

THE
FIVE ARTICLES

CONTROVERTED BETWIXT

THE

REMONSTRANTS AND CONTRA-REMONSTRANTS,

COMMONLY CALLED

ARMINIANS AND CALVINISTS.

TO THE READER.

WHEN those points of doctrine maintained by Melancthon and other moderate Lutherans, came to be managed by the acute wit, solid judgment and great learning of JAMES HERMINE, Public Reader in the University of Leyden, they appeared to the unprejudiced examiners so much more consonant as well to the *Sacred Scriptures* and *right reason* as to *primitive Antiquity*, and so much more agreeable to the *Mercy, Justice and Wisdom* of ALMIGHTY GOD, and so much more *CONDUCTING UNTO PIETY*, than the tenets of the *rigid Calvinists*, that they quickly found a cheerful reception and great multitudes of followers in the Belgic Churches. Hereupon their adversaries, (having so passionately espoused the contrary opinions, and being so vehemently carried on with a prejudice against these,) that they might the more effectually decry and suppress the propagators of them, caused some of their confidants to represent

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them and their doctrine under such odious characters as were indeed proper to their own opinions. It was given out that, among their heresies, they held: *First*, "that God was the author of sin," and *Secondly*, "that He created the far greatest part of mankind, only of purpose to glorify himself in their damnation,"—with several others of like nature; which indeed are not only the consequence and results of Calvin's doctrine, but positively maintained and propagated by some of his followers.

That thy credulity, good Reader, may not be abused and betrayed by such practices, the following papers are hereunto annexed, to give thee, in a short view, a true account of the difference that is betwixt the disagreeing parties, with the grounds thereof.

FAREWELL!

THE FIRST ARTICLE TOUCHING PREDESTINATION.

WHAT THE REMONSTRANTS HOLD.

*That God to the glory and praise of his abundant goodness, having decreed to make man after his own image, and to give him an easy and most equal law, and add thereto a threatening of death to the transgressors thereof, and foreseeing that Adam would wilfully transgress the same, and thereby make himself and his posterity liable to condemnation; though God was, notwithstanding, mercifully affected towards man, yet, out of respect to his justice and truth, [he] would not give way to his mercy to save man, till his justice should be satisfied, and his serious hatred of sin and love of righteousness [should] be made known.**

PROOFS OUT OF SCRIPTURE.

"God decreed to make man after his own Image." So God created man after his own image. Gen. i, 26, 27. See Col. iii, 10; Eph. iv, 24.

* These Articles are not exactly the same as those which were exhibited by the Remonstrants at the Synod of Dort, and which are found in the Synodical Acts: But whatever may be their formal difference, in substance they are not dissimilar. In transposing some of them, and in separating the affirmative from the negative propositions, Bishop Womack appears to have intended the introduction of a more logical method, or a more perspicuous arrangement, than is to be seen in the original Articles. Indeed, the Remonstrants had particular reasons for intermingling their own sentiments with those of their adversaries: They wished to present the tenets of each system in close contrast, being confident, that, when viewed thus in opposition, the common sense of mankind would soon decide to which side of doctrine the preference must be given. They accordingly prepared the First Article in such a form, as to make one half of its Ten Tenets to consist

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"And to give him an easy law," &c.] Of the tree of knowledge of good and evil, thou shalt not eat. Gen. ii, 16, 17. See Rom. ii, 14, 15; Levit. xviii, 5; Ezek. xx, 11; Rom. x, 5; Gal. iii, 12.

"Added thereto a threatening of death." In the day that thou eatest thereof, thou shalt surely die. Gen. ii, 17.

"Foreseeing that Adam would wilfully transgress the same." And who, as I, shall call and shall declare it,—and the things that are coming and shall come? Isa. xlv, 7. See Isa. xli, 22, 23.—Known unto God are all his works from the beginning of the world. Acts xv, 18.

"And all man's works too." Thou understandest my thoughts afar off. Psalm cxxxix, 2. Gen. iii, 6; 2 Cor. xi, 3; 1 Tim. ii, 15, 14; Eccles. vii, 29; Isa. xlv, 21.

"And thereby make himself and his posterity liable to condemnation." All have sinned and come short of the glory of God. Rom. iii, 23.—By one man sin entered into the world, and death by sin. v, 12, 18, 19.—The wages of sin is death. vi, 23. Acts xvii, 26; Heb. vii, 10; Job xiv, 1, &c.; 2 Cor. v, 14, xi, 5; Rev. ii, 7; Gen. iii, 24; Deut. xxviii, 26; Gal. iii, 10; James ii, 10.

"God was mercifully affected towards man." The Lord God, merciful and gracious. Exod. xxxiv, 6.—He loved us first. 1 John iv, 19; see verse 11.—Thou art a God gracious and merciful, slow to anger. Jonah iv, 2; 2 Chron. xxx, 9.—For thou, Lord, art good and ready to forgive—a God full of compassion and gracious. Psalm lxxxvi, 5, 15.—The Lord is slow to anger. As a father pitieth his children. Psalm ciii, 8, 13.—His tender mercies are over all his works. Psalm cxi, 4, and cxlv, 8, 9.—The riches of his goodness, and forbearance, and long-suffering. Rom. ii, 4.—Be ye merciful, as your Father is merciful. Luke vi, 36. Isa. lv, 7; Jer. xxxi, 20; Joel ii, 13; Numb. xiv, 18, 19; Neh. ix, 17; Deut. v, 9, 10; Jer. xxxii, 18.

"Out of respect to his justice he would not give way," &c.] He will by no means clear the guilty. Exod. xxxiv, 7.—For thou

both of an affirmation and a negation, and the remainder to contain entire negations. For this mode of stating their opinions, it will be seen by a subsequent note, they received a reprimand from the reverend Fathers in Synod assembled, who regarded ANOMALOUS PREDESTINATION as one of those sacred things which ought not to be touched by hands profane. In the Four Articles which the Remonstrants afterwards presented, they did not insert such a number of negatives, and there is consequently less variation between them and the Articles here inserted. The Bishop's model has been the regular scholastic arrangement of TENETS and REJECTIONS, which was adopted by the British Divines and others of "the Colleges," as they were termed, at the Synod of Dort.

The title which the Remonstrants prefixed to their Articles was the following: "These are the sentiments of the Remonstrants concerning the First Article on PREDESTINATION, which in their conscience they have hitherto thought, and still do think, to be agreeable to the word of God."—EERTS.

art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. Psalm v, 4.—But your iniquities have separated, &c. Isa. lix, 2.

"*And to his truth.*" Thou shalt die the death; and He is a God that cannot lie, nor repent, nor deny himself. Gen. ii, 17. Tit. i, 2; Heb. vi, 18; Num. xxiii, 19; 2 Tim. ii, 13.

"*Till justice be satisfied.*" The Lord hath laid on him the iniquity of us all; and made his soul an offering for sin. He was wounded for our transgressions. Isa. liii, 5, 6, 10.—Thus it behoved Christ to suffer; Luke xxiv, 26, 46.—the just for the unjust: 1 Pet. iii, 18.—to give his life a ransom for many. Matt. xx, 28; 1 Tim. ii, 6.—I restored that which I took not away. Psalm lxxix, 4. Phil. ii, 7, 8; Matt. iii, 15, v, 17; Gen. iii, 15; Mark x, 45; 1 John iii, 8; Luke ii, 14.

"*And till his hatred of sin be made known,*" &c.] Thou art not a God that hath pleasure in wickedness; thou hatest the workers of iniquity; thou abhorrest the bloody and deceitful man, &c. Psalm v, 4—6.—Thou hatest iniquity. Psalm xiv, 7.—The forward are an abomination to the Lord. Prov. xi, 20.—Your iniquities have separated between you and your God, and your sins have hid his face from you. Isa. lix, 2. Psalm vii, 11, 12; Isa. lxv, 12.

"*And his love of righteousness.*" Thou lovest righteousness. Psalm xlv, 7.—Whom God hath set forth to be a propitiation, to declare his righteousness; that he might be just, &c. He is the avenger of unrighteousness. Rom. iii, 24—26.

And, therefore,

TENET I.

For the satisfying of his justice, he did ordain the Mediator Jesus Christ, who should be made a sacrifice for sinful men, suffer death for them, and [should] by his blood, shed for their reconciliation, obtain right of saving them upon terms befitting mercy and justice.

PROOFS OUT OF SCRIPTURE.

"*Christ ordained the Mediator.*" To us a Son is given. Isa. ix, 6.—So God loved the world, that he gave his only-begotten Son. John iii, 16.—In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John iv, 9, 10.—But God commendeth his love towards us, in that, while we were yet sinners,

Christ died for us. Rom. v, 8, &c.—For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all. 1 Tim. ii, 5, 6. See Heb. xii, 2, 24, 25.

"*Made a sacrifice, and suffered death for sinful men.*" He became obedient unto death. Philip. ii, 8.—I lay down my life for my sheep. John x, 11, 15—18; see John xv, 13.—He tasted death for every man. Heb. ii, 9.—Christ died for our sins. 1 Cor. xv, 3.—He died unto sin once. Rom. iv, 25, vi, 10.—Who his own self bare our sins in his own body on the tree. 1 Peter ii, 24.—Christ our passover is sacrificed for us. 1 Cor. v, 7.—When thou shalt make his soul an offering for sin. Isa. liii, 10.—Who loved us, and gave himself for us, an offering and sacrifice of a sweet-smelling savour. Ephes. ii, 2.—He is the propitiation for our sins. 1 John ii, 1, 2.—Whom God hath set forth to be a propitiation through faith in his blood. Rom. iii, 25; see Heb. v, 1, &c.; viii, 3, &c.; ix, 11—14, 22, 26—28; x, 5, 10, 12, 14.—He is the Lamb of God, that taketh away the sin of the world. John i, 29.—He gave his life a ransom. Mark x, 45;—and purged our sins. Heb. i, 3.—He was made sin for us, 2 Cor. v, 21;—and made a curse; Gal. iii, 13;—to redeem us that were under the Law; and delivered us from the curse of the law. Gal. iii, 13; from the power of darkness, Col. i, 13; from the fear of death, Heb. ii, 14; Hos. xiii, 14; 1 Cor. xv, 55; and from the wrath to come; 1 Thes. i, 10; Rom. v, 9; and obtained eternal redemption for us. Heb. ix, 12; Luke i, 68; 2 Tim. i, 10.

"*By his blood shed for their reconciliation.*" This is my blood of the New Testament, which is shed for many for the remission of sins. Matt. xxvi, 28.—He washed us from our sins in his own blood. Rev. i, 5; see Rev. v, 6, 12; 1 John i, 7; 1 Pet. i, 18—20.—God was in Christ reconciling the world to himself. 2 Cor. v, 18, &c.—When we were enemies, we were reconciled to God by the death of his Son. Rom. v, 10.—Having made peace through the blood of his cross, Col. i, 20—22; ii, 12—14, through him we have access unto the Father. Ephes. ii, 13, 18.

"*Should obtain right of saving them.*" He shall see his seed and justify many. Isa. liii, 10, 11.—Ye are bought with a price. 1 Cor. vi, 20.—Which he (God) hath purchased with his own blood. Acts xx, 28; 1 Peter ii, 9; 2 Peter ii, 1.—All are delivered unto me of my Father. Matt. xi, 27; xxviii, 18.—The Father hath committed all judgment unto the Son. John iii, 35; v, 22; xvii, 2.—The Son of man is come to seek and save that which was lost. Matt. xviii, 11; Luke xix, 10; see Heb. ii, 14, —17.—In whom we have redemption. Col. i, 14; Ephes. i, 7, 8; 1 Cor. i, 30; 1 Pet. i, 2, 3; Rev. iii, 14.

"*Upon terms befitting mercy and justice.*" For this purpose the Son of God was manifested, that he might destroy the works of the Devil. 1 John iii, 8.—For he shall save his people from

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"*Upon terms befitting mercy and justice.*" For this purpose the Son of God was manifested, that he might destroy the works of the Devil. 1 John iii. 8.—For he shall save his people from

their sins. Matt. i. 21; see Rom. vi. 1, 2; Ephes. i. 4, 6.—I am come to call sinners to repentance. Matt. ix. 13.—That he might redeem us from all iniquity, and from our vain conversation; Tit. ii. 11—14; and purify unto himself a peculiar people, zealous of good works. 1 Peter i. 18.—He hath redeemed us unto God, that we might become servants to God. Rev. v. 9; see 1 Peter iv. 1, 2; might have our fruit unto holiness, Rom. vi. 22; and live unto righteousness; 1 Peter ii. 24; that the righteousness of the Law might be fulfilled in us; Rom. viii. 3, x. 4; that the Lord God might dwell amongst us, Psalm lxviii. 18; and that we might live to him, 2 Cor. v. 14, 15; Rom. xiv. 9; Heb. v. 9; and set forth his praise and glory. 1 Pet. ii. 9; 1 Cor. vi. 30.—Therefore, if any man be in Christ, he is a new creature. 2 Cor. v. 17.

TENET II.

Upon the consideration of his blood, as shed, he decreed that all those who should believe in that Redeemer, and persevere in that faith, should, through mercy and grace, by him be made partakers of salvation; but such as would not believe in him, but die in infidelity, should therefore be punished with eternal death; reprobation being decreed upon precedent infidelity and dying therein.

PROOFS OUT OF SCRIPTURE.

"*Upon the consideration of his blood as shed.*" The Lamb slain from the foundation of the world. Rev. xiii. 8.—Behold my servant whom I uphold, mine elect in whom my soul delighteth. Isa. xli. 1; see 1 Peter i. 20.—Thou art my servant, O Israel, in whom I will be glorified. Isa. xlix. 5.—According to his own purpose and grace which was given us in Christ Jesus before the world began. 2 Tim. i. 9.

"*Who should believe in that Redeemer.*" That whosoever believeth in him should not perish but have everlasting life: He that believeth on the Son hath everlasting life. John iii. 14—16, 36.—And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life. John vi. 40; see verses 47, 54, 58.—I live by the faith of the Son of God. Gal. ii. 20.—Whosoever believeth on him shall not be confounded. 1 Peter ii. 6, 7; see Rom. ix. 30, 32.—He that believeth and is baptized, shall be saved. Mark xvi. 16.—Who are kept by the power of God through faith unto salvation. 1 Peter i. 2, 5. Now the just shall live by faith. Heb. x. 38.—Thou standest by faith. Rom. xi. 20.—Therefore it is of faith, that it might be by grace, &c. Rom. iv. 16.—The Saviour of them that believe.

1 Tim. iv. 10.—Verily, verily I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John v. 24.—These things have I written unto you that believe, that ye may know that ye have eternal life. 1 John iv. 15.—We believe that through the grace of our Lord Jesus Christ we shall be saved. Acts xv. 11.

"*And persevere in that faith, should be made partakers of salvation, &c.*" To them who by patient continuance in well-doing, &c. Rom. ii. 7.—But he that shall endure unto the end, the same shall be saved. Blessed is that servant whom his Lord, when he cometh, shall find so doing. Matt. xxiv. 13, 46; 1 Tim. ii. 15.—He that abideth in the doctrine of Christ, hath the Father and the Son. 2 John 9.—If that which ye have heard from the beginning shall remain in you, 1 John ii. 24.—If ye continue in his goodness. Rom. xi. 22.—If ye continue in the faith, rooted and built up. Col. i. 23; ii. 5—8.—If ye hold fast stedfastly unto the end. Heb. iii. 6, 12, 14.—If ye mortify the deeds of the body. Rom. viii. 13.—Cast not away your confidence. Heb. x. 35, to the end.—Hold fast till I come, that no man take thy crown. Rev. ii. 25; iii. 11.—Receive not the grace of God in vain. 2 Cor. vi. 1.—Beware lest, being led away with the error of the wicked, ye fall from your own steadfastness. But grow in grace. 2 Pet. iii. 17, 18.—Work out your own salvation with fear and trembling. Phil. ii. 12.—If a man strive for masteries, yet is he not crowned except he strive lawfully. If we deny him, he also will deny us. 2 Tim. ii. 12.—To him that overcometh will I give of the hidden manna and grant to sit with me on my throne, and make him a pillar, and he shall not be hurt of the second death. Rev. ii. 11, 17, 26; iii. 12, 21.—Be thou faithful unto the death, and I will give thee a crown of life. Rev. ii. 10.—I have fought a good fight, I have finished my course, I have kept the faith; henceforth is laid up for me a crown of righteousness. 2 Tim. iv. 7, 8; see Job xxvii. 5—6; Luke viii. 15.

"*Such as would not believe, but die in infidelity, should therefore be punished with eternal death.*" He that believeth not, shall be damned. Mark xvi. 16.—He that believeth not is condemned already, the wrath of God abideth on him. John iii. 18, 36.—Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. 2 John v. 9; see Isa. xxvii. 11.—Because of unbelief they were broken off. Rom. xi. 20.—For the wages of sin is death. Rom. vi. 23.—The wicked shall be turned into hell. Psalm ix. 17.—Upon the ungodly he shall rain snares, &c. Psalm xi. 6.—But the fearful and unbelieving and abominable &c., shall have their portion in the lake that burneth with fire and brimstone. Rev. xxi. 8; xxii. 15.—Because of these things cometh the wrath of God upon the children of disobedience. Ephes. v. 5, 6.—Be not deceived,—the unrighteous shall not in-

herit the kingdom of God. 1 Cor. vi. 9, 10; see Gal. v. 19—21. Except ye repent ye shall all likewise perish. Luke xiii. 3, 5.—This is the condemnation, that light is come into the world, and men love darkness rather than light. John iii. 19.—The Lord shall be revealed from heaven in flaming fire, taking vengeance of them that know not God and that obey not the gospel of our Lord Jesus Christ. 2 Thess. i. 7, 8; see Matt. xiii. 41, 42, 49, 50; xxv. 41, 42.—Wherefore if thine eye offend thee, pluck it out. Mark ix. 43—49. See Heb. xi. 6, xii. 14; Rev. xxi. 27; Ezek. xviii. 26; Matt. iii. 10, 12, v. 29.

