

DISCOURSE

SECT. VII.

BUt by this opinion the gifts of nature and grace have another end, either God doth not meane them unto those that perish, albeit they doe enjoy them; because they are mingled in the world with the elect, to whom only they are directed: or if he doe, he meaneth they shall have them, and by them be lifted up above the common rank of men, [*ut lapsu graviore ruant*] that their fall may be the greater: for how can God intend that those men should receive them or any good by any of them, whom he hath by an absolute decree cut off and rejected utterly from grace and glory. More particularly by this doctrine,

1. Christ came not into the world to procure the Salvation of them that perish, because they were inevitably preordained to perish.

2. The word is not sent to them, or if it be, it is that they might slight it or contemne it and increase their damnation by the contempt of it; and so these inconveniences will arise;

1. That God is a meere deceiver of miserable men whom he calls to Salvation in the name of his Sonne, by the preaching of his word; because he fully intends to most men the contrary to that which he fairly pretends: *Suffrag. Brit. taine. p. 43.*

2. That Ministers are but false witnesses; because in their Ministry they offer Salvation conditionally to many, who are determined to damnation absolutely:

3. The Ministry of the Word cannot leave men inexcusable, for Reprobates may have this just plea: Lord, dost thou punish for not believing in thy Sonne; when thou didest call us to believe by the preaching of thy Word, thou didest decree to leave us (woefull men) in Adams sinne, to leave us neither power to believe, nor a Christ to believe in; how canst thou justly charge us with sinne, or encrease our punishment for not believing in him, whom thou didest resolve before the world was that we should never believe in. That Ministry gives men a faire excuse which is given to no other end than to leave them without excuse.

4. The Sacraments (by this opinion) signify nothing, seal up, conferre nothing to such as are not Saved, but are meere blankes and empty ordinances unto them not through the fault of men but by the primary and absolute will of God.

5. Lastly, other gifts bestowed upon men of what nature soever they be, are to the most that receive them in Gods absolute intention;

1. Unprofitable, such as shall never doe them good in reference to their finall condition.

2. Dangerous and hurtfull, given them not of love but extreame hatred, not that they might use them well and be Blessed in so doing, but that they might use them ill, and by ill using of them procure unto themselves the greater damnation. God lifts them up (as the Divell did Christ) to the pinnacle of the Temple that they might fall, and loades them with knowledge and other goodly indowments that with the weight of them, he might sink them into Hell, and so by good consequence Gods chiefeest gifts are intended, and laid as snares to entrap mens Soules. Men that have them have little cause to be proud of them, (for they are the more unhappy because they have them) or small reason to be thankfull for them, or to love the giver of them, but to hate rather, because they are but giftlesse gifts, no better than an usurers bounty, *Jaells* courtesie *Sauls* bestowing *Michal* to *David*, or a bayte for a proud fish which he swallowes with an hooke to boote.

TWISSE

Consideration.

VVEE have hitherto received a poore and hungry discourse, but now in the accommodation of it he thunders & lightneth, as his manner is, both the Master and the Disciple would have it in their owne power to make themselves elect, otherwise it seemes they have little comfort, and therefore they discharge a great noise of thunder against our Doctrine of reprobation: as if they would awe God to give them liberty to elect themselves, otherwise they will powder his absoluteness, in taking upon him to Reprobate whom he list. Me thinkes these Arminians talke in the spirit of Dr *Story*, as if they would scould us out of our faith, I will not say God out of his Throne; but he is able to plead his owne

