil of man; as the sins of Joseph’s brethren: or that he himself governs sins, that they should no more widely break forth and prevail, than was convenient. (*quam par erat.*) St. Augustine, in his Enchiridion, says, In a wonderful and ineffable manner, even that does not come to pass beyond his will, which is contrary to his will: because it could not come to pass, unless he should permit it to be done. Nor indeed does he unwillingly permit, but willingly. Nor would he who is good permit evil to be done; unless, as omnipotent, he was able to do good even from the evil.—These things he *says*. The other questions, ‘Whether God willed Adam to fall, or impelled him to the fall? Or, wherefore he did not hinder his fall? and other questions; we place them among the curious ones; knowing, that God prohibited man to eat of the forbidden fruit, and that he punished the transgression: but that the things which are done, are not evil in respect of the providence of God, of the will and power of God; but in respect of Satan, and of our own will, fighting against the will of God.’

ARTICLE IX.—Concerning the *Free-Will, and the Powers of Man.*

‘We teach in this cause, (which always in the church, has begotten many controversies,) that the condition or state of man should be

* Eph. ii. 1-4.

† Rom. v. 12.

‡ Mark iii. 28-30. 1 John v. 16-18.

§ Matt. xi. 20-24.

¶ Ps. v. 4-6.

considered as threefold. In the first place, what man was before the fall, upright indeed and free, who was both able to remain in the good, and to turn aside unto evil. But he turned aside unto evil, and entangled both himself and the whole human race, in sin and death; as it has before been said. Then it is to be considered what man was after the fall. Not indeed that understanding was taken away from man, or will torn from him; and he was altogether changed into a stone or the trunk of a tree: but those were so changed and diminished in man, that they were no longer capable of those things, of which they were before the fall. For the understanding was darkened; but the will from free, became a slave. For it serves sin, not unwillingly, but willingly: therefore it is called *voluntas*, not *noluntas*, (*willingness not unwillingness.*) Therefore, as far as evil or sin, is concerned, man is not forced, either by God or by the devil; but does evil of his own accord; (*sua sponte, spontancously*;) and on this side, is of most freewill. (*liberimi est arbitrii.*) For in that we, not unfrequently, see the worst villainies of man, and his counsels, to be hindered by God, that they should not attain their end; this does not take away the liberty of man in evil; but God prevents (*prævenit*) with his power, what man had otherwise freely determined. Even as the brethren of Joseph had freely purposed to take off Joseph; but they could not, because it seemed otherwise to the counsel of God.—But as to that which concerns what is good and virtuous, the understanding of man does not of itself judge rightly of divine things. For the evangelick and apostolick Scripture requires *regeneration* from every one of us, who desires to be saved. Whence our first birth of Adam confers on us nothing towards salvation. Paul says, “The animal man (*ψυχικος*) perceiveth not the things of the Spirit of God, &c.”* The same person denies elsewhere that we are “fit (*idoneos*) of ourselves to think any thing good”† “It is evident that the mind or understanding is the guide of the will; but when the guide is blind, it is manifest how far the will also can attain. Therefore indeed, there is no *free-will to good* in man, not as yet born again; nor powers to perform what is good.—The Lord in the gospel saith, “Verily, verily, I say unto you, that every one who committeth sin; is the slave of sin.”‡ And the apostle Paul saith, “The, affection of the flesh is enmity against God.” “For it is not subject to the law of God, neither indeed can be.”§ “Truly there is some understanding in fallen man, as to earthly things. For God of his mercy hath left him a capacity; yet far distant from what was in him before the fall. God commands him to cultivate his capacity, and he adds at the same time gifts and proficiency. And it is manifest that we make, as it were, no proficiency in all the arts, without the blessing of God. For the Scripture refers all arts unto God: indeed even the gentiles referred the origin of arts to the gods as the inventors of them.—Lastly, it is to be seen whether the *regenerate* are possessed of a free-will, and how far. In regeneration the understanding is illuminated by the Holy Spirit, that it should understand the mysteries and the will of God: and the will itself is not only changed by the Holy Spirit, but it is endued with powers, so that it may of its own accord, (*sua sponte,*) will and be able to do good. Unless we grant this, we deny Christian liberty, and introduce legal slavery. But even the prophet introduces God as saying, “I will put my laws into their minds, and in their hearts will I write them:” “And the Lord also saith in the gospel, “If the son shall make you free, then are ye free indeed.” Paul also says to the Philippians: “To you it is given, for Christ, not only to believe in him, but also to suffer

* 1 Cor. ii. 14. † 2 Cor. iii. 5. ‡ John viii. 34. § Rom. viii. 7, 8.