TENET III.

And because sinful man could not possibly of himself, by his natural ability, believe in this Redeemer, and persevere in such faith, he decreed to afford man means sufficient and necessary, (as he saw befitting his own wisdom and justice,) for the working of faith and repentance, whereby man might be enabled to believe, or more and more prepared and in certain steps or degrees brought on at length to true faith.

PROOFS OUT OF SCRIPTURE.

"*Sinful man could not of himself, &c.*" Which of you by taking thought can add one cubit unto his stature? Matt. vi. 27.—If I speak of strength, lo! he is strong. Job ix. 19, 20.—Thou hast destroyed thyself, but in me is thy help. Hos. xiii. 9.—I, even I, am the Lord, and beside me there is no Saviour. Isa. xliii. 1; xlv. 21.—Trust in the Lord with all thy heart; and lean not to thine own understanding. Prov. iii. 5.—Woe unto them that are wise in their own eyes, but look not unto the Holy One of Israel, neither seek the Lord! Isa. v. 21; xxxi. 1.

"*Could not believe by his natural ability, &c.*" Without strength. Rom. v. 6; viii. 3; see 2 Cor. iv. 6.—Not that we are sufficient of ourselves. 2 Cor. iii. 5. See Rom. xi. 32; Gal. iii. 22; John iii. 3, 5.—Make the tree good, and (then) the fruit good. Matt. xii. 33, 35.—God giveth the increase. 1 Cor. iii. 4.—Unto you it is given. Phil. i. 29.—Whose heart the Lord opened. Acts xvi. 14.—It is God which worketh in you both to will and to do. Phil. ii. 13; see Ezek. xxxvi. 22.—Flesh and blood hath not revealed this unto thee. Matt. xvi. 17.—Every good gift is from above, &c. James i. 17.—Except the Father draw him. John vi. 44, 65.—Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Matt. xi. 27.—Without me ye can do nothing. John xv. 5.—No man can say, that Jesus is the Lord, but by the Holy Ghost. 1 Cor. xii. 3.—For by grace are ye saved through faith, and that not of yourselves; it

is the gift of God. Eph. ii, 8; see Rom. iv, 16; v, 15, &c.; vi, 23.—By the grace of God I am what I am. 1 Cor. xv, 10; Gal. ii, 20.—Who have obtained like precious faith with us, according as his Divine Power hath given us all things that pertain unto life and godliness. 2 Peter i, 1, 3; Eph. iii, 14, &c.; vi, 23.—Grace and peace from God the Father, &c. Rev. i, 4.—He that glorieth, let him glory in the Lord. 1 Cor. i, 3; see Rom. i, 8; 1 Peter i, 3.

"And could not persevere in such faith," &c.] He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John xv, 5.—Jesus, the Author and Finisher of our faith. Heb. xii, 2.—Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us and given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work. 2 Thess. ii, 16, 17.—The God of all grace make you perfect, stablish, strengthen, settle you. 1 Pet. v, 10.—See Ephes. iii, 14, &c.; Phil. i, 6; Heb. xiii, 20.

"He decreed to afford man means sufficient and necessary." He that spared not his own Son—how shall he not with him also freely give us all things? Rom. viii, 32.*—He hath blessed us with all spiritual blessings in Christ. Ephes. i, 3.—That thou mayest be my salvation unto the ends of the earth; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I will give thee for a covenant to the people. Isai. xlix, 6, 8, 9; xlii, 7.—To perform the promise—that he would grant unto us [a power] that we might serve him in holiness and righteousness, all the days of our life. Luke i, 72—76.—His Divine Power hath given unto us all things, that pertain to life and godliness. 2 Pet. i, 3.—He gave unto them his talents. Matt. xxv, 14, 15, 27, 29.—To you it is given to know. Matt. xiii, 11, 12.—The promise is to you and your children. Acts ii, 4, 5, 39, 41.—The kingdom of God is come nigh unto you. Luke x, 9.—I was made manifest to them that enquired not after me. Isai. lvi, 1; Rom. x, 20.—For the grace of God that bringeth salvation unto all men hath appeared—the renewing of the Holy Ghost, which is shed on us abundantly, through Jesus Christ our Saviour. Tit. ii, 11, 12; iii, 5, 6, 7.—Sin shall not have dominion over you, for ye are not under the law but under grace. Rom. vi, 14.—To him that hath shall be given. Mark iv, 23, 25; Luke viii, 18.—If any man will do his will, he shall know of the doctrine. John vii, 17.—He will give the Holy Spirit to them that ask and obey him. Luke xi, 13; Acts v, 32.—What could have been done more to my vineyard that I have not done in it? Isai. v, 4.

* See Rom. x, 14, &c.; 2 Tim. i, 9, 10; Isaiah lix, 21.

† See Heb. iv, 12; 1 Cor. xiv, 24, 25; James i, 18; 1 Cor. iv, 13.

—Wherefore, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Heb. xii, 28.

TENET IV.

Whence ariseth the last decree, concerning the salvation of this or that man in particular, who by these means should be brought unto faith and persevere therein; this being the condition required in every one that is to be elected unto eternal life, and the consideration of this or that man in particular who should die in unbelief.

PROOFS OUT OF SCRIPTURE.

"The condition required in every one that is to be elected unto eternal life." Hath not God chosen the poor of this world, rich in faith? James ii, 5.—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, &c. 2 Thess. ii, 13, 14.—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. 1 Pet. i, 2.*—Whom he did foreknow, he also did predestinate. Rom. viii, 29.—If a man therefore purge himself from these, he shall be a vessel of mercy unto honour, &c. Rom. ix, 32; with Tim. ii, 21.—See Psalm iv, 3, and ciii, 17, 18; Rom. x, 10, 11; and all those texts cited above under these heads, "*Who should believe* (page 97) and *persevere* (page 98). Who have not bowed the knee unto Baal. See Rom. xi, 4, 5.

"And the consideration of this or that man, who should die in unbelief." Whosoever hath sinned against me, him will I blot out of my book. Exod. xxxii, 35.—As truly as I live, saith the Lord, because all those men which have seen my glory and my miracles, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it. And ye shall know my breach of promise. Numb. xiv, 21—35.†—And to whom swear he that they should not enter into his rest, but to them that believed not? So we see, that they could not enter in because of unbelief. Heb. iii, 18, 19.—Now these things happened unto them for [types, or] ensamples unto us. 1 Cor. x, 6, 11.—Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural

* Mark xiii, 20.

† The very form of actual Reprobation. See the application Heb. iv, 11.

branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: On them which fell, severity; but towards thee, goodness; if thou continue in his goodness, otherwise thou also shalt be cut off. Rom. xi, 20.—If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 1 Chron. xxviii, 9.—If we deny him, he will deny us. 2 Tim. ii, 12.—He that rejecteth me, hath one that judgeth him. John xii, 46, 48.—The angels which kept not their first estate, and Sodom—giving themselves over to fornication, are set forth for an ensample. Ungodly men turning the grace of our God into lasciviousness, were before of old ordained to this condemnation, to whom is reserved the blackness of darkness for ever. Jude 4, 6, 7, 13. See 1 Pet. ii, 7, 8; 2 Pet. ii, 4, 7; and 2 Thess. ii, 12; &c. See also the texts cited above, under this head, "*Such as would not believe,*" &c. (Page 98.)

TENET V.

Christ is not only the Executor of election, but the foundation of the decree itself.

PROOFS OUT OF SCRIPTURE.

"*Christ the Executor of election.*"—[See God loved the world, that he gave his only-begotten Son. John iii, 16.—Neither is there salvation in any other. Acts iv, 12.—This is life eternal, to know thee, and Jesus Christ whom thou hast sent. John xvii, 3.—I am the way, the truth, and the life. John xiv, 6.—Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. John xv, 4.—Christ in you, the hope of glory. Col. i, 27. See 1 Cor. ii, 2.]

"*But Christ is the foundation of the decree itself.*"—[According to the eternal purpose, which he purposed in Christ Jesus our Lord: Ephes. iii, 11, 12.—According to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i, 9, 10.—Grace and truth came by Jesus Christ, and of his fulness, &c. John i, 16, 17.—God was in Christ reconciling the world unto himself. See Col. i, 19, 20; 2 Cor. v, 19.—By whom also we have access by faith into this grace wherein we stand. Rom. v, 2.—Blessed with all spiritual blessings in Christ: God has chosen us in him, predestinated us by him, made us accepted in him; in whom we have redemption, forgiveness, and an inheritance.—See Ephes. iii, 11, 12, and i, 3, 7, 11.—Jesus Christ being the Corner-stone. Ephes. ii, 10, 21, 22.—Other foundation can no man lay. 1 Cor. iii, 11.—See the texts

cited above, under this head, "*Made a sacrifice and suffered death,*" &c. (Page 96.)

WHAT THE REMONSTRANTS DO UTTERLY DENY
CONCERNING PREDESTINATION.

REJECTION I.

They do utterly DENY, that "God decreed to elect some to eternal life, and to reprobate others from the same, before he decreed to create them."

THE REASON OF THIS.

"*God did not decree to elect some,*" &c.] For he hath chosen us in Christ. Ephes. i, 4.—But in Christ we cannot be, unless we be considered, (1.) As Sinners. (2.) As Believers, and therefore Creatures.

(1.) AS SINNERS. For Christ Jesus came into the world to save sinners. 1 Tim. i, 15.—See Matt. i, 21; John i, 29; Matt. xviii, 11; Luke xix, 10; John vi, 51; Heb. ii, 14, &c.; 2 Cor. v, 19, &c. See all the places cited for "*Salvation by faith,*" (Page 98.)

(2.) AS BELIEVERS. For, They that receive him, are they that believe in his name. John i, 12.—See Ephes. iii, 17.

"*And not to reprobate others.*"—[For reprobation is an act of God's hatred, who hateth nothing but sin and for sin, which the creature could not be guilty of before it had a being.—Whosoever hath sinned, him will I blot out. Exod. xxxii, 33.—The soul that sinneth, it shall die. Ezek. xviii, 4, 20.—See all those places where damnation is said to be for sin, especially for infidelity. (Page 98.) See also those places cited to shew God's hatred of sin, and his inclination to mercy, (page 96.) as Exod. xxxiii, 15, 19; xxxiv, 6, 7; Lam. iii, 53; Psalm cxlv, 8, 9; Ezek. xxxiii, 11; 2 Pet. iii, 9; Ezek. xviii, 23, 24.—Hell made for devils. Matt. xxv, 41.]

REJECTION II.

They do NOT hold, that "any such decree, in order before the decree of Creation, was made for the demonstration of the glory of God's mercy and justice, or of his power and absolute dominion."

* See Ezek. xviii, 23, and xxxiii, 11.

THE REASON OF THIS.

(1.) The vessel that he made of clay, was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Jer. xviii, 4.—See to the 10th, 12th verses.*

(2.) I will give thee for a covenant of the people, to restore the persecuted of Israel, and to enlighten the Gentiles. Isaiah xlix, 8, 5.—Thou art my servant, O Israel, [Christ] in whom I will be glorified: Verse 3.—See John xv, 8, and Proverbs xiv, 28. Consider what is noted before, and what followeth, for further evidence of this.

REJECTION III.

They do utterly deny, that "God did, with this intent, create all men in Adam, ordain the full and permission thereof, withdraw from Adam grace necessary and sufficient, or procureth the gospel to be preached, and men to be externally called, and bestoweth certain gifts of the Holy Ghost upon them,—and all this with this intent, that these should be means whereby he would bring some unto life, and disappoint others of the benefit thereof according to such decree."

THE REASON HEREOF

In the several branches, is to be collected from the proof of the foregoing and following articles. Yet, that it may further appear,

1. "That God did not create," &c., CONSIDER,
 - (1.) That He made man after his own image: Gen. i, 27.
 - (2.) Gave him the tree of life. Gen. ii, 9.
 - (3.) That he hates sin: Psalm v, 4, 5; Habak. i, 13.
 - (4.) And cannot be tempted with evil. James i, 17.
 - (5.) And desireth not the death of a sinner: Ezek. xviii, 31; xxxiii, 11.
 - (6.) That sin was from the suggestion of the devil: Gen. iii, 1.
 - (7.) And man's voluntary compliance with him: Eccles. vii, 29.
2. "That he procureth not the gospel," &c., CONSIDER,
 - (1.) He is merciful to all: Psalm cix, 8, 9; Acts xiv, 16, 17; xvii, 26, 27.—Would not that any should perish: Ezek. xviii, 23, 31; xxxiii, 11.†—But that all should come to faith and repentance: 1 Tim. ii, 4; 2 Pet. iii, 9.—And,

* See Isaiah xlviii, 11, the last part; Hosea ix, 15.

† See John iii, 17; 2 Chron. xxiv, 19.

(2.) Christ having died for all: 2 Chron. v, 19, 20; Heb. ii, 9.—he invites all: Matt. xi, 28.—and upbraids such as wilfully refuse to embrace his offered grace and salvation. John v, 34, 40.

REJECTION IV.

They do utterly deny, that "Christ the Mediator is only the Executor of the decree of Election, and not the Foundation thereof."

The places cited (above) in proof of the affirmative, is sufficient REASON HEREOF. And note here once for all, that "whensoever the affirmative is sufficiently proved, the negative is thereby utterly overthrown; because both parts of a contradiction can never be true."

REJECTION V.

They do utterly deny, that "the cause why some are effectually called, justified, persevere in faith, and are glorified, is, because they are absolutely elected to eternal life."

THE REASON.

God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him. Acts x, 34, 35.*—For the Scripture saith, Whosoever believeth on him, shall not be ashamed: for the same Lord over all, is rich unto all that call upon him. Rom. x, 11, 12.—See James ii, 5; 2 Thess. ii, 13, and all the rest of those places cited above for the affirmative Conditional Election. (Pages 97, 101.)

REJECTION VI.

They do utterly deny, that "the cause why others are left in the lapse [fall] and Christ not given to them, and that they are, not at all, or uneffectually, called, and so hardened and damned, is, because they are reprobated from eternal life by an antecedent decree."

THE REASON.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sin. Prov. v, 22, 4.—But your iniquities have separated between you and your God, and your

* See Gen. ix, 6, 7.

† See Micah viii, 10.

sins have hid his face from you, Isa. xlix, 2.—See the places cited above for the affirmative, viz. for *Respective Reprobation*. (Page 101.) Also the texts cited for *Christ's Satisfaction*, and the *Administration of Necessary and Sufficient means unto salvation*. (Pages 96, 100.)

REJECTION VII.

They do utterly DENY, that "God did decree, without respect unto actual sins coming between, to leave, in the fall of Adam, the far greater part of mankind shut out of all hope of salvation."

THE REASON.

Christ is promised and given for a Covenant and means of restoration. Gen. iii, 15; ix, 8, 9; xxii, 16, 18; Isa. xlix, 8. See Rom. i, 18; ii, 8; Deut. xxiv, 16; 2 Kings xiv, 6; Eph. v, 7, 11. See the texts cited for *his satisfaction*. (Page 95.) What mean ye that ye use this proverb? *The Fathers have eaten sour grapes and the children's teeth are set on edge.* As I live, saith the Lord God, ye shall not have occasion any more to use this proverb. Behold all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Ezek. xviii, 2, 3, 4.—They shall say no more, *The fathers have eaten a sour grape and the children's teeth are set on edge.* But every one shall die for his own iniquity, every man that eateth the sour grape, his teeth shall be set on edge. Jer. xxxi, 29, 30. See Isa. xxvii, 11. It is a people without understanding, therefore he that made them will have no pity on them, Gen. iv, 6, 7. The wrath of God cometh upon the children of disobedience. Ephes. v, 5, 6.—Because I have called, and ye refused, &c. Prov. i, 24, &c.—I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away. 1 Cor. ix, 27. See Proverbs v, 22; Isa. lix, 2.

REJECTION VIII.

They do utterly DENY, that "God did destine by an absolute decree, to give Christ a Mediator only to the elect, and to give faith to them alone by an effectual calling, to justify and continue them in the faith, and glorify them alone."

THE REASON OF THIS

Appears in the texts cited above for *Christ's Satisfaction* (page 95.), and those which follow for the *Universality of his Merit*,

in the Second Article or Question, (page 115.) to which nothing is needful to be added.

REJECTION IX.

They do utterly DENY, that "many, even all the reprobates, are rejected from eternal life and from means sufficient therunto, by an absolute and antecedent decree, so as neither the merit of Christ, nor vocation, nor any gift of the Spirit, can or do avail unto their salvation."

THE REASON.

Because God created man after his own image and approved him to be very good. Gen. i, 27, 31. And to the Judge of all the earth the righteous are not (dealt with) as the wicked. Gen. xviii, 25. For he is good to all and his tender mercies are over all his works. Psalm cxlv, 8, 9. He willeth not the death of a sinner. Ezek. xviii and xxxiii, almost throughout. See Job xxxiv, 23; 1 Tim. ii, 4; 2 Peter iii, 9.

Man's destruction is of himself. Hosea xiii, 9; Rom. vi, 23, i, 32. For he despiseth mercy. Rom. ii, 4, 5; Luke vii, 30; Acts xiii, 46. See Matt. xxii, 2—13; Luke xiv, 24; Heb. x, 26 &c; John iii, 19; 2 Chron. xxiv, 19, xxxvi, 15, 16. This is the condemnation, that light is come into the world; and men love darkness rather than light, because their deeds are evil. Ezek. xxiv, 13. In thy filthiness is lewdness; because I have purged thee and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. 2 Thes. ii, 10—12. See Prov. i, 29—31; Romans ii, 8, i, 18. Because they received not the love of the truth, that they might be saved: For this cause, God shall send them strong delusions, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. See likewise all the places cited for the affirmative, viz. *Respective Reprobation*, page 101.