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own, we are unworthy to plead for him, yet thus farre he is pleased to honour us, as to admit us to plead for him, like as he is the God that pleades the cause of his people: I have shewed how absurdly this Author makes the salvation of reprobates to be intended by God, which yet in the issue is but after a conditionall manner, which is no more to intend their salvation, then their condemnation: well let us see the quality of these absurdities he fastens upon us. The first is, that God doth not meane the gifts of nature and grace unto those that perish: where to I answer, That as touching the gifts of nature, there is no colour for this, for they (as the Author sets them downe) are these, creation, sustentation, preservation, health, beauty, wisdom; now let any sober man consider whether it be possible, that it should not be Gods meaning for as many as doe enjoy them, to enjoy them. As for the gifts of grace, these he divides into graces purchasing Salvation, and graces applying Salvation, after it is purchased: the grace purchasing Salvation is Christ; now we say that Salvation is purchased, to be conferred upon every man of ripe yeares conditionall only, namely, in case he believes, and on all that doe believe; for our Saviour hath said *that who ever believes shall be saved, who soever believes not shall be damned*: as for the purchasing the grace of faith, that we say is so purchased to be conferred absolutely and not upon condition of any worke for that is manifest Pelagianisme, and therefore Christ dyed not to procure that for all, for then all should believe *de facto*, & be saved: therefore we say, he dyed to procure this only for his elect. But the Arminians doe now openly professe to the world, that Christ merited not faith and regeneration for any: so that God meant not, that Christ should be given to any for the purchasing of faith for him. So that herein certainly they are more to blame than we, by this Authors rules. As for the graces of applying Salvation, these are the *Ministry of the word and Sacraments, the long suffering of God, the illumination of mens understandings, the plantation of many excellent vertues in their hearts*. I will answer particularly concerning the all, leaving those many more which he conceales, to his owne enjoying the contemplation of them. And first as touching the Ministry of the Word and Sacraments, we willingly professe, that we find no monument of the Americans enjoying of them before the discovery of that westerne world by *Columbus Vesputius*, and *Magellan*, no nor to this day in the *terra incognita Australi*, whereof relation is made by *Ferdinando de Quir*: but herein I confesse the Arminians goe beyond us in there spirituall discoveries; for, by the Catoptricke glasse of their owne fancy, they tell us, that though Christ hath not been preached amongst them by man, yet it may be he hath been preacht amongst them by Angells, and deliver it for certaine, that having universall grace given them, if they use that well; as many as use it well shall have the Gospell preached unto them, if not by men yet by Angells: but as for the administration of the Sacraments by Angells also they have discovered nothing unto us hitherunto that I know. And as for Gods patience, undoubtedly they enjoy it as much as we, if they be as long lived as we. And I know nothing to the contrary as touching illumination naturall; that I doubt is not meant to be comprehended under the graces, aplying Salvation purchased by Christ, yet why not as well as fortitude, liberality, temperance, humility, chastity, and truly herein I doe not find them any whit inferiour unto Christians, in some they went beyond us apparently; if we goe beyond them in any thing, I for my part take it to be in gace rather than nature. As for illumination spirituall, humane I know none they had, and as for Angelicall Revelation that is a dish of Lettice for Arminian lippes; I want faith to give me any stomach to it: I come to those excellent vertues which this Author pretendes to have been planted in their hearts; had he spared faith and repentance I could willingly have acknowledged the rest amongst heathens, and that according to Gods meaning; but what soever and in whome soever they are found, he thinks too hardly of us, when he saith, that God according to our opinion, doth not meane them to those that enjoy them: and if he doth meane them unto such, surely they are directed unto them: how is it possible it should be otherwise, especially as touching vertues, yea and the Ministry of the Word also, for he commanded them to Preach the Gospell to every creature, to wit, where they came: only we willingly confesse, then he doth not meane any of those shall bring any of them that perish unto Salvation. Secondly, as touching the lifting up of them up a bove the common ranke of men by these giftes, heere is a miserable confused discourse, so many things being put together, to make up one tearme in a proposition; but

to the use and end of Gods gifts to men.