“for him.” “And again, “I am persuaded, that he who hath begun a good work in you, will perform it to the day of the Lord Jesus.” “And also, “It is God who worketh in you, both that you may be willing, and that you may be able.” “Where at the same time, we teach, that two things are to be observed; namely, that the regenerate, in the choice and performance of good, not only act *passively* but *actively*. They are influenced by God, that they themselves may do, what they do. For Augustine rightly adduces this, that God is called “our Helper;” but no one wanteth a helper, but he that does somewhat. The Manichæans robbed man of all action, and made him as a stone or a stock.—Secondly, in the regenerate there remains infirmity. For, when sin dwelleth in us, and the flesh striveth against the spirit, even unto the end of our life; the regenerate cannot, as unencumbered, altogether perform that which they had determined. These things are confirmed by the apostle, in the seventh of Romans and in the fifth of Gallations. Therefore, indeed our free-will, (*liberum arbitrium*) is weak, because of the remains of the old Adam, and of natural (*agnatæ*) human depravity abiding in us to the end of life. In the mean while, as the powers of the flesh, and the remains of the old man, are not so efficacious, that they should entirely extinguish the operation of the Spirit; on this account believers are called free: (*liberi*;) but so, that they acknowledge infirmity, and can glory nothing concerning their free-will. For, certainly, that ought always to be present before the minds of the faithful, which blessed Augustine so often inculcates, from the apostle: “What hast thou, that thou hast not received? And if thou hast received it, why dost thou glory, as though thou hadst not received it?” “To this it must be added, that the thing does not immediately come to pass, which we have determined. For the events of things are placed in the hands of God. Whence Paul prays to the Lord, to prosper his journey. And even on this account our free-will is feeble.—But no one denies that, in externals, the regenerate and the unregenerate have free-will. For man both has this constitution in common with the animals, to whom he is not inferior; that he should *will* some things, and *not will* other things. Thus he is able to speak, or to be silent; to go out of his house, or to remain at home. Though even here also the power of God is to be observed, which affected, that Balaam could not reach that which he willed; neither could Zacharias, coming out of the temple, speak as he willed. In this concern, we condemn the Manichæans, who deny that to man, being good, the beginning of evil, was from free-will: We condemn also the Pelagians, who say, that a *bad* man has sufficiently free-will, for the performance of a *good* commandment. Both are convicted by the holy Scripture, which saith unto those; “God made man uprightly,” but it saith to these; “If the Son shall make you free, then are ye free indeed.”

Concerning the Predestination of God, and the Election of the Saints.

“God from eternity predestinated or elected, freely and of his mere grace, without any respect of man, the saints whom he willeth to save in Christ, according to that of the apostle: “God chose us in him, before the foundations of the world were “laid.” “And again “who saved us. and called us with a holy calling not according to our works, but according to his purpose and grace, which were indeed given unto us on account of Christ Jesus, (*per Christum Jesum*, for the sake of Jesus Christ,) before eternal times; but are now made manifest by the appearance of our Saviour Jesus Christ.” “Therefore not without a *medium*, though not for any merit of ours. but in Christ, and because of Christ, God elected us: so that they who now are grafted into Christ by faith; these same persons are also the elect; but the reprobate are they who are without Christ, according to that of the

apostle: "Try your own selves, whether ye be in the faith. Do ye not know your own selves, that Jesus Christ is in you, except ye be reprobates?"* "Finally, they are elected saints, in Christ by God, unto a certain end, which also the apostle expounds, and says: "He hath elected us in him, that we should be holy, and unblameable before him in love; who predestinated us, that he might adopt us for children by Jesus Christ unto himself; that the glory of his grace may be praised."† "And though God knows who are his own, and somewhere mention is made of the fewness of the elect; yet good hope is to be had concerning all, neither is any one rashly to be numbered among the reprobate. Paul certainly says to the Philippians, "I give thanks for you all," (but he speaks concerning the whole church at Philippi,) "that ye have come into the fellowship of the gospel; being persuaded, that he who hath begun a good work in you, will perform it; as it is just, that I should think this of you all."‡ "And when our Lord was asked, Are they who are saved few?" The Lord did not answer or say, that fewer or more would be saved; but he exhorts rather, that every one should strive to enter in at the strait gate." As if he should have said:— "It does not belong to you to enquire over curiously concerning these things, but rather earnestly to endeavour to enter heaven by the right way.§ Therefore indeed we do not approve the impious voices of certain persons, who say that few are elected,|| and as I do not know, whether I be in the number of these few persons, I will not withhold indulgence from my inclination, (*genium meum non fraudabo.*) Others say,—If I am predestinated or elected of God, nothing can hinder me from salvation, already certainly determined; whatever I shall at length devise of evil. (*designavero.* The word implies *devising some new plan*, commonly of mischief or wickedness. *Terence Adelphi*, 1 act, 2 scene, 1. 6, 7.) But if I am of the number of the reprobate, no faith or repentance will help me; as the determination of God cannot be altered. Therefore, instructions and admonitions are useless. For against this fighteth that of the apostle: "The servant of the Lord ought to be prompt for teaching, instructing those who oppose themselves; if at any time God may give them repentance, to acknowledge the truth; that they may recover themselves from the snare of the devil, having been taken captive by him at his will."* But also Augustine, concerning the good of perseverance, in the fourteenth and following chapters, shews that each ought to be preached: both the grace of free election and predestination; and admonitions and salutary doctrines. We blame those, therefore, who seek without Christ, (*extra Christum*,) whether they were elected from eternity; or what God had determined concerning them before all eternity. For the preaching of the gospel should be heard, and believed in; and it should be considered as undoubted, that, if thou believest and art in Christ, thou art elect: for the Father hath opened to us, in Christ, the eternal sentence of his predestination; as I have lately expounded from the apostle. † It is therefore to be taught and considered before all things, how great love of the Father, towards us, hath been revealed to us in Christ: that is to be heard, which the Lord himself daily preaches to us in the gospel; how he calls, and says: "Come unto me all ye that labour, and are burdened, and I will refresh you."‡ "So God loved the world, that he gave his only begotten *Son* for the world;

* Cor. xiii. 5. † Eph. i. 4—6. ‡ Phil. i. 3—7. § Luke xiii. 23—28.

|| Compare the first Article of the Synod of Dort.

