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REMARKS

ON

Mr. THO. CHUBB'S *short Dissertation*
on Providence.

WITH

ANIMADVERSIONS

ON HIS

True Gospel of JESUS CHRIST asserted,

In the ORDER following.

- | | |
|---|---|
| <i>Seet. I.</i> Remarks on his definitions and distinctions of Providence; together with his <i>criticism</i> on the sacred historian. | <i>Seet. IV.</i> On his more abstract reasonings on Providence. |
| <i>Seet. II.</i> On his <i>true Gospel of Jesus Christ asserted.</i> More particularly, on his sixth <i>Section</i> , viz. what is not the true Gospel. | <i>Seet. V.</i> The doctrine of Providence farther explained, and his scheme compared with what is here advanced. |
| <i>Seet. III.</i> His scheme of Providence considered, as | <i>Seet. VI.</i> <i>Inferences</i> drawn from the whole. |

WITH AN

INTRODUCTORY EPISTLE,

WHEREIN

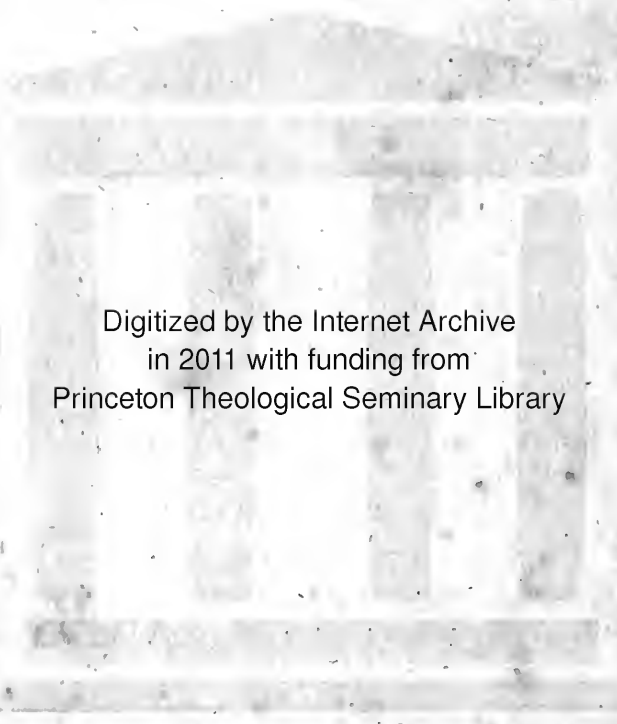
These REMARKS are particularly offered to
Mr. CHUBB'S Consideration.

Caleb Fleming

By an ADVOCATE of the CHRISTIAN
REVELATION.

L O N D O N :

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A N

Epistle Dedicatory

T O

Mr. THOMAS CHUBB.

S I R,

A *LTHO'* the following sheets contain some Remarks on your late Tract, call'd the true Gospel of Jesus Christ asserted; and your short Dissertation on Providence; yet I would fain hope, I have executed it in such a manner, as will throw no undue reflections on your performance. " I would neither be " so unjust nor ungenerous as to " deem or represent you as an enemy " to that Gospel which you have as-

A 2

"serted,

“serted,” being fully persuaded that you have design’d (as you say you have done, p. 8. of your Preface) “to render the Gospel of Christ defendable upon rational principles, by separating from it those things which have been blended with it,” ----- yet it is possible that you may in separating have gone too far; and have pulled up some of the wheat with the tares. Which seems to me to be the case in your sixth Section, to which I have chiefly had my eye, as you’ll find in my second Section. If then what I have offered should carry with it a greater and higher degree of probability, than what you have advanced in that part of your true Gospel, &c. it will (on your own principles, Pref. p. 12.) be no rational nor sufficient ground for your rejecting it. For as you well observe, “When any question admits of a dispute, common justice requires that every thing should be brought into the case
 “which

To Mr. Thomas Chubb. v

“ which makes either for, or against
“ that question; and where ever,
“ upon a fair comparison, the great-
“ er and higher degree of probability
“ lies, that ought in reason to deter-
“ mine our judgments either for, or
“ against that question.” Now al-
tho’ you have applied this to a few
difficulties starting against Revelati-
on, yet it will hold as a good rule in
any matters of controversy, and there-
fore I humbly beg you’ll keep this ex-
cellent rule in mind, whilst you go
over the following remarks.

I should not indeed have ventur’d
to undertake a task so difficult, as to
animadvert upon a writer of so great
reputation; but from an apprehension
that you have too much narrowed the
true Gospel of Christ. It may, in-
deed, be owing to my want of penetra-
tion, but I profess I cannot see that
you have left the writers of the New
Testament the least degree of autho-

rity more than what belongs to any other common writers. --- For, upon your scheme, I can have no certainty whether the whole of the writings of the Evangelists and Apostles were not their private opinions; much less can I tell how to separate what was not, from what was. This must lead me to pay as great a regard to the authority of a Plato or a Socrates. And of consequence, to talk of the Gospel of Jesus Christ, or of ASSERTING THE TRUE GOSPEL OF JESUS CHRIST, does in this light appear to me to be no more than a piece of pleasantry; it being thereby quite stripped of all its importance, as the Gospel of Christ.

Nevertheless I am well satisfied with you, that there have been abundance of things introduced and blended with the true Gospel; even so many, that if we look for it among the writings of the most orthodox, in almost any age of Christianity, we shall

shall scarce discern one of its true features. Nay, it has varied with the several periods it has pass'd through, as the author of the five Schemes, lately published, has most judiciously observed, "It has been known one
" while, by nature and grace. Another
" while, by church and sacraments.
" Another while, by Christ and faith."
And if ever we would expect to find it in its own pure, simple, and native dress, we must look for it where it is, and always was to be found, viz. in the writings of the Evangelists and of the Apostles.

How happy would it have been for the Christian church, if nothing had ever been allowed to be a part of the true Gospel of Jesus Christ, but what is to be found in the writings of the New Testament! This surely would have prevented innumerable evils that have arisen from the dress, ornament, and disguise, that men have labour'd

to put upon it. Let these be remov'd, in God's name, but don't let us venture to mangle, curtail, or invalidate those sacred writings themselves, which contain the true Gospel! This, methinks, is a dreadful extreme; as it naturally would be attended with the ruin and destruction of the thing it self: And for no other reason than because others have abused it. This would be absurd and cruel usage even to a Friend, should we dismember him, because a painter had drawn his limbs as if they were really preposterous.-- Thus you see the motive to my drawing up these remarks on your true Gospel, &c.

But as the first design of the following pages was to settle the notion of a particular Providence, distinct from the scheme you seem to have advanc'd; I shall here also, with the same freedom and openness declare, by what motive I have been directed in that part of my undertaking. And
it

it is this, you seem to require in your Dissertation, that we should distinguish between God's immediately interposing, to answer some great and good ends upon extraordinary occasions, and his frequently doing so, p. 232. and yet you have no where proved, that there may not be frequent occasions of great and good ends being answered by divine interposals in the affairs of the world. You likewise seem to make a miraculous interposition essential to the idea of a particular and special Providence, without offering any thing in proof that there cannot be particular and special interposals without a miraculous interposition. And in short, you seem to have wrote so very perplexly on the subject (very contrary to your usual way of writing) that it is difficult to know what it is you aim at; sometimes granting as much, in words, as you before had denied.

If

If I have mistook you, it has not, I do assure you, been owing to design; as I hope my remarks, when taken together, will clearly evince. Neither have I said any thing but what I thought a regard for Truth demanded.

I have chosen to copy after you, by placing these my remarks in the order or manner of Sections; as this gave me the better opportunity of becoming more distinct and intelligible. And although I all along immediately address my self to you in an epistolary way, I beg you'll not suffer the uncommonness of such divisions to render it less acceptable to you, especially, since I hope you'll find, that I have observed that more essential rule, viz. that of writing with calmness and good temper through the whole; for, Sir, I agree with you, "That even an Infidel ought to have justice done him; and

“ and if he has any thing to offer
“ against Christianity as the ground
“ of his infidelity, he ought to be
“ heard and answered in the spirit of
“ the Gospel of Christ, which is a
“ spirit of meekness, forbearance, and
“ love.” As this would be the most
likely way of recommending our holy
Religion to their good opinion and
acceptance, who have slight notions of
Revelation; so the contrary methods
have always been experienced to have
had as contrary tendencies.

The conclusions which I have
drawn from your scheme, appear to
me to be natural and unforced; altho’
at the same time, many of them are
directly opposite sentiments to what
you have elsewhere defended. To me
there is a strict connection discovered;
to you there may possibly appear no
dependance. --- Whether the genera-
lity of those who read your tract, and
may read these remarks, should think
you

xii *An Epistle Dedicatory, &c.*

you or I mistaken, is of no great importance to the real merits of the argument.

To add no more, I am well satisfied that I have been governed by an hearty affection for truth, and more particularly for the CHRISTIAN REVELATION, as a system of truth recommended by divine authority. -- And doubt not of your candid acceptance of what I humbly offer to your consideration.

I am,

ingenious SIR,

your humble servant,

REMARKS

REMARKS

ON

Mr. *Thomas Chubb's* short Differtation
on Providence, &c.

S E C T. I.

Remarks on your definitions and distinctions of Providence ; together with your CRITICISM on the sacred historian.

Y Our definition of a *general Providence*, as contained in the ten first pages of your *Differtation*, is too long to transcribe ; I shall therefore insert the great *Woolaston's*, given us in less than a single quarto page, which, I think, contains all that is material in your description of a *general providence*.

“ *First*, The world may be said to be go-
“ *verned*, if there are *laws*, by which *natu-*
“ *ral causes act*, the several *phenomena* in it
“ *suc-*

14 *Remarks on Mr. Tho. Chubb's*

“ succeed regularly, and, in general, the
“ constitution of things is preserved: If
“ there are *rules* observed in the production
“ of *herbs, trees,* and the like: If the several
“ kinds of *animals* are in proportion to their
“ several degrees and stations in the animal
“ kingdom, furnished with faculties proper
“ to direct and determine their actions;
“ and when they act according to them,
“ they may be said to follow the *law* of
“ their nature, if they are placed and pro-
“ vided for suitably to their respective na-
“ tures and wants — if *particular cases* re-
“ lating to *rational Beings* are taken care of
“ in such a manner as will at least agree best
“ with *reason*.

“ *Secondly,* If there are such *laws* and
“ *provisions,* they can come originally from
“ no other being, but from him who is the
“ *author of nature.* For those laws, which
“ result from the *nature* of things, their
“ properties, and the use of their faculties,
“ and may be said to be written upon the
“ things themselves, can be the laws of no
“ other: Nor can those things, whose very
“ *being* depends upon God, exist under any
“ condition repugnant to his will; and
“ therefore can be subject to no laws or dis-
“ positions, which he would not have them
“ be subject to; that is, which are not *his*.
“ Beside, there is *no other* being capable of
“ imposing laws, or any scheme of govern-
“ ment

“ ment upon the world, because there is no
“ other, who is not himself *part* of the
“ world, and whose own existence does not
“ *depend* upon him.

“ *Thirdly*, By the *Providence of God* I
“ mean his governing the world by *such*
“ laws, and making *such* provisions, as are
“ mentioned above. So that if there are
“ *such* there is a divine Providence.

“ *Lastly*, It is not *impossible* that there
“ should be *such*: On the contrary, we
“ have just reason to believe there are.”
Religion of Nature, p. 95.

Thus far, *Sir*, I presume, *you* and *I* may
be agreed, as to the first establishment of
things. Nor will I differ with you in call-
ing it a *general Providence* — But then, if I
rightly understand you, this *general Provi-*
dence, or “ first settlement of things is like a
“ watch, or a clock, that is so well made,
“ that it needs no assistance by *patching* or
“ *mending*, p. 210. i. e. it does not want
“ the *constant* and *special* attendance of the
“ *Deity* to do any thing at it, p. 211. so that
“ although *God* may upon *extraordinary*
“ occasions in a *particular* and *special* man-
“ ner interpose, yet that he does not so *fre-*
“ *quently*, and *almost perpetually* interpose in
“ the affairs of the world; for a man may
“ escape considerable dangers, or partake
“ of any considerable good without the im-
“ mediate and *special* interposition of the
“ *Deity*,” p. 209. Your

16 *Remarks on Mr. Tho. Chubb's*

Your definition of a *particular* Providence is, "That it is a special and particular *interposition* of the *Deity*, in the production or prevention of such effects upon this globe as are *above* or *beside* the ordinary course of nature, or of those *laws* by which the world is governed, in the course of God's general Providence; and therefore could not have been produced nor prevented by nature's strict adherence to those laws," p. 207.