REJECTION X.

They do utterly DENY, that "God hath destinated REPROBATES (as they are called,) to infidelity, impiety, and sins, as means and causes of their damnation."

THE REASON.

1. God himself hath stigmatized Jeroboam with this character, as a brand of infamy: "Jeroboam, the son of Nebat, who made

Israel to sin." 2 Kings xxiii, 15.—Wo unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also; that thou mayest look on their nakedness. Hab. ii, 15.

2. If a Prince should make a decree to take away the life of his subject, and then necessitate him by force, or wind him in by subtlety, to be instrumental (and subservient to his own ends,) in the perpetration of an act which the said prince himself had made to be criminal, that the execution of his said subject might appear to be just,—this argues clearly, that his first decree against him, even by the verdict of his own conscience, was unjust, and so is his execution also.

3. It is accounted an act of horrid tyranny in Tiberius, who, because it was unlawful to strangle virgins, caused the hangman first to deflower a virgin, and afterward to strangle her.—See also the reason of the next.

REJECTION XI.

They do utterly deny, that "God is the Author of sin."

THE REASON.

1. Because He is holy, and a pattern of holiness. Lev. xi, 44, xix, 2; 1 Pet. i, 15, 16.

2. His ways are right and equal, and he can do no iniquity. Ezek. xviii, 25, 29; Hosea xiv, 19; Psalm xlv, 7, xcii, 16; Zeph. iii, 5; Deut. xxxii, 4.

3. He hates sin. Psalm v, 4, 5, xlv, 7; Prov. xi, 20; Isa. lix, 2; Deut. xii, 31; Isa. lvi, 8; Zech. viii, 17; Amos vi, 8; Jer. xlv, 4; Hab. i, 13.

4. It is a burden to him. Isa. vii, 13, xliii, 24.

5. He forbids sin. Exod. xx, 1, &c; Job xxxvi, 21; Ezek. xlv, 9; Rom. vi, 12; 1 Cor. xv, 34.

6. He cannot be tempted with evil. James i, 13—15.

7. He is provoked to anger by it. Isa. iii, 8; Hosea xii, 14; Exod. xviii, 21; Mark iii, 5.

8. It is enmity to him. Romans viii, 7.

9. It is the work of the Devil. John viii, 44; Genesis iii, 1.

10. He sent his Son to destroy it. 1 John iii, 8; Titus ii, 14; 1 Peter i, 18.

11. He doth revenge it and punish the sinner for it. Jer. v, 25, 29; Deut. xviii, 12, 13; Rom. i, 18; Eph. v, 6; Psalm xi, 5, 6.

12. Man's destruction is from himself. Hosea xiii, 9; Prov. v, 22.

REJECTION XII.

They do utterly deny, that "election of particular persons is made without consideration of faith and perseverance therein, as the condition pre-required in him that is to be chosen [unto glory]."

THE REASON.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him [considered as such]. Psalm ciii, 17, 18.—The Lord hath set apart the man that is godly for himself. Psalm iii, 3.—To him that ordereth his conversation aright, will I shew the salvation of God. Psalm i, 23.—Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white: for they are worthy. Rev. iii, 4.—I have chosen thee in the furnace of affliction. Isa. xlviii, 10.—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James i, 12.—Who through faith and patience inherit the promises. Heb. vi, 12. See Heb. x, 36; Rev. vii, 14, 15. See also the proofs of the Second and Fourth affirmatives, pages 97, 101.

REJECTION XIII.

They do utterly deny, that "particular men are reprobated from eternal life, without consideration had of sin and infidelity and perseverance therein, as going before."

THE REASON.

Whoever sinneth—him will I blot out. Exodus xxxii, 33. See the Second and Fourth Affirmatives, pages 97, 101. With-out are dogs. Rev. xxii, 15.—The unrighteous shall not inherit the kingdom of God. 1 Cor. vi, 9. See 2 Thess. ii, 12; Luke xiv, 17, 21, 24.

A GENERAL REASON

OF

BOTH THE FORMER NEGATIVES.

THE EXECUTION of God's decree sheweth what the decree itself was; for God "worketh [in time] all things according to the counsel of his own will" from eternity. Eph. i, 11. So that man must be considered in the decree, as he is considered in the execution of it: Otherwise the act decreing, and the act execu-

ing should have respect to different objects, and consequently this act could not properly be called the execution of that decree. For instance: If a decree be past against T. B. as a *Malefactor*, and R. S. doth arrest T. B. being *clear and innocent*; this action cannot be said to be the execution of the former decree, which was made against T. B. the *Malefactor*, though R. S. pretends to do it in pursuance of the same. So in other cases. But, in the execution of the Divine decree of Election and Reprobation, we see men are looked upon according to their several qualifications. "Then shall the King say, *Come, ye blessed of my Father, inherit the Kingdom prepared for you: For I was an hungred, and ye gave me meat.*"—Go, ye *curst*: *For I was &c.* Matthew xxv. 31, 41.—He shall render to every man according to his works. To them who, by patient continuance in well-doing, seek for glory and honour and immortality,—eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness,—indignation and wrath. Rom. ii. 6—9.—For if ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Rom. viii. 13. See Psalm xi, 5 to the end; an emphatical place!

CONCERNING CHILDREN

THEY HOLD.

"That all the children of the faithful are sanctified in Christ; so as none of them, departing this life before they come to the use of reason, can perish."

PROOFS OUT OF SCRIPTURE.

The seed of the woman shall bruise the serpent's head. Gen. iii. 15. This seed (which is Christ) was promised before ever any seed of mankind was conceived: Christ came, to seek and to save that which was lost. Matt. xviii. 11; Luke xix. 10; see Matt. xviii. 11, 12. He came to destroy the works of the Devil. 1 John iii. 8.—As, by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of One, the free gift came upon all men unto justification of life. Rom. v. 12, 18.—For as much as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him who had the power of death, that is, the Devil, and deliver—and make reconciliation, &c. Heb. ii. 14, 15, 17.—Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. See Psalm cxxxvii. 3. Consider 1 John ii. 12, with Matt. xix. 14.

CONCERNING CHILDREN, WHAT THEY DO UTTERLY DENY.

REJECTION I.

They do utterly deny, that "some infants (children) of the faithful are to be accounted in the number of reprobates."

THE REASON.

For if the first-fruits be holy, the lump also is holy; and if the root be holy, so are the branches. Rom. ii. 16.—And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. Gen. xvii. 7.—The promise is unto you and to your children. Acts ii. 39.—Words, whereby thou and all thy house shall be saved. Acts xi. 14.—Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Acts xvi. 31.—The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. 1 Cor. vii. 14.

REJECTION II.

They utterly deny, that "some infants of the faithful, departing this life in their infancy, before they have committed any actual sin, in their own persons, are reprobated."

THE REASON.

That be far from thee, to do after this manner—to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee! Shall not the Judge of all the earth do right? Gen. xviii. 25.—Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it to grow, which came up in a night, and perished in a night: And should not I spare Nineveh, wherein are more than six score thousand persons, that cannot discern between their right hand and their left? Jonah iv. 11.—What mean ye that ye use this proverb, saying, *The Fathers have eaten sour grapes and the children's teeth are set on edge?* (See Deut. xxiv. 16; 2 Kings xiv. 6.) As I live, saith the Lord God, ye shall not have occasion any more to use this proverb. Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Ezek. xviii. 2, 3, 4.—In those days, they shall say no more, *The fathers have eaten a sour grape, and the*

children's teeth are set on edge. But every one shall die for his own iniquity, every man that eateth the sour grape, his teeth shall be set on edge. Jer. xxxi, 29, 30.

REJECTION III.

They do utterly deny, that "the sacred laver of baptism and the prayers of the Church, can no ways avail such infants unto salvation."

THE REASON.

"The sacred laver of baptism," &c.] Go ye therefore, and disciple all nations, baptizing them, &c. Matt. xxviii, 19.—The like figure whereunto even baptism doth also now save us. 1 Peter, iii, 21.—He saved us by the washing of regeneration. Titus iii, 5. Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. Ephes. v, 25, 26.—Arise and be baptized, and wash away thy sins; for the promise is to you and to your children. Acts ii, 38, 39; xvii, 16.—As many as have been baptized into Christ, have put on Christ; and there is now no condemnation to them that are in Christ Jesus. Gal. iii, 27; Rom. viii, 1.

"And the prayers of the Church," &c.] This the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us,—whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death. 1 John v, 14—16. And shall not God hear the prayers of the Church in behalf of Infants?

REJECTION IV.

They do utterly deny, that "some of the faithful children, baptized in the name of the FATHER, and of the SON, and of the HOLY GHOST, while they live in the state of their infancy, are reprobate by an absolute decree."

THE REASON OF THIS.

Appears sufficiently in the Reasons of those Negatives fore-mentioned.

* At the close of their First Article, the Dutch Remonstrants thus address the members of the Synod, of which they were themselves allowed to form no part, but were called the *Cited Persons*: "Most reverend Fathers and Brethren, you have now before you the proposition of our opinions respecting the First Article on Election and Reprobation. These sentiments we are

THE STATE OF THE CONTROVERSY

TOUCHING

PREDESTINATION, OR ELECTION TO ETERNAL LIFE, OR REPROBATION THEREFROM.

I.

Whether of Divine and peremptory Election to [glory or] eternal life, the first and adequate object be "all and only those which persevere in true faith unto their lives' end, as such: or certain particular persons not at all considered as believing and persevering in faith, as such."

See all the Texts alleged for Conditioned, and against Absolute Irrespective Election, pages 95—110.

prepared to defend; we are also prepared to combat the contrary opinions, which are those of the *Contra Remonstrants*. We think it greatly concerns the Truth itself, the glory of God, our own conscience, and the edification of the Churches, for us to propose these opinions in this order, and to explain and defend them as much as we are able and as far as we shall think needful."

In the *Acts of the Synod*, it is stated, "In addition to this, the Synod declared it to be disallowing to them, 'that the *Cited Individuals*, in the propositions exhibited, had employed themselves more in rejecting the opinions of other people than in stating their own; that they disclaimed those sentiments which were not their own, rather than asserted what were really theirs; and that they had mixed many topics in their First Article, which belonged more properly to those which had to succeed.' It was therefore resolved to admonish the Remonstrants, that in their subsequent Articles they might beware of these grievances, and pay a stricter attention to the commands of the Synod."

The next day, which was the 14th of Dec. 1658, the Remonstrants were enjoined to have their other Four Articles ready to exhibit on the 15th of the same month. "It was also the pleasure of the Synod 'to warn the *Cited Persons* to prepare their propositions in an affirmative rather than in a negative manner, that a judgment might be the more easily formed concerning their sentiments: Were it afterwards their wish to refute the contrary doctrines, they should be at liberty to add their Rejections.' When the Remonstrants had been called in, they received these injunctions from the Synod. The President also rebuked them, 'that they ought to prefer, 'ence to apply themselves to a discussion of those questions which related 'to the most doctrine of Election, and not in an odious manner agitate 'that of Reprobation.' The Remonstrants answered, that 'they would 'take into consideration the admonitions which had been given by the President."

This was very good advice; but it was not the most disinterested, when proceeding from men who were the great teachers of *Irrespective Reprobation*. The result of this admonition will be seen in a note, at the close of these Five Articles.—ELECTION.

11.

Whether of peremptory Reprobation unto everlasting torments, the first and adequate object be, "all and only unbelievers dying in their unbelief, as such; or certain particular persons (the greatest part of mankind,) not at all considered as impenitent, unbelievers and disobedient, as such."

See the Texts fore-cited for Respective and against Irrespective and Absolute Reprobation: (pages 98-110) to which you may add Isaiah: xxvii, 11. "Because this people have no understanding, therefore," &c. Ezek. xviii, 13, 23.

THE SECOND ARTICLE CONTROVERTED,

CONCERNING

THE UNIVERSALITY OF CHRIST'S DEATH.

WHAT THE REMONSTRANTS HOLD.

TENET I.

THEY hold, that the price of Redemption which Christ tendered unto his Father, was not only in itself SUFFICIENT for the Redemption of all mankind, but was also (according to the decree, the will, and the grace of God the Father,) PAID FOR ALL and EVERY MAN.

PROOFS OUT OF SCRIPTURE.

"The price of Redemption Christ paid for all and every man." For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all: 1 Tim. ii, 5, 6.—We trust in the living God, who is the Saviour of all men. iv, 10.—Behold the Lamb of God that taketh away the sin of the world. John iii 16; i, 29.—We have an Advocate

with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John ii, 2. See John vi, 33, 51.—He tasted death for every man: Heb. ii, 9.—For the unjust: 1 Pet. iii, 18, &c.—For the ungodly, for sinners, for his enemies. Rom. v, 6, 8, 10.—See the places cited before for *Christ's satisfaction*. (Page 96.)

"According to the decree, the will, and the grace of God," &c.] So God loved the world, &c. John iii, 16.—We have seen and do testify, that the Father sent the Son, to be the Saviour of the world. 1 John iv, 14.—He spared not his own Son, but delivered him up for us all. Rom. viii, 32.—In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us; and sent his Son to be the propitiation for our sins. 1 John iv, 9, 10.—For God sent not his Son into the world, to condemn the world; but that the world through him might be saved: John iii, 17.—That He by the grace of God should taste death for every man. Heb. ii, 9.—It pleased the Father by him to reconcile all things to Himself. Col. i, 19, 20, 21.—After that the kindness and pity of God our Saviour towards man appeared. Tit. iii, 4.—For I came, not to judge the world, but to save the world. John xii, 47.—Greater love hath no man than this,—that a man lay down his life for his friend. John xv, 13.—He loved us and washed us from our sins in his own blood. Rev. i, 5.—The love of Christ constraineth us; because we thus judge, that if one died for all, &c. 2 Cor. v, 14, 15.

TENET II.

THEY hold, that Christ by the merit of his death, hath so far forth reconciled God the Father to all mankind, that the Father, by reason of his Son's merit, both could, and would, and did enter [into] and establish a new and gracious covenant with sinful man liable to condemnation.

PROOFS OUT OF HOLY SCRIPTURE.

God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. 2 Cor. v, 19.—And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death. Col. i, 21, 22.—I will give thee for a Covenant of the people. [“That is, a Mediator and Foundation of the Covenant of Grace.”] DIODATI'S ANALOG. Isai. xlix, 8.—When thou shalt make his soul an offering for sin, he shall see his

seed and the pleasure of the Lord shall prosper in his hands: By his knowledge shall my righteous servant justify many. *Isai. liii*, the whole chapter, 10, 11, 12.—To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. *Acts x*, 43.—He is the Mediator of a better covenant, which was established upon better promises, viz. I will put my laws into their mind and I will be merciful to their unrighteousness, &c. See *Jer. xxxi*, 31, 34; *xxxiii*, 8; *Micah vii*, 18, 19, 20; *Heb. viii*, 6, &c.—How much more shall the blood of Christ and for this cause he is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. *Heb. ix*, 14, 15, &c.—See *Heb. x*, the whole chapter; *vii*, 22; *xii*, 24, 25.

TENET III.

They hold, that though Christ hath merited reconciliation with God and pardon of sins for all and every man, yet, according to the tenor of the new and gracious Covenant, none is indeed made partaker of the benefits purchased by the death of Christ, otherwise than by faith: Nor are a man's sins pardoned, before he actually believes in Christ.

PROOFS OUT OF HOLY SCRIPTURE.

"None made partakers of Christ's benefits otherwise than by faith." Being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation through faith in his blood. *Rom. iii*, 24, 25.—But without faith it is impossible to please God. *Heb. xi*, 6.—Whosoever believeth on him shall not be confounded. *Rom. ix*, 33.—He is the Saviour, specially of those that believe. *1 Tim. iv*, 10.—For it pleased the Father by him to reconcile all things unto himself.—And you hath he now reconciled—to present you holy and unblamable, and unreprouvable in his sight, if ye continue in the faith, &c. *Col. i*, 19—23.—We are made partakers of Christ, if we hold fast &c. *Heb. iii*, 6, 14.—He is the Mediator,—that by means of death they which are called [*comm. events*] might receive the promise of eternal inheritance. *Heb. ix*, 15.—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *John i*, 12.—See *Gal. iii*, 22.

"Nor are a man's sins pardoned before he actually believes." To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. *Acts*

x, 43.—See *Acts xxvi*, 18; *xiii*, 39; *John iii*, 36.—The righteousness of God, without the law, is manifested,—even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. *Rom. iii*, 21, 22.—Abraham believed God, and it was imputed to him for righteousness; and it shall be imputed to us also, if we believe. *Rom. iv*, 3, 24. See the whole chapter.—We have believed in Jesus Christ, that we might be justified by the faith of Christ. *Gal. ii*, 26.—The just shall live by faith. *Gal. iii*, 11.—See *Gal. iii*, 22.—Being justified by faith, we have peace with God. *Rom. v*, 1.—See *Acts ii*, 38; *Isai. liii*, 11.

TENET IV.

They hold, that only they for whom Christ died are bound to believe, that Christ died for them: and if there were any for whom Christ died not, they should not be bound to believe he died for them, or condemned for not believing: yea, if there were any such Reprobates, they should rather be bound to believe, that he died not for them.

PROOFS OUT OF SCRIPTURE.

"Only they for whom Christ died bound to believe," &c. Ye were redeemed with the precious blood of Christ, who was manifest for you, who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God. *1 Pet. i*, 18, 19, 21.—Believe also in me. Why? I go to prepare a place for you, and I will receive you to myself. *John xiv*, 1, 2, 3.