* 2 Tim. ii. 24—26.

† Tim. i. 1. This seems to refer to something not found in the article, but which had lately been published by the person who composed this article.

‡ Matt. xi. 28.—30.

“that every one who believeth should not perish, but should have eternal life.”* “Likewise, It is not the will of your Father, that one of these very little ones should perish.”† “Christ therefore is the mirror, in which we must contemplate our election. We shall have sufficiently perspicuous and firm evidence, that we are written in the book of life; if we have fellowship with Christ, and he, by true faith, is our’s and we are his. Let it comfort us, in the temptation of predestination. than which scarcely any is more dangerous, that the promises of God are universal to believers: because he saith, “Ask and it shall be given you.” “Every one that asketh receiveth.”‡ “That finally we pray with the universal church, “Our Father, who art in the heavens;” that by baptism we are grafted into the body of Christ; that in the church, we feed on flesh and blood. frequently, unto life eternal. Strengthened by these things, we are commanded to “work out our own salvation with fear and trembling,” according to the precept of Paul.”

The other articles in this confession have nothing in them, relative to doctrine, so peculiar, as to render it needful to adduce them: and, indeed, it is on the subjects thus far stated, that an idea prevails, of some very horrid and dismaying, sentiments in any formulary or confession, which Calvin, or Beza, were at all concerned in framing or sanctioning. Yet, in fact, except the word *reprobate*, this confession, is at least as distant from any thing of the kind, as our articles, from the ninth to the eighteenth inclusive.—If any person should feel surprise, on finding, that in this confession, in which beyond doubt, Calvin or his friends at least concurred, nothing more is found, of those higher and more offensive points of Calvinism, of which instances have been adduced from Calvin’s works, especially his Institutes, I would wish him to consider three things. First, Calvin wrote his Institutes early in life. The first edition was dedicated to Francis I. of France, A. D. 1536, when Calvin was little more than twenty-seven years of age: and though he might afterwards, in more mature years, be convinced, that some things had been stated in a manner more exposed to objection, than it was needful they should be: yet, as no position had been satisfactorily answered, and he was not to the end of life, convinced, that any one was false; he might deem it proper, to let a book, which had gained so extensive celebrity, continue without material alteration. Many things, in the state of affairs at that time, might seem to render this expedient. Secondly, it is evident, he, did not think all which constituted the creed of any individual author, needful to be inserted in a publick confession; in which a large number of divines, from divers regions were to concur. Each of these might have, and probably had, some opinions, which were his own, but which in order to publick concurrence in the confession, he must consent to exclude: else nothing homogeneous or consistent could be produced. And doubtless he would think, at least in his old age, that many doctrines are true, and useful to those who can receive them, which in what is to be proposed to nations at large, are not appropriate, or salutary, but the contrary. The same reasoning holds equally good, respecting the compilers of our articles, liturgy, and homilies. So far, from concluding *a priori*, that they were less Calvinistick in their private works, than they appear to be in these publick authorized writings, the contrary might far more reasonably have been expected: and it is indeed most certainly the case. Thirdly, Something, at the

* John iii. 16. † Matt. xviii. 14. ‡ Matt. viii. 7, 8. Luke xi. 9, 10.

first compiling of this confession, was to be prepared, though containing the grand outline of evangelical doctrine, which might be presented to the general council; and afterwards, which should approve itself to the several princes of the empire and the adjacent regions: so as to secure their attachment and support, or, at least, not needlessly to excite their opposition. This might be, and no doubt was, more the case, in respect of the Helvetic Confession, than in that of our English articles and homilies: yet still, even as to these so publick, and, as no doubt it was expected, so permanent writings; many things would by wise men be thought improper for insertion, which the very same persons, would publish without hesitation, as their own private sentiments — But perhaps the Gallick confession may be thought more the work of Calvin, than the Helvetic: I shall therefore add a few extracts from it; for in some respects this opinion may be well grounded.

THE CONFESSION OF FAITH OF THE GALLICK CHURCHES, A. D. 1561.
AND TRANSLATED INTO LATIN, 1566. (THIS WAS TWO YEARS AFTER CALVIN'S DEATH.)

ARTICLE VII.

' We believe that God. (the three persons co-operating,) by his own incomprehensible power, wisdom, and goodness; created all things universall; that is, not only the heaven and the earth, and all things contained in them; but even invisible spirits; of whom some fell headlong into destruction, and others preserved in obedience. Therefore we indeed say, that the former, as they have been depraved by their own malice, are the perpetual enemies of all good, and of the whole church; and the latter, having been preserved by the mere grace of God, are the ministers of his glory, and of the salvation of his elect.