but it is beneficiall to some to fish in troubled waters, and if my answer favour of the like confusion it is nothing strange, for he that walkes in the Sunne, must needs be coloured. But I think I may say, looke what gifts men have, *ceteris paribus*, they are above the ranke of those that have them not, but that they are given *ut lapsu graviore cadant*, That their fall may be the greater, This deserves to be particularly considered. First, in generall, I say whosoever doth by occasion of those gifts here spoken of, fall the more grievously (which in many particulars is a mystery to me, to the consideration whereof I purpose to descend in the next place) God did both intend that such a fall of theirs should come to passe by his permission, and that upon such an occasion: for even they that stumble at Gods word through disobedience, and expressly said by Peter to be ordained therunto, thus I look out for a ground for that I deliver, giving leave to the adversaries of Gods truth to roave at pleasure in the pouring forth of their impious dictates: but come we to the particulars, & first as touching the gifts of nature, I confesse as touching the first of them (*creation*) that if that had not been, he had never fallen, but nevertheless when God resolved to create, he resolved to create all things for himselfe, *Even the wicked against the day of evill*, and if I erre in that I have an honourable Prophet to be my companion, even Solomon himselfe. As for preservation and sustentation, I willingly confesse that if Judas had perished before he had been admitted into Christs service, his damnation had been the more easy: and God electing him *ad prodendum sanguinem* (if I may be so bold as to speak in Austins language) did determine that his sinne by Gods permission should be the more grievous, by occasion of his advancement into the number of Christs disciples. As for health, strength, beauty, wisdom, I see no reason why they should promote any mans damnation, but that a foole, or an ill-favoured, or a weake, or a sickly person, may be as great a sinner as the wise man, or beautifull, or strong, or healthy. How, because Christ died for the salvation of as many as doe believe, which we all hold, or dyed to procure faith & regeneration for none (as the Arminians hold) any man is promoted to a greater measure of sinne thereby, is a mystery to me. As touching the ministry of the word, Saint Peter speakes plainly of some, that *it had been better for them they had never known the way of righteousness, than after they have known it, to depart from the holy Commandement given to them*, he saith not this of all, & Austin professeth of some Reprobates, that by the Gospell they are called *Ut proficiant ad exteriorem vitæ emendationem quo mitius puniantur*. As for the patience of God S. Paul professeth plainly, that *some after the hardnesse of their hearts which cannot repent, despising the patience and long suffering of God, and therein his goodnesse leading them to repentance, doe thereby treasure up wrath against the day of wrath, and Reprobation of the just judgement of God*. And I should think that even this God intended should come to passe by his permission, otherwise he would have given them repentance, or shortned their daies, for give me leave to say with Austin, *Quantumlibet prebuerit patientiam, nisi Deus dederit, quis agat penitentiam. Contra Julian. Pelag. l. 5. c. 4.* As for knowledge, that doth cleerely take away excuse, grounded upon pretence of ignorance, and like as our Saviour said to his Disciples *Ioh. 13. If you know these things happy are yee if you doe them*: So likewise the more men know good things, the more unhappy are they, if they doe them not: yet it is not necessary that knowledge should aggravate the damnation of the Reprobate, as in case they doe thereby, *proficere ad exteriorem vitæ emendationem*, for in this case surely, *mitius punientur*, but if they doe grow worse by occasion of their knowledge, we spare not to professe that God intended this should come to passe by his permission, why not as well as the crucifying of the Sonne of God? *Act. 4. 28.* As for the vertues in the last place, which here are pretended also to be given to worke for their harme, and among them faith and repentance, we are so farre from affirming, that they are given for the harme of them that perill, that we to the contrary maintaine, that they are given to none but Gods elect, and to bring them unto salvation, *Act. 13. 48. As many believed as were ordained to eternall life.* And faith is called the faith of the elect. *Tit. 1. 1. and Act. 11. 18.* Then hath God also unto the Gentiles given repentance unto life. Marke it well, not unto death, but unto life: And Austin long agoe hath professed, that of those who are not predestinated, God brings not one unto wholsome and spirituall repentance, whereby a man is reconciled unto God in Christ: Knowledge is here shuffled in among the rest of these vertues, as if that were not all one with the illumination of the mind, at least most deservedly to be ranged with it. As for other vertues here mentioned, as fortitude, liberality, temperance, humility, chastity, where these vertues are bestowed after a naturall manner (for no other-
E e wise,

Prov. 16. 4.

Rom. 2. 5.

Contra Juli.
Pelag. l. 3.
cap. 4.