I would ask you, *Sir*, what idea you have of the ordinary course of nature? Whether you think it to be any thing different from that *energy* of power and wisdom that constituted and settled at first the several *phenomena* of beings or things? Or that beings or things continue to exist, without that *energy* being continued which first caused their existence? Your scheme of *general Providence* must certainly appear very *irrational* and *unphilosophical*, as well as *unscriptural*, if you suppose the *creative power* to be withdrawn as soon as exerted. There are no parts of the creation that can at any time admit the absence of this foundation of being. Providence then must include, in the idea of it, a *perpetual* and *constant* presence or application of the *same* power to the *preservation*, as was to the *creation* of the several classes of beings in order to their answering the end of their first establishment.

And although *man*, as a free-agent, must not be supposed to be under *such* laws as impose an *absolute necessity*, and to which merely passive and inanimate beings are subject, yet, as Mr. *Woolaston* well observes, “ He may make a part of that *Providence* “ by which God administers the affairs of “ the world. Whatever advantages I obtain by my own free endeavours, and “ right use of those faculties and powers I “ have, I look upon them to be as much “ the effects of God’s *Providence* and government, as if they were given me *immediately* by him, without my acting; “ since all my faculties and abilities (whatever they are) depend upon *him*, and are “ as it were *instruments* of his Providence “ to me, in respect of such things as may “ be procured by them,” p. 97.—Beside, if we contemplate those *irregularities* and *deviations* to the original constitution which have been introduced by man, we shall be inclined to think a *particular* Providence does take place in the government of the world.—But of this argument, more in another *Section*.

I shall, in this place, desire you would turn your eye to *revelation*, where the doctrine appears to be wrote as with a *sun beam*.

—*He shall give his angels charge over thee.*—

B

These

18 *Remarks on Mr. Tho. Chubb's*

These—all wait on thee, that thou mayest give them their meat in due season; that thou givest them, they gather: thou openest thy hand, they are filled with good.

Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust; thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Take heed, says our Saviour, *that ye despise not one of these little ones; for I say unto you, that in heaven their angels do behold the face of my Father which is in heaven.*

I add, that if our Lord knew any thing of the matter, he, in the most express manner, asserts the doctrine of a *particular Providence*, *John v. 17. My Father WORKETH HITHERTO, and I work.* To see the conclusiveness of this declaration, we must attend to the occasion of it. And we are told, that our Saviour had been healing or curing a lame man on the *Jewish sabbath*, which had given great offence to the *Jews*: but in his own defence, he pleads, that this beneficent act of his, was no more than a copying after the kind *Father of the universe*; who had been vouchsafing to relieve and succour his creatures *hitherto*. Now, if there be any analogy between our Lord's performing that cure, and his Father's working, it cannot agree with your
scheme

scheme of a *general Providence*, which supposes, "That God did indeed bring a
" world into being at first, and then fixed
" all its laws; and by nature's strict adhe-
" rence to these laws, the world has been
" governed ever since, without frequent
" and almost perpetual interposals."—So that here is nothing that will agree with the Father's *working hitherto*; for to suppose that there has been frequent and almost perpetual interposals of Providence, would, according to you, be only a *patching and mending*; consequently, the Father cannot have worked *hitherto* by such frequent special interposals.—Nor will it agree with your scheme of *particular Providence*, forasmuch as that only admits of very *rare* instances of interposals, *viz.* in some *extraordinary* circumstances. So that if our Saviour had intended any analogy here, or meant any thing by what he said, it should have been put thus, *As my Father has not worked hitherto but upon EXTRAORDINARY OCCASIONS, no more do I, therefore you JEWS need not be so offended at me.*—But this, *Sir*, you will perceive will not bear, when you consider that our Lord went about *continually doing good*; the time of his publick ministry was filled up with *frequent*, and almost perpetual interposals of acts of kindness to mankind; and this was in direct

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imitation of his Father, who thus *worketh hitherto*.

You, on the other hand, suppose, that frequent, and almost perpetual interposals of divine power and goodness, would be to suppose the original constitution imperfect, and imply a sort of *mending* and *patching* of it.—Concerning which, I would ask you, whether you have any solid reason to support such a supposition? or how you come to know, that the *frequent* exercise or interposals of divine power and goodness does imply any *defect* in his operations? If you do not know this, I should think you are too rash in your determinations.

Notwithstanding this, probably you will say, that what I have offered is nothing at all to the purpose; forasmuch as you have proved from those most remarkable discourses of our Saviour's about Providence, that there is no such thing as a *particular Providence* ordinarily exercised towards our world.

I shall therefore proceed to take that part of your performance under a more particular consideration. And the first discourse of our Lord's, which you take notice of, is, *Matt. vi. 25. to the end.*—“ Therefore
“ *I say unto you, take no thought for your*
“ *life, what ye shall eat, or what ye shall*
“ *drink; nor yet for the body, what ye shall*
“ *put*

“ put on : Is not the life more than meat,
“ and the body than raiment ? Behold the
“ fowls of the air ; for they sow not, neither
“ do they reap, nor gather into barns ; yet
“ your heavenly Father feedeth them. Are
“ ye not much better than they ? Which of
“ you by taking thought can add one cubit to
“ his stature ? And why take ye thought for
“ raiment ? Consider the lilies of the field,
“ how they grow ; they toil not, neither do
“ they spin : And yet I say unto you, that
“ Solomon in all his glory, was not arrayed
“ like one of these. Wherefore, if God so
“ clothe the grass of the field, which to day
“ is, and to morrow is cast into the oven,
“ shall he not much more clothe you, O ye of
“ little faith ? Therefore take no thought,
“ saying, what shall we eat ? or what shall
“ we drink ? or wherewithal shall we be
“ clothed ? (for after all these things do the
“ Gentiles seek) for your heavenly Father
“ knoweth that you have need of all these
“ things. But seek ye first the kingdom of
“ God, and his righteousness, and all these
“ things shall be added unto you. Take there-
“ fore no thought for the morrow ; for the
“ morrow shall take thought for the things
“ of itself ; sufficient unto the day is the evil
“ thereof. As this discourse was written
“ many years after it was spoken by our
“ Lord ; so, probably, through a defect of
“ memory in the historian, what our Lord

“ said immediately before it, which intro-
 “ duced it, and was made the ground or
 “ reason of it, was *forgotten*; and therefore
 “ was not related by him. This discourse,
 “ as it now stands in the history, begins
 “ thus: *Therefore take no thought for your*
 “ *life, &c.* which words suppose something
 “ to have been said before, to which they
 “ were related, and from which they fol-
 “ low as a consequence or conclusion;
 “ whereas the words that immediately pre-
 “ cede them, they have no connection with,
 “ or dependance upon. Ver. 24. *No man*
 “ *can serve two masters; for either he will*
 “ *hate the one, and love the other; or else he*
 “ *will hold to the one, and despise the other:*
 “ *Ye cannot serve God and mammon. There-*
 “ *fore take no thought for your life, &c.*
 “ Here I observe, that a man cannot serve
 “ God and mammon; yet it does not fol-
 “ low that therefore he ought to take no
 “ thought for his life; the latter of these
 “ propositions does not follow as a ne-
 “ cessary consequence, or as a just con-
 “ clusion from the former; and there-
 “ fore, as I said before, the *historian* must
 “ have dropped that part of our Lord's
 “ discourse, which immediately preceded
 “ that discourse I now refer to, and which
 “ was made the ground or reason of it.”
p. 214, 215, 216.

I shall in my remarks, first expose the *falsity* of your *criticism*, and then enter into the merits of your argument.

Pardon me, *Sir*, for saying it, but such a *criticism* as yours could only arise from an unacquaintedness with, or an inattention to the discourse of our Saviour, or else to design: as will appear at first view, from a consideration of the thread of our Lord's reasoning. In the 19th *ver.* he begins to condemn a *prevailing*, or *first regard* to the things of this world, as being both vain and criminal: 'Lay not up for your selves
' treasures upon earth, where moth and rust
' doth corrupt, and where thieves break
' through and steal. But lay up for your
' selves treasures in heaven, where neither
' moth nor rust doth corrupt, and where
' thieves do not break through nor steal.
' Here he exposeth this vice of the mind
' from the *nature* of the *treasure*; as its
' being subject to decay, and liable to be
' ravished from us by injustice or violence.
' —He adds, *ver.* 21. For where your TREA-
' SURE is, there your heart will be also.
' q. d. what is subject to decay, or alienation,
' is not a treasure fit to engage and engross
' the heart. But such is the disposition of
' human nature, that what is esteemed its
' *treasure*, or best enjoyment, cannot but
' have the heart fixed upon it. This argu-
' ment he illustrates, *ver.* 22, 23. *The light*

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‘ of the body is the eye ; if therefore thine eye
‘ be single, thy whole body shall be full of
‘ light : but if thine eye be evil, thy whole
‘ body shall be full of darkness. If therefore
‘ the light that is in thee be darkness, how
‘ great is that darkness? As if he had said,
‘ as the eye is the only organ of vision, by
‘ which the body is guided and directed ;
‘ if this organ should be single, *i. e.* pure,
‘ and without films, and its humours free
‘ from disorder, then it can serve all the
‘ purposes of such an organ ; but if it be
‘ evil, or under such distempers as do hin-
‘ der its usefulness, then the whole body
‘ must be as if it was without any eye, *i. e.*
‘ no way the better for it.—And so it is in
‘ the present case, with regard to the mind,
‘ if thy heart or soul be fixed on any of these
‘ things as its *treasure*, it will discover thy
‘ ignorance and darkness, it will prove that
‘ the *candle of the Lord within thee* is put
‘ out and extinguished.’ But lest they should
not discern clearly the truth of the propo-
sition first laid down, our Lord throws
farther light upon it from another *simile*,
‘ ver. 24. *No man can serve two masters ;*
‘ *for either he will hate the one, and love the*
‘ *other ; or else he will hold to the one, and*
‘ *despise the other :—Ye cannot serve God and*
‘ *mammon : q. d. two men of opposite dis-*
‘ *positions and interests cannot both share*
‘ *our dutiful regards. We cannot serve*
‘ *God*

Dissertation on Providence, &c. 25

‘ God and this *world*: or in other words,
‘ we cannot make both our *treasure*. *There-*
‘ *fore take no thought for your life, &c.* As
‘ if he had said, if you would observe the
‘ *rule* I have laid down about what shall be
‘ your *treasure*, and where it must be depo-
‘ sited; you must take no thought, nor ex-
‘ press any anxiety about your life, or the
‘ means of its support, as if that was your
‘ *treasure*. To do so, would be entirely
‘ wrong, forasmuch as your having laid up
‘ your *treasure in heaven*, will forbid any
‘ *such* thoughtfulness. Nay, the *consideration*
‘ of it, as a most substantial evidence of
‘ your being the *children* of my Father in
‘ heaven will forbid it, since his Providence
‘ does undoubtedly include a care for your
‘ lives and bodies, and the means of their sup-
‘ port and accommodation.—You must not
‘ then take any solicitude about them, for
‘ that would be to act the part of *Gentiles*;
‘ but do you first seek the kingdom of God,
‘ and his righteousness, *i. e.* lay up your
‘ treasure in heaven, and all these things
‘ shall be added.’

Thus I think the discourse of our Lord must be understood, as it seems to be the plain and most obvious drift of his reasoning; in which *paraphrase* the connection is strictly preserved, and the various points of light in which he enforced *the precept* appears beautiful. In your *criticism* nothing
of

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of this does appear, but instead of it the connection is broke, a conclusion drawn without a premise; and in order to account for it, nothing less than the imputation of *defect of memory*, and an *imperfect* relation of the *historian* is most expressly asserted.

But, as I know there are some *gentlemen* who greatly value any performance, that they imagine gives a shake to the *credibility* and *reputation* of the *new testament* writers; I shall therefore in this next *Section* offer something to your farther consideration, which hath a more immediate regard to that their *credit* and *reputation*.

S E C T.

S E C T. II.

*Some Remarks on your true Gospel of
Jesus Christ asserted.*

YOUR charging the *historian* with *defect of memory*, plainly intimates, that you suppose *him* under no assistance from *inspiration*; which is indeed known to be your professed opinion. Whether that your opinion has any good foundation, or no, may perhaps appear, whilst I give you some remarks on the VIth *Section* of your *true gospel, &c.* In that *Section* you tell us, *first*, “The gospel of Jesus Christ is not an *historical account of matters of fact*: As thus; Christ suffered, died, rose from the dead, ascended into heaven, &c. These are *historical facts*, the *credibility* of which arises from the strength of those evidences which are, or can be offered in their favour: but then those facts are not the *gospel of Jesus Christ*, neither in whole nor in part.” And the reason you assign for it, is, “Because the gospel was preached to the poor *antecedently* to these transactions.” You also cite several passages of scripture, which you determine to be only the *private opinions* of the writers.