See *1 Cor. xv*, 2, 3, 14. Whence it follows, that "they for whose sins Christ died not, and for whose justification he roars not again, to them preaching is vain, and their faith is vain;" for they do but believe an untruth, and lean upon the staff of a broken reed. Accordingly (as was alleged above,) Maccovius saith, "A man must first believe Christ to be his Saviour [which he cannot be, unless he hath died for him,] and that must be the reason why he placeth his faith in him."

"And such Reprobates should rather believe, that he died not for them." For those things which are revealed belong to us. *Deut. xxix*, 29.—O fools, and slow of heart to believe all that the Prophets have spoken! *Luke xxiv*, 25.—If it be a REVEALED TRUTH, that "Christ died not for the Reprobates;" then are they bound to believe, he died not for them. But if it be not a truth revealed, why is it then preached and urged as an Article of faith?

WHAT THEY DO NOT HOLD, TOUCHING CHRIST'S DEATH.

REJECTION I.

They do utterly deny, that "the price of Redemption, which Christ tendered unto God his Father, was not (according to the decree, will, and grace of God the Father,) paid for all and every man, that so the greatest part of mankind should, by an absolute and antecedent decree of God, be precisely shut out from the participation of the benefits of Christ's death."

THE REASON.

1. Christ came to seek and to save that which was lost. Matt. xviii, 11; Luke xix, 10.—God was in Christ reconciling the world unto himself. 2 Cor. v, 19.—He laid upon him the iniquity of us all. Isai. liii, 6.—And Christ died for all, for every man, for the world, for the whole world, for the unjust and disobedient, (finally such,) 1 Pet. iii, 18, 20;—for the ungodly, for sinners, for his enemies;—as was said above. (Page 96.)

2. Also for as many as died in Adam. 1 Cor. xv, 22.—As by the offence of one man, &c. Rom. v, 12, 18; 2 Cor. v, 14.

3. For as many as are bound to believe in him;—as was declared above. (Page 117.)

4. For as many as are bound to adore and serve him.—Ye are bought with a price, therefore glorify God in your &c. 1 Cor. vi, 20.—We thus judge, that if one died for all, then were all dead; and that he died for all, that he might be Lord of all, that they which live, should not henceforth live unto themselves but unto him which died for them. 2 Cor. v, 14, 15; Rom. xiv, 9. See Ephes. i, 12.

5. For as many as we are bound to pray for in Christ's name, I exhort, that supplications be made for all men.—For there is one Mediator, who gave himself a ransom for all. 1 Tim. ii, 1, 5, 6.

6. For such as crucify him afresh to themselves. Heb. vi, 4, 5, 6; x, 29.—For such as deny him, and finally do perish. 2 Pet. ii, 1. See Rom. xiv, 15; 1 Cor. xiii, 11.

REJECTION II.

They do utterly deny, that "the immediate fruit of the death of Christ is the actual pardon of sins." Or, (which is

the same in effect,) that "sins are pardoned unto sinners, before they do actually believe in Christ."

THE REASON.

For with the heart man believeth unto righteousness. Rom. x, 10.—But without faith it is impossible to please God. Heb. xi, 6. See Gal. iii, 22.—He that believeth not, shall be damned. Mark xvi, 16.—He is condemned already: the wrath of God abideth on him. John iii, 18, 36.—See proofs for the affirmative, page 116.

REJECTION III.

They do utterly deny, that "Reprobates (as some call them,) for whom Christ died not, (if there were any such,) are bound, notwithstanding, to believe in him, and to believe that they are elected unto glory: and that, therefore, those that believe not shall be condemned justly, yea, shall therefore be punished with more grievous torments by Almighty God."

THE REASON.

1. Will ye speak wickedly for God? And talk deceitfully for him? Job xiii, 7.—He is the God of truth. Jer. x, 10,—that cannot lie. Tit. i, 2; Heb. vi, 18.—All his commandments are truth, righteousness, and faithfulness. Psalm cxix, 86, 151, 172. Christ was a minister for the truth of God, and no lie is of the truth. Rom. xv, 8; 1 John ii, 21.

2. If we meet with false Prophets and dissemblers, (for all their fair speeches,) he bids us *Believe them not.* Jer. xii, 6; Matt. xxiv, 23; Prov. xxvi, 25.

3. He denounceth grievous judgments against such Prophets as go about to induce the people to trust in a lie. Jer. xxviii, 25; xxix, 31.

4. It is a sore judgment, inflicted only upon the obstinate and refractory, (and therefore certainly no duty of them that are not such,) to be given up to such errors. "Because they received not the love of the truth, that they might be saved; for this cause, God shall send them strong delusions, that they should believe a lie: that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 10, 12.—So that the God of truth and righteousness doth not bind men (as a part of their duty) to believe falsehood, much less doth He punish them with "more grievous torments for not believing it."

5. Doth God pervert judgment? or doth the Almighty pervert justice? Job viii, 3.—Yea surely, God will not do wickedly, neither will the Almighty pervert judgment. xxxiv, 10, 12. He will not lay upon man more than is right, that he should enter into judgment with God. Verse 23.

THE STATE OF THE CONTROVERSY,

TOUCHING

THE UNIVERSALITY OF CHRIST'S DEATH.

Whether Christ Jesus, out of a serious and gracious purpose and decree of God the Father, suffered that most bitter and shameful death, that he might bring into favour with God only some few, and those formerly and in particular chosen to eternal life by an absolute decree: Or that he might merit and obtain reconciliation with God, for all and every sinner, without difference, by doing and suffering those things which Divine Justice, by sin offended, did require to be done and suffered before he would enter [into] a new gracious covenant with sinners, and open the door of salvation to them?

THE DECISION IS CONTAINED IN THE FORMER ASSERTIONS AND NEGATIONS.

THE THIRD AND FOURTH ARTICLES CONTROVERTED,

WHICH ARE TOUCHING

THE GRACE OF GOD IN THE CONVERSION OF MAN.

WHAT THE REMONSTRANTS HOLD.

TENET 1.

They hold, that a man hath not saving faith of himself, nor from the power of his own free-will; seeing, while he is in the state of sin, he cannot, of himself nor by himself, think, or will, or do, any saving good, (in which kind, faith in Christ is eminent,) but must needs, by God in Christ, through the power of the Holy Ghost, be regenerated and renewed, in his mind, affections, will, and all his powers, that he may aright understand, will, and meditate, and do that which is savingly good.

PROOFS OUT OF HOLY SCRIPTURE.

"A man hath not faith or any saving good of himself," &c.] Ye were sometimes darkness. Ephes. v, 8.—When we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death. Rom. vii, 5.—God hath concluded all in unbelief. Rom. xi, 32.—For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Ephes. ii, 8.—To you it is given—to believe. Phil. i, 8, 9.—None can say, that Jesus is the Lord, but by the Holy Ghost; (who is therefore called) the Spirit of faith. 1 Cor. xii, 3.—Not that we are sufficient of ourselves to think any thing, as of ourselves: but our sufficiency is of God. 2 Cor. iv, 13; 2 Cor. iii, 5.—For when we were yet without strength, in due time Christ died for the ungodly. Rom. v, 6.—Without me, ye can do nothing. John xv, 5.—No man can come to me, except the Father draw him. Every man, therefore, that hath heard,

and hath learned of the Father, cometh unto me. John vi, 44, 45, 65.

"*He must needs be regenerated,*" &c.] That which is born of the flesh, is flesh: and this I say, brethren, that flesh and blood cannot inherit the kingdom of God. John iii, 6; 1 Cor. xv, 50.—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John iii, 5, 5.—But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi, 11.—Not by works of righteousness which we had done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour. Tit. iii, 4, 5, 6.—The Father of our Lord Jesus Christ hath begotten us again, not of corruptible seed, but of incorruptible, by the word of God. 1 Pet. i, 3, 23. See Ezek. xxxvi, 26, 27.

"*He must be renewed in understanding, will, affections,*" &c.] Renewed in the spirit of your minds; Ephes. iv, 23.—In knowledge. Col. iii, 10. See 1 Cor. i, 4, 5.—To whom I send thee, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God. Tit. ii, 11; Acts xxvi, 18. God, through the Holy Ghost, purifying their hearts by faith. Acts xv, 9.—The blood of Christ purge your conscience from dead works, to serve the living God. Heb. ix, 14.—Seeing ye have purified your souls in obeying the truth, through the Spirit,—and the very God of peace sanctify you wholly. 1 Pet. i, 22; 1 Thess. v, 23.

"*That he may do that which is savingly good,*" &c.] Make the tree good, and his fruit good. Matt. vii, 17, 18; xii, 33—35. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Rom. vi, 22. See verse 18.

TENET II.

They hold, that the grace of God is the BEGINNING, PROCEEDING, and FULFILLING of ALL GOOD: so as even the regenerate man himself, without GRACE PREVENTING, EXCITING, FOLLOWING, and co-WORKING, cannot think, will, or do good, or resist any temptation to ill: so that the good deeds and actions which any man can conceive, are to be ascribed to the grace of God in Christ.

PROOFS OUT OF HOLY SCRIPTURE.

"*The grace of God is the beginning,*" &c.] Every good gift, and every perfect gift is from above. James i, 17, 18.—If the

Son shall make you free, ye shall be free indeed. John viii, 36. See 2 Cor. iv, 6.—Where the Spirit of the Lord is, there is liberty. 2 Cor. iii, 17.—It is God, which hath begun a good work in you, which worketh in you to will and to do of his good pleasure. Phil. i, 6; ii, 13.—The Author and Finisher of our faith. Heb. xii, 2.—Whereunto he called you by our gospel. 2 Thess. ii, 14. See verses 15, 16, 17; 1 Pet. v, 10, &c.—His Divine Power hath given us all things that pertain to life and godliness. 2 Pet. i, 1, 3.

"*The regenerate man himself cannot, without grace, resist any temptation to ill,*" &c.] Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day. Ephes. vi, 13.—Watch and pray, &c. Matt. xxvi, 41.—Lead us not into temptation. Matt. vi, 13.

"*The good we do, is to be ascribed to the grace of God in Christ.*" By the grace of God, I am what I am. 1 Cor. xv, 10.—The life that I now live in the flesh, I live by the faith of the Son of God, Gal. ii, 20.—Blessed be God, even the Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, &c. 1 Pet. i, 3.—But the God of all grace, who hath called us unto his eternal glory, by Christ Jesus; to him be glory and dominion for ever and ever, Amen! 1 Pet. v, 10, 11.—See Rom. i, 8; 1 Cor. i, 4, 5; Ephes. i, 3, &c.; Rom. xvi, 25, 26, 27; Rev. i, 5, 6.

TENET III.

They hold, that to hear God's word, to be sorry for sin committed, to desire saving grace and the Spirit of renovation, (NOTHING OF WHICH, notwithstanding, CAN A MAN DO WITHOUT GRACE,) is profitable and needful for the obtaining of faith and the Spirit of renovation.

PROOFS OUT OF HOLY SCRIPTURE.

Negotiamini dum venio: "Trade, till I come;" for whosoever hath, to him shall be given, and he shall have more abundance. Luke xix, 15, 26. See Matt. xiii, 10—17; Luke xvi, 11, 12; xix, 17.—Every man that hath heard, and hath learned of the Father, cometh unto me. John vi, 45.—Faith cometh by hearing. Rom. x, 17.—They (of Berea) received the word with all readiness of mind, and searched the Scriptures. Therefore many of them believed. Acts xvii, 11, 12.—If any man will do his will, he shall know of the doctrine, whether it be of God. John viii, 17. See Psalm xxv, 12, 14; cxi, 10; Prov. i, 7.—Godly sorrow worketh repentance unto salvation. 2 Cor. vii, 10. See Acts ii, 37, 38; xvi, 29, 30.—If thou wilt incline thine ear

unto wisdom, and apply thine heart to understanding if thou seekest her as silver then shalt thou understand the fear of the Lord. Prov. ii, 1-5.—I love them that love me; and they that seek me early, shall find me. Prov. viii, 17.—Your Heavenly Father will give the Spirit to them that ask him. Luke xi, 13.

See the example of Sergius Paulus, Acts xiii, 7, 12; especially that of Cornelius, Acts x, 1, 2, 4, 5, 34, 35. See also Gal. iii, 24; Prov. iii, 32; Job. xxviii, 28; 2 Tim. ii, 21; James i, 21; 2 Pet. ii, 1, 2. See the reason of the negative following, page 129.

TENET IV.

They hold, that effectual grace, whereby a man is converted, is resistible: and though God doth so work upon the will by his word and the inward operation of his Holy Spirit, as that he gives both power to believe and supernatural abilities, and makes a man actually to believe, yet can man, of himself, despise that grace, not believe, and so, through his own default, perish.

PROOFS OUT OF HOLY SCRIPTURE.

I will take the stony heart out of their flesh, and will give them an heart of flesh, that they may walk in my statutes, and keep mine ordinances and do them..... But whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way upon their own heads. Ezek. xi, 20 compared with 21.—Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sydon, they would have repented long ago in sackcloth and ashes. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." Matt. xi, 20-23.—I have purged thee, and thou wast not purged. Ezek. xxiv, 13.—They that gladly received his word, were baptized. Acts ii, 41.—Ye received it, not as the word of man, but (as it is in truth) the word of God, which effectually worketh also in you that believe. 1 Thess. ii, 13, 19. See verse 19; Acts xi, 21; Rom. i, 16; Acts xiii, 46, 48.—He sent out his servants, saying, "All things are ready: come unto the marriage." But they made light of it. Luke xiv, 16, &c.; Matt. xxii, 4, 5.—He that despiseth you, despiseth me: he despiseth not man,

but God, who hath given us of his Spirit: Luke x, 16; 1 Thess. iv, 8.—How often would I have gathered thy children and ye would not! Matt. xxiii, 37; Luke xiii, 34.—These things have I spoken, that ye might be saved. And ye will not come to me, that ye might have life. John v, 34, 40.—Because I have called and ye refused, I have stretched out my hand and ye regarded not, &c. Prov. i, 24.—Despise thou the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance? Rom. ii, 4, 5.—They rebelled, and vexed his Holy Spirit. Isai. lxii, 10. See Zech. vii, 11, 13.—Ye have always resisted the Holy Ghost, and done despite to the Spirit of Grace. Acts vii, 51; Heb. x, 29.—And rejected the counsel of God against themselves. Luke vii, 30.—And turn the grace of our God into lasciviousness. Jude, verse 4.—We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain. 2 Cor. vi, 1.—Looking diligently, *ne quis deit gratia Dei*, lest any man be wanting to the grace of God. Heb. xii, 15. See Psalm lxxviii, 40, &c.; 2 Cor. iii, 15; iv, 4. Also see the reason of the second negative following, page 130. See Exod. xxi, 5, 6, compared with Isai. lxi, 1, 2; and Rom. vi, 14, 16.

TENET V.

They hold, that though grace be dispensed in differing measure, according to God's most free-will, yet on all those to whom the word of faith is preached, the Holy Spirit bestows, or is ready to bestow, so much grace as is sufficient, in fitting degrees, to bring on their conversion.

PROOFS OUT OF SCRIPTURE.

"*Though grace be dispensed in differing measure, &c.*" God, who at sundry times, and in divers manners hath in these last days spoken unto us by his Son. Heb. i, 1, 2.—A greater than Jonah is here. Matt. xii, 41.—I came, that they might have life, and that they might have it more abundantly. John x, 10.—How shall we escape, if we neglect so great salvation? Heb. ii, 2, 3.—To one he gave five talents, to another two, to another one. Matt. xiv, 15.—There are diversities of gifts. 1 Cor. xii, 4.—The grace of God is manifold. 1 Pet. iv, 10.—According to the effectual working in the measure of every part. Ephes. iv, 16.—Him that is weak in the faith, receive you. Rom. xiv, 1.—There is not in every man that knowledge. 1 Cor. viii, 7.

"*The Holy Spirit bestows so much grace as is sufficient, &c.*" God having raised up his Son Jesus, sent him to bless you, in

turning away every one of you from your iniquities. Acts iii, 26. —Him hath God exalted, to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. Acts v, 31. —Christ is made unto us wisdom and righteousness and sanctification and redemption. 1 Cor. i, 30. —The grace of God which bringeth salvation, hath appeared unto all men, &c. Tit. ii, 11, 12. See 2 Chron. xxiv, 19. —To whom I send thee, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance, &c. Acts xxvi, 18. —Our sufficiency is of God; who also hath made us able ministers, —not of the letter, but of the Spirit. 2 Cor. iii, 5, 6. —Go ye and teach — and lo I am with you. Matt. xxviii, 19, 20. See Matt. xxviii, 20. —Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God. 2 Cor. v, 20. —Receive not the grace of God in vain. 2 Cor. vi, 1.

"*In fitting degrees,*" &c.] With many such parables spake he the word unto them, as they were able to hear it. Mark iv, 33. —And delivered to his servants his talents, to every one according to his several ability. [Agreeable to his capacity and competent to his office and employment, and the exigence of business entrusted to him of his Lord.] Matt. xxv, 15. See Heb. v, 13, 14. —The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. iv, 18. —For whosoever hath, to him shall be given, and he shall have more abundance. Matt. xiii, 12. —He that is faithful in that which is least, is faithful also in much: If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who shall give you that which is your own? —[If you be not faithful in the use of things temporal, how shall God intrust you with things heavenly and spiritual?] Luke xvi, 10, 12. —Wherefore let us have grace [hold it fast by employing it] whereby we may serve God acceptably, Heb. xii, 2, 8, —and grow in it. 2 Pet. iii, 18.

TENET VI.

They hold, that a man by the grace of the Holy Spirit, may do more good than indeed he doth, and omit more evil than indeed he omitteth.

PROOFS OUT OF SCRIPTURE.