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wife, nor in any gracious manner, are they found in Reprobates, as I suppose, ready to be called at any time to an account upon that poynt, and to manifest lix maine differences between the morall vertues of heathen men, and the same vertues (in name, and as touching the substance of the acts, wrought by them in Christians) I should think they are rather given for their good that enjoy them, than for their harme, namely, *Ut proficiant ad exteriorem vitæ emendationem; quo mitius puniantur*. All the harme that may come by them, that I can devise for the present, is to grow proud of them: and I willingly professe, that nothing makes a greater separation from God then pride; and it may be, Morallists fret at this, that their Morality is no better esteemed of. But what thinke you? May a man be proud of humility, for that is one of the excellent vertues here specified; why not, of the naturall humility which is in them? As Sir Philip Sidney observes in his defence of Poetry, that Philosophers write Bookes against vaine-glory, whereunto neverthelesse they set their names. So they might write Books in commendation of humility, and therewith set their names also. Yet I am not truly of such an opinion, as to think, that God should give any of these vertues, to the end they should grow proud of them: for I doe not find it any way requisite to a proud man, that he should be vertuous: for in my judgement, pride is a very humble vice, and disdaines not to dwell in the hearts of the meekest. Plato could discern it through Antisthenes his patcht coate: and when Diogenes trod under foot Platoes hangings, saying, I tread under my foot Platoes pride: it is observed that he did this *majori festu*, with greater pride: And as one sometimes said, a man may be as proud of a Cloakebagge which he carrieth behind him, as Cardinall Campeius was of his Sumpter-horse, that followed after him; and yet that pride of his, might be of no better then of Brick-bats when all was known, what shew soever it made unto the people. And men of generous minds, and parts, and meanes answerable, are manytimes found, through the grace of God, more truly humble, than many a base fellow, that hath nothing to be made reckoning of but his own conceit. As the fly sitting upon the Cart wheele in a dry Summer, said, see what a dust I make. Saint Pauls righteousness which he speakes of, *Phil. 3*. I take to be better than the vertue of any Philosopher, which yet he accounted but dung, that he might winne Christ. But by the way I observe how liberall these men are, in acknowledging the gifts of God in grosse, which they will be found utterly to deny if they be examined upon them in particular. As for example, Morall vertues (we commonly say) are *Habitus acquisiti*, acquiste habits, and that by frequentation of consimular acts, whereupon the habit ariseth naturally: Now doe these men maintaine that God is the Author of these acts, otherwise than by concurrence, working in them, *non velle & facere modo velint*? I can shew it under the hands of some of them in expresse termes. Now I pray you, is not God the Author of every evill act after this manner, as well as of any good, by their own confession? for they grant that God concurreth to every sinnefull act, & works *non velle* and *facere* thereof also, *modo homines velint*. Who then is so simple as not to observe, that they make God the Author of vertues after no other manner, than they make him the Author of vices: Yet they are content to talke liberally of the gifts of God, only to cheat the simple; I meane as many as are not acquainted with their juggling: as for us wee maintaine, that God determines the will, not only to the substance of a good act by determination naturall, but also to the goodnesse of it by determination supernatural: as for example, no vertuous act is truly good, but as it is performed out of the love of God, but what love? Out of such a love of God, as is joyned with the contempt of himselfe (judge you whether such a love may be performed by power of nature) and this *amor usque ad contemptum sui*, Gerson makes to be the character of the child of God: like as *amor sui usque ad contemptum Dei*, he make the character of a child of the Devill. But to draw to an end of this confused discourse, wherein are clapt together gifts of nature, feaven whereof are reckoned up, as creation, sustentation, preservation, health, strength, beauty and wisdom; and gifts of grace, & that either purchasing salvation as Christ, or applying salvation, which are of foure sorts. 1. The Ministry of the word & Sacraments, 2. Gods patience, 3. Illumination of the mind, 4. The plantation of many excellent vertues, eight whereof are particulated, as 1. knowledge, 2. faith, 3. repentance, 4. fortitude, 5. liberality, 6. temperance, 7. humility, 8. chastity, (which by this time I have gotten by heart ere I am aware, I am so beaten to it, through a tedious discourse) of all which hand over head, it is affirmed that either God meanes them not to them

them that enjoy them, but as they are mingled with the elect, which hath no colour as I can perceive, save of the Ministry of the Word & Sacraments, for is it sober to impute to any, to say that creation, or preservation, or health, strength, beauty, wisdom, or Christ himselfe, or Gods patience, or illumination of mind, or the vertues he speakes of; as knowledge, faith, repentance, fortitude, liberality, temperance, humility, chastity, are not given to any, but as they are mingled among the elect? Or that they are given for their hurt: touching this last I answer in briebe, that it is a very absurd thing to say, that God gives any of these gifts to man to this end, that they may by occasion be hurt by them: but God both gives them, and (in case they prove an occasion of harme, of sinne unto them) he permits them through occasion from them to sinne, and therein to persevere (as touching Reprobates) to damne them for their sinnes, to the manifestation of his own glory, in the way of justice vindicative: as also hereby, the more *To declare the riches of his glory upon the vessels of mercy which he hath prepared unto glory. Rom. 9. 23.* When they shall find, that had not God put a gracious and mercifull difference between them and others, Christ had been a rock of offence, as well unto them as unto others: the Gospell had been a savour of death unto death to them, as well as others. All other gifts which God hath bestowed upon them, look in what sort they have been an occasion of falling unto others, so they might have been in like sort, an occasion of falling unto them also: for it is as true as *2 Cor. 1. 15,* the word of God is true, that the Gospell is a savour of death unto death to some: *16.* and that Christ was set up as well for the falling of some, as for the rising of others: yea a rock to fall upon to both the houses of Israell, and as a snare, and as a net to the Inhabitants of *Luke. 2. 34. Iſai. 8. 18.* Jerusalem, and many among them shall stumble and shall fall, and shall be broken, and shall be snared, and shall be taken. And that as many as stumble at the word, and are disobedient, they were thereunto ordained. And the holy Prophet wanted not faith when he delivered this execration, let their table be a snare before them, and their prosperity their ruine. And how poorely this Author labours to charme the energy of these & such like passages, let the indifferent judge by that which is delivered. As for the last of an absolute decree, cutting off and rejecting some from grace and glory, I will end this with representing the fottish condition of this Author, herein parbreacking his stomach, without all judgement and sobriety. First observe, how he claps together grace and glory, as if there were no difference in the manner of Gods cutting off from the one & from the other. (whereas the manner of Gods cutting off from the one, as it is maintained by us, is such as impudency it selfe, hath not the face to lay any thing to our charge therein.) As for the manner of Gods cutting off from the other, as it is maintained by us, there is indeed such absoluteness, as they maligne bitterly, but withall it is so cleerely set down in holy Scripture, that their hearts serve them not with open face to vent their spleen against it; and that is a chiefe reason of this Authors declining the other controversies, and keeping himselfe only to this, though I verily think, this hath proceeded from the counsell of his abettors: And for the same reason it is, that he claps together the cutting off from grace and glory. But I will take leave to distinguish them, and answer distinctly to both a part, to make their madnesse and unreasonablenesse more apparent. And first I will speake of Gods absolute decree of cutting off from glory. Now this is well known to be opposed to a decree conditionall, as in the end of the former Section this Author calls it, and useth it; as according to their own doctrine, in opposition to ours, but most indiscreetely and unlearnedly. This conditionall will of God is to be understood, *quoad res volitas*, as touching the things willed by God, so *Vossius* accommodates it in his History of the Pelagian Heresy, as before I have shewed, and makes it all one in effect with Gods antecedent will: and *D. Iackson* in his Book of Divine providence treating hereof, professeth in plaine termes, that the distinction of *Voluntas antecedens* and *consequens*, is to be understood, *quoad res volitas*, as touching the things willed. Now the thing willed here, is the cutting off from glory: now this Author together with his instructor, will have the will of God concerning this, to be conditionall, to wit, that it is Gods will, that no man shall be cut off from glory; but for sinne, now we say so too, and professe, that like as God hath not ordained that any shall be damned, but for finall perseverance in sinne: so likewise God hath not ordained that any man shall be cut off from glory, but for finall perseverance in sinne. But whereas the Remonstrants maintained, that there is no other decree of Reprobation but this, and so likewise on the other side, that there is no decree of Predestination, but such as is properly opposite hereunto, namely this, *That the decree*