That

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That the gospel was preached to the poor by our Lord himself, *antecedently* to these transactions, is no proof that the *whole* of the gospel had been preached to them, *Luke vii. 22.* even upon your own scheme; except you can prove, that our Lord had already told them, *that God had appointed a day in which the son of man, i. e. Jesus Christ, shall judge the world in righteousness.*—For the *twelve*, and afterward the *seventy*, to be sent out to proclaim *the kingdom of heaven was at hand, or was nigh them*; and to heal the sick and diseased, was, undoubtedly, *good news, or gospel*, to the people. But after the resurrection of our Saviour, there was an apparent addition to this gospel, or good news, when the doctrine was to be, not only *remission of sins*, as the consequent of repentance; but this likewise as plainly confirmed and attested by Christ's *resurrection from the dead*, and his being invested with *all power*. It follows hence, that though the gospel was preached *antecedently* to the facts of Christ's *sufferings, death, &c.* yet it does not follow, that all that now belongs to the *true gospel* of Christ, was then preached, when you say it was.—You own, “that the history of these facts, when well
“attested, may be offered as an evidence of
“the *divinity* of Christ's *mission*; but then
“this history, as far as it is an history of
“such

“such facts only, can be no part of that
“mission; and consequently can be no part
“of Christ’s gospel.” p. 44.

Here we have you acknowledging *these facts* to be capable of being offered as an evidence of the *divinity* of Christ’s mission; but then saying they are no part of that mission. True, the evidence of a fact cannot be the *fact* itself, which they evince. But take away the evidences of a fact, or those circumstances by which it is proveable, and then tell me how I shall discern the fact. So in the present case, take away the miracles and facts, to which our Lord refers as evidences of his *divine* mission, and add to this, a denial of inspiration in the historian, and then tell me how the *divine* mission of our Saviour will appear, any more than that of a *Marcus Aurelius Antoninus*, or a *Seneca*.

But I need not stay here; for you have made a *fact* a part of your true gospel of Jesus Christ, which seems to have depended upon these other facts, *viz.* of his sufferings, death, resurrection, &c. which I now proceed to a particular consideration of.

In *Sect. II. p. 18.* you give us what you think is *the true gospel of Jesus Christ*, under *three particular heads*; one of which, you have made the subject of your *Vth Sect.* and is as follows: “That God hath
“ap-

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“ appointed a day in which the son of man,
“ *i. e.* Jesus Christ, shall judge the world
“ in *righteousness*; or a declaration that God
“ will most certainly judge the world by
“ him; at which event, Christ as a righte-
“ ous judge will approve or condemn, re-
“ ward or punish every man, according as
“ there has been an antecedent fitness, or
“ unfitness, worthiness, or unworthiness, in
“ the person judged.—And that this *appoint-*
“ *ment* was a part of the *original scheme of*
“ *Providence*, when this world was *first* cal-
“ led into being.”

Here you expressly acknowledge that the discovery of the *future judgment*, as executed by Jesus Christ, and the *rule of judgment*, do both belong to the *true gospel*: since you have done this, it must follow, that if our Lord himself has also taught, that *the Father gave him authority to execute judgment*, because *he was the Son of Man*; and that *his incarnation was to this end*, viz. that *he might by dying bear witness to the truth*.—That *his sufferings were pre-requisite to his entrance into glory*;—And that *he would lay down his life that he might take it up again*.—That *he was the resurrection and the life*:—I say, it will hence follow, that the history of these facts must also belong to the *true gospel*. And for this reason, viz. because if we have no infallible assurance of the truth of these facts foretold by Jesus Christ

Christ himself, concerning himself, and as facts that were previous to his executing the office of judge, we can have no infallible assurance that he will execute that office: forasmuch as the *veracity* of his declaration concerning himself, will hold no farther in the one case, than it will hold in the other. We are likewise assured, that the Apostles were of opinion, that *all power* being given to our Lord *both in heaven and in earth*, was the reward and consequence of his sufferings and death.—*Philip. ii. 8, 9.* *And being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross; WHEREFORE God also hath highly exalted him, and given him a name above every name. Heb. ii. 10.* *For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

Chap. v. 8, 9. *Though he was a son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation to them that obey him.*

Ch. xii. 2. *Looking unto Jesus the author (or beginner) and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

Now

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Now lest you should say of these passages, that they prove nothing to you, they are only *particular private opinions*, like that of St. John's about the *word*, or *logos*, which you mention, p. 46. I have, for fear of this, reserved for you the words of our blessed Lord himself, *John* x. 17. **THEREFORE doth my Father love me, because I lay down my life, that I might take it again. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, BECAUSE he is the Son of Man.** Chap. v. 26, 27. In ver. 30. he declares, *that the judgment he shall execute will be just, because he seeks not his own will, but the will of the Father which sent him.* And in ver. 36. he says, *that the works which the Father had given him to FINISH, bore witness of him, that the Father sent him.*

Compare *John* vi. 51.—*And the bread that I will give, is my flesh, which I WILL GIVE for the life of the world.*

So that the *death* of Christ, and his *resurrection*, are expressly foretold by himself, as pre-requisites to his exercising the office of judge. And, since you declare that his *exercising the office of judge*, is a part of the *true gospel*, I see no reason why the pre-requisites, and necessary qualifications for that office, should not also belong to the *true gospel*.

What

What reply you will make to this I do not know; you must either allow these a part of the *true gospel*, or else fly to your *old refuge*, and say, that it is a mistake introduced by the *historians* through a *defect of memory*. You cannot but see, if you regard the *historians* as honest men, that our Saviour was not invested with the character of judge till after his resurrection. This testimony he gave of himself, *John* iii. 17. *That God sent him not into the world (in the character of judge) to condemn the world; but that the world through him might be saved.* And again, *chap.* xii. 47. *If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.*

Thus I think the matter is beyond doubt, *viz.* that the *sufferings, death, and resurrection* of Christ, were pre-requisites to his executing the office of judge; and as such, a *certainty* about *them* is necessary to a *certainty* about his executing that office: otherwise, we might as well pretend to draw a *consequence* without a *premise*, which, in the very nature of things, is impossible.

Your saying, "that this *judgment* is to be considered, not as any *arbitrary institution*, or a particular appointment of God, in these *latter ages*; but as a part of the *original scheme of Providence*, when this world was first called into being;" will

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do you no service in the present argument : for though it was, yet, by that *original scheme of Providence*, it was not known, or discovered to mankind, that Jesus Christ was to execute the office of judge. So that this *discovery* being *first* made by Jesus himself, you have with great propriety made it a part of the *true gospel*. I do not doubt but you will abide by it as such; and if so, you will find your self under obligation to retract what you have said about the facts of Christ's *sufferings, death, resurrection, &c.* and must take them in, at least, as necessary supports of one part of your *true gospel*. And rather than suffer the evidences, on which their *credibility* depends, to be weakened, *I would advise you* to allow the *historians*, who agree in these facts, to have been under the guidance of a *divine Spirit* in drawing up the *history* of that great FRIEND of mankind; who, you declare, *came not to be ministered unto, but to minister, and to give his life a RANSOM for many*, p. 63. And whose *great end, and professed design*, you own, in coming into the world, was *to save mens souls*, p. 1.

Again, should we look on that discovery of the *rule* of judgment as a motive, *viz.* that Christ will approve and reward with eternal life the sincere and pious;—then this being in the nature of a *promise*, must also, in this view of it, oblige your *recantation* :

cantation : for if this his promise of being the final *judge* and REWARDER of the faithful and obedient, may be depended upon as an undoubted truth, from the credit of him that spoke it ; then, his declaring that the COMFORTER, the HOLY GHOST (*whom the Father would send in his name*) should teach them ALL THINGS; and bring ALL THINGS to their remembrance, whatsoever he said to them, John xiv. 26. must be depended upon as an undoubted truth likewise. And if so, then the *historians* could be in no danger of a *defect* of memory, whilst writing the history of their Lord and master.—Can any man think they could be liable to any such *defect*, if what our Lord said was true ; and that the Spirit did teach them ALL THINGS, and did bring ALL THINGS that ever he had said to them, to their remembrance ?—It is no objection, that the *four historians* did not record every thing that he had said, since that would have made his history too voluminous. But it would occasion a very great difficulty to suppose them under the guidance of *divine inspiration*, and yet guilty of drawing an inference without a premise, or inserting a conclusion without any thing to support it ! we cannot imagine that the *wisdom of God* was capable of such incorrectness. On the other hand, should we suppose that that *promise* of our Saviour's was never made ;

or that if it was, it was never fulfilled: which soever of these suppositions we make, we thereby destroy the *credibility* of that part of the *true gospel*, viz. *that Jesus Christ will be the judge of men, and finally reward the virtuous*: for if the *historian* has related a *falsity* about Christ's promising his disciples the *Spirit* to bring ALL THINGS to their remembrance, he might relate a *falsity* likewise about *Christ's being the final judge and rewarder*.—If then we suppose that Christ did say, that the *Spirit* should be so sent, but it was not; neither was any of his disciples under such an infallible direction: he may have said likewise that he shall act as judge, and finally reward the upright, but he may fail of the performance, and never act as judge.—And of consequence, this *third part* of your *true gospel* would fall to the ground.

If you saw these *consequences* when you wrote your *true gospel*, you must have acted from very unworthy principles; since you professedly own your self to be an *advocate* for *christianity*: but if you saw them not, and had no design of weakening the *credibility* of the *christian revelation*, every wise and reasonable man will forgive you.

Again, That passage you mention of St. Peter's, 1 Pet. iii. 19, 20. about Christ's going to preach to the spirits in prison in the days of *Noah*,—does not seem to be such
a dark

a dark branch of history, as you would have it; nor do I imagine that many heads need to have been puzzled to have found out the meaning. The 18th *ver.* seems to make it plain enough, that the same spirit by which Christ was quickened, or raised from the dead, was given to *Noah*; by which those people, as captives or prisoners enslaved to their vices, were exhorted to repent, in order to their avoiding the sentence of death denounced against them, the threatened *destruction* by water; *from which* only eight souls were saved. Compare 2 *Epist.* ii. 5.

Now although we should not suppose this any part of the true gospel of Christ, yet it is of some concern to us, whether the relation given be true, or false, if we would maintain the *credit* of this writer. And as there may be a very probable sense affixed to this relation of a matter of fact, and by which we may keep clear of any puzzling meanders; a little common decency, and civil respect will lead us to admit of such a construction, rather than create to our selves *unnecessary* difficulties: especially in an affair that cannot affect our virtue or happiness, though it should not be the exact sense of the writer.

And yet it must be owned, that upon your scheme, the *writers* of the *New Testament* may safely enough be treated with

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as much *freedom* as a *Seneca*, or an *Æsop*: but I think even these common authors deserve to be dealt with upon principles of truth and integrity: I mean, they ought not to be misrepresented by any unfair conclusions drawn from what they have advanced: and even a *fable*, that has a good *moral* plainly couched in it, should not be subjected to an *immoral* conclusion.—And yet, thus you seem to have used St. *James* in that matter of fact he relates of *Elias*, chap. v. 17, 18. Your words are, “And, according to St. *James's* representation of the story, the case seems to be, not only that this great drought was brought upon the land in consequence of the prophet's prayer; but also that the prophet's prayer was the produce of his *passion* and *resentment*. *ELIAS* was a man subject to like passions as we are, and he prayed earnestly, &c.”

Pray, *Sir*, did you attend to what subject that *writer* was upon, when he introduced this narrative concerning *Elias*? I presume you did not; for if you had, you surely could never have been guilty of doing him such a manifest injury; especially him, a *writer* whom you call a *saint*, if you in earnest think him to have been a pious, holy man; and as such, deserved the character you give him.—For do but consider, St. *James* is directing and exhorting them

to whom he wrote, to an attendance to the exercise of the *prayer of faith*; which was one of the miraculous and extraordinary gifts of the Spirit, and which at that time, they could make use of for the recovery of sick persons. But as there was such a thing as *quenching* the Spirit, by any great abatements of their piety and virtue, so he adviseth them to confess their faults, and pray one for another; that by such confession, the *prayer of faith* might take effect, *i. e.* they might be healed. And the farther to convince them, that they might expect such extraordinary effects should attend the *prayer of faith*, he lays this down as a maxim, or certain truth, *viz.* *The effectual fervent prayer of a righteous man availeth much.* An instance of which, (*q. d.*) you have in ELIAS, *who was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not, &c.* Now, for God's sake, Sir, let us know how such a conclusion as you have drawn could ever have been made by any man, without leading us to question his integrity, capacity, or acquaintance, with the sacred writings? Certainly no person could think that St. James meant, by ELIAS's being a man subject to *like passions*, that he was a man subject to *anger* and *resentment*.—Your joining *resentment* with *passion* by the copulative [*and*] proves, that you would have us

to conclude, that, according to St. *James's* representation of the story, the Prophet's prayer was the produce of his *anger*, or *fury*, and *resentment*. Although St. *James* only says, that ELIAS was a man subject to *like passions* as we are. *We*, i. e. St. *James* himself, and the *christians* to whom he wrote; who, according to you, must be supposed to be men of *fiery tempers*, and *passionate resentments*.—Surely, Mr. CHUBB must esteem St. *James* as either *fool* or *enthusiast*, for introducing such an instance; as it not only blackens his own character, and that of the *christians*; but is also a very unfit illustration of the *maxim* laid down, *viz.* *That the effectual fervent prayer of a RIGHTEOUS MAN availeth much*.—St. *James* could not have a more wild notion of *fervent prayer*, and of the fervent prayer of a *righteous man*, than to think, that such *fervency* was only the emotions of *anger* and *resentment*! And his ideas of the *deity* must be as extravagant, to imagine *such prayer* the most successful with him.