If I had not come and spoken unto them, they had not had sin: but now they have no cloak [excuse] for their sin. If I had not

done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. John xv, 22, 24. —The times of this ignorance God winked at. Acts xvii, 30; 1 Kings xxi, 25; Zach. i, 15. —But the righteousness which is of faith, speaketh on this wise, *The word is very nigh thee, in thy mouth and in thy heart, that thou mayest do it.* Deut. xxx, 14; Rom. x, 6, 8. —Where the Spirit of the Lord is, there is liberty. 2 Cor. iii, 17; see John viii, 32, 36. —Being then made free from sin, ye became the servants of righteousness. Rom. vi, 18. —Thou hast a little strength, and hast kept my word, and hast not denied my name. Rev. iii, 8. —I am able to do all things, through Christ which strengtheneth me. Phil. iv, 13. —If the mighty works which have been done in you, had been done in Tyre, Sidon or Sodom, they would have repented. Matt. xi, 21, 23. See the four [succeeding] negative propositions.

TENET VII.

They hold, that whomsoever God calls unto salvation, he calleth him seriously, that is, with a sincere and unforged intention and will to save him.

PROOFS OUT OF SCRIPTURE.

1. *HIS COMMAND.* —But now he commandeth all men every where to repent. Acts xvii, 30.

2. *HIS INVITATIONS.* —And the Lord sent to them by his messengers rising up betimes and sending. 2 Chron. xxxvi, 14—16. See xxiv, 19. —And he sent out his servants — and he sent other servants, saying, *Go out quickly — and compel them to come in.* Matt. xxii, 2, 4, &c.; Luke xiv, 21. —The Spirit and the Bride say, *Come.* And let him that heareth, say, *Come.* And let him that is athirst, come. And whosoever will, let him take the water of life freely. Rev. xxii, 17. —Ho, every one that thirsteth, come ye to the waters. Isa. lv, 1. —Behold, I stand at the door and knock. Rev. iii, 20. —Wisdom crieth without: she uttereth her voice in the streets. *How long, you simple ones! — Turn you at my reproof: Behold, I will pour out my Spirit unto you, &c.* Prov. i, 20, &c.

3. *HIS RECEPTION.* —Him that cometh to me, I will in no wise cast out. John vi, 37. —Come, and I will refresh you. Matt. xi, 28. —He shall sup with me. Rev. iii, 20.

4. *HIS ORATIONS.* —(1.) *For the time past.* —But my people would not hear. O that my people had hearkened unto me! Psalm lxxxi, 9—14. —Thus saith the Lord thy Redeemer. —I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened

to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. Isa. xlviii, 17—19, (2.) *For the Future*.—O that there were such a heart in them, that they would fear me, and keep my commandments always, that it might be well with them! Deut. v, 29.—O that they were wise, that they understood this, that they would consider their latter end! Deut. xxxii, 29.

5. *His PRECATIONS and BESEECHINGS*.—I have spread out my hands (a posture of prayer, Exodus ix, 29; Psalm lxxiii, 5.) all the day unto a rebellious people. Isa. lxi, 2; Rom. x, 21.—God doth beseech you by us, we pray you, in Christ's stead, Be ye reconciled unto God, 2 Cor. v, 20.

6. *His ORTESTATIONS*.—I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. Deut. xxx, 19.—Hear, O heavens, and give ear, O earth! I have nourished and brought up children, and they have rebelled against me. Isa. i, 2.

7. *His COMPLAINTS*.—O my people, what have I done unto thee, and wherein have I wearied thee? Testify against me. Micah vi, 3.—What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and are become vain? Jer. ii, 5.—Have I been a wilderness unto Israel? Wherefore say my people, We will come no more unto thee? Jer. ii, 31.

8. *His LAMENTATIONS*.—O Jerusalem, wash thine heart from wickedness, that thou mayest be saved! How long shall thy vain thoughts lodge within thee! Jer. iv, 14.—O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Matt. xxiii, 37.—He beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace!" Luke xix, 41, 42.

9. *His EXPOSTULATIONS*.—Cast away from you all your transgressions, and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezekiel xviii, 31, 32. See Jer. xlii, 27.

10. *His INCREPATIONS and EXPROBATIONS*.—These things I say, that ye may be saved. And ye will not come to me that ye might have life, John v, 40, 34.—Despise thou the riches of his goodness—not knowing that the goodness of the Lord leadeth thee unto repentance? Rom. ii, 4.—Woe unto thee, O Jerusalem! wilt thou not be made clean? When shall it once be? Jeremiah xlii, 27.

11. *His COMMUNATIONS and THREATENINGS*.—Therefore will I judge you, O house of Israel, every one according to his ways,

saith the Lord God; repent and turn yourselves from all your transgressions: so iniquity shall not be your ruin. Ezek. xviii, 30.—Now therefore go to, speak to the men of Judah—saying, "Thus saith the Lord, Behold I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good." Jerem. xviii, 10, 11.

12. *His OATH and PROTESTATION*.—As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways: for why will ye die, O house of Israel? Ezek. xxxiii, 11. [Are not these arguments of seriousness?] If the Lord were pleased to kill us, — he would not have shewed us all these things, nor have told us such things as these. Judges xiii, 25.—See the reason of the fifth negative, page 134.

WHAT THE REMONSTRANTS DO NOT HOLD,

TOUCHING

THE SAID ARTICLES,

GOD'S GRACE AND MAN'S CONVERSION.

REJECTION I.

They do not hold, that "all zeal, care and study for the obtaining of salvation, which a man shall use before he hath faith and the Spirit of renovation, is vain and to no purpose; much less, that it is rather hurtful than profitable and fruitful to him."

THE REASON.

1. *The neglect hereof is complained of*.—There is none that stirreth up himself to take hold of these. Isa. lxiv, 7. See Isa. xlii, 19.—But none saith, "Where is God my Maker, — who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?" Job xxxv, 10, 11.—No man repeateth him of his wickedness, saying, "What have I done?" Jer. v, 24, viii, 6.

2. *This neglect is threatened*.—He that is unjust in the least, is unjust also in much. If therefore you have not been faithful in

that which is another's, &c. Luke xvi. 10, 12.—Because when they knew God, they glorified him not as God. Rom. i. 21.

3. *This is a duty expected even of the Heathens.*—That they should seek the Lord, if haply they might feel after him and find him. Acts xvii. 27.

4. *And it is commanded.*—He that hath an ear to hear, let him hear.—Remember this, and shew yourselves men. Isa. xli. 8.—If any of you lack wisdom, let him ask of God. James i. 5.—Strive to enter in at the strait gate. Prepare the way of the Lord. Luke xiii. 4, 6; Jer. iv. 5; Hos. x. 12.

5. *This is commended as a disposition and preparative to faith in Christ, and the Spirit of renovation.*—To him that hath shall be given: To you it is given to know the mysteries of the kingdom of heaven. Matt. xiii. 10—12.—Thou hast revealed them to babes. Even so, Father, for so it seemed good in thy sight. John xi. 5, 25, 26.—But he that doth truth, cometh to the light. John x. 27, iii. 21.—That on the good ground, are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Luke viii. 15.—Of such is the kingdom of God. Mark xix. 14.

6. *This care and study is encouraged.*—He will not quench the smoking flax, nor break the bruised reed. Matt. xii. 20.—Ho every one that thirsteth, that labours! Isa. lv. 1; Matt. xi. 28.—Draw nigh unto God, and he will draw nigh to you. James iv. 8.—They that desire to fear thy name. Nehemiah i. 11: Psalm xxxviii. 9.

7. *He adjourns the judgment upon Ahab's humiliation.*—1 Kings xxi. 27, 29; see 2 Chron. xii. 12; Exodus i. 17, 20, 21.

8. *He sends direction to such as are pricked to the heart, and enquire after him.*—Acts ii. 37, 38. To the publicans and soldiers. Luke iii. 8, 10. To the jailor. Acts xvi. 29, 30. To Cornelius, after a most eminent and extraordinary manner. Acts x. 1—35.

9. *He gives persons of such study and inclination, satisfaction and a blessing.*—Blessed are they that hunger and thirst after righteousness, for they shall be filled. Matt. v. 6; see Luke i. 55.—God is a rewarder of all them that diligently seek him. Heb. xi. 6; Matt. xi. 28.—Arise therefore, and be doing, and the Lord be with thee. 1 Chron. xxii. 16.

REJECTION II.

*They do utterly deny, that "effectual grace, whereby a man is converted, is an irresistible power."**

* The RESISTIBILITY and the IRRESISTIBILITY of Divine Grace, are the grand questions which have to be decided between the Calvinists and the Arminians. Were it impossible to resist this grace, or to pervert it from its

THE REASON.

1. Conversion is enjoined (on) us as our DUTY, and we are exhorted to it with promises and threatenings.—Turn ye, turn ye. Prov. i. 22; Ezek. xviii. 30, 32; Jer. vii. 2.

2. It is a matter of CHOICE.—Chuse whom ye will serve, chuse life. Deut. xxx. 19; Jos. xxiv. 15. See 2 Cor. v. 20; Isa. i. 19, 20.

3. The duty and the grace, enabling to it, may be NEGLECTED.—How shall we escape if we neglect so great salvation? 2 Cor. vi. 1; Heb. ii. 3; Jer. xxxvi. 6, 7.—Therefore we are admonished "Harden not your hearts." Heb. iii. 7, 8; Psalm xcv. 7, 8.—Some temper of mind better qualified. See the First Negative, page 129.

4. God requires our ENDEAVOURS (1.) by way of *preparation*.—Laying aside the vail, (2 Cor. iii. 15.) prejudice, (John vii. 3—5, 52.) ambition, (John v. 44, xii. 42, 43.) all malice, and all guile, and hypocrisies, and envies, and all superfluity of naughtiness; (see Acts xiii. 45; Luke xvi. 14.) that we may with meekness, (Psalm xxv. 9, 12, 14; see Acts ii. 41.) as new-born babes receive the ministries of grace. (James i. 21; 1 Peter ii. 1, 2.) and as many as [being in pursuit of the world to come,] were [thus] ordained, [addicted, disposed] to eternal life, believed. Acts xiii. 48.

When being wrought into this temper and frame of spirit, by God's preventing grace, we are fit for the kingdom of Christ, Luke ix. 62.

5. God requires our endeavours, (2.) by way of *co-operation*, to make his saving grace effectual, which argues it is not an *unresistible power*.—Behold I stand at the door and knock; if any man hear my voice, and open the door, (which door turns upon two hinges, *faith* and *obedience*, Rom. i. 16; 1 Thess. ii. 13; Ephes. iii. 17; Rom. vi. 17.) I will come in to him &c. Rev. iii. 20.

proper use, the warnings and threatenings of scripture would be nugatory and of no practical effect: Under such circumstances there would be no need for saying to sanctified persons, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

The Calvinists are unwilling to put the matter upon this issue, and they always try to evade the question. Yet that part of the Declaration of Arminius before the States of Holland is not the less true, in which he says: "The whole controversy reduces itself to the solution of this Question, 'Is the grace of God a *serious irresistible force*?' That is, the controversy does not relate to those actions or operations which may be ascribed to grace, (for I acknowledge and inculcate as many of these actions or operations as any man ever did,) but it relates solely to the mode of operation,—whether it be *irresistible or not*: With respect to which, I believe, according to the scriptures, that many persons resist the Holy Spirit and reject the grace that is offered." (*Works of Arminius*, Vol. 1, page 669.)—EDISON.

6. That this grace is not irresistible, appears further, by God's option: O that there were such a heart in them, that they would fear me &c. (as above.)

7. He complains also of men's perverseness and contumacy, obstructing the work of grace in themselves.—What could have been done more to my vineyard that I have not done in it? Isa. v, 4; see Mark vi, 6.—They have eyes to see and see not: they have ears to hear and hear not, for they are a rebellious house, Ezek. xii, 2; see Matt. iii, 15.—But they rebelled, and vexed his Holy Spirit, Isa. lxiii, 7—10.—But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit, by the former prophets. Zech. vii, 10—12.

8. Some are captivated to the obedience of this grace, while others stand out in rebellion against the power of it.—Some gladly receive it, others do thrust it from them, contradicting and blaspheming. Acts ii, 41: xiii, 48, 45. See 1 Thess. ii, 13: 2 Thess. ii, 10, 11.—Thou art not sent to a people of a strange speech.—Surely had I sent thee to them, they would have hearkened unto thee; but the house of Israel will not hearken unto thee. Ezek. iii, 5—7.—Tyre and Sidon, and Sodom would have repented: but you will not. Matt. xi, 20—22.—The men of Nineveh repented at the preaching of Jonah; but [you resist a greater light and force of grace] behold, a greater than Jonah is here, Matt. xii, 41.—To the one, we are the saviour of life unto life; and to the other, the saviour of death unto death. 2 Cor. ii, 14—16.

9. The Lord punisheth the refractory, for resisting the work of his grace and Spirit.—For the earth which drinketh in the rain, —and bringeth forth fruit—receiveth blessing from God. But that which beareth thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned. Heb. vi, 7, 8.—Because I have called and ye refused, &c. Prov. i, 24 &c.—Therefore came a great wrath from the Lord. Zech. vii, 11—13.—This is the condemnation, that light is come into the world, and men love darkness rather than light. John iii, 19.—In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. Ezek. xxiv, 13. See Matthew xiii, 15 &c.; Acts xxviii, 24 &c.; 2 Chron. xxiv, 19, 20.—God resisteth the proud but giveth grace to the humble. James iv, 6. See the Fourth and Seventh Affirmatives, pages 124, 127.

REJECTION III.

They do utterly *DEXY*, that "God doth bestow grace sufficient for faith and conversion, only upon those whom, accord-

ing to the decree of his election, he willeth to convert irresistibly; and that he neither doth nor willeth to bestow on the Reprobates grace necessary to faith and salvation."

THE REASON.

1. The Lord is good to all, and his tender mercies are over all his works. Psalm cxlv, 8, 9.—He will have all men to be saved, 1 Tim. ii, 3, 4.—He will not that any perish. 2 Peter iii, 9.—Go, preach the Gospel to every creature—and they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Mark xvi, 15, 20. What could have been done more? Isa. v, 4. See Mark vi, 6; Jer. xxxvi, 6, 7.—Why will ye die? Ezek. xviii, 31.—As I live, saith the Lord, I have no pleasure in the death of the wicked. Ezek. xxxiii, 11. See the proofs for Conditionate Election, administration of necessary and sufficient means, (pages 97 and 99.) and the seriousness of God's call: being the Seventh Affirmative proposition above, page 127.

2. He threatens to withdraw his grace from men, only for their stubbornness and rebellion against him and it.—Therefore—the kingdom of God shall be taken from you. Matt. xxi, 41, 43.—Or else I will remove thy candlestick out of his place. Rev. ii, 5.—None of those men who were bidden, shall taste of my supper. Luke xiv, 24.—How often would I, and ye would not! —But now are they hidden from thine eyes. Luke xiii, 34; xix, 42.—But whosoever hath not [made good use of preventing grace,] from him shall be taken away even that he hath. Therefore speak I to them in parables; because they, seeing, see not; And in them is fulfilled the prophecy of Esaias, by hearing ye shall hear, and shall not understand—for their eyes have they closed, lest at any times they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them. Matt. xiii, 12—15. See Acts xxviii, 26, &c. Who hold the truth in unrighteousness—and turn it into a lie; for this cause God gave them up to vile affections. Rom. i, 18, 21, 24, 25, 28.—Because they received not the love of the truth, that they might be saved; for this cause God gave them up. 2 Thess. ii, 10—12.—Because I have called, and ye refused.—Ye also shall call, and I will not answer you; I will laugh at your calamities. Prov. i, 24, &c.—God resisteth the proud, but giveth grace to the humble. James iv, 6. See the Texts cited against Absolute Reprobation, page 105; 1 Chron. xxviii, 9; 2 Chron. xv, 2; 1 Peter ii, 7, 8; Zech. ix, 15, 17. I will love them no more, because they did not hearken.

REJECTION IV.

They do utterly DENY, that "God is simply unwilling that a man should do (1.) more good than he doth, or (2.) omit more evil than he omitteth; or that he hath precisely decreed from eternity, that both good and evil should be so done as they are."

THE REASON.

1. His command.—Thou shalt love the Lord, thy God, with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength. Abstain from all appearance (kind) of evil. 1 Thess. v, 22.—Have no fellowship with unfruitful works of darkness. Ephes. v, 11.—Wherein have I wearied thee? Micah vi, 3. See Phil. iii, 12—15. My yoke is easy. Matt. xi, 29. Receive not the grace of God in vain. 2 Cor. vi, 1.—Grow in grace. 2 Peter iii, 18.—*Negotiamini domi venia*, "Trade till I come." Wherefore (hast thou kept my talent in a napkin, and) gavest it not into the bank, that at my coming I might have required mine own with usury?—Cast that unprofitable servant, &c. Luke xix, 12, 20.—Ye did run well, who did drive you back? Gal. v, 7.

2. But what they know naturally, as brute beasts, in those things they corrupt themselves. Jude 10.—Their heart is fully set in them to do evil. Eccles. viii, 11.—They devise iniquity upon their beds. Micah ii, 1.—They rebel against the light. Job xxiv, 13. Consider verses 15, 16, 17. See Rom. i, 32: Isaiah xxx, 8—11. See also the proofs of the Affirmative in the Sixth Assertion, page 126.

REJECTION V.

They do utterly DENY, that "God doth outwardly call some, whom he is unwilling inwardly to call and truly to convert, and that before they have rejected the grace of conversion."

THE REASON.