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by which God hath purposed in Christ, and for Christ, to save those that believe and repent to the end, is the whole and entire decree of Predestination unto salvation. On this poynt the Contra-Remonstrants opposed them: and accordingly our Brittain Divines, make this the first erroneous opinion, which they reject upon the first Article as touching election. And likewise as touching Reprobation, the first erroneous opinion which they reject, is this, *That the decree by which God from all eternity, and that irrevocably, hath purposed out of lapsed mankind to leave none, but the impenitent and incredulous in sinne, and under the wrath of God, as being aliens from Christ, is the whole and entire decree of reprobation.* This I say is the first erroneous opinion which our Brittain Divines reject: which this Author takes no notice of, but most unlearnedly discovers, that he understands not the state of the question. Secondly, Now I come to Gods absolute decree of cutting off from grace, this we willingly confesse, is meere absolute and unconditionall *quoad res voluntas*, as touching the things willed by God; for the things willed by God herein, are the denyall of mercy, and grace, to regenerate some; the denyall of the grace of faith and repentance, concerning which the Apostle professeth, that God proceeds herein, meere according to the good pleasure of his will, *Rom. 9. 18.* He hath mercy on whom he will, and whom he will he hardneth. *Rom. 11. 30.* *Even as they in times past have not believed God, yet have now obtained mercy through their unbelieve.* Where to obtaine mercy, in the Apostles language, is plainly as much as to believe. *Austin* in many places justifies this, *Epist. 105. ad Sixium.* *Cur autem ille credat, ille non credat, cum ambo idem audiunt: eisi miraculum in eorum conspectu fiat, ambo idem vident, altitudo est divitiarum sapientiæ & scientiæ Dei: cujus inscrutabilia sunt judicia, & apud quem non est iniquitas: dum cujus vult miseretur, & quem vult indurat.* And neere the end, *Audiat hæc & non contemnat, quod si contempserit, ut contemneret inveniat se obduratum.* *Enchirid. 98.* *Quis porro tam impie despiat ut dicat, Deum malas hominum voluntates quas voluerit, quando voluerit, ubi voluerit, in bonum non posse convertere? Sed cum facit pro misericordia facit: cum autem non facit per judicium non facit, quoniam cujus vult miseretur, & quem vult obdurat.* Here *misereri ejus vult*, is *voluntates hominum quas vult in bonum convertere.* See *lib. 1. De grat. Christi, contra Pelag. & Cælest. cap. 46.* He cites this saying out of *Ambrose.* *Sed Deum quem dignatur vocat, & quem vult religiosum fecit.* And thereupon breakes out into this exclamation. *O sensum hominis Dei ex ipso fonte gratiæ Dei haustum, videte si non Propheticum illud est, miserebor cujus misertus ero: & Apostolicum illud non volentis nescis currentis sed miserentis Dei: quia ut dicit etiam nostrorum temporum homo ejus quem dignatur vocat, & quem vult religiosum facit.* Here *Misereri*, *Rom. 9. 18.* is all one with *Vocare, & Religiosum facere.* And *lib. 1. ad Simplician: cap. 2.* *Unde datur intelligi, quod infra utrumq; posuit, ergo cujus vult miseretur, & quem vult indurat, ita sententiæ superioris potest congruere, ut obduratio Dei sit nolle misereri, ut non ab illo irrogetur aliquid quo sit homo deterior, sed tantum quo sit melior non erogetur; quod si sit nulla distinctione meritorum, quis non erumpat in eam vocem quam sibi objecit Apostolus, dicis itaq; mihi, quid adhuc conqueritur, nam voluntati ejus quis resistit: conqueritur enim Deus sæpe de hominibus sicut per innumerabiles apparet scripturarum locos, quod nolint credere & recte vivere.* So that the meliority of man, which God workes *sine meritorum distinctione*, doth by *Austins* judgement consist in recte vivendo & recte credendo, now here is the proper field of Scholasticall combat betwixt us. *Ecce Rhodius, ecce Salmus*, let them try their strength to the uttermost, to prove that the reason why God regenerates one, and not another, why God bestowes faith and repentance upon one, and not on another, is because man hath disposed himselfe by some good worke performed by him, which another hath not: and when they have proved this, then will we truly confesse, that *Pelagianismus est vere Christianismus*, not *Semi-Pelagianismus* only, as it was sometimes objected to *Arminius*. But proceed we to the particulars following, for by this Doctrine of Gods absolute decree in opposition to their conditionall decree, this Author saith;