—What a representation is this of St. *James*, and of the *christians*, and of *righteous men*, as well as of *effectual prayer*!

—Certainly, *Sir*, any unprejudiced reader might see, that *like passions* in this place, could have no such meaning as you have affixed to it. It must refer to *like bodily disorders, infirmities, persecutions, or sufferings*;

ings*; and the Greek word signifies, *like sufferings*; nor is *passion* unusually applied to suffering. You know that the word is in common use among us, except you understand by *passion* in the *Litany*, *resentment*, or any *angry emotion*. Then, indeed, “by Christ’s agony and bloody sweat, by his *cross* and *anger*, or *resentment*, you pray to “be delivered.”—Nevertheless, you mayhaps yet think, that by ELIAS’S praying, *earnestly*, does intend an *angry emotion*, or *resentment* of mind; but I refer you to our common *margins*, where you are told what is the true rendering, *viz. that he prayed in his prayer*. And yet, if the word *earnestly* be retained, I do not see why that should signify an angry emotion, unless you think a man cannot be in *earnest* except he be angry. And then, truly, every man that is in good temper, and without fury in his prayer, must only be in *jest* with his maker.—I hope enough has been offered to shew that you have been really *wanton* in your remarks. I shall add, that the instance of ELIAS was a proper illustration of the truth of the proposition, *viz. That the effectual fervent prayer of a righteous man*

* St. James might probably use the word *like passions*, to correct a mistaken tradition among the *Jews*, *viz.* That *Elijah* was not a mere man, but an angel dropped from the clouds; there being no account given of his *parentage*.

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availeth much; and as such, served to ani-
mate and encourage those christians to
whom St. *James* wrote, to a preparation
for, and a reliance on the *prayer of faith*;
forasmuch as a man of the same make of
body with themselves, liable to like sick-
nesses, persecutions and sufferings, did actu-
ally exercise this *prayer of faith*, or *mira-
culous prayer*, and that too with success.

I shall now endeavour to shew that what
I have offered stands confirmed from the
history, where the *fact* referred to is re-
corded.

And we are told of *Abab* king of *Israel*,
that he did evil in the sight of the LORD,
above all that were before him.—He went
and served BAAL, and worshipped him; and
reared up an altar for BAAL, in the house
of BAAL, which he had built in SAMARIA,
*—and made a grove—and did more to pro-
voke the LORD God of Israel to anger, than*
all the kings of Israel that were before him,
1 Kings xvi. 30, 31, 32, 33.

And that this act of rebellion against the
God of *Israel*, was not the single act of
Abab, but that his people concurred with
him in his idolatry and wickedness, is evi-
dent from *Chap. xviii. ver. 39.* where we
are told, *That when all the people saw that*
fire from the LORD had consumed the sacrifice
that ELIJAH had offered (in opposition to
the sacrifices offered by the prophets of
BAAL)

BAAL) they said, *The LORD he is the God, The LORD he is the God.*

It is no wonder then, that ELIJAH, a prophet of the LORD, should be directed to deliver such a prophecy to *Abab*, when both he and his people had brought themselves into a state of *actual rebellion* against the God of Israel, who had given them an express *law*, even the very first, in their *magna charta*, or two tables, *viz. That they should have no other Gods before him.* And not only so, but had most severely punished idolatry in their ancestors. Nay, for this very end he condescended to be their king and governour, and to manifest himself in an extraordinary manner to them, *viz. That he might preserve among them the worship of ONE God.*

They were then as so many condemned criminals, sentenced to death and destruction by their own *law*; and therefore *Elias*, or *Elijah*, might denounce this judgment, as the *minister of God*, without a passionate and angry disposition of mind.

It appears also from the history, that some punishment was not only fit and needful, but that this *arought* was designed to be *salutary*, and actually proved so. See how ELIJAH expresses himself, 1 Kings xvii. 1. *As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain THESE years, BUT ACCORDING TO*

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TO MY WORD *; *q. d.* the drought shall continue for years, except ye repent, and turn to your obedience. And, accordingly it did continue till they renounced their *idolatry*, and returned to the Lord; which was, according to St. *James*, not till *three years and six months after*. (N. B. There is no determinate time in the *prophecy*, so as to make it *unconditional*; it is there said, THESE years.)

Their repentance then was effected by this *drought*; and we are told, *chap. xviii.* That the people were brought to consent that ELIJAH should make a *notable experiment* with the 450 prophets of BAAL; in order to show who was GOD in Israel, *viz.* whether *Baal*, or *Elijah's* God. And of consequence, from whom they might only expect to be relieved from their punishment: which *experiment* proved the means of their thorough conviction; *They fell on their faces; and they said, the LORD be is the God, &c.*

In order to prove the sincerity of their repentance, 'the prophet *Elijah* bids the people take the prophets of *Baal*, and let none 'escape. And we are told, that they slew 'them by the brook *Kishon*.'

* It is very probable, *Elijah* had before exhorted *Abab* to repent.

Now,

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Now, lest this should be thought to be the effect of *Elijah's anger* and resentment, I shall make the following remarks upon it.

It is not to be supposed that it was, unless we will suppose *passion* and *resentment* in the *God of Israel*, who had by express law enjoined, in the following words, *That whatsoever man of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering, or sacrifice, and bringeth it not to the door of the tabernacle of the congregation, TO OFFER IT UNTO THE LORD; even that man shall be cut off from among his people*, Lev. xvii. 8, 9. compared with *Deut. xiii. I—II.*

Again, if we must look on this direction and order of the prophet, as the effect of his *anger* and *resentment*, it would naturally lead us to suppose, that when *fire* issued immediately from the LORD, and destroyed *Nadab* and *Abihu*, because they offered *strange fire*, that that was an evidence of passion, yea, of an irascible passion in the LORD.—

The prophets of *Baal*, it is plain, were to die, according to the most established laws of the *jewish theocracy*; as being guilty of HIGH TREASON against the *king of Israel*, the great God of heaven and earth! so that, I think, we shou'd, even in this article, excuse the *prophet* from the charge

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charge of an *angry inspiration*, and instead
thereof, confess him to have done no other,
than what he was obliged to do, by virtue
of the *divine institutions*.

Neither can the *drought* be understood
as the effect of the prophet's angry and
resentful prayer; forasmuch as the *deity*
could not encourage such a temper in any
of his prophets.---But such a temper would
suppose *vengeance*; which God says *is his*,
his *emphatically*, and *that he will repay*.---
This then cannot be the province of his
creatures.---We accordingly find, *anger* and
resentment in JONAH reprov'd by God; but
no way approved.---Neither wou'd it agree
with the perfections of the Almighty, to
encourage a revengeful spirit in any of his
creatures. The contrary of this we have
remarkable instances of; thus *Abraham* is
represented as pleading for the removal of
a threatened judgment on *Sodom*; but this
was far from praying for the judgment,
tho' he knew of their great Wickedness.---
And *Noah* likewise is described as preaching
righteousness, or recommending repentance
to the *old world*, in order to have fitted
them for mercy.---But on the other hand,
when the disciples of our Lord, suffered
their angry and resentful passions to rise
against a *Samaritan* city, *asking for fire*
from heaven upon it, we find them so far
from succeeding in their prayer, that they
were

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were severely *rebuked* for it.---And had this been the case with *Elijab* or *Elias*, it might as well have been said of him, as it was of them, *viz. that he knew not what spirit he was of.*

I must own, after all, that according to the history, *Abab* seems to have been of the same mind as Mr. *Chubb* has represented St. *James* to be, for he lays an heavy charge on *Elijab*, as is implied in what he says to him, *chap. xviii. 17.*---*Art thou he that troubleth Israel?*---This difficulty we shall have immediately removed, by only attending to *Elijab's* answer.---*I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed BAALIM.*

So that altho' St. *James* says, that *Elias* prayed earnestly, or prayed in his prayer, *that it might not rain, and it rained not*; it is evident, that the sins of *Abab*, and of the people, were the true reason of the *drought* or judgment; and not the prophet's prayer.

You, perhaps, may think your remark yet untouch'd, since it does not appear but that this was the *private* opinion of St. *James*; there being nothing to support it in the history.

I hope I have sufficiently proved that St. *James* cou'd not think the *drought* to be the effect of an angry prayer. In answer

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then to the last objection, I suppose that St. *James* must know that *inspiration*, or an *immediate revelation* from God, was necessary to the delivery of such an express prophecy, as this of *Elijab's*. And that tho' our history very abruptly, and of a sudden, introduces *Elijab*, yet it is highly probable from the *history* compared with St. *James's* account of it, that the prophet had been told by God, that he would send *some judgment* upon the idolatrous *Israelites*, and would utterly destroy them. Upon which, it is natural to suppose *Elijab* interceding with the LORD, that he wou'd mitigate and abate the punishment, and that he would only *withhold the rain and the dew* so long, as that it might bring them to their senses, and awaken their consideration; his request is granted, and he is bid to go tell AHAB, *that there should be no rain of these years.*--- His message he delivers in the manner of a most solemn oath, *as the Lord liveth.*--- We have an instance of like condescension, that may lead us to conclude this a most probable conjecture; and that is, that of *Gad*, DAVID's seer; being sent to him with a message that *God* wou'd inflict punishment; and the *sort* is referred to the choice of *David*, 1 Chron. xxi. 12.

Consider *again*, the *prophet* might be convinced, and fully persuaded, that *Ahab* and his people had forfeited their lives, and
that,

that, according to the wonted methods of God's government of that people, he wou'd send some *signal* judgment upon them: and thereupon he wou'd be naturally led to pray, *that they might not be destroy'd.* And in that prayer he might particularly plead, *that God wou'd only withhold rain from them,* and thereby give them further space for repentance. And there appears great Fitnets in such conduct, since he might very rationally hope, that their being thus denied many of the comforts of life, and treated as *criminals* by the frown of heaven, they might in time be brought to their right minds; which we have already seen, was, *in fact,* the event of this their punishment.

In this light, St. James's account of *Elias's praying earnestly that it might not rain, and it rained not,* appears to have been an human, compassionate plea or intercession. And this must have been his idea of it, if we do but consider on what account he has introduced it, *viz.* as a fit instance to encourage them to make use of the *prayer of faith*, by which they might be healed of their sicknesses. The *prayer of faith* was evidently to *recover* and to *beal*. But *Elias's* prayer, if the effect of his anger and resentment, was only to *afflict* and *punish*. Than which, nothing surely could have been a more improper instance to encourage the *prayer of faith*. The one being

the exercise of a benevolent, the other of a malevolent disposition of mind. In *sine*, altho' we have no express account from the *history*, of *Elijah's* praying at all about the *drought*.—Yet, upon your own principle, “When any question admits of a dispute, common justice requires that every thing should be brought into the case which makes either *for*, or *against* that question; and wherever upon a fair comparison, the *greater* and *higher* degree of *probability* lies, that ought in reason to determine our judgments either *for*, or *against* that question.” This being the rule, St. *James* will appear vindicated, and his account of this fact entirely free from those *inconsistencies* you would have introduced upon it.

I now proceed to take some little notice of your *remark* on *John* i. 1, 2, 3. which, according to you, contains only the *particular private opinion* of the *historian*. And you say, “Whether Christ was the *logos* or *word*, whether he was with God, and was God, or whether he made all things in the sense in which St. *John* uses those terms, or not, is of no consequence to us”, p. 46, 47. Your reason for saying so, is, “because these points are no parts of Christ's gospel, and they are what the salvation of mankind is not in the *least* concerned with.”

I must take the liberty of asserting, that the subject of those *three verses* does not appear to be the *particular private opinion* of St. *John*; and if he be allow'd by us as a faithful historian, they cannot be so. For *observe*, we all along thro' his history have Christ describing himself to be the *Messiah*, as he was *sent* by the Father; and as he *came from* the Father: which declarations must refer to his *pre-existence*; as will appear undeniably plain from the following passages.