ARTICLE VIII.

' We believe, that God not only created all things, but also rules and governs them; as he, who by his own will disposes and orders whatever takes place in the world. Yet we deny, that he is the author of evil; or that any of the fault of those who do wickedly can be transferred to him; when his will is the principal and most certain rule of all righteousness. But he himself hath most admirable, rather than explicable, reasons, from which he so useth all devils and sinful men as his instruments; that whatsoever they do wickedly, that he himself, as he ordained it justly, so also turns it into good. Thus, while we confess, that nothing at all comes to pass, except by his intervening providence and appointment; we humbly adore his secrets hidden from us, neither do we enquire into that which, is above our comprehension. (*captum.*) But indeed we apply to our case what the scripture teaches for the sake of our quietness and tranquillity; namely, that God to whom all things are subjected, with paternal solicitude watches for us; so that not a hair of our head falleth, without his will; that he so holds Satan and all our adversaries bound up, that, unless he gives them power, they cannot in the least incommode us.'

ARTICLE IX.

' We believe, that man, being created pure and perfect, and confor-

‘mable to the image of God, *by his own fault* fell from the grace which he had received; and indeed alienated himself from God, the Fountain of all righteousness, and of all good things: so that as his nature is altogether corrupt, and blinded in spirit and depraved in heart, it has lost all integrity, without any exception at all. For though it has some discernment of good and evil; yet we affirm, that whatever it has of light immediately becomes darkness, when enquiring after God is concerned: so that he can by no means, by his own understanding and reason, approach unto him. In like manner, though he is endued with a will, by which he is moved to this or that; yet, as that is wholly captive under sin, it has altogether *no liberty to desire that which is good*, except what it may receive by the gift and grace of God.

ARTICLE X.

‘We believe, that the whole progeny of Adam is infected with that contagion, which we call ORIGINAL SIN: a corruption, (*viti-um,*) indeed flowing forth from propagation, and not from imitation, as the Pelagians thought, * all whose errors we detest. Nor do we think it necessary to enquire, in what manner this sin is propagated from one to another. For it suffices, that whatever things God conferred on Adam, were given not to him only, but to his whole posterity: and therefore, that we, in his person, having been robbed, of all good things, are fallen into this misery and curse.’

ARTICLE XI.

‘We believe that this corruption, (*vitium,*) is truly sin, which renders, (*peragat,*) all men, and every man, (not indeed infants concealed in the wombs of their mothers excepted,) guilty, (*reos,*) before God of eternal death. We affirm, that this corruption also, even after baptism, is truly sin, as it pertains to the fault, (*culpan:*) though they who are the sons of God will by no means be condemned on that account: because indeed God, of his gratuitous goodness and mercy, doth not impute it to them. We say, moreover, that this perversity always produces some fruits of wickedness and rebellion; so that they who excel in holiness, though they resist it, are contaminated with many infirmities and faults, as long as they live in this world. †

ARTICLE XII.

‘We believe, that of this universal corruption and condemnation in which all men were by nature sunk, God rescues some, those indeed whom he elected in Christ Jesus, by his immutable and eternal counsel, from his own goodness and mercy alone, and with no respect of their own works: but that he leaves others under that corruption and condemnation, by the justly condemning of whom, truly, he may demonstrate, in his own time, his own righteousness; even as by the others, he declares the riches of his mercy. For neither are some better than others, till God distinguishes them by this his immutable counsel, which before the creation of the worlds, (*æculorum,*) he determined in Jesus Christ. Neither could any one, by his own strength, open to himself a way to that good; as from our nature, we

* Compare this with our ninth article. † Compare with our ninth Article. Surely some communication, between those who compiled the articles of the English church and the French churches, took place.

‘ cannot have so much as one right motion, or affection, or thought ;
 ‘ until God gratuitously prevents us, and forms us to rectitude.’ *

These are the strongest passages in this confession, which says little more, concerning the reprobate, or non-elect, than our articles do.

EXTRACTS FROM THE SCOTCH CONFESSION OF FAITH.

ARTICLE II.

‘ We confess and acknowledge, that this our Lord God created
 ‘ man, namely, our first father Adam, in his own image and simili-
 ‘ tude ; to whom he gave wisdom, dominion, righteousness, a free
 ‘ will, (*liberum arbitrium,*) and a clear knowledge of himself : so
 ‘ that, in the whole nature of man, there could be no imperfection
 ‘ marked. From this perfection the man and the woman departed ;
 ‘ the woman deceived by the serpent, the man yielding his ear to the
 ‘ voice of the woman ; and both conspiring against the supreme ma-
 ‘ jesty of God, who in express words had before threatened death, if
 ‘ they should presume to eat of the forbidden tree.’

ARTICLE III.—*Concerning Original Sin.*

‘ By which transgression ; which is commonly called *Original Sin*.
 ‘ that image of God was entirely destroyed ; (*deformata ;*) and he
 ‘ and his posterity, became by nature enemies of God, bondmen of
 ‘ Satan, and slaves of sin : so that eternal death had, and was about to
 ‘ have, power and dominion over all, who were not, nor are, nor shall
 ‘ be, regenerated from heaven ; which regeneration is effected, by
 ‘ the efficacy of the Holy Spirit, working in the hearts of the elect
 ‘ people of God, an assured faith in the promise of God, in his word,
 ‘ revealed to us, by which faith we apprehend Jesus Christ, with his
 ‘ gratuitous gifts, and the benefits promised to him.