1. *Christ came not into the World to procure the salvation of them that perish.* I answer, That look in what sort he came into the World, to procure the salvation of them that perish by their Doctrine, after the same sort he came to procure their salvation by our Doctrine. For as it is their Doctrine, that God decreed that for Christs sake, salvation should redound to all that believe, so is this our Doctrine also: but we deny that this is the whole decree of predestination. We farther say, that God purposed to bestow Faith on some, and not on others, and accordingly to send Christ to merit faith and regeneration for them, which the Remonstrants in the *Censura Censuræ*, doe now a daies utterly deny; and if this Author, together with his instructor, think that Christ

Christ was sent to merit faith and regeneration for all, then either absolutely or conditionally; if absolutely, then all must believe *de facto*, and be regenerated; if conditionally, then let them discover unto us this condition, and avoyd direct Pelagianisme if they can. 2. Indeed we think the word is not sent to all that perish, we find it by manifest experience: in reference to Ministry humane, and if they have so strenuously rubb their own foreheads, as to faine out of their own heads a Ministry Angelicall, let them not expect that we should take their forgeries for Oracles Divine. 3. It is not true, that where it is sent among them that perish, 'tis sent only that they should slight it, it may be sent as well, *ut proficiant ad exteriorem vitæ emendationem quo mitius puniantur*: as for those that doe slight it, and stumble at it, being disobedient, Saint Peter plainly saith, that *hereunto they were ordained*. Let them therefore cry downe Peter first, and then we will take it in good part, to be cryed downe also. And if God sent his Sonne into the World to be crucified by some; why might not he as well send the Preaching of Christ into the World, to be slighted and despised by others: and Saint Paul hath professed, that the Preachers of it, are unto God a sweet savour in Christ, even in them that perish: Yet we say not that this is the end why God sends it to any: But we say God both sends it, and permits many to slight it, and to persevere in the contempt of it, that he may manifest his glory in their just condemnation, and declare thereby also the riches of his glory on the vessells of mercy, whom he hath prepared unto glory, by making it appeare, what a mercifull difference God hath put between them, and others. To the particulars subordinate hereunto, I answer distinctly thus.