What and if ye shall see the son of man ascend up where he was before?—For I know whence I come, and whither I go; but ye cannot tell whence I come, and whither I go.—Ye are from beneath, I am from above; ye are of this world, I am not of this world.—For I proceed forth, and came from God; neither came I of my self, but he sent me.—I came forth from the Father; and am come into the world: again, I leave the world, and go to the Father.—Upon which declaration, the disciples professed their belief of his coming from God.—For I came down from heaven, not to do my own will, but the will of him that sent me.—And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.—For thou hast loved me before the foundation of the world.—From these,

mentioned, it manifestly appears, that the main doctrine contained in those *first three verses* of St. *John's* gospel, viz. *the divine original of Jesus Christ, as the word*: is not St. *John's* particular private opinion, i. e. if we suppose that he has given us a true and faithful narrative of what Christ said concerning his own *mission, pre-existent state, or divine original*. Nor, indeed, does this appear to have been a matter of *small concern* with our Lord, since we find him so *constantly and emphatically* referring to it as a certain *characteristic* of the *Messiah*.—He knew well, that it was a matter of *great importance* to inculcate this upon the minds of his disciples; inasmuch as a persuasion of his being come *from the bosom of the Father*, wou'd fix their esteem of him as a most proper person to declare and reveal the will of God to the world. Now, altho' it must be own'd, that our forming distinct ideas about the metaphysical nature of the *logos*, or the manner of its existence before the word took flesh, cannot be a part of the true gospel, or any thing on which our salvation depends; yet for us to assert, that the sense in which St. *John* uses the terms, is only the *particular private opinion* of St. *John*, has a tendency to destroy the *credibility* of his whole history: since we see, that the whole narrative he has given of the doctrine of Christ is full of assertions about

his divine original. And altho' those declarations of our Lord concerning his *pre-existent* state are not so particular and express, or concerning his character and operations in that state, yet as they are so numerous and strong, with respect to his *divine original*; one should be tempted to think, according to you, that St. *John* had only introduced them in support of that his *private opinion*, with which he begins his history; a *consequence* which would effectually destroy the credit of this *historian*.—

Again, you say, you think what St. *Paul* has advanc'd in *Rom.* xi. from *ver.* 10. to the end, is no other than the private opinion of St. *Paul*. And you give us, *p.* 48, 49: what seems to you to be the purport of St. *Paul's* argument.—“ He *seems* to be of
“ opinion, that the gospel being preach'd
“ to the *Gentiles*, was owing to the general-
“ rality of the *Jews* *rejecting* it.—And it
“ *seems* to be his opinion likewise, that it
“ was a part of the original scheme of pro-
“ vidence, and a thing intended by God,
“ that the body of the *Jewish* nation shou'd
“ thus reject the gospel, and thereby give
“ him an occasion of offering it to the
“ *Gentiles*; or at least, that the foreknow-
“ ing the *Jews* wou'd act thus, takes an
“ occasion from that circumstance, (being,
“ as it were, affronted with, and resenting
“ their ingratitude) to offer the gospel to

“ the *Gentiles*, which otherways he wou'd
 “ not have done. *St. Paul* also *seems* to be
 “ of opinion, that God by this method of
 “ his providence intended, not only to shew
 “ kindness to the *Gentiles*, but also to mor-
 “ tify the *Jews*, and provoke them to jea-
 “ lousy, which was likely to be the case
 “ when they saw the *Gentiles*, who were
 “ a people whom they very much despised,
 “ taken into divine favour, and made their
 “ rivals.” In answer,

I beg leave to trouble you with what
seems to me to be the opinion of *St. Paul*,
 and the purport of his argument, in that
 portion of scripture to which you refer.
 And it *seems* to be, ‘ that the *Jews* having
 ‘ suffer'd their prejudices in favour of their
 ‘ ceremonial righteousness to shut up all their
 ‘ senses, and to blind their understandings,
 ‘ truth, or the doctrine of *Jesus Christ*,
 ‘ cou'd find no reception among them; so
 ‘ that it became proper for the publishers of
 ‘ that doctrine to turn to the *Gentiles*;
 ‘ which the *apostle* describes very patheti-
 ‘ cally, in order to excite, if possible, a
 ‘ concern in them. And that he might with
 ‘ more probability work upon them, he tells
 ‘ them of their having been the people of
 ‘ God's care, to whom he had shewn singu-
 ‘ lar favours, having stood in the relation
 ‘ of a KING to them, and had given them
 ‘ written laws, and a covenant; so that
 ‘ the

the *Gentiles*, in comparison with them, had been but as a *wild olive*.—But lest the *Gentile converts* should form any boasting ideas of themselves, so as to look with contempt on the *Jews*, he tells them, that the *Jews* had been as the *root*; the *Saviour of the world* having sprung from a family of the *Jews*: and the *first fruits*, or *first publishers* of his gospel were *Jews*: they shou'd not therefore *boast* against those branches that were broken off.— And if any of them shou'd say, *such* branches were broken off, that they (*Gentiles*) might be grafted in; they were to consider, that it was nothing but *unbelief* that had broken them off, and that they themselves *only* kept their place by *faith*. —This he proposes as a proper antidote against their being *high minded* on account of their *christian* privileges. For if God spared not the *natural* branches, but suffer'd them to be cut off and destroy'd for their *unbelief*, they of the *Gentile* converts had no reason to expect better, if they acted not agreeably to the privileges they enjoy'd by the gospel.—And if any of the *Jews* shou'd not abide in their *unbelief*, they should partake of the benefits of that same dispensation they had before rejected. For tho' this blindness and obstinacy has happened to a *part* of *Israel*, until the fulness of the *Gentiles* have embrac'd the

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' gospel, yet if this *blinded part* of the *Jews*
 ' abide not in their unbelief, but repent and
 ' turn to the Lord, *all Israel shall be saved.*—
 ' Indeed, it must be own'd, that their *enmity*
 ' to the gospel, has been the occasion of
 ' our addressing you so early as we did; but
 ' you ought at the same time to consider,
 ' that they were chosen of God to be a *pe-*
 ' *culiar* people to him, on account of the
 ' *faith* and *integrity* of their father ABRA-
 ' HAM, to whom God promised, that in
 ' his SEED *all the nations of the earth*
 ' *should be blessed.* And you may be as-
 ' sured, that the *gifts* and *callings* of God
 ' are without repentance: as appears by
 ' the design of the *kingdom of the Messiah,*
 ' (set up by a descendant of *Abraham,*)
 ' which excludes none from its benefits,
 ' that will become the subjects of it.
 ' You *Gentile converts* are instances of the
 ' truth of this: for as ye in times past be-
 ' lieved not, or obeyed not God, yet have
 ' obtain'd the benefit of having the gospel
 ' of the kingdom preached *so early* to you,
 ' thro' the *Jews* rejection of it: even so
 ' have the *Jews* also put themselves into a
 ' like condition to what you were in, in
 ' your *Gentilism,* by their unbelief and re-
 ' jection of the gospel; many of whom are
 ' greatly prejudiced against it, on account
 ' of you, *Gentiles,* being included in the
 ' design of its mercy: and this, from a
 ' strong

‘ strong prepossession, that none but they
‘ themselves were to share the blessings of
‘ the Messiah’s kingdom: yet thro’ your
‘ reception of it, it’s more universally spread,
‘ and its pure effects and influences upon
‘ mankind, they also may obtain mercy,
‘ or be inclin’d and prevail’d upon to em-
‘ brace the gospel.—*Again* I say it, it is
‘ *unbelief* in them, and not partiality in
‘ God, that has made this difference. The
‘ gospel of his Son wou’d not have shut
‘ them up together in the condition in
‘ which they now are; nor has any thing
‘ else done it, but their disbelief and rejec-
‘ tion of it; and that would do the same
‘ by you. Hence does appear the impartial
‘ and unlimited grace and favour of that
‘ last and most perfect edition of his will.
‘ It excludes none the great blessings it
‘ proposes, but such as will obstinately ex-
‘ clude themselves; it promises *eternal life*
‘ to *all* of every nation, condition, and
‘ rank, that will receive it; which plainly
‘ shews God’s willingness to have mercy
‘ upon all. *Ob the depth of the riches, both*
‘ *of the wisdom and knowledge of God.*—

Thus have I given you, what *seems* to
me, the argument of the apostle. I shall
now offer some reasons why I think your
comment does not *seem* to be the opinion of
St. Paul.

And,

And, I think, that St. Paul cou'd not be of opinion, that the body of the *Jewish* nation's rejecting the gospel, cou'd be a part of the *original scheme* of providence, and a thing *intended* by God; forasmuch as this wou'd be to make God the *author of sin*; except that their *unbelief* was not any way criminal. Nothing cou'd be a part of the *original scheme* of providence, or be *intended* by God, but what is right and fit, and worthy of an all-wise, holy, and good being. *Beside*, the apostle expressly attributes the removal of the gospel to their *unbelief*, as a thing criminal in them; and asserts, that if they abide not in it, God wou'd take them again into favour; which must be very bad reasoning in the apostle, if he knew that all this unbelief was *intended* by God. He certainly understood the *divine constitutions* much better (as appears by all his writings) than thus to misrepresent the deity.

Again, The apostle cou'd have no *such* opinion about the *Jews* rejecting the gospel, because he knew very well, that it was a *dispensation* not only by *express command* of its author designed, but in its own nature calculated, for *Jew* as well as *Gentile*. And that he himself was an apostle *primarily* chosen for the *Gentiles*. So that he could not think that the *Jews* rejection of the gospel was a thing *intended* by God, and a *part* of the original scheme of providence,

except he cou'd suppose, that the gospel was plainly calculated for the reception of the *Jews*, and designed for them as well as the *Gentiles*, and yet, that their *rejecting of it* was design'd by God also.—

Neither does St. *Paul* seem to intimate, *that if the Jews had not rejected the gospel, that then it wou'd not have been offered to the Gentiles.* St. *Paul* knew better from the very first of his being an apostle; for the Lord had told ANANIAS, that *he had chosen Paul to bear his name, (or preach his gospel) before the Gentiles.* And he himself witnessed to this doctrine, see *Acts* xxvi. 22, 23. *Besides*, he must have known how extensive the original commission was, *Go ye into ALL the world and preach the gospel to EVERY creature.—And that repentance and remission of sins, shou'd be preached in his name, among ALL nations, beginning at Jerusalem.*

It cou'd not then be an opinion of St. *Paul*, that if the *Jews* had not rejected the gospel, it wou'd not have been offered to the *Gentiles*. Neither do I think, that he so much as *seems* to intimate thus much, either in this chapter to the *Romans*, or any where else.

As to St. *Paul's* so placing the argument, as to provoke the *Jews* to jealousy, or excite in them a proper concern at their own conduct, I see nothing in this unworthy
that

that great apostle. It was a proper way to engage them to quit their prejudices, and thereby render them capable of embracing the gospel. In this light it appears entirely consistent with all the other methods of the divine conduct; and as such, is very improperly represented as only belonging to the *private opinion of St. Paul*.

Whatever, Sir, your opinion may be about *St. Paul's* writings, I am of opinion, that whilst *good sense, strong reasoning, and fine address*, are in esteem in the world, they will be had in the highest veneration.

Thus much may suffice for animadversions on your *true gospel, &c.* only I would observe, that this private opinion of *St. Paul's*, about an *original scheme of providence*, seems rather to claim *Mr. Chubb* as a *patron* than *St. Paul*; witness his *Dissertation on Providence*, in which a particular providence *seems* to be denied; the consideration of which has been the subject of my *first section*, and which I now proceed to re-assume, after this long, but needful digression.

S E C T. III.

Your Scheme of Providence farther considered, viz. as grounded on New Testament Authority.

HAVING in my *first Section* finished the remarks I designed, on your *criticism* concerning the *historian's defect of memory*, I now come to take notice of the foundation you have laid for your *scheme of providence in the New Testament*.

And the *first* authority you produce, is, that of our *Saviour's* Sermon on the Mount, *Matt. vi. 25th verse to the end*. In which as you rightly observe, "there is *first*, advice given; *secondly*, arguments offered to enforce the advice."

The *advice*, is, against an *undue* concern about present enjoyments, as if our *treasure*, or chief happiness, was to arise either from our *lives or bodies*, our *food or raiment*. The very great *uncertainty* of these things, render it unmeet for us to make them our *treasure*; forasmuch as such *uncertainty* would naturally introduce an *anxiety* and *troubled* state of mind about them: which *solicitude* and *fear* about them, would in no wise alter their *instability*, nor secure them from
that

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that *decay* and *violence* to which they are subject.