1. This is a faithful saying, that Christ Jesus came into the world to save sinners. 1 Tim. i, 15; Luke xix, 10.—To call sinners to repentance, (Matt. xi, 13.) to call them to the obedience of faith, (Rom. xvi, 25, 26.) unto holiness, (1 Thess. iv, 7.) out of darkness into his marvellous light, that we might set forth his praise. 1 Peter ii, 9; Eph. i, 12. Why should he not be serious in all this, seeing it is according to his purpose and grace? 2 Tim. i, 9.

2. And the motive of it is his compassion.—The Lord sent to them by his messengers: because he had compassion on his people. But they mocked the messengers, &c. 2 Chron. xxxvi, 15. See 2 Chron. xxiv, 19; Mark xii, 6, 7; Beloved and called. Rom. i, 7.—I will mention the loving-kindness of the Lord.—He was their Saviour; in all their afflictions he was afflicted; in his love and in his pity he redeemed them. But they rebelled and vexed his Holy Spirit. Isa. lxiii, 7—10.—With this affection the Lord calls such as are finally disobedient, (See 1 Peter iii, 19, iv, 6.) till they provoke him to wrath that there be no remedy left. 2 Chron. xxxvi, 16. This affection is testified, by options and intreaties, by expostulations and inceptions, by his lamentations and oath. See the proofs of the Seventh Affirmative, page 127.

3. His CHARGE.—Son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt bear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die! if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity: but his blood will I require at thine hand. Ezek. xxxiii, 7; Acts xx, 28.

4. His EXPECTATION.—He looked that it should bring forth grapes, and it brought forth wild grapes. Isai. v, 2. See 1 Pet. iii, 20.

5. His appeal to our own JUDGMENT in the cases.—Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, [dare any man alledge the want of a serious inward call?] that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Isai. v, 3, 4.—[See Luke xiv, 21. He was angry at their refusal.]—O house of Israel, are not my ways equal? Are not your ways unequal? Ezek. xviii, 29, &c.

6. He charges their non-conversion (as was proved above) upon their own REFRACTORINESS: and punisheth them for it.—Jer. xxv, 4; xxxv, 15; 1 Sam. ii, 30.—(1.) With desolation. 2 Chron. xxxvi, 16; 2 Thess. ii, 10, 11, 12. See Rom. i, 28.—And (2.) With destruction. 2 Thess. i, 8.—See the proofs of the Seventh Affirmative, page 127.

REJECTION VI.

They do utterly DENY, that "there is a secret will in God, so contrary to his will revealed in his word, that, according to his secret will, he willet the conversion and salvation of the greatest part of those whom, by the word of his gospel and revealed will, he seriously calleth and inviteth to faith and salvation: so as there should be acknowledged in God, a holy simulation and a double person."

THE REASON.

1. He calls us out of *compassion* and according to his *purpose and grace*. 2 Chron. xxxvi. 15; 2 Tim. i. 9. See 2 Chron. xxiv. 19; Mark xii. 6.

2. He is a God of *truth*, and adds his *oath* for confirmation of our faith in this particular. "He cannot lie, nor deny himself." Numb. xxxii. 19; Tit. i. 2; Heb. vi. 18; 2 Tim. ii. 13.

3. He condemneth a *double heart* and punisheth *disssemblers and hypocrites*, no less than *unbelievers*. Matt. xxiv. 51; Luke xii. 40.

4. And besides, our conversion, sanctification, and salvation, are according to his *secret, acceptable and perfect will*. Ephes. i. 9; 1 Thess. iv. 3; Rom. xii. 2. See the proofs of the Seventh Affirmative, page 127. See 1 Tim. ii. 5, 4.

REJECTION VII.

They do utterly deny, that "God calleth Reprobrates for their ends, viz. that he may harden them the more, make them unexcusable, punish them the more grievously, manifest their weakness; and not for this end,—THAT THEY MAY BE CONVERTED, BELIEVE AND BE SAVED."

THE REASON.

1. See it in the Reasons of the Fifth and Sixth Negatives, immediately foregoing, (page 134,) to which add Ephes. iv. 1: "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called."* And what answer doth such a call deserve, as is given to no other end than those now mentioned? But God calleth us with an holy calling. 2 Tim. i. 9.—And he saith unto me, write: *Blessed are they which are called unto the marriage-supper of the Lamb!* And he saith unto me, *These are the true sayings of God*. Rev. xix. 9. See Luke x. 24; Matt. xvi. 17.

2. He upbraids such as make no better use of his calls, than to aggravate their own damnation. Deut. xxix. 2—6; Ezek. ii. 5; John xv. 22, 24.—These things I say, that ye might be saved. And ye will not come to me that ye might have life. John v. 34, 40.—Despistest thou the riches of his goodness—not knowing that the goodness of God leadeth thee to repentance? But after thy hardness, and impenitent heart, treasurest up unto thyself wrath against the day of wrath? Rom. ii. 4, 5. See Proofs of the Seventh Affirmative, page 127.

* See 2 Chron. xxxi. 17. His design is to reduce them [bring them back]. Mark xii. 6. Beloved, and called Rom. i. 7.

REJECTION VIII.

They do utterly deny, that "by the force and efficacy of the secret will and decree of God, not only good things but [also] evil do necessarily come to pass."

THE REASON.

1. It is man's duty to eschew evil and do good; 1 Pet. iii. 11; Psalm xxxiv. 13; (see 2 Sam. xxiv. 12, 13; 1 Sam. xxviii. 11, 12;) good being commanded upon *promise of life*, and evil forbidden under *peril of damnation*.—If thou wilt enter life, keep the commandments. Matt. xix. 17.—The wrath of God is revealed from heaven against all unrighteousness of men, who hold the truth of God in unrighteousness. Rom. i. 18. See verse 32.

2. The good and evil which men do, are matters of *choice*. See John xix. 11; Josh. xxiv. 15, 22.—If ye be willing and obedient, &c. But if ye refuse and rebel, &c. Isai. i. 19, 23.—Whether they will hear, or whether they will forbear, &c. Ezek. ii. 5. See Jer. xxxvi. 6, 7.—Woe to them that devise iniquity, and work evil upon their beds: when the morning is light they practise it, because it is in the power of their hand. Mic. ii. 1.—Let him do what he will. 1 Cor. vii. 36. See Matt. xvii. 12; Deut. xxx. 19.

3. God's exprobration. Jer. v. 22, 23, under different laws.
4. Good and evil are attended with *praise and dispraise*, which such actions deserve not as come to pass necessarily.—The wise shall inherit glory: but shame shall be the promotion of fools. Prov. iii. 35; see Rom. ii. 29; Phil. iv. 8.—Do that which is good, and thou shalt have praise of the same. Rom. xiii. 3. See 1 Cor. iv. 5.—This is thank-worthy with God. 1 Pet. ii. 19, 20.—Well done, good and faithful servant! Luke xix. See Gal. vi. 4.—Who seek for glory and honour and immortality. Rom. ii. 7.

5. God propounds examples to our imitation.
6. That is omitted which God loves, and that comes to pass which he hateth. See Jer. xlv. 4, 5.—They did evil before mine eyes, and did choose that wherein I delighted not. Isai. lxv. 12, and lxvi. 4.—All these are things that I hate. Zech. viii. 17. See 1 Kings xx. 42.

7. Lastly, God is sometimes said to *expect* that which does not come to pass. See Mark xii. 6; Ezek. xxxii. 30.—When once the long-suffering of God waited in the days of Noah, 1 Pet. iii. 20.—He looked, that it should bring forth grapes, and it brought forth wild grapes. Isai. v. 2, 4.—See the places cited for God's *hatred of sin*, and against absolute antecedent decrees, pages 94 and 103.

THE STATE OF THE CONTROVERSY

TOUCHING

THE WORK OF GRACE IN THE CONVERSION OF MAN.

Whether a man, when God seriously wills that he believe, and be converted, can will to believe and convert.

THE FIFTH ARTICLE CONTROVERTED

IS TOUCHING

PERSEVERANCE.

WHAT THE REMONSTRANTS HOLD.

TENET I.

They hold, that God doth furnish the true believers with supernatural power of grace, as, according to his Infinite Wisdom, he judgeth sufficient for their perseverance and conquest over the temptations of the Devil, the flesh, and the world; and that he is never the cause why they persevere not.

PROOFS OUT OF HOLY SCRIPTURE.

"God furnishes true believers with supernatural powers of grace, sufficient for their perseverance." [Whoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God. 1 John iii, 9.—Whoever

drinketh of the water that I shall give him, shall never thirst See John iv, 14, and vi, 53.—My grace is sufficient for thee. 2 Cor. xii, 9.—I am able to do all things through Christ which strengtheneth me. Phil. iv, 13.—My yoke is easy, and my burden light. Matt. xi, 30; 1 John v, 9.

"And sufficient for their conquest over temptations." [They shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand. John x, 28, 29.—If God be for us, who can be against us? Rom. viii, 31.—God is faithful, who will not suffer you to be tempted above that you are able. 1 Cor. x, 13. See Luke xxii, 32.—Holy Father, keep through thine own name those whom thou hast given me. John xvii, 11.—For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee! 2 Cor. xii, 8, 9.—Who shall separate us from the love of Christ? Rom. viii, 35.—For whatsoever is born of God, overcometh the world. 1 John v, 4, 5.—I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 1 John ii, 13, 14.—Because greater is he that is in you, than he that is in the world. 1 John iv, 4.

"He is never the cause why they persevere not." [Being confident of this very thing, that he which hath begun a good work in you, will perform it, until the day of Jesus Christ. 1 Cor. i, 8; Phil. i, 6.—The Lord is faithful, who shall stablish you, and keep ye from evil. 2 Thess. iii, 3. See 1 Thess. v, 23, 24.—Now to him that is able to keep you from falling. Jude 24.—Thanks be to God, which giveth us the victory, through our Lord Jesus Christ. 1 Cor. xv, 57.

TENET II.

They hold, that true believers may fall from true faith, and into those sins which cannot stand with true and justifying faith; neither is this only possible, but oft cometh to pass.

PROOFS OUT OF HOLY SCRIPTURE.

"True believers may fall from true faith," &c.] They on the rock, are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and, in time of temptation, fall away. And that which fell among thorns, are they which, when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and

bring forth no fruit unto perfection. Matt. xxi. 20, 21, 22, and Luke xiii. 13, 14.—Because of unbelief they were broken off. Rom. xi. 20, 21, 22.—Ye did run well: Ye are fallen from grace. Gal. v. 4, 7.—Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck. 1 Tim. i. 18, 19.—Some shall depart from the faith. iv. 1.—Some are already turned aside after Satan. Having damnation, because they have cast off their first love. v. 12, 15.—See 1 Tim. vi. 10; 2 Tim. i. 15; ii. 17, 18; Gen. iii. 6, 24.

"True believers may fall into sins which cannot stand with justifying faith," &c.] They allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them, who live in error.—It hath happened unto them according to the true proverb: *The dog is turned to his own vomit again, and the sow, that was washed, to her wallowing in the mire.* 2 Pet. ii. 18. See verse 1, &c.—Then began Peter to curse and to swear, saying, *I know not the man.* Matt. xxvi. 70, 72, 74.—David, a man of great faith and integrity: (1 Kings xv. 3;) yet he committed adultery and murder. 2 Sam. xi. 4, 15; xii. 9.—And Solomon was beloved of the Lord: (2 Sam. xii. 23; 1 Kings iii. 10;) yet, through the love of strange women, his heart was turned from the Lord God of Israel,—which had appeared unto him twice, and went after other gods. 1 Kings xi. 1—10.—And that these sins of *adultery, murder, and idolatry*, are inconsistent with true justifying faith, see Gal. v. 19, 20; 1 Cor. vi. 9, 10; Rev. xxi. 8; xxii. 15.—Demas, one of St. Paul's fellow-labourers, (Philem. 24; Col. iv. 14,) [was one of those] whose names were written in the book of life; Phil. iv. 3; yet he embraced this present world. 2 Tim. iv. 10.—How great a sin that is, in a person so engaged, (2 Tim. ii. 3, 4,) see James iv. 4; 2 Pet. ii. 20; 1 John ii. 15.—My people have committed two evils: they have forsaken me the fountain of living water, &c. Jer. ii. 13.—Jezabel seduced my servants to commit fornication, and eat things sacrificed to idols—and they commit adultery with her. Rev. ii. 20, 22.—When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and, finding none, he saith, *I will return unto mine house whence I came out.* And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits, more wicked than himself, and they enter in, and dwell there. Luke xi. 24.

TENET III.

They hold, that true believers may, through their own default, fall into crimes and heinous offences, continue and die in them, and so finally fall away and perish.

PROOFS OUT OF HOLY SCRIPTURE.

If thou forsake him, He will cast thee off for ever. 1 Chron. xxviii. 9.—Every branch in me that beareth not fruit, he taketh away:—and it is withered, and men gather them and cast them into the fire, and they are burned. John xv. 2, 6.—When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? all his righteousness that he hath done, shall not be mentioned: in his trespass that he hath transgressed, and in his sin that he hath sinned, in them shall he die. Ezek. xviii. 24. See verse 26; and xxxiii. 12, 13, 18.—Then his Lord said unto him, *O thou wicked servant, I forgive thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?* And his Lord was wroth, and delivered him to the tormentors. Matt. xvi. 26, *ad finem.*—See the reason of the Second and following Negatives, and the proofs of the Second Affirmative, pages 147 and 159.

TENET IV.

*They hold, that true believers, though they fall sometimes into grievous sins, and [into] such as waste the conscience, yet fall not from all hope of repentance; but that God, according to the multitude of his mercies, can and often doth bring them back again, by his grace, unto repentance; although they cannot certainly be assured, that this shall certainly and undoubtedly be done.**

PROOFS OUT OF HOLY SCRIPTURE.

"Believers who sometimes fall into sins, fall not from all hope of repentance." Repent and turn yourselves from all your

* This Tenet, and the two which succeed it, are directed against the Calvinistic perversion of the doctrine of the ASSURANCE OF SALVATION. "Instead of allowing it to remain the scriptural criterion of a believer's actual enjoyment of God, the Calvinists overcharged it with their own inventions: They no longer applied it to the present experience of the people of God, but to a very different and unallowing purpose,—to the creation of a presumptuous confidence, that, 'whether in the way to the kingdom, or by the way-side, they should never fall totally and finally from grace.' In the spirit of their Creed, they did not make it helpful in ascertaining the conscious growth of their Christian graces, the perceptible elevation of their religious character, or their actual standing in the Divine Favour; but they employed it to work themselves up to a persuasion of their individual or personal election, (which, according to their doctrine, was determined at

transgressions; so iniquity shall not be your ruin. Ezek. xviii, 20.—Thou hast played the harlot with many lovers; yet return again unto me, saith the Lord. Turn, O backsliding children: I will not cause mine anger to fall upon you; for I am merciful: I will not keep anger for ever: For I am married unto you. Jer. iii, 1, 12, 14. See Rev. ii, 4; iii, 3; Psalm li, 17.—I will heal their backsliding, I will love them freely. Hos. xiv, 4.—Is Ephraim my dear son? Is he a pleasant child? For, since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord. Jer. xxxi, 19, 20.—Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise: Mic. vii, 7, 8, 9.—How oft shall my brother sin against me, and I forgive him? Jesus saith, *Until seventy times seven*, Matt. xviii, 21, 22.—As your Father which is in heaven, is merciful. Luke vi, 36.—Aaron makes a calf and provokes the Lord, Exod. xxxii, 2—10,—yet, he is consecrated to the Priest's office, xl, 15.—Hezekiah humbled himself, the wrath of God was removed from him. 2 Chron. xxxvi, 26.—Peter weeps bitterly. Matt. xxvi, 75.—David's sin is put away. 2 Sam. xii, 13.—The incestuous Corinthian finds indulgence. 2 Cor. ii, 7, 10.—A broken and a contrite heart, O God, thou wilt not despise. Psalm li, 17.

"Although they cannot certainly be assured, that they shall be brought again by God's grace to repentance." In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil. 2 Tim. ii, 25.—Who knoweth if he will return and repent, and leave a blessing behind him? Joel ii, 14. See Jonah iii, 9.—For it is a people of no understanding; therefore he that made them, will not have mercy on them; and he that formed them, will shew them no favour. Isai. xxvii, 11.—Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me. Prov. i, 28.—They rose up early in the morning, saying, *We will go up unto the place which the Lord hath promised: for we have sinned* [viz. in refusing to go up at his command]: And Moses said, *It shall not prosper*. But they presumed to go up, and were discomfited. Numb. xiv, 40, &c. See 1 Cor. x, 5, 11; Heb. iii, 18; iv, 11.—Afterward when he would have inherited the blessing, he was rejected; for he found no place of repentance, [in his

first in the Divine Mind, without any regard to faith or holiness in the particular subjects of it, and consequently to a complete certainty of their final perseverance." For a curious history of the variations of this doctrine, especially among the rigid Predestinarians, see the *Works of Arminius*, Vol. I, page 603.—EDDERS.

Father, who had passed away the blessing from him,] though he sought it carefully with tears. Heb. xii, 17.

If these places do not make a saving repentance, especially after grievous sins (see Acts viii, 22.) and after an obstinate continuance in them, somewhat doubtful, yet doubtless they imply a difficulty,—and the more difficult the more doubtful. So do the places following:—He taketh seven other spirits more wicked than himself, and they enter in and dwell there. And the last state of that man is worse than the first. Matt. xii, 43—45.—For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour, Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. 2 Peter ii, 20; compare this with verse 1, &c.—For it is impossible, (that is, very difficult, as Luke xvii, 1, or xviii, 27.) if they fall away, to renew them again unto repentance. Heb. vi, 4—6. See the last Negative precedent. Concerning propitiation, be not without fear to add sin unto sin. Ecclesiasticus v, 5.—Despise thou the riches, &c. Rom. ii, 4, 5. Strive to enter in at the strait gate; for many, I say unto you, will strive to enter in and shall not be able. Luke xiii, 24.