1. God deceives none in calling them to Salvation, in the name of his Sonne, by the preaching of his Word, any more by our Doctrine, than by the Doctrine of this Author: for as he maintaines that God intends Salvation to all men, no otherwise than in case they believe, so doe we; and as we maintaine that God doth fully intend to most the contrary, but no otherwise than in case they believe not, so doth he: only as touching the obtaining of faith and regeneration, here is the difference between us: we maintaine with Saint Paul, that God hath mercy on whom he will, in bestowing the grace of faith and regeneration, and hardeneth whom he will by denying of it; soe doth not he: and accordingly we say, Christ merited faith and regeneration for his elect. But the Remonstrants openly professe that he merited faith and regeneration for none at all. Hereby let the indifferent judge which of us makes God the greatest deceiver they or we. And the truth is, this Author nor his instructor, are willing to discover themselves in this poynt, for feare least nothing should save them from breaking their necks, but to be received upon the featherbed of Pelagianisme: so fearfull a precipice is likely there to meet with them; at the margent of this, there stands a wild quotation thus, *Suffrag: Britaine*, p. 43. as if the Author was loath his meaning should be found: or it may be in transcribing the cobby sent him he did mistake. But the Article upon which these Theses are delivered he utterly leaves out, like as in his former quotation of the sufferages. But after much searching I guesse I find that which he refers unto on the 3. Article, 3. Position, which is pag: 166. in *Synod. Dordarc*: and in the English sufferages of our Divines of Great Britaine, the position is this, *whome God doth thus prepare by his Spirit* (as was signified in the former position) *through the meanes of the word, those doth he truly and seriously invite and call to faith and conversion*. I make no question but whatsoever God doth, he doth truly and seriously: And as for that *sancta simulatio* which this Author formerly upbraided our Divines with, for attributing it unto God, I have formerly discovered the false nature of that aspersion, though he thought to walke in the clouds, that his juggling might not be discovered. The explicatiõ of the position is added thus, *By the nature of the benefit offered, and by the evident word of God we must judge of those helpe of graces which are bestowed on men, and not by the abuse of them. Therefore when the Gospell of its owne nature calls men unto repentance and Salvation, when the incitements and Divine graces tend the same way, wee must not thinke any thing is done fainedly by God; this is proved too*. All these I willingly acknowledge neither doe I know any of our Divines that deny it; and more particularly I am willing to particulate wherein I take it to consist. God hereby doth signify that as many as believe shall be Saved: and so I say he doth seriously intend as much; as likewise, that none shall be saved without faith; likewise God doth signify, that he is well pleased, with faith and conversion, in whomsoever he finds it, and herein he deales most truly and seriously, likewise here-

by he signifies his own will to make it their duty to believe, which also is most true and serious. But none of all these I know full well, will satisfy these with whom we deale, unless we acknowledge, that God hath a kind of velleity also, both of their conversion and salvation; but let them shew me any passage out of these Suffrages where this is acknowledged. They adde, *If God should not seriously invite all whom he vouchsafeth this gift of his Word and spirit, to a serious conversion, surely both God should deceive many whom he calls in his Sonnes name, and the messengers of the Evangelicall promise might be accused of falseness, and those which being called to conversion, doe neglect to obey, might be more excusable.* All this I willingly grant, neither doe I know any Divine of ours that denies it, according to the three particulars formerly specified, wherein I desired to explicate the truth and serioufnesse of all this, though those worthy Divines of ours goe not so farre. As for their last clause which is this, *For that calling by the Word and spirit cannot be thought to leave men unexcusable, which is only exhibited to this end, to make them unexcusable.* I willingly confesse I doe not sufficiently understand them in this. For albeit I have already particulated divers things wherein the serioufnesse of this Divine invitation doth consist, (neither doe I find any end of this Divine invitation mentioned at all by these our Divines, whom from my heart I honour for their just desert;) yet to me it seemes most cleare, that Revelation doth so necessarily take away excuse, upon pretence of ignorance, and admonition, and invitation, as necessarily takes away excuse, upon pretence of not being admonished and invited, that if God did invite them to no other end than this, namely to take away these excuses, surely these excuses were clearly taken away, and consequently so farre they should prove unexcusable: But I guesse they take the denomination of *inexcusable*, not according to the signification formall as it signifies bereaved of excuse: but rather according to the signification materiall, connotated thereby which is faultinesse, and in this sense I confesse, it is ordinarily taken together with the condition of being without excuse, and thus & in this sense I willingly subscribe unto them, and therewithall shew what I take to be their meaning, namely this, that if God, making shew that if they believe he will accept them, and that they shall be Saved, did not indeed meane that he would in that case accept and save them, then there were no reason why they should be accounted faulty and condemned for their not believing. Thus in a desire exactly to conforme my selfe to the judgement of these worthies of our Church, made choise of by our Sovereign to be sent in so Honourable an Embassage, to countenance that famous Synod of the most reformed Churches; I have made bold to interpret them, and to shew my concurrence with them, although I have not consulted with any of them upon that poynt, which if I had, like enough I might have received better satisfaction: And I hope they will not disdain that without consulting them I have adventured thus to interpret them; and what doe I know whether their judgement may not prove to be the very same, and that in deed they had no other meaning.