ARTICLE VIII.—*Election.*

‘ The same eternal God and Father, who of his mere grace elected
 ‘ us, in his Son Jesus Christ, before the foundation of the world were
 ‘ laid, destined him to our Head, our Brother, our Shepherd, and the
 ‘ great Bishop of our souls. But, because the enmity between the jus-
 ‘ tice of God, and our sins, was of that kind, that no flesh of itself,
 ‘ either could or was able, to come to God ; it was necessary, that
 ‘ the Son of God should come down to us, and assume to himself a
 ‘ body of our nature, flesh of our flesh bone of our bones ; that he
 ‘ might be a perfect Mediator between God and man ; giving to as
 ‘ many as believe in God, power to become the sons of God, as he
 ‘ himself testifies. “ I ascend unto my Father, and your Father.” By
 ‘ which most holy brotherhood, (*fraternitatum,*) whatever we lost
 ‘ in Adam, is again restored unto us. And, on this account, we are
 ‘ not afraid to call God our Father : not so much because he created
 ‘ us, (which we have in common with the reprobate themselves,) as
 ‘ because he gave unto us his own only-begotten Son, for a Brother,
 ‘ and hath given us grace ; and we acknowledge and embrace him as
 ‘ our Mediator and Redeemer, as it was before said. Indeed it behoveth

* Compare with Article x.

‘ the Messiah and Redeemer, to be true God and true man, because
 ‘ he was to bear the punishments due to our sins, and to place himself,
 ‘ as it were, in our person before the judgment of the Father, to suf-
 ‘ fer for our transgression and disobedience, to conquer by death the
 ‘ author of death. But because the Deity alone could not suffer death;
 ‘ nor could the humanity alone overcome the same, he joined both into
 ‘ one person: that the weakness of one might suffer, and be subjected to
 ‘ death, (which we had merited,) and the infinite and invincible power
 ‘ of the other, namely of the Deity, might triumph, and procure life,
 ‘ liberty, and perpetual victory for us: and this we confess, and most
 ‘ undoubtingly believe.’

ARTICLE XII.—*Faith in the Holy Spirit.*

—‘ For we are so dead, and blind, and perverse by nature, that we can
 ‘ neither feel when we are pinched, (*hangimur*,) nor see the light
 ‘ when it shineth, nor can we comply with the will of God, when it
 ‘ is revealed to us, unless the Spirit of our Lord, make alive that which
 ‘ is dead, take away the darkness of our minds, and the rebellion of
 ‘ hearts, and blend them into obedience to his blessed will. Therefore
 ‘ as we confess God the Father to have created us and that his Son
 ‘ Jesus our Lord, redeemed us when we were his enemies: so we also
 ‘ confess, that the Holy Spirit, without any respect of our merit,
 ‘ (whether it be before, or after, regeneration,) hath sanctified and
 ‘ regenerated us. And that we may say this one thing yet more plain-
 ‘ ly; as we have spoiled ourselves of all the glory and honour of our
 ‘ creation and redemption, so also of our regeneration and sanctifica-
 ‘ tion: for we are not sufficient of ourselves to think any thing good;
 ‘ but he who has begun the good work in us, is he alone, who continues
 ‘ that same in us, to the praise and glory of his unmerited grace.’

ARTICLE XIII.—*The Cause of Good Works.*

‘ Therefore we confess, that our free-will is not the cause of our
 ‘ good works, but the Spirit of our Lord Jesus, who dwelling in our
 ‘ hearts by true faith, produces such good works as God has prepa-
 ‘ red, that we should walk in them.’

EXTRACTS FROM THE BELGICK CONFESSION.

ARTICLE XIV.

‘ We believe that God, from the clay of the earth, created man after
 ‘ his own image, good indeed, and just and holy, who was able by his
 ‘ own free choice, to fashion his own will, and render it conformable to
 ‘ the will of God. But when he was in honour he knew not, and did
 ‘ not understand his own excellency; but knowingly and willingly,
 ‘ subjected himself to sin, and by consequence to death and the curse,
 ‘ while affording his ear to the words and impostures of the devil, he
 ‘ transgressed the commandment of life which he had received from
 ‘ God, and entirely withdrew himself from God, (this true life,) and
 ‘ alienated himself, his nature being wholly vitiated and corrupted by
 ‘ sin; whence it came to pass, that he rendered himself obnoxious,
 ‘ both to bodily and spiritual death. Thus, being made wicked and
 ‘ perverse, and being corrupted in all his ways and pursuits, he lost all
 ‘ those gifts, with which he (God,) had adorned him: so that only