TENET V.

*They hold, that the true believer may FOR THE PRESENT be assured of the integrity of his faith and conscience, and FOR THAT TIME may and ought to be assured of his salvation and the saving love of God towards him.**

PROOFS OUT OF SCRIPTURE.

If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth

* In his DECLARATION before the States of Holland, Arminius says, "My opinion is, that it is possible for him who believes in Jesus Christ to be certain and persuaded, and, if his heart condemn him not, he is now in reality assured, that he is a Son of God, and stands in the grace of Jesus Christ. Such an assurance is wrought in the mind, as well by the action of the Holy Spirit inwardly actuating the believers and by the fruits of faith,—as from his own conscience and the testimony of God's Spirit witnessing together with his conscience. I also believe, that it is possible for such a person, with an assured confidence in the grace of God and his mercy in Christ, to depart out of this life, and to appear before the throne of grace, without any anxious fears or terrific dread: And yet this person should constantly pray, 'O Lord, enter not into judgment with thy servant.'—But I dare not place this certainty on an equality with that by which we know there is a God, and that Christ is the Saviour of the world."—See, in page 155, another extract from Arminius, which is further illustrative of his sentiments.

Such were the holy and practical views of that great man on this important subject; and corresponding with them are those of Bishop Womack and the Remonstrants, in this and the next Article.—EDDERS.

us from all our sin. 1 John i, 7.—And hereby we do know, that we know him, if we keep his commandments, ii, 3.—We know that we have passed from death to life, because we love the brethren, iii, 14.—By this we know, that we love the children of God, when we love God and keep his commandments, and his commandments are not grievous. v, 2, 3.—But let every man prove his own works, and then shall he have rejoicing in himself. Gal. vi, 4.—If our heart condemn us not, then have we confidence towards God. 1 John iii, 21.—Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world. 2 Cor. i, 12.—Therefore, being justified by faith, we have peace with God, and rejoice in hope of the glory of God.—And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. Romans v, 1, 2, 5.—Hereby know we, that we dwell in him and he in us, because he hath given us of his Spirit. 1 John iv, 13.—The Spirit itself beareth witness with our Spirit, that we are the children of God: Rom. viii, 16.—For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. verses 13, 14.—And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. Isa. xxxii, 17.

TENET VI.

They hold, that the true believer may and ought to be assured, FOR THE TIME TO COME, that, in the use of watching and prayer and other holy exercises, he may persevere in faith, and that God's GRACE shall never be wanting thereto. But how he may be assured, FOR THE TIME TO COME, that "HE HIMSELF shall not be wanting to do his duty, but that "he shall, in the actions of faith, piety and charity, as he seems the faithful, persevere in this school of Christian "warfare,"—they see not, nor think it necessary that a believer should be ASSURED THEREOF.

PROOFS OUT OF HOLY SCRIPTURE.

"In the use of watching and prayer a believer may persevere in faith, &c." Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil, and, having done all, to stand. Ephes. vi, 11, 13—19.—Pray without ceasing. 1 Thess. v, 17.—Watch and pray. Matt. xxvi, 41; xxiv, 13, 42.—Let your

loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord. Luke xii, 35—37.—Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life. Watch ye therefore and pray always. Luke xxi, 34, 36.—Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, stedfast in the faith. 1 Peter v, 8, 9.—Resist the Devil, and he will flee from you. James iv, 7.—He that is begotten of God, keepeth himself, and that wicked one toucheth him not. 1 John v, 18.—And we desire, that every one of you do shew THE SAME DILIGENCE, to the FULL ASSURANCE OF HOPE unto the end. Hebrews vi, 11.

"That God's grace shall never be wanting." Surely goodness and mercy shall follow me all the days of my life. Psalm cxiii, 6.—For I am persuaded, that neither death nor life &c. shall separate us from the love of God. Rom. viii, 38.—He which hath begun a good work in you. Phil. i, 6.—Every branch that beareth fruit he purgeth it, that it may bring forth more fruit. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. (See Luke xi, 13; Acts v, 32.) If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. John xv, 2, 7, 10.—For sin shall not have dominion over you; for ye are not under the law, but under grace. Rom. vi, 14.—My grace is sufficient for thee. 2 Cor. xii, 9.—Ye are of God, little children, and have overcome them, [the false teachers,] because greater is he that is in you, than he that is in the world. 1 John iv, 4.

"But how a believer may be assured for the time to come, that he himself shall not be wanting to do his duty." &c.] For

1. Man is many times deceived in his present condition.—Thou sayest, *I am rich and increased in goods, and have need of nothing*; and knowest not that thou art WRETCHED and MISERABLE and poor and BLIND and NAKED. Rev. iii, 17; Gal. vi, 3.

2. Man's heart is deceitful above all things. Jer. xvii, 9; see John xvi, 2.

3. It is God's prerogative to know future contingencies.—Isa. xli, 22, 23.—The righteous and the wise and their works are in the hand of God: no man knoweth either love or hatred by all that is before him. Eccles. ix, 1.

4. A man may resolve well for the present, and be confident [that] he shall stick to such principles and resolutions as he hath once made and espoused; and yet [may] fall quite off from them.—Hazeel practised afterward what he then abhorred. 2 Kings viii, 13.—Peter said unto him, *Though I should die with thee, yet will I not deny thee*. Likewise also said all the disciples. Matt. xxvi, 33, 35; see Mark xiv, 31.—But he denied before them all, saying, *I do not know the man*. And again he denied

with an oath. (verses 70, 72.) Then began he to curse and to swear. (verse 74.) And they all forsook him and fled. Mark xiv, 50.—So Hezekiah wrought that which was good, and right, and truth, before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. (2 Chron. xxxi, 20, 21.) But Hezekiah rendered not again according to the benefit done unto him. For his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem. xxxii, 25.—See David's fall, 2 Samuel xi, 5. Hence "Woe to him that is wise in his own eyes!" Isa. v, 21; Rom. xii, 16.

6. Our life is a warfare: (Job vii, 1.) and only death discharge us from that service. Rev. xiv, 13.—Happy is the man that feareth always. Prov. xxviii, 14.—For thou knowest not what a day may bring forth. Prov. xxvii, 1.

7. Therefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. x, 12; see Rom. xi, 20.—Watch and pray. Matt. xxvi, 41.—Take heed lest at any time, &c. (Luke xxi, 34, 36.) and work out your salvation with fear and trembling. Phil. ii, 13.

WHAT THE REMONSTRANTS HOLD NOT,

TOUCHING

PERSEVERANCE.

REJECTION I.

They would not, that "a Believer's Perseverance in faith is an effect of that absolute decree, wherein God is said to have chosen some particular persons, without all respect to any condition of obedience."

THE REASON.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. Psalm cxxv, 1.—Thou standest by faith. Rom. xi, 20.—Kept through faith unto salvation. 1 Pet. i, 5.—As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. If ye abide in me, &c. John xv, 4, 7.—If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that may abide with you for ever. John xiv, 15, 16.—This is the will of God, even your sanctification:

1 Thess. iv, 3, 4.—I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away. 1 Cor. ix, 27.—If ye mortify the deeds of the body, ye shall live. Rom. viii, 13, 14.—But grow in grace. 2 Peter iii, 18.—This is thank-worthy, if a man for conscience towards God (not of necessity) endure grief. 1 Peter ii, 19.—If ye do these things, ye shall never fall. Psalm xv, 5: 2 Peter i, 10.—Take unto you and put on the whole armour of God, &c. Ephes. vi, 10—19.—Give diligence to make your calling and election sure. 2 Pet. i, 5.—Fight the good fight of faith, lay hold on eternal life. 1 Tim. vi, 12.—I pursue hard after it THAT I may apprehend, &c. Phil. iii, 12.

REJECTION II.

They do utterly deny, that "true believers cannot sin of deliberation, but only of ignorance or infirmity."

THE REASON.

1. *From EXHORTATIONS.*—Receive not the grace of God in vain, 2 Cor. vi, 1.—Quench not the Spirit: 1 Thess. v, 19.—Grieve not the Holy Spirit. Ephes. iv, 30.—Cast not away your confidence; if any man draw back, my soul shall have no pleasure in him. Heb. x, 35, 37, 38.

2. *From EXPOSTULATIONS and ADMIRATION, &c.*—Will ye also go away? John vi, 67.—How is the faithful city become an harlot! Isa. i, 21.—Be astonished, O ye heavens, at this;—For my people have committed two evils:—Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me! Jer. ii, 12, 21.

3. He taketh to him seven other spirits more wicked than himself. Matt. xii, 43—45; Luke xi, 24.

4. David's example.—He sent messengers for Bathsheba, and lay with her. 2 Sam. xi, 4.—He sends for Uriah to cover the fact, (verse 6.) and tempts him to that purpose. (verse 8.) He made him drunk, (verse 13.) plotted and contrived his death. (verses 14, 15.)

REJECTION III.

They do utterly deny, that "true believers can by no sins fall from the favour of God."

THE REASON.

If thou continue in his goodness; otherwise, thou shalt be cut off. Rom. xi, 22.—The thing that David had done displeased the

Lord, 2 Sam. xi, 27. See xii, 10—12.—And the Lord was angry with Solomon, because his heart was turned from the Lord. 1 Kings xi, 9. See 1 Chron. xxviii, 9; Canticles v, 2—6.—Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people. Isa. lxiv, 5, 7, 9.—All their wickedness is in Gilgal; for there I hated them. For the wickedness of their doings, I will drive them out of mine house, I will love them no more. Hosea ix, 15, 17.—He said, Surely they are my people, children that will not lie: So he was their Saviour. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them, Isa. lxiii, 7—10.—There was wrath upon Hezekiah. 2 Chron. xxxii, 25.—When the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. Dent. xxxii, 19.—I will spue thee out of my mouth. Rev. iii, 16.—Thine own wickedness shall correct thee:—Know therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord. Jer. ii, 19.—But we are not of them who draw back unto perdition: but of them that believe to the saving of the soul. Heb. x, 39; see verse 38.

REJECTION IV.

They do utterly DENY, that "every man is bound to believe that HE IS ELECTED, and, consequently, that he cannot fall from that election: or that a thousand sins, yea, the sins of the whole world, cannot make his election void."

THE REASON.

See the places cited for conditional Election, (page 101.) and the Second and Third Affirmatives of this Article, (page 140.) and the Reason of the foregoing Negative. To which add:—If ye live after the flesh, ye shall die. Rom. viii, 13.—His servants ye are, to whom ye obey. vi, 16.—For of whom a man is overcome, of the same is he brought in bondage. 2 Peter ii, 19. If a man abide not in me, he is cast forth, as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. John xv, 6.—Remember therefore from whence thou art fallen, and repent, and do thy first works. Rev. ii, 5.—Be watchful and strengthen the things which remain, that are ready to die, &c. iii, 2.—I would thou wert cold or hot, &c. verses 15, 16.—Judas, being one of those whom the Father had given to CHRIST, was lost. He had power over all devils; (John xvii, 12.) yet through covetousness he made way for Satan to enter into his heart. (Luke ix, 1.) It seems that he had some title also to one of those TWELVE TRIBES. (Luke xxii, 3, 4. See Matt.

xxvi, 14, 15.) But he forfeited his interest and never came to sit on it. (Matt. xix, 28.)

REJECTION V.

They do utterly DENY, that "no sins of the faithful, how great and grievous soever they be, are imputed unto them: or that all their sins, present and future, are forgiven them."

THE REASON.

When the righteous turneth away from his righteousness, all his righteousness that he hath done shall not be mentioned; in his trespass and sin shall he die. Ezek. xviii, 24.—I will visit their iniquity with rods. Psalm lxxxix, 31, 32; 2 Sam. vii, 14.—Now therefore the sword shall never depart from thy house. 2 Sam. xii, 10.—O Lord, rebuke me not in thy wrath; thy hand is heavy upon me. For mine iniquities are gone over my head: as a heavy burden, they are too heavy for me. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Cast me not away from thy presence, and take not thy Holy Spirit from me. Psalm li, 8, 9, 10; see vi, and xxxviii.—I have somewhat against thee. Rev. ii, 4, 14.—For this cause many are weak and sickly amongst you, and many sleep. 1 Cor. xi, 30.—You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Amos iii, 2.—See the reason of the Third Negative, page 147.

REJECTION VI.

*They do utterly DENY, that "true believers falling into deadly heresies and most heinous sins, as adulteries and murders, (for which the Church, according to Christ's institution is forced to testify, that she cannot tolerate them in external communion, and that, unless they repent, they shall have no part in the kingdom of heaven,) cannot, notwithstanding, fall totally and finally from faith."**

THE REASON.

If you forsake him, he will cast you off for ever. 1 Chron. xxviii, 9.—Hold that fast which thou hast, that no man take

* On the 17th of Dec. 1618, according to appointment, the cited Remonstrants delivered to the Synod of Dort the remaining Four Articles, and added at the conclusion:—"Most reverend Fathers and Brethren, since we

thy crown. Rev. iii, 11.—Look to yourselves, that ye lose not those things which we have wrought. 2 John 8.—Have ye suffered so many things in vain? Gal. iii, 4.—And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven. Matt. xvi, 19.—For it is impossible [the laws of the Church permit it not] for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come,—if they shall fall away,—to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. vi, 4, 5, 6; and x, 26, &c.—Wherefore giving all diligence, add to your faith virtue; and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: for if you do these things, ye shall never fall. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i, 6, 8.—See the Second and Third Affirmatives, (page 140,) and the First and Third Negatives, page 147.

* * * These five last Negatives the Remonstrants do reject with their whole heart and soul, as enemies to piety and good life.

were admonished in the last session by his reverence the President, 'that we should abstain from negative propositions, and should treat on Election rather than on the odious subject of Reprobation,'—after having more accurately examined the matter as we promised,—we have now proposed our sentiments on the before-mentioned Articles, as much as possible in affirmative terms. Yet we have occasionally rejected the contrary opinions, where necessity seemed to require us to adopt this course. That this may not appear to have been done without weighty reasons, we will present your Reverencies with some of them for your consideration, which have induced us sometimes to express our sentiments in a negative form, and not to treat on Election alone, (which is only one part of Predestination,) but also on Reprobation which is the other part.

They then adduce fifteen powerful reasons why they should be allowed to discuss both parts of Predestination, and seven why they should expose the abuses of Absolute Reprobation. After replying to some objections, they proceed thus:—

"Of one thing alone we desire to be informed by this venerable Synod, that is, whether they own for their doctrine and that of the Church those assertions which are contradictory to our propositions, and particularly those which affirm,—the creation of the greater portion of the human race for destruction; the reprobation of [some] infants, even though born of believing parents; the necessity of the fall; the Divine call [given to some men is] inefficacious through the will of God; the inevitable necessity of all sin; the secret and revealed will of God; the operations and decrees of God for the existence of sin; the impossible defection of believers from justifying faith, even when they fall into heinous crimes?—with other points, which are maintained by many Contra-Remonstrants and those who are

attached to their opinions, both in these provinces and in other countries, but which are rejected and disapproved by us in the Articles just recited.

"We acknowledge with his reverence the President, the doctrine of Election to be 'sweet and full of consolation,' and that of Reprobation to be disagreeable. But we consider the consolation which is elicited from an Election that is absolute and unconditional, to be full of peril, and, if judged according to its nature, to grant men an encouragement to commit sin. We also consider the opposite doctrine of Absolute Reprobation to be truly and deservedly odious, because it is pregnant with despair and contrary to Divine Justice. The sole employment of the Pastors of the Church must not be the consolation of sinners; but it ought likewise to be their care and study to warn the wicked and ungodly to flee from the wrath to come which is consequent on Reprobation. The visible Church contains the children of God; it also contains the slaves of Satan, although they by profession seem also to be the children of God. In this state of things, therefore, both doctrines are needful. To the children of God must be announced the inheritance which was fore-ordained by an eternal Election; and to the wicked must be denounced those punishments which were fore-ordained by an eternal decree of Reprobation.

"Your reverencies easily perceive, that the present questions and controversies are not concerning the *perings* of souls or other matters of trivial importance: But they relate to those points of Practical Divinity which tend greatly to illustrate the glory of God and to promote the exercise of piety, if correct sentiments concerning them be entertained; or, on the contrary, if incorrect opinions be received, they detract immensely from the Divine glory and impede the progress of true piety.—It is the duty of an evangelical teacher to pursue, above all others, those objects which promote the truth which is according to godliness; and to banish out of Christian schools and churches those dogmas which are believed to be capable of furnishing excitation and nourishment to ungodliness. If your venerable Synod pass by these [erroneous] dogmas in silence, we shall conclude, and our Churches will form the same judgment, that such dogmas are approved by the tacit assent of your reverencies. If they do obtain your approbation, it will then be our duty diligently to warn the flock of Jesus Christ that is committed to our trust, seriously to avoid and guard against dogmas of this description. But if those dogmas be condemned by the public voice of the Synod, (which we hope will be the result,) we will return thanks to God Almighty for having begun to cleanse and purify his Church from such tares and errors."

It is scarcely necessary to add, because it is generally known, that the result did not accord with the *Ayes*, but with the *Noes*, which the Remonstrants expressed. In a few days afterwards, that Calvinistic Synod excluded the Remonstrants from all further communication with their *choise assembly*; and, instead of employing themselves in carefully refuting the Five Articles which the Remonstrants had delivered, they culled sentences and expressions from the mislaid productions of different individuals that had previously written in defence of General Redemption, or from the statements which three or four of them (unauthorised by the remainder) had agreed to make, in a particular Conference between them and as many of the Contra-Remonstrants. It is amazing, that in the lucubrations of the Synod, which occupy several hundred folio pages, very slight allusion is made to these plain and scriptural Articles,—a tolerably strong proof of the *distant respect* which the Synodical members felt for them, and of their unwillingness to attempt a confutation. It was not therefore without reason, that Bishop Womack in the title-page of this pamphlet employed these expressions:—"The Tenets of the Remonstrants touching those Five Articles voted, stated, and imposed, but not disputed, at the Synod of Dort,"—in the treatise entitled, "ARCANA DOGMATUM ANTI-REMONTSTRANTINUM, or THE CALVINISTS' CABINET UNLOCKED," which is a Vindication of this "EXAMINATION OF TITLES," our author has most ably exposed the intolerant conduct and the degrading doctrines of the Dort Synodists.