The *argument* to enforce this advice, is, as I apprehend, not only from the *vanity* of admitting such undue thoughtfulness, but from the *condescensions*, and most *particular* and *minute* expressions of the divine care, manifest in the support of the *animal* and *vegetable* world. *Is not the life more than meat, and the body than raiment?* q. d. 'Do you see (as ' in the language of the *Psalmist*) that he wa- ' tereth the hills from his chambers; and that ' the earth is satisfied with the fruit of his ' works? That he causeth the grass to grow ' for cattle, and herb for the service of man, ' that he may bring forth food out of the ' earth? Can you behold this continued ' expression of his care, and yet be so incon- ' siderate as not to perceive that that must ' be of much more worth for which this ' provision is made? The *end* must be of ' more importance than the *means*. Do but ' apply it to your selves, and you will see, ' that the *corn*, *wine*, and *oil*, that the earth ' is made to produce in their due seasons, ' from the influence of divine power, are ' to be the *means of support* to the life of ' man. Must not then the life of man be ' of more worth? Nay, consider the *ani-* ' *mals*, such as the *fowls* of the air, who ' keep no granary for their food, have nei- ' ther stores, nor store-houses, yet your hea- ' venly

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‘venly Father feedeth them ; they constant-
‘ly depend on his providence, and are fed ;
‘are ye not much better than they ? You
‘certainly belong to a nobler order of be-
‘ings.—And why should you be thoughtful
‘about raiment ? Do you see the *wool* and
‘the *flax* constantly produced by the power
‘of God ; and cannot you perceive that
‘they are designed as materials of clothing
‘for the bodies of men ? And don’t you
‘also discern, that the *body* for which they
‘are provided, must be *much more* the con-
‘stant care of providence ? Nay, do but
‘turn your eyes to the provisions made for
‘the clothing of animals, and consider your
‘selves as in need of clothing, and then tell
‘me, whether there be any reason for an
‘undue concern about raiment ? you are
‘certainly *much better* than the beasts that
‘perish.—Descend yet lower, see how the
‘flowers and grafs of the field are clothed,
‘which are only endowed with a *vegetative*
‘life, and have no capacity either of *ratio-*
‘*nal* or *animal* agency, and yet appear the
‘most gayly clothed ! Let not your care
‘therefore go beyond due bounds ; do you
‘act as becomes reasonable beings ; preserve
‘a constant reliance on divine care ; being
‘fully persuaded, *that your heavenly Father*
‘*knoweth that you have need of all these*
‘*things.* And if you do but express a FIRST
‘and CHIEF regard about the kingdom of
‘God,

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' God, and his righteousness, all THESE
 ' THINGS shall be added to you. Take there-
 ' fore no thought for the morrow; for the
 ' morrow shall take thought for the things of
 ' it self; sufficient unto the day is the evil
 ' thereof. Let not your care exceed the pre-
 ' sent season of your endeavour; to morrow
 ' you have no concern with, 'till it comes;
 ' to day is a sufficient season for the exercise
 ' of your care. And even the care of to-
 ' day, must be under the regulation of a
 ' first concern about the KINGDOM OF GOD,
 ' and his RIGHTEOUSNESS, if you expect
 ' that your endeavours shall be under a di-
 ' vine blessing; or that all these things shall
 ' be added.'

The argument contained in this *chapter* turns, do doubt, upon what may very properly be called the *general providence* of God; but then this general providence, which the disciples are referred to the consideration of, does plainly express a constant activity or exercise of divine power and goodness. There is likewise a *rule of dependance* on the divine care plainly laid down and distinguished, even as to these outward and sensible effects of his providence, *viz. First seek the kingdom of God, and his righteousness, and all these things shall be added*: Or do you lay up your *treasure* in heaven, being firmly persuaded that if you do, God will add *food* and *raiment*. Now as others,

who

who do not *first seek the kingdom of God*, cannot be said to have these instances of necessary supply by way of *addition*; forasmuch as they have *no treasure* in heaven to add them to: so neither do I find, that they can have so good a reason of *reliance* on the divine care, as the pious and virtuous man has. It is *godliness* that *only* has the *promise*, either of this life, or of that which is to come.—

I would not be understood, as if I intended to insinuate, that there has been any mark of distinction *generally* made between characters in the methods of providence: I am far from thinking thus. On the other hand, ordinarily *one event* happens to the righteous, and to the wicked; to the good, and to the clean, and to the unclean. The sun is made to shine on the evil, and on the good, and the rain to fall on the just, and the unjust: yet the *evil*, and the *unjust*, are not so *secure* of needful supplies either from the settled constitutions of God, or from any express promise, as the *good* and the *just* are.

I *add*, the whole argument of our Lord's, and the manner in which he expresseth himself about a *general providence*, conveys to me an idea of present, constant, and immediate influences of the deity. *The Father feedeth—if God so clothe the grass of the field—and our heavenly Father knoweth—all*

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these things shall be added, if, &c.—So that this *general providence* is made up, as it were, of an uninterrupted series of acts of divine power, supporting, providing for, and relieving the whole of his creation.

The *inference* which the disciples are taught to draw from a view of a *general providence*, may farther explain this point. And we find that they were taught to infer from a contemplation of an *universal* care expressed to animals and vegetables, that they might *much more* expect to be the objects of divine notice and care; not only on account of the rank they bore in the creation as men, but more *especially* as they were engaged in *establishing the kingdom of the MESSIAH*, and in recommending the *divine rectitudes*, both by their preaching and example. But how could the disciples apply the *much more* to themselves without taking in a *particular* providence? Were not the species of brute *animals*, and the tribes of *vegetables* to be preserved, as well as man, and provided for, in order to secure the ends intended to be carried on by a *general providence*? And if so, how does the *much more* stand? And, why a consequence of *laying up TREASURES in heaven*, if there be not a plain reference allowed to a *particular providence*? The *much more* must certainly be used without *falacy* or *deceit*; and then it

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cannot but refer the disciples to a *particular* providence: and for the reasons of their being embarked in the best cause in the world, and in circumstances *peculiarly* difficult and dangerous, the *much more* stands as a proper encouragement to their reliance upon *special* and *peculiar* interposals of the divine care.

Your next passage of Scripture, is, “*Matt. x. 29, 30, 31. Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered; fear ye not therefore, ye are of more value than many sparrows.*” Upon which you say, “That our Lord in this discourse is so far from leading his disciples into a *reliance* upon a *particular* and *special* interposition of the deity in their favour in the exercise of their ministry (excepting in one case only, *viz.* what they should answer when they should be called before governors and kings for his sake) that on the contrary he seems to put a *bar* to it, by observing to them, that every thing would be *left to take its course*. That as they would have to do with *unreasonable men*; so they must expect *unreasonable usage* from them.”—*p.* 225, 226.

That these words are designed by our Lord to lead his disciples into a *reliance*

upon the particular and special interposals of the deity, I think will be easy to make appear; and that what you observe as a *bar* will be none at all, if you please to consider, that the *twelve disciples* were not only *to take no thought before hand*, how or what they should speak before magistrates; but they were, *beside this*, enjoined *not to make any manner of provision* for their journeyings, when they went to preach the doctrine of the *Messiah*, ver. 9, 10. *Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves*—Here evidently all their own endeavours were forbid, and they were sent out exposed to *hunger and want*. And yet you tell us, that they were not to rely on any particular and special interposition in their favour.—There are some, who would in answer to this, tell us, *that no doubt they had a commission either to BEG, or STEAL*.—But I must be of opinion, that they had neither. They seem indeed to have had a commission to go tell their errand, and if any thought it worth attending to, they were told, that such would receive them: But this was all.—To add to the difficulty, they were told also, that they were going as *sheep in the mids of wolves*. And yet, according to your scheme, they were only to encourage themselves from the doctrine of a *general providence*, even in these

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these *particular, special, and extraordinary* cases: Very surprizing!

Indeed you have allowed one exception, *viz. That of answering before magistrates,* for the reason of their being forbid *premeditation*; and I should think, you might admit the *circumstances of their travelling as another demand on special* interposals; especially as they were forbid making *any provision* for it: Both which particulars taken together will amount to a strong proof, that the discourse of our *Saviour* here referred to, was calculated to lead the disciples to a *reliance on a particular and special* providence.

It is no objection to a *particular* providence, that the disciples were to be *persecuted*; or that they were enjoined to avoid persecution (where a submission to it would be likely to be attended with no good effects) or that there were no particular hints given them, by which they might expect a *security* from suffering and death: *since* the safe return of these *twelve* disciples from so perilous an expedition, is, *at least,* a presumptive proof of the exercise of a *particular providence* in their favour; and that *in all probability* every thing was not, in your sense, *left to take its course.*

But *farther,* you say, That these *twelve* “ must not *vainly expect* that God would be “ working miracles in their favour; but on

“ the contrary, they must use their *own*
 “ *care and endeavour*, to guard against
 “ those evils that the faithful discharge of
 “ their duty might expose them to.”
 p. 227.

Had you, *Sir*, looked so far as the 8th *verse*, you would have seen that these *twelve* had the power of *working miracles* imparted to them; and as they had received this power *freely*, so they were commanded to communicate the benefit of it *freely*, in *healing the sick, cleansing the lepers, raising the dead, and dispossessing the demoniacks.*—And altho' this was designed as a confirmation of their mission, and to arouze the people's attention to their doctrine; yet in all probability, this *miraculous power* proved much in their favour, by preventing many sufferings and hardships they would otherwise have undergone; or at least, it might be the occasion of their security from death. And if so, then God, in all probability, did *work miracles in their favour.*

Upon the whole, there appears to have been very peculiar circumstances that did attend the twelve disciples in this their first *embassy*, on account of which they might reasonably expect proper and *peculiar* aid. There was also other circumstances common to them with other men, in which their *own endeavours*, as moral and rational agents, were absolutely fit and necessary. In the

the former case, they acted upon the principle of reliance on a peculiar and special providence; in the *latter*, as on a less special and peculiar providence.

I own with you, that *ver.* 26, 27, 28. seem to refer to a *future judgment*, and that the *sanctions* of Christ's laws are not taken from this world: but then the inference to be drawn *from a sparrow's not falling to the ground without their Father, &c.* must be designed to lead them to the consideration of that *particular notice* that God takes of the most minute events; and as this was the case, must be an argument of great force with them. It would encourage them to comply with their instructions, in *not providing necessaries for their perilous expedition, nor to premeditate what they should say before magistrates*, from a persuasion of God's most *particular notice*. It would also inspire them with *courage*, from the view of a *future judgment*; at which event, there was so great a certainty, and sure a prospect, that none of their *afflictions* and *sufferings* would be forgotten; nor their *fidelity* under them, go unrewarded.

Thus this discourse of our Lord's plainly encourages their *reliance* on a *particular* providence, but does by no means put a *bar* to it.

S E C T. IV.

Some Remarks on your more abstract Reasonings about Providence.

I SHALL in this *Section* attempt to give some farther light into your *scheme* of providence. And you say, *p.* 206. “ that your *general* providence is such an original constitution of things, as has answered the intention in all its parts, through all generations.” And yet that it is also true, “ That in the course of God’s *general* providence, abundance of *natural* evils have taken place, beside what have been introduced through the weakness and vitiated affections of men, as by shipwrecks, inundations, and the like; but then it must likewise have been supposed from the beginning, that those evils would, or at least might take place, as they would or might necessarily follow from the natural world’s being constantly and uniformly subject to those *laws* by which the ends of God’s general providence were intended to be perpetually carried on, *p.* 206, 207.

“ And, by a *particular* providence, you think is meant a particular and special *interposition* of the deity, in the production,

“tion, or prevention of such effects upon
“this globe as are *above*, or *beside* the ordi-
“nary course of nature, or of those *laws*
“by which the world is governed, in the
“course of God’s general providence; and
“therefore could not have been produced
“nor prevented by nature’s strict adherence
“to those laws.” *ibid.*

If, by *nature’s* strict adherence, you mean any thing distinct from God’s governing the world, I have no idea about it; but, if you mean no more by it, than God’s governing the world by certain laws, I own he does so *constantly* and *actually*; and in a manner exactly agreeable to invariable wisdom, power, and goodness. But as you tell us of *abundance of evils* which have took place, which were in the original constitution, at least were so in it, as what might be supposed *would*, or *might* take place,—you hence lead us to suppose, that a number of mens being saved by a wreck, or a man’s being preserved from the fury of an inundation, when in imminent danger, must not be understood as any special or particular interposition of the deity, but as what would have took place in the course of God’s general providence, or ordinary productions of nature.—I own, that should I see a ship foundering at sea, and her crew carried in the air for some leagues, by an invisible
hand,

hand, and set safe on shore; this I should be persuaded was *above* or *beside* the ordinary course of nature; and would appear to me not only as a *special* or *particular* interposal of providence, but also as a *real miracle*.—But, if I should see the boat's crew, or any of them, upon some pieces of her rigging in a *tempestuous sea*, carried some leagues safe to shore, I could not forbear thinking it the effect of some *special* interposals of providence; though some known laws of nature may not contradict, or stand opposed to such an event. A man's danger when on a mast or plank of being drowned in a tempestuous sea, will not admit of any manner of probability of escape, from any of those known laws: Nor do I think, that had it been the condition of *Mr. Chubb*, he could ever have thought that *such* an event had been only an ordinary production of nature; or review it as such.