'suffice to render men inexcusable; because whatever there is of
 'light in us, is turned into blind darkness; as also the Scripture itself
 'teaches. "The light shineth in darkness, and the darkness com-
 'prehended it not." "For there John manifestly calls men darkness.
 'Therefore, whatever things men deliver concerning free-will, (*libero*
 '*arbitrio*.) we deservedly reject, when he is the slave of sin; and "a
 'man can receive nothing, except it be given him from heaven."
 'For who will dare to boast, that he is able to perform whatever he shall
 'will, when Christ himself says: "No one is able to come to me, ex-
 'cept my Father, who hath sent me shall draw him?" "Who will
 'boast his own will, who heareth, that all carnal affections are enmities
 'against God? who will glory concerning his own understanding, who
 'knows that the animal man is not capable of receiving the things of
 'the Spirit of God? in a word, who will bring forth into the midst
 'even any one thought, who understands, that we are not sufficient
 'of ourselves to think any thing; but that we are sufficient, that is all
 'of God? It ought therefore to remain certain and firm, "that it is
 'God who worketh in us both to will, and to effect, of his gratuitous
 'benevolence." "For no mind, no will, acquiesces in the will of God,
 'which Christ himself has not first wrought, who also himself teacheth
 'us, saying, "Without me ye can do nothing."

ARTICLE XV.

'We believe that *sin*, through the disobedience of Adam, which
 'they call *original*, hath been scattered and poured out unto the
 'whole human race: for original sin is the corruption of the whole
 'nature, and hereditary depravity, (*vitium*.) with which even infants
 'themselves in the womb of their mothers are polluted; and which is
 'a certain noxious root, causes to spring forth all kinds of sins in man:
 'and it is so base and execrable before God, that it suffices for the
 'condemnation of the whole human race. Nor is it to be believed,
 'that it can be altogether extinguished, or torn up by the roots, through
 'baptism; seeing that from it, as from a corrupt spring of waters,
 'perpetual waves and rivulets constantly arise, and flow forth: though
 'in the children of God it doth not fall out (*cedat*.) or is imputed unto
 'condemnation, but is forgiven to them of the mere grace and mercy
 'of God. Not that, confiding in this remission, they should fall asleep;
 'but that the feeling of this corruption may excite more frequent
 'groans in believers, and that they may more ardently wish to be
 'freed from this body of death. Hence, therefore, we condemn the
 'errors of the Pelagians, who assert, that this original sin is nothing
 'other, than imitation.'

ARTICLE XVI.

'We believe, that God, (after the whole race of Adam, was thus pre-
 'cipitated into perdition and banishment,) demonstrated and exhibited
 'himself to be such an One as he really is: namely MERCIFUL and JUST.
 'MERCIFUL indeed, in freeing and saving those from damnation and
 'destruction, whom in his own eternal counsel, of his own gratuitous
 'goodness, he had elected by Jesus Christ our Lord, without any respect
 'of their works. But JUST, in leaving others, in that their fall and
 'perdition, into which they had precipitated themselves.'

EXTRACTS FROM THE CZENGERIAN CONFESSION.

Concerning the Cause of Sin.

‘ As it is impossible, that things fighting in opposition to one another, and mutually destroying each other, can be the efficient and formal cause of things contrary to themselves : as light cannot be the cause of darkness, nor warmth of cold : So it is impossible that God, who is Light, Justice, Truth, Wisdom, Goodness, Life, can be the cause of darkness, sin, lying, ignorance, blindness, malice, and death : but Satan and men are the causes of all these things. For whatever God forbids, and for which he condemns, he cannot, of himself and by himself do.’

Concerning God's not respecting Persons.

‘ As he who justly renders an equal recompence to those who labour equally together ; and who gives of his favour, and free choice, what he will to those who do not deserve, is not “ a respecter of persons.” So God, who renders equal death and condemnation, as the wages of sin, to all who deserve *them*, of due, according to justice and his own law, hath done justly. And, on the contrary, while he gives to those who are undeserving, for the sake of his Son, of the fulness of his own grace and free-will, righteousness and life, he is not *Prosopopititis*, that is, not a respecter of persons ; as it is said, “ What is thine own and thou hast deserved, take, and go thy way. Is it not lawful for me to do what I will with mine own ? Is not thine eye evil ? Not my eye, because I am good.”

If any person should be surpris'd, that in these publick confessions, there is much less of the high points of Calvinism, than the writings of the divines, who compiled them, might have led them to expect : let them also think this concerning our Articles and Homilies ; that they contain less of these higher and awful points, than may be extracted from the writings of the compilers, or of their contemporaries. For all that is fit for the work of an individual author, is not proper for an article of faith, for whole churches or nations, through succeeding generations.

I shall now only add a very few extracts from the Augsburg Confession, and others connected with it. These are generally supposed to be wholly discordant with the other formularies in the Calvinist churches, put forth in the first years of the reformation : and indeed the cautious spirit of Melancthon, and the peculiarly delicate circumstances, in which he drew up the Augsburg Confessions, to be presented in the Diet of the Empire, must of course render it something different, even if he and his associates had believed all, which Calvin afterwards maintained ; but which they certainly did not. Yet they avowed in those perilous times, far more, than the clergy of Britain, in these our peaceful days, are generally willing to subscribe to except with such *salvos* as satisfy their minds in subscribing to the Articles of our church.

EXTRACTS FROM THE AUGSBURG CONFESSION.

ARTICLE II.