The judicious Mosheim published a Latin Dissertation on this subject, in 1724, which he entitled, "A Consultation respecting the Authority of the Synod of Dort,—an Assembly destructive of Sacred Piety," and which he prefixed to his Latin version of "The Rev. John HALD's Letters and Ex-

presses concerning the Synod of Dort."—After recounting several instances of intemperance and impetuosity in the judgments of the Foreign and Provincial Members of the Synod, Mosheim says: "But, this warmth of spirit, with which the Fathers of the Synod were inflamed against the Arminians, was so far from abating, that, on the contrary, some of them proceeded to such a length as to determine that they should be punished by the sword, with penalties and exile. Ousting the decisions of those who gave similar directions but in a manner somewhat more obscure, I will here quote the suffrages and judgment of the Deputies of South Holland, and those of the Guelderland Divines, from both of which this fact will be rendered very apparent. The former of them address the Representatives of the States General who were present at the Council, in these words: 'We turn to you, illustrious delegates, and by the precious name of Jesus Christ we beseech you strongly to insist before their High Mightinesses, who are your Lords and ours, that those persons who have thus, like unskilful husbandmen or destructive hirelings, audaciously mixed tares with the good seed, may be restrained by ecclesiastical censures, and may be visited with a lighter or more severe degree of punishment, in proportion to the extent of each of their offences.' (Acta of the Synod, pt. iii, 330.)—Those of Guelderland in like manner suggest inflicting on them the punishment of perpetual exile, or something still more grievous: (Ibid. 325.) 'We are fully persuaded, that, unless all and each of these Five Articles and those who teach them be ordered into perpetual banishment from the Dutch Churches, it will be impossible for any Christian peace to be established among us, or, if once established, to be long preserved. A little heaven, however, the whole dump. I would they were cut off, which trouble or have disturbed you.' (Ibid. v, 9, 12.)—I mentioned, in a preceding passage, that 'only some of the Fathers of the Synod wished the Arminians to be visited with punishment.' But the man who may attribute such a disposition to the whole assembly, will be guilty of no great error. For, omitting all mention of the actual issue of the matter, (which is a sufficient proof of the wishes in which all the members indulged,) it has been placed beyond all doubt or controversy, that JANS BOERHAAVE who presided over that Synod, and several others who were present, entertained the same sentiments as Beza and Calvin,—that the attempts of *perverse teachers* must be avenged by fire and fagot. Since therefore all these individuals accounted the Arminians to be little superior to the worst of heretics, there is no reason for proposing this enquiry, 'Did they [the Synodists] desire to have a capital punishment inflicted on the Arminians?' We have, besides, an eminent authority in Sir Dudley Carleton, at that period Ambassador from the King of Great Britain to the States General, from whom we learn, that, a long time before judgment was pronounced on the doctrines of the Arminians, the punishment of exile with some other mark of infamy had been determined against the principal Divines of the Arminian party."

After having quoted the Ambassador's letter to Dr. Abbott, Archbishop of Canterbury, Dr. Mosheim thus proceeds: "It will now be the duty of Protestants, and especially of those among the Reformed who are more celebrated than their brethren for wisdom and moderation, to form from their own feelings an estimate of ours when we read these expressions, and at the same time reflected, that the men from whom these rigid decrees proceeded were still accounted characters in no respect inferior to the AMBASSADORS OF OUR BLESSED SAVIOUR! These are not the sayings of private persons, but of a Council which represented the whole of their Church, and the decrees of which they considered inviolable and on no account to be contemned. We do not deny, that some persons among us [the Lutherans] have acted with greater vehemence and warmth than was proper, (which concession has probably been made by the individuals themselves,) but their violent conduct will not be ascribed to the whole of our body; and I do not think, there is one even among the violent of our Divines who will conclude, that men are to be molested and tormented on account of the doctrines which they hold in common with the Calvinists. But that Assembly of the gravest and most respectable Divines, who were collected together from the whole of their Church, expelled men [from their communion] merely in consequence of those Five Points which nearly coincide with our

doctrine, and classed them not only with heretics, but with malefactors and the worst of criminals. What would the Reformed [the Calvinists] have said, if we [the Lutherans] had not only ordered off to the studies, but had also sentenced an order for punishing the Followers of Jansenius, when they deserted the communion of the Protestants and placed themselves under our protection,—although the Calvinists are aware that the dogmas of the Jansenists are not on many points much dissimilar to their own? The Calvinists have also plainly and without any ambiguity confessed, that not only the cause of the Arminians, but ours [the Lutherans] likewise, was judged and condemned by the members of the Dort Synod. At the very period when that Synod was sitting, Peter da Monin became the bearer of the conditions on which peace and harmony were to be concluded between the Calvinists and the Lutherans: But John Bogerman, the President of that Assembly, did not think it proper that even a word should be mentioned about any such matter. Of this fact Jans Hales is witness, who related to the Ambassador of the King of Great Britain that such was the answer which was given to him by Bogerman. It was scarcely possible, therefore, that peace could have been refused to the Arminians, if the Lutherans were received into covenant and sacred alliance. That President was an ignorant unconscious of the kind of disposition which the members of the Synod felt toward us. It is certain, that it was in the power of the Dort Fathers to repel from themselves a great part of that hatred which they incurred, if, after having rejected and condemned the disciples of Arminius, they had manifested a disposition inclined to cultivate amity with our body. For the Remonstrants had always asserted, that their cause and ours were identified together. Since, therefore, those Fathers acted differently, and chose to procure for themselves a greater portion of envy, in preference to the cultivation of a friendly affection for us, there can hardly be the shadow of a doubt that the hatred which they evinced towards the Arminians belonged also to us in no inferior degree. The same fact is rendered evident from the violent molestation which the Bremen and British Divines received in the Synod from the rest of the Fathers, and especially from those of the United Provinces, who treated them with disrespect, abuse, and contumely, because, on the doctrines of *Predestination* and of the *Grace and Merits of Christ*, they were more favourable to our sentiments than to those of Calvin."

"Although they [the Calvinists] may believe, that the difference is very little between themselves and us on those matters which contain the foundation of religion, what man will engage on their behalf, that, if at a future period they obtain the supremacy, the same punishment will not be inflicted on us as on the Arminians, for sentiments which they at present number among errors of minor importance? The fate of the Arminians will be understood from the following paragraph, which is inserted in the Preface to their own Synodical Acts: 'Those of the Remonstrants who were cited before the Synod are commanded either to be silent like dumb dogs, or to be banished with their wives and children out of their native country. Or the rest of their pastors, nearly to the amount of two hundred, perpetual exile is imposed, or they are reduced to a monstrous silence in a free country. That nothing may be wanting to gratify the hatred of their adversaries, public edicts are issued, which forbid any man from supplying these exiled and silenced ministers even with a farthing, with which they may prolong a miserable existence in banishment, may satisfy the cravings of hunger or avoid the disgrace of beggary. A reward of Five Hundred Guilders is placed on the head of each of the Remonstrant Ministers, and they are prohibited from returning to the land of their birth under the penalty of perpetual imprisonment,—beside other culpable instances of Athenian cruelty which are at this juncture brought into exercise.'—If the Calvinists consider it right thus to wreak their vengeance on those who are separated from them by a few errors of trifling importance, we, whom they consider as involved in error, should deservingly appear foolish and entirely devoid of reason, by displaying any degree of virulence to imbrue that fellowship which they offer. And we must be permitted to imagine, that they consider their persecuting conduct extremely proper, as long as they persist to call the Synod of Dort a most holy Assembly."

In a preceding paragraph, Dr. Mosheim had said: "The sentiments which the Arminians defended, at the commencement of these controversies, were,

Election proceeding from faith which was foreseen by God, the GOOD-WILL and LOVE of God towards ALL MEN whatever, the DEATH OF CHRIST which possesses SAVING EFFICACY for ALL MEN unless they resist it, the GRACE which changes and converts to man except him whose WILL it is to be as he is converted, and the LOSS OF FAITH AND GRACE. If these opinions, and others which are contained in their well known FIVE POINTS, be simply regarded by themselves, no man can deny the fact that they are the cause or those which we [the Lutherans] reprobate for DIVINE VERITIES THAT ARE CLEARLY REVEALED. Hence, therefore, it is certain, that the Synod of Dort not only rejected and trampled upon these doctrines, but reckoned them in the number of opinions derogatory that are prejudicial to salvation and of a most dangerous description, where even the man he found who will not confess, that 'we [the Lutherans] were wounded, condemned, and excluded from salvation, through the sides of the Arminians!' But that this was really the case, is a fact placed beyond all controversy."—For this assertion the learned Mosheim quotes authorities from the judgments of the Synodical Divines, both foreign and provincial.

In a subsequent chapter he states, that "the dogmas of the Supralapsarianism are injurious to the Holiness, and to the rest of the Perfections of the Supreme Being." He then adds: "I know, there are some among the Calvinists, who admit of scarcely any difference between the Sublapsarianism and the Supralapsarianism, and who assert, that, if we have regard to the foundation, they are both sufficiently at unity. This is the judgment of FRANCIS JUNIUS, [the predecessor of ARMINIUS in the Divinity Chair at Leyden], one of the most celebrated Divines of the Calvinistic School. His words are these: 'Those who entertain different sentiments from each other on the object of Predestination, do not differ with regard to the circumstances so much as many people suppose. For when the latter [the Sublapsarianism] declare, that GOD ALREADY FALLEN WAS CONSIDERED BY GOD AS the object of his predestination, they have not properly any regard to the cause of Election and Reprobation, but to the order and series of causes upon which DAMNATION is consequent. But when the latter [the Supralapsarianism] assert, that, in the act of predestination, GOD regarded man as not then created, they do not so that accident exclude GOD from the consideration of man as fallen, but the only object which they wish to obtain is,—to find every issue of predestination in GOD, and none out of GOD.' MAN, THUS, THEY AGREE AS TO THE MATTER ITSELF, while they differ in their mode of explanation." (*Thesis de Predest.*, Chap. x.)—Similar to these are the sentiments delivered by Andrew RIVER in his 'Orthodox Catholic' (Dart, iv, Quart. 5.)—And in the article 'Pacifism' (for Manichee) in his *Historical and Critical Dictionary*, that very clever and acute man, Peter Bayle, seems to be of the same opinion.

It is remarkable, that three great Divines, differing so much in sentiment as did JUNIUS, (who was viewed by the Dutch Calvinists as much too moderate in his Predestinarian notions,) ARMINIUS, and Dr. TISSE, the famous English Supralapsarian, should all agree in regarding the two schemes as most intimately allied. The only difference between them which Dr. Tisse could perceive, was, that the Supralapsarians are more honest and manly in boldly avowing their high notions, than their timid brethren.

After recounting some of these high but unhallowing notions, Mosheim thus proceeds: "I declare, that unless the man who wishes to entertain the doctrine which I have now exposed, desire likewise to be completely at variance with himself, he must first lay aside all the ideas about God, justice, holiness, equity, and other matters, which we have derived from reason and the Sacred Scriptures. This is not my own solitary opinion, but that of many others, even of the Calvinistic school, who are in high and deserved repute for their wisdom. I will give a quotation equal to all of them in the works of that very ingenious and most eloquent man, JAMES SAURIN, who says: 'I frankly confess, that I cannot sufficiently wonder to perceive some men, who, with much coolness and gravity, tell us, God has formed this world with the design of saving one man and damning a hundred thousand. An supposition of prayers, tears or sighs, which they utter, can possibly cause this design to be revoked? It is necessary to submit to the sentence of God, whose glory required him to create all these sinners for eternal destruction. I cannot be sufficiently astonished when I hear these people maintain their

'propositions in a manner thus crude and rigid, and without the least mitigation or exception; and when they immediately add, that there is nothing difficult in any of these sentences, and that all these objections which you be urged in opposition are futile and unworthy of an answer.' (Sermons, T. I, ser. 6.) PETER PASCAL, [the famous French Mystic] who certainly was not deficient in shrewdness and acumen, asserts, in his 'Divine Economy,' (Tom. vii, chap. 13,) that the notion of the Deity which the Supralapsarians obtrude upon us, is rather that of an infernal demon. To the preceding extract from Saurin I would subjoin Piste's entire expressions, were I not afraid that he would be immediately rejected as a fanatic;—although, in reference to this particular affair, he is any thing rather than a fanatic.

That which above all other things renders the cause of the Supralapsarians infamous and odious, is this,—It makes God the sole Cause and Author of all sin and evil. For this consequence flows so manifestly from their sentiments, that it has often seemed most surprising to me how it was possible for men of learning to allow themselves to consent, that such a consequence has no connection whatever with their opinions. I am fully persuaded, that no man would be so dull or clownish, (provided this doctrine were correctly explained to him,) as not instantly to perceive that the origin of all wicked actions must be sought in the Supreme Being, whom, notwithstanding, reason itself teaches us to consider as endowed with the greatest benignity and holiness. For if the glory of God demanded an immense multitude of men to be adjudged to eternal punishment, that same glory likewise required God to be the Author of sin to men, without which, these persons say, 'it would be an act of injustice to punish them.' Therefore, if we receive these men as interpreters, to cause men to sin, is as far from being an act derogatory to God, that, on the contrary, (unless it had been his pleasure, for his glory to remain in concealment,) he could not possibly have done otherwise than instigate men to the perpetration of crimes and offences. Is not he the cause and author of the deed which is done, who is concerned that it be done, or who aptly disposes every circumstance for its accomplishment? But it was, of consequence, to the glory of God, that a great number of mortals should fall into sin and should never be delivered from that calamity; wherefore, if we may give credit to this sect, 'He likewise ordained [or disposed] all things in such a way, that neither could our first parents by any means whatever avoid sin, nor could the greater portion of their posterity clear themselves from the stain which they had contracted.'—What therefore remains, but that we refer this, if there be any truth in it, to God, as the origin and cause of all sin? Unless perhaps we may wish to state, what appears to me most absurd and inconsistent,—that 'he who desires the death of an enemy and has poison before him, who also persuades or even compels him to receive that deadly poison into his stomach as a salutary medicine, in all this does nothing amiss, nor is the cause of the death of that person who against his own inclination kills himself.' I feel a pleasure in elucidating this topic by a similitude which that illustrious individual, the late G. W. LEIBNIZ, whose testimony the Supralapsarians are less likely to reject, because some of them have expressed their confident persuasion that he was favourable to the sentiments of their faction. He says, 'I can by no means comprehend, how he can possibly be acquitted of all blame and criminality, who not only makes it possible for man to fall, but who likewise disposes of all circumstances to rock a vessel as to cause them to continue towards his fall.' (*Essais de Theodicee*, p. 418.)

The reader who is acquainted with the high character for candour and impartiality which this eminent ecclesiastical historian has obtained, will know how to appreciate the preceding statements and remarks. They are all corroborated by authentic documents, and were written above a hundred years after the occurrence of the transactions to which they allude. They will be recognised as the just and obvious reflections of a cool and accurate observer, who calmly looked back upon the events connected with the Synod of Dort, which, whether regarded as matters of history or of theology, reflect merited and lasting disgrace on the chief actors in that memorable Assembly.—*Editor.*

JACOBUS ARMINIUS,

IN ARTICULIS PERPENDENDIS, SAITH AS FOLLOWETH.

1. THAT opinion which denies, that "true believers can or ever do fall from faith totally and finally,"—was never accounted for Catholick from the times of the Apostles to these our times; nor was the contrary opinion esteemed heretical; yea, the affirmative part had ever more for it.

2. "That a believer can be assured, without special revelation, that he shall not fall from faith,"—and "that a believer is bound to believe that he shall not fall from faith," are two points, which were never accounted for Catholick in the Church of Christ; nor was the denial of them ever judged heresy by the Catholick Church.

3. That persuasion, whereby a believer doth certainly persuade himself that he cannot or shall not fall from faith, serves, not so much for comfort against despair, as for to breed security, directly contrary to that most wholesome fear, wherewith we are commanded to work out our salvation, and which is very needful in this place of temptation.*

4. He that thinks he may fall from faith, and thereupon fears lest he should fall therefrom, is neither destitute of needful comfort, nor tormented with anxiety of mind: † It being sufficient for comfort and freedom from anxiety to know, that he shall not by any power of Satan, sin, and the world, or by any affection and infirmity of his own flesh fall from faith, unless himself shall willingly, of his own accord, yield to temptation and neglect conscientiously to work out his salvation. ‡

This doctrine (according to the undeniable consequences thereof) will uphold the necessity of an industrious duty, and the usefulness of a settled Ministry, and the peace of a good Conscience.

And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God! Gal. vi, 16.

* See Heb. xii, 15; Rom. xi, 20; 1 Cor. x, 12; 1 Thess. v, 3; Heb. vi, 11; Gal. vi, 1; Phil. ii, 13; 1 Peter i, 17; Rev. iii, 11; Job ix, 29; 1 Cor. ix, 27; 1 Cor. iv, 4.

† He that gives comfort and security upon any other terms doth sow pillows, as in Ezek. xiii, 19; &c. See Jerem. vi, 14; Ezek. xiii, 10.

‡ See John x, 28; Rom. viii, 38, to the end; 1 John v, 18; James iv, 7; Rom. vi, 18; 2 Peter ii, 19.