But I beg pardon for introducing an instance of my own devising; you have given me a notable one in illustration of your scheme: and that is, “ *The wind's shifting and changing in November 1688.* by
 “ which the *Dutch* fleet was happily pre-
 “ served from the danger it was in, by rea-
 “ son of the *English* fleet that was then in
 “ the pursuit of it; which event, you say,
 “ has been considered as an *eminent* and
 “ *evident* instance of the particular and spe-
 “ cial

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“ cial providence of God, without any just
“ or solid ground to build such a presump-
“ tion upon.”—And the reason why we have
no solid ground to build such a presump-
tion upon, is, “ because the event referred
“ to might have been brought about, and
“ for any thing we know, was brought
“ about in the course of God’s general pro-
“ vidence.” p. 212, 213.

Here, *Sir*, you give a most *eminent* and
obvious instance of your overthrowing one
presumption by another. You deny any just
ground of building such a presumption upon,
as that it was an instance of particular and
special providence, that the winds should
vary so seasonably for the service of our
great deliverer, the PRINCE OF ORANGE ;
“ forasmuch as the event referred to *might*
“ have been brought about, and for any
“ thing we know to the contrary, was
“ brought about in the course of God’s
“ general providence.”—An answer is ea-
sily made, by turning the tables upon you.
And, *Sir*, it seems a most remarkable in-
stance of the *particular* and *special* provi-
dence of God ; inasmuch as the winds
seemed under a *particular* and *special* com-
mand and direction, in order to serve a
particular and *special* purpose, *viz.* that of
saving *three kingdoms* from slavery ! of se-
curing LIBERTY ! protestant LIBERTY ! by
rescuing it out of the hands of its greatest
ene-

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enemies! So that it is probable, it *might not* be brought about, and for any thing we know to the contrary, it *was not* brought about in the course of God's *general providence*.—And although the stormy winds, *those ministers of God who fulfill his word*, were at that time under the *special* direction of God, or of some invisible agent appointed by him, yet the production must not be looked upon as *miraculous*; the effect being produced by a natural cause, *viz.* the wind, which might, and probably was under an immediate and more special direction. I add, that upon your own scheme of a particular providence, *p.* 232, *viz.* “That
“ since God may upon some extraordinary
“ occasions, and to answer some great and
“ good ends, immediately interpose;” I say upon this your own principle, the instance you have mentioned seems to belong to a particular providence; for the reason, that it was an *extraordinary* occasion, and that *great* and *good* ends were answered by it. Which ends might, in all probability, have been frustrated, had it not been for such *nice* and *critical* variations and shiftings of the wind; and such *variations* were as unlikely to have took place without *immediate* and *special* direction, as that *six ace* should be thrown by a pair of *dice* for *six times* successively, when the welfare of three kingdoms depended upon it: in which
case,

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case, no *laws of chance*, or any general laws, would or could account for the success.

To *proceed*, there are no doubt certain uniform *laws* suited to the several natures of beings which constitute the fabrick of the world, and by which *God* ordinarily exerts his providential influence in the support and government of the universe; and yet, for the very reason that there are *abundance of evils* introduced, which were not in the *original constitution*, there must be a *particular* providence.—Of which evils, some are called *natural*, to distinguish them from those which are introduced by a voluntary abuse of power, or the vitious affections of men; which last sort are called *moral* evils, and could not belong to the original scheme: for to suppose they did, would be to make them a part of the *divine* constitutions, and as such, *unavoidably necessary* in their continued proceſſion, an actual provision being made for them in that original scheme. And yet, at the same time, we must look upon them as contingencies, *viz.* events that *might* or *might not* have been, in order to denominate them *moral* evils. I cannot then think with you, “ That these evils *would* take place from
“ the beginning, as they would *necessarily*
“ follow from the natural world’s being
“ constantly and uniformly subjected to
“ those *laws*, by which the ends of *God’s*
“ ge-

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“ general providence were intended to be “ perpetually carried on.” I cannot, I say, see how these *moral* evils would or could *necessarily* follow from the natural world's being constantly and uniformly subjected to those *laws* by which the ends of God's general providence (*viz.* the good of the creation) were to be carried on ; except *moral* evils were *necessary* to that good, and so cease any longer to be either natural evils, or moral evils, from their absolute *necessity* and *fitness* to carry on the great ends of a general providence. To suppose then, that *evil* would necessarily follow from the original divine constitutions, is, in my opinion, to confound and destroy the difference of things, and to introduce a certain *fatality* of all events ; a consequence very different, I imagine, to your sentiments.

On the contrary, I am persuaded, that all those evils introduced into the world by the folly and vice of men, were not necessary ; but depended upon that *freedom* which is absolutely essential to moral agency : and as *such* evils stand in a direct contradiction to the divine laws, and constitutions, so it is, that those evils, called *natural*, appear to be fitly introduced as a balance and check to the *moral ones* ; in order to preserve the good government of the world, and promote as far as possible *the good of the universe*. From this view of the world, a
parti-

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particular providence appears most conspicuous. May we not hence very safely conclude, that a man's escaping a considerable danger, *i. e.* a *natural* evil, and his partaking of a considerable good, *i. e.* a *natural* good, to be the effect of a *particular* and *special* providence? Which is indeed that view of it, that you expressly propose to debate, *p.* 209.

You seem to acknowledge a *particular* and *special* providence, at least in words, in your comment upon that advice of our Saviour's, *Take no thought for your life, &c.* *p.* 219. for having told us, 'That when a man has made use of all proper means for the procuring the comforts, and guarding against the evils of life, his carefulness must stop there.'—"He must not needlessly perplex and distress his mind about *future*, about what *may* or *may not* happen, about evils that are wholly out of his power either to prevent or remedy; he must do his own duty, and leave the event to providence, it is *God* must give the success." And again,—“Hath *God* given us bodies naturally exposed to want and necessity; and will he not, in the course of his providence, provide whatever is necessary for the support of both? Yes surely.”

Here you have expressly argued upon the principle of *contingencies*; and have asserted

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a perplexity and distress about futurity, as needless, from the uncertainty of the event, as well as from the incapacity of preventing or remedying. Now upon your scheme of an *original constitution or settlement*, considered as excluding a *particular* providence, there can be no *contingencies* even among what is called *natural* evils. For altho' I may be uncertain about what will take place in futurity, with regard to my *ease* and *safety*; yet what shall take place concerning them, being provided for in the original plan, will be no *contingency* with regard to the *supreme director*, but must be what wou'd certainly take place. Upon this *scheme*, I shou'd easily discern it needless to distress my mind about futurity; because all events that shall befall me, cannot but befall me; and from the *certainty* of them, as belonging to the *original* scheme, I cou'd not only, no way prevent or hinder them, but I may not presume to expect the *alteration* of them by any *particular* interposal. So that my leaving the event to providence, from a persuasion, that God must give the success, is no more than saying, that those evils wou'd take place, as they wou'd NECESSARILY follow from the natural world's being constantly and uniformly subjected to those laws, by which the ends of God's general providence were intended to be perpetually carried on. This being the case, it wou'd

be

be ridiculous for me to attempt either to *prevent* or *remedy*.—On the contrary, wou'd not any man imagine, that since many of the evils, to which he is expos'd, are the *punishments* of vice [which cou'd no way be necessary or pre-ascertain'd,] it will hence follow, that the evils being *particular* and *special*, do suppose a *particular* providence; as well as the *remission*, or frequent removal of such effects, does suppose it?

In *page 223.* you say, “ That for a man
“ to *approve himself* to God in well-doing,
“ by putting on such a temper of mind,
“ and such a behaviour as will render him
“ the suitable and proper object of divine
“ favour; and adds to this, his *own industry*
“ towards the support and continuance
“ of his being; then, as God knows the
“ *wants* and *necessities* he is liable to, so he
“ has, and will, in the course of his pro-
“ vidence, make a *plentiful provision* for
“ their supply; and this has generally been
“ the case.”

Could you, *Sir*, have said any thing more expressly in favour of a *particular* providence? I think you could not. Here you suppose a *virtuous behaviour* and the *use of industry*, to be a proper ground of *affiance* in, or of a man's approving himself to God. And, you tell us, “ That God *has*,
“ and also *will*, in the course of his provi-
“ dence, make a *plentiful provision* for such

“a one's supply: and that this has *generally* been the case.” Now forasmuch as this has been *generally* and not *always* the case, there must be a *particular* and *special* providence; *because* a general providence does constantly and uniformly operate: or, *because* this *difference* could not have been produced by *nature's* strict adherence to those laws. Neither could we suppose, in this world of ours, that such a *plentiful provision*, for the wants and necessities of the virtuous, would *so generally* have been the case, were we to exclude a *particular* providence.

If then the doctrine of a *particular* providence must be understood by you, after all, as a perpetual *patching* and *mending*; you may continue to think, and call it so, if you please. I, for my own part, am persuaded, that the abundance of *natural* and *moral* evils introduced, which disturb the order and harmony of the original constitution, have render'd a *particular* providence needful. And not only so, but also that the expressions of paternal care, divine wisdom, benevolence, and compassion, shine more conspicuously in this doctrine than in yours of a *general* providence, which admits only of *miraculous* interposals, as aids in the government of the world, and not those neither with any perspicuity.

S E C T.

S E C T. V.

The Doctrine of Providence farther explain'd; wherein is shewn, how far your Ideas and mine seem to differ concerning it.

I Am of opinion, that all that regularity, order, and harmony, which appears in the *solar* system, and is called by *philosophers* the *law of nature*, or the effects of the laws of nature, is no otherwise to be accounted for, than by supposing a constant and uninterrupted application or aid of divine power; by which our earth and the other *planets* are enabled to keep their orbits, preserve their degree of velocity, or swiftness in their rotation, and observe their several (and complex) motions. Neither can it be otherwise, if we consider those contrary motions which belong to a *planet*, *viz.* that by which it is drawn or attracted towards the center of its orbit, and is known by the term *centripetal force*; and that contrary one, by which it is inclined to fly from the line of its direction (whether *circular* or *elliptical*) in a *tangent* to the circumference of its *circle* or *ellipsis*: I say with Mr. *Woolaston*, p. 79. That these two contrary motions, and

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seeming qualities cannot both proceed from matter *quà* matter, *i. e.* as matter; they cannot both be of the nature of it: and therefore they must be owing to some *external* cause, or to some *other* being which excites in them these contrary motions and seeming qualities. And, with him, I ask, that since the *revolution* of a planet about the sun, is an effect that cannot be produced by *mere gravitation*; but must be compounded with a motion of *projection*, to keep the planet from falling directly into the sun, and to bring it about in its orbit; from *what hand* comes this other motion or direction? who impressed it?

Or rather, I should say, who continues to impress it? since it appears not sufficient that it had at first this direction given it; but the continuance of these opposite forces, is a constant proof of a continued aid from the *same hand* that at first gave it this direction.

Here, indeed, we have the *merely* material and inanimate subjects of providence, that are physically wrought upon; and therefore it is no wonder that their *phenomena* or appearances are so uniform and general: there being no need of varying these interposals of power.—The same may be said of the vegetable, and brutal or animal parts of our world, *viz.* that the *same hand*, that gave them being at first, is
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continually wanted to sustain, support, and supply them: but then as these were originally produced for the *accommodation* of a *species* of intelligent moral agents, who have introduced a *moral* evil by the neglect or abuse of their powers; it may be reasonable to suppose, that *natural* evils might be introduced among these their *accommodations*.— It is also highly probable, that these *natural* evils were introduced by a *particular* providence; God being *Reſtor* as well as *Creator*: and as giving place to *natural* evils belongs to the *reſtoral* character of the deity, but not to that of his being *Creator*, they could not be a part of the *original conſtitution*. I would, to prevent miſtake, again remark, that by a *particular* and *ſpecial* providence, ſhould not be underſtood ſuch interpoſals as offer any violence to, or deſtroy the *freedom* of human agency. This cannot be the caſe, for *wicked men* may commit acts of violence; may ſteal, rob, plunder, perſecute, and murder innocent and virtuous men notwithstanding. Tho' the frequent inſtances of their doing ſo, cannot perhaps be accounted for, without taking into our view a future ſtate of *retribution*.

I add, with the aforeſaid *author*, p. 99. 'It muſt not be expected, that in the ordinary *course of nature*, if a *good man* be paſſing by an infirm building, juſt in the article of falling, that God ſhould

' suspend the force of gravitation till he is
 ' gone by, in order to his deliverance; nor
 ' that it would be increased, and the fall
 ' hastened, if a *bad* man was there, only
 ' that he might be caught, crush'd, and
 ' made an example. Or that *new* motions
 ' must be impressed on the *atmosphere*, and
 ' *new* directions given to the floating parts
 ' of it, by some *extraordinary* and *new* in-
 ' fluence from God for a man's safety
 ' and prosperity; or that clouds shall be so
 ' precipitated, or kept in suspense, as the
 ' case of a particular man or two requires.
 ' But yet there may, and I think undoubt-
 ' edly is, a *particular* providence, a provi-
 ' dence that suits the *several cases* and pray-
 ' ers of individuals, without a continual
 ' *repetition* of them'; or, I add, without
 frequent *miraculous* interpositions.