‘ Moreover they teach, that, after the fall of Adam, all men propagated in the natural manner, when born, have original sin. But we

understand by original sin, that which the holy fathers call so, and all orthodox and pious persons in the church, namely, 'the guilt, in which being born on account of the fall of Adam, they are exposed (*rei sunt*) to the anger of God and eternal death; and the corruption itself of nature propagated from Adam. And this corruption of human nature, the want of righteousness or integrity, or of original obedience, comprises also concupiscence. This defect (*defectus*) is horrible blindness and disobedience, so as to want that light and knowledge of God, which would have been in upright nature: also to want that rectitude, which is perpetual obedience, in the true, and pure, and supreme love of God; and the like endowments of upright nature. Wherefore, these defects and concupiscence are a thing condemned, and worthy of death, by its own nature. Therefore the original depravity (*vicium originis*) is truly sin, condemning, and bringing now also eternal death to those, who are not born again by baptism, and by the Holy Spirit. They condemn the Pelagians, who deny original sin, and think, that those defects (*defectus*) or concupiscence, are things indifferent, or only punishments, and are not things to be condemned in their own nature; and dream, that man can satisfy the law of God; and, on account of this his own proper righteousness, be pronounced just before God.'

ARTICLE IV.

'But that we may obtain these benefits of Christ, namely, remission of sins, justification, and eternal life, Christ has given the gospel, in which these benefits are proposed to us: as it is written in the last chapter of Luke, "That repentance in his name, and remission of sins, should be preached among all nations." For when all men, propagated in a natural manner, have sin, nor can truly satisfy the law of God, the Gospel convicts sins, (*arguit peccata*,) and shews unto us Christ the Mediator, and thus teaches us the remission of sins. When the gospel convicts our sins, our greatly terrified hearts ought to determine, that remission of sins and justification on account of Christ, may be given to us *gratis*, by the faith, with which we ought to believe and confess, that these things are given to us for Christ's sake, who was made a sacrifice for us, and appeared the Father. Therefore, though the gospel requires repentance; yet, that remission of sins may be certain, it teaches that it is freely given; that is, that it does not depend on the condition of our worthiness, nor is given because of any preceding works, or the worthiness (*dignitatem*,) of those that follow. For forgiveness would become uncertain, if it would come to us, after we had merited by preceding works, that our repentance was sufficiently worthy. For conscience, under genuine alarms, findeth no work, which it can oppose to the wrath of God; and Christ is given and proposed to us, that he should be the Propitiator. This honour of Christ ought not to be transferred to our works. Therefore Paul says, "By grace are ye saved;" Also, "By faith freely, that the promise might be firm." That is, that remission will be certain, when we know, that it does not depend on the condition of our worthiness but is given because of Christ. This is the firm and necessary consolation to pious and terrified minds. And so teach the holy fathers. And there is extant in Ambrose a memorable and remarkable sentiment, in these words, "This has been appointed of God, that he who believeth in Christ, should be saved, without work, by faith alone, freely receiving the remission of sins." And the word, "of faith," not only signifies the knowledge of the history concerning Christ, but also to believe, and assent to this promise, which is proper to the gospel; in which for

‘ the sake of Christ, remission of sins, justification, and eternal life, are promised to us.’

ARTICLE XVIII.

‘ Concerning free-will they teach, that the human will has a certain liberty to perform civil justice, and to choose things subjected to reason. But it has not the power without the Holy Spirit, of performing *spiritual righteousness*. Because St. Paul says, “The animal man does not perceive the things, which are of the Spirit of God.” And Christ says, “Without me ye are not able to do any thing.” But spiritual righteousness is wrought in us, when we are assisted by the Holy Spirit. Indeed we receive the Holy Spirit, when we assent to the word of God, that we may be comforted by faith in our terrors, as Paul teaches when he says, “That ye may receive the promise of the Spirit by faith.” These things Augustine teaches in so many words in the third book of *Hypognosticon*.—We confess, that there is free-will to all men, having indeed the judgment of reason, not that which is sufficient (*idoneum*) in those things which belong to God, without God, either to begin, or certainly to accomplish; but only in the works of this present life, as well good as evil. In *good things* I say, which arise from the good of nature, that is, to be willing to labour in the field; to be willing to eat and drink; to be willing to have a friend; to be willing to have clothing; to be willing to marry a wife; to feed the flocks, to learn the arts of divers good things; to will whatever good belongs to this present life; all which do not subsist, except by divine government; yea, from God, and by him they are, and began to be. But I say, for *evil things*; that is, to will to worship an idol, to will the commission of murder, &c. As to these things the opinion of Augustine excellently teaches, what is to be attributed to free-will, and clearly (*diserte*) distinguishes civil discipline or the exercise of human reason, from spiritual motions; from true fear, patience, constancy, faith, prayer, in the severest temptations, amidst the stratagems of the devil, in the terrors of sin. In these certainly there is need for us to be *governed* and assisted by the Holy Spirit; as St. Paul says, “The Spirit helpeth our infirmities.”—We condemn the Pelagians, and the like, who teach, that, without the Holy Spirit, by the sole powers of nature, we may be able to love God above all things, to perform the law of God, as to the substance of our actings. These dreams we ingenuously and necessarily reprehend: for they obscure the benefits of Christ. For Christ the Mediator is therefore proposed to us in the gospel, and mercy is promised, because human nature cannot satisfy the law. As Paul testifies, when he says, “The feeling of the flesh (*seculus carnis*) is enmity against God: for it is not subject to the laws of God, nor indeed can be subjected.” * For, though human nature is able in some way to perform outward works of itself; for it can retain the hands from theft, from murder; yet it cannot effect interior motions, as true fear, confidence, chastity; unless the Spirit of God rule and assist our hearts. And yet, even in this place we teach this also, that it is the commandment of God, that even carnal men should be restrained by the diligence of reason, and by that civil discipline, which Paul teaches—“The law is a schoolmaster unto Christ.” Again, “The law is placed against the unrighteous.”

* R om. viii. 7, 8.

FROM THE SAXON CONFESSION.

‘ Here now let also the doctrine concerning free-will be known. Learned men have always rightly distinguished, in the church-discipline, the newness of the Spirit, which is the beginning of eternal life. and have taught, that in man, the liberty of the will is such, to the governing the external motions of the limbs, that even those who are not born again, may however be able to perform the discipline, which is external obedience according to the law. But that man can by no means free himself from sin, and from eternal death, by his own natural powers: but this liberation and conversion of man to God, and this spiritual newness, comes to us, by the Son of God making us alive by his Holy Spirit. As it is said, “ If any man have not the Spirit of Christ, he is none of his.” And the will, when the Spirit of God is received, is not idle. But we give thanks to God for this immense benefit; because that unto us, on account of his Son, and through him, he gives the Holy Spirit, and raises us by his own Spirit. And we condemn the Pelagians and Manichæes, as we have in its proper place more copiously explained.’

In all the Lutheran, or Saxon confessions;—the doctrine concerning original sin; the will of fallen men as enslaved to sin, so as to be incapable of spiritual good, without special grace; justification by faith, and good works the fruits of living faith; in short, every thing except election and final perseverance, (which are not denied, but omitted, but yet implied, or deducible by undeniable consequence from their other doctrines,) are evidently the same, as in the Helvetian, Gallick, Scotch, and Belgick confessions: and all agree in strongly condemning Pelagianism.—Numbers in these kingdoms, classed in general among the Calvinists, almost exactly in these respects, answer the description above given of the Lutherans, &c. The foundation of their religion is laid, in humiliation as fallen sinners: this prepares them for receiving the gospel: they agree with their more Calvinistick brethren, in almost every thing, except election and final perseverance; concerning which, many of them are rather *negative*, than *positive*, opponents: and we feel no repugnance to associate with them as our beloved fellow christians; which we cannot do with those, who approximate to Pelagianism; and who favour the opinion of salvation, in any way, except by the living faith in Christ, and by the regeneration and sanctification of the Holy Spirit.

‘ All these confessions of the true faith, however they may differ in word, yet in deed excellently agree together. As therefore “ with the heart we believe unto righteousness, and with the mouth confession is made unto salvation:” ‘ certainly nothing can be more sweet, nothing more beautiful in this life, than the agreement of these confessions in one truth, faith, righteousness and salvation. For as many as there are of such harmonious confessions of the churches, so many in number are there of the most weighty and united testimonies for the truth, and against error and a lie.—As many, as by publick confession, testify mutual consent, mutually confirm each other, and exhort each other to constancy in the same confession: and they invite and excite others to embrace the same truth: and this kind of con-

' sent of the saints in the truth here on earth, exhibits a certain type,
 ' and supplies an argument, not to be slighted, of the consent and
 ' harmony with which the saints in the heavens, before the throne of
 ' God shall celebrate to eternity, the Author of all truth. Therefore
 ' the collection, and disposing into harmony, of the confessions of the
 ' orthodox churches, is to be commended, and the purpose approved,
 ' as entered on, as it were, by a certain divine instigation. (*insti. civ.*)
 ' For thus it is shewn, that difference and distance of places nothing
 ' hinders the conjunction and unity of the Spirit in the faithful, who is
 ' every where always like unto himself. Finally they, who are placed
 ' in the light of such a consent, (*consensus*,) and surrounded as it
 ' were "by such a cloud of witnesses," have reason to blush, when
 ' they dare to recal from beneath, (*ab inferis*,) and having first drank
 ' themselves to reach forth to be received by others, the errors, which
 ' have been condemned and exploded, as well by the orthodox fathers
 ' of preceding ages, as by the consent of the churches of our own
 ' time." *

* *Corpus et Syntagma confessionum fidel.* &c. Geneva, 1612. p. 6—From this book, all these translations have been made; and it is well worth the study of all, who desire fully to understand these subjects, and the arguments adduced concerning them. I believe more modern editions of this collection, or a part of it, have been published: but a good translation of the whole would give our countrymen in general, a most important opportunity of judging, what preachers and writers have deviated from the grand doctrines of the reformation, in all the churches throughout Europe; and who have constantly adhered to them.

In what has here been attempted, the translation is as literal as the idiom of our language would admit, if not more so. Fidelity in giving the English reader the exact meaning of the original, has alone been studied. It is however possible, that the author may have in some clauses mistaken the meaning; but he is conscious that he has never willfully mis-stated it.

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