Let us now see wherein it is that you and
 I agree, and wherein we differ about *provi-
 dence*. And, I think, we both own that
 there is one; nay, that there is a *general*
 one: but then we seem to differ about what
 this *general one* is. *You*, if I have not
 mistook you, would have it to consist *in an
 original constitution or establishment of cer-
 tain general LAWS, which by NATURE'S
 strict adherence to, the world is governed*.
 And that this constitution was such, as
 could not stand in need of *patching* and
mending by a particular providence; *i. e.*
 that

that God should be *frequently*, and almost *perpetually* immediately interposing, *p.* 210. *Nevertheless*, you own, that God may upon *extraordinary* occasions, and to answer some *great* and *good* ends, immediately interpose, and by his power produce, or cause to be produced, such effects as would not be produced in the course of his *general* providence, *p.* 232. At the same time, you have singled out one of the most remarkable events, *viz.* that of the REVOLUTION, as not coming under the head of a *particular* providence. From which, I take it for granted, that I have not mistook you, in supposing that you deny any *special* interposals at all, but what are miraculous. 'The instance you give of a *comet's* being 'turn'd out of its *natural course*, when it 'threaten'd the destruction of this globe, *p.* '208. you own, would be an instance of the 'particular and *special* providence of God, 'and so in all such like cases.'—A supposed case and cases which has had no one instance of fact to support it or them, nor probably ever will.—So that the looseness of the tenure, by which you hold *miracles*, leads me to conclude, that you, in fact, deny a *particular* providence. *Again*, to what purpose, *Sir*, is it for you to say, that *God* may interpose upon some *extraordinary* occasions, and to answer some *great* and *good* end immediately interpose; when you have treated

that event of the REVOLUTION in the manner you have done? *p.* 213. It is a sufficient proof to me, that you either thought that to be no *great* nor *good* event; (which, by the way, if I know you, you could not;) or that if you did, you was of opinion, that tho' the circumstances of it were *extraordinary*, and the event both *great* and *good*, yet this was no sufficient ground to suppose any *special* interposals of divine providence. And of consequence, your declaration, that there may be such immediate interposals, is a mere *may be*, and will admit of no real foundation for the doctrine of a *particular* providence.

Herein we differ, not only as I suppose the constant application and aid of divine power, either immediately, or by proper agents employ'd by *God* in his government of the world; but also as to my persuasion of the apparent fitness of a *particular* providence, on account of the introduction of an abundance of *evils*. Which *evils* you, indeed, suppose were took into view in the first plan, and so provided for in that original constitution: the contrary of which I imagine must be true, if we preserve the *free agency* of man. *Moral* evils depending upon *that*, were mere *contingencies*, *i. e.* what *might* or *might not* be: and as such could not be pre-ascertained, and so could not be provided for in that original
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plan.

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plan. Besides, your explaining away a particular providence from those scripture passages, where it appears the most evidently supported, is another proof of your denial of it.

S E C T.

S E C T. VI.

I N F E R E N C E S.

I SHALL farther illustrate what I have offered by making some *inferences*: And, *First*, Upon a supposition that there is *no particular providence*, but that all events take place upon the *original plan* or constitution, the *foundation reason* of many acts of worship, both of *prayer* and *praise*, [I mean of such acts as have for their motive, *particular* and *special* circumstances of want, or of supply,] is weakened, if not wholly destroyed. For instance, why should I pray to God to give me daily bread, when I know my either having, or not having it, is pre-ascertained upon an *original establishment*? And that it will either nourish me, or not, as determined by that constitution? Or, why should I pray to him to preserve me from dangers on a journey, when I am assured, that whatever danger I may be exposed to, I have no reason to expect the *interposals* of his providence for me? They either will prove hurtful, or fatal to me, or not. And to ask he would preserve me, is to suppose, *that he may interpose*; which is what I already am persuaded is not supposable. To
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ask his protection at *sea*, would be alike vain and hypocritical; since I know he will not interpose for me, nor any way alter the events of my voyage, which are pre-fettled and determined by the scheme of the original constitution. Or, why should I pray to him to deliver me out of any affliction; since I am fully convinced that for him to interpose, would be only a piece of *patch-work*, and prove a *defect* in the original scheme? And *again*, how could I be prevailed upon to *praise* God for any particular deliverance, or rescue from danger, under the notion of its being so, if I am persuaded that it was only the effect of the *ordinary course* of providence; and was no instance of his immediate and particular care of me?—As all the natural evils in the world would, upon this scheme, appear to me truly *necessary*, being originally adapted to promote *the good of the whole*; so I should see, that I had no room allowed me to *deprecate* any of them: but, instead of that, to *praise* and *adore* him for the original constitution. Neither could I be led to confess my faults, or ask pardon for them; since even these, though *moral* evils, are part of the *original constitution*; and are constantly and uniformly subject to those LAWS, by which the ends of GOD's general providence were INTENDED to be perpetually carried on, viz. a common and most extensive good;

good; they being introduced into that constitution of things, which has *answered* the INTENTION *in all its parts, through all generations*. I might here observe, that its having answered the *intention* in all its parts, through all generations, will destroy the reason of a future judgment.—But I shall only leave this as an hint,—and proceed:

Secondly, I infer, that if Mr. *Chubb's* scheme be just, and there be no immediate interposals of providence, but what are miraculous; then all sacred and most profane historians stand condemned for representing the wisest, most virtuous, and pious men, as having been encouraged in all their difficulties, by a persuasion of the *special* divine interposals: Or *rather*, we shall find their *heroes*, their *prophets*, their *philosophers*, as no better than so many *enthusiasts*; ascribing to the *special* and *particular* interposals of providence, every of their remarkable benefits and deliverances. For, more particularly, upon your scheme,

Thirdly, The doctrine taught, and the arguments or conclusions drawn from the supposition of a *particular* providence, both by our *Saviour* and his *Apostles*, were false and illusive. We have traced some of those

those of our Saviour's; let me add, the Apostle Paul, who tells the *Corinthians*, that as there had no temptation taken them, but such as is common to men, so God, says he, 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, 1 Cor. x. 13.—Farther, what could the Apostle mean by saying that the *Jews*, when they had caught him in the temple, went about to kill him; and that his continuance to that day, was owing to his having obtained help of God? What can this mean, if there be no particular and special interposals? I add, the whole history of the *Jewish Theocracy* appears, upon your scheme, to be a mere farce, or a piece of knight errantry; and those references made to it by St. Paul, 1 Cor. x. must be the subject of jest and ridicule; notwithstanding the Apostle tells us, that those very extraordinary interposals of providence were our EN-SAMPLES, to the intent we should not lust after evil things, as they also lusted.

Fourthly, If that abundance of evils natural and moral, which have been introduced into the world, do in any proper or true sense belong to the original constitution, then the doctrine of predestination may be supported; and man cannot in any proper

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per or true sense be allowed to be, whilst in this world, in a state of *probation*; for the very reason, that all he does, or omits to do, is, and must, in some sense, be pre-determined, or it could not in *any sense* belong to the original Constitution. On the other hand, if *freedom* is necessary to moral agency, and moral agency is essential to probation (which I take to be self-evident principles) then man, considered in this state, cannot have his actions pre-ascertained; for, if they remain not as *contingencies* to the first plan, or to any fixed laws of the universe, they lose all the qualities of freedom, and cannot be under censure; forasmuch as they are ascertained by that first plan, or some other fixed laws of the universe. And of consequence, what arises from the most contrary use of the power of self-determination, must no longer be estimated under the notion of *evil*, but as what was *originally necessary* for the good of the whole.

Fifthly, If there be not a *particular* providence, or *special* interposals granted, as needful to over-rule and check the directions and tendencies of moral and natural evils, (which could not be any part of the original constitution,) then revelation, so far as it respects *facts*, is in general false. *Revelation* being filled with narratives of

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special and *particular* interposals of providence: all which *interposals* are made to point at the reformation and happiness of men. Some are described as having answered the end they were designed for in a *greater* measure; others in a *less*: which plainly proves (upon the supposition of the truth of them) that there has always been *special* and *particular* interposals of providence; and that the abundance of moral and natural evils introduced into our world, has been the reason of such interposals; *those evils* not belonging to, nor being capable of becoming a part of the original constitution.—To prove the contrary, it would be necessary to shew, that they could have been produced by nature's strict adherence to those laws.

Sixthly, From the animadversions I have made on your account of *Elias's* prayer, and the success of it, it is evident, that there must be a *particular* providence. I have shewn in *Section II*, that the *prophecy* was *conditional*; and am persuaded, that there is no one prophecy, respecting events, which depended on *free-agency*, and in which the *moral character* of man was concerned, but must be so understood. Many of them, though *absolutely expressed*, have been seen to be *only* conditional: And
though

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though others have took place, I doubt not, but that they were equally conditional, and *might not* have took place, as certainly as they did. Thus from that *particular narrative*, as well as from numberless parts of *scripture history*, a *particular providence* may be clearly defended; such *special* interposals being well suited to the *make* of man, and the *circumstances* of his being in the world.

CONCLU-

C O N C L U S I O N.

FROM the superinduction of *evil* to the original plan, *revelation* appears to have been fit and proper, in order to promote the intention of that first constitution, viz. *the good of the whole*. The dictates of reason, or the precepts of the law of nature became dim, and almost imperceptible, thro' *vice* and the abuse of the humane faculties. So that it is highly reasonable to suppose, that God has, at *sundry times*, and in *divers manners*, spoke in times past to the Fathers by the prophets; as well as in these *last days* he hath spoken to us by his *Son*. Which if we suppose to have been *facts*, a *particular* providence must be allowed: inasmuch as such discoveries of the divine will are in themselves *particular* interposals.

Nor have we the least reason to doubt of there having been *such* revelations; since all the most famous and ancient heathen *poets*, *sophists*, and *philosophers*, seem to have been beholden to that *treasury of wisdom* imparted by *Moses* and the *prophets*, for their most divine sentiments. For as *Plato* acknowledges, “ what the *Greeks* received from

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“ the *Barbarians* (meaning the *Jews*)
 “ they put into a better form or garb,
 “ i. e. they clothed those *Jewish tradi-*
 “ *tions* with *Greek fables* and *emblems*.
 “ The same may be said of *Pythagoras*.
 “ *Plato* has likewise said, in his *Timeus*,
 “ that after the *Father of the universe*
 “ had beheld his *workmanship*, he was
 “ delighted therein, &c. answering to
 “ *Gen. i. 31.* and he owns the receiving
 “ of the PROBABLE FABLE * ”.

The same author has also given us good grounds to conclude, ‘ that even *Linus, Orpheus, Homer, and Hesiod*, bor-
 ‘ row’d their ideas from *Jewish scripture*
 ‘ or *tradition.*’ And he produces *Sir Walter Raleigh*, as saying, “ That it cannot be
 “ doubted, but that *HOMER* had read
 “ over all the books of *Moses*, as by places
 “ stolen from thence, almost word for word,
 “ may appear.” †—Hence it follows, that
 the writings of *Moses* and the *prophets*
 seem to have been the *treasury of know-*
ledge to the antients.—*Heathen testimony*
 thus confirming the authority of these
 writings, we need not scruple to admit, that
 God has, according to the history they
 afford us, at *sundry times* and in *diverse*

* See *Gale's Court of the Gentiles*, Vol. I. B. I. p. 11.

† B. III. c. 1. p. 4, 5, 6, 7.

manners made known his will to mankind: or in other words, vouchsafed *special* and *particular* interposals, at sundry times, and in diverse manners, to the children of men.

To add no more, the introduction of abundance of *evils* upon the original plan, plead strongly in favour of *divine revelations*, from the want of express *authority* to add to the weight of *moral fitness*. There is, no doubt, a native beauty and charm in virtue; which, if duly attended to, demands a preference to its opposites. But then this introduction of *abundance* of *evil*, makes it remarkably fit and proper, that a choice of *virtue* be recommended by authority: even an *authority* that can influence our hopes and our fears, so as to assist in the ballance against that *pravity* which unavoidably attends our present circumstances. To which wise and kind purposes, the CHRISTIAN REVELATION seems perfectly well accommodated; inasmuch, as there is not only a strong and most beautiful representation of the eternal laws of *truth* or *morality* in its precepts, which belong'd to the *original plan*; and the fitness of *repentance* on account of *evil* introduced upon that plan; but the accommodation of the *christian revelation*, to this our state of trial, is most conspicuous

in the clear openings of a future state of *endless happy life* to the virtuous, and of a *second death* to the vitious: especially, as this state of retribution will be under the direction of JESUS CHRIST, as the final judge; even he, who is the very person that has made this revelation; that has enforced the precepts of it by the most finished example; and that has seal'd a testimony to the truth of it with his blood: and who in consequence of what he did and suffered, is invested with ALL POWER; *angels, authorities,* and *powers* being made subject to him.

F I N I S.

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