2. My former answer will serve for this, Gods Ministers doe offer Salvation conditionally, to wit, upon condition of faith, neither, are any ordained to be condemned, but in case of infidelity: yet I see the cunning carriage of this Authors instructor, for he would faine fly from the absolutenesse, or conditionality of Gods decree, as touching the things willed *quoad res volitas*, unto the absolutenesse or conditionality of it: *quoad actum volentis*, as touching the act of willing, although both *Vossius* practise, and this Authors also in expressing his owne meaning of Gods conditionall will, and Doctor Jacksons profession is to the contrary: namely that it is to be taken *quoad res volitas* only, and not *quoad actum volentis*: but withall we teach, that Gods Ministers doe not only teach upon what termes on mans part, God will either bestow salvation, or inflict damnation: but also they teach that upon no termes on our parts, but meerely according to the good pleasure of his own will, doth God shew mercy unto some, bestowing faith and repentance upon them, and by denying the same grace harden others, and they are the true witnesses of God, equally in both.

3. Neither is there any just excuse hereby left to Reprobates, yet I confesse, this were a very plausible pretence, if we had no Oracles of God at all to be the rule of our faith, concerning God, and his providence: but as we have, so we faile not therein, of a direct answer hereunto, *Rom. 9.* For after the Apostle had professed, *That God hath mercy on whom he will, and whom he will he hardeneth: v. 18.* Forthwith he brings

brings in this objection upon the stage v. 19. *Thou wilt say then, why doth he yet complaine? for who hath resisted his will?* And both *Bellarmino* and *Arminians* confesse, that where obduration hath place, there is no power of obedience: And the Apostle himselfe implyes no lesse in that place. Now what doth the Apostle answer hereunto but this v. 20. *O man who art thou, which disputest with God? shall the thing formed say to him that formed it why hast thou formed me thus?* 21. *Hath not the Potter power over the clay of the same lump to make one vessell to honour and another to dishonour?* as much as to say, if God be acknowledged to be our Creatour, we must give him leave to doe what he will with his creature, for doth not every creature doe what he will with the worke of his hand? Every tradesman in his trade takes as much liberty to doe with the workmanship of his hands, as this comes to. And *Medina* hath not spared to professe, and that *tanquam ex concordi omnium Theologorum sententiâ*: that if God should inflict the very paines of Hell upon an innocent creature; he shall doe no unjust act, though herein he should not carry himselfe as *Judex*, Judge, but as *Dominus viæ & mortis* as Lord of life and Death. And we all know what power God giveth us over inferiour creatures, to strangle some, to cut the throats of others, to knocke downe others, not with reference to the moderation of their paine, but only to the wholesome condition of their flesh unto us. And we know what power God executed upon his own deare Sonne to break him for our iniquities, on him to lay the chastisement of our peace, that so by his stripes we might be healed. But let that passe, let us try another way that may be answered unto this. Suppose not one shall be condemned for want of faith, but only left to be judged by the covenant of workes, who seeth not but that the same plea hath place here as well as in the former case, and God may be as well challenged for injustice, in condemning men for breach of the law, who have no power to keepe the law? And who sees not how ready this Author is to justifie this plea, and consequently acknowledge that every man hath power to keepe the law; and so to bring us back againe to the covenant of works, or to confound the covenant of grace with the covenant of works: which indeed is their course throughout. For they maintaine that every man hath universall grace for the enlivening of their wills, whereby they are inabled to will any spirituall good whereto they shall be excited, and who doubts but obedience to the law, and that in all perfection, is a spirituall good: againe they maintaine that they can believe if they will, and so accordingly doe any good thing that they will: and indeed were not the will in fault, I know no naturall power defective in the performance of any good, that a man hath a will unto: this I can shew under the hands of one of them, in a manuscript sent unto me. And I have good reason to conceive there are more hands in it than one. Thirdly consider, dost thou complaine thou hadst no power to believe, but I pray thee tell me, hast thou any will to believe? If thou neither hast, nor ever hadst any will to believe; what a shamefull and unreasonable thing is it to complaine that thou hast no power to believe? Saint *Paul* had a most gracious will, but he found in himselfe no power to doe that he would, but what is the issue of this complaint? To fly to the face of God? Nothing lesse! but to confesse his own wretchednesse, and flee unto God in this manner, *who shall deliver me from the body of this death?* And receiving a gracious answer concerning this, concludes with thankses, *I thank my God through my Lord Jesus Christ*: if I have a will to believe, to repent, I have no cause to complaine, but to runne rather unto God with thankses for this, and pray him to give that power, which I find wanting in me. And indeed (as I may adde in the fourth place) this impotency of believing, and infidelity, the fruit of naturall corruption common to all; is meereley a morall impotency, and the very ground of it is, the corruption of the will: therefore men cannot believe, cannot repent, cannot doe any thing pleasing unto God, because they will not, they have no delight therein; but all their delight is carnall, sensuall, and *because they are in the flesh they cannot please God*: and because of the hardnesse of their hearts they cannot repent, sinne is to them as a sweet morsell unto an Epicure, which he rolleth under his tongue. Fifthly, dost thou blasphemee God, because of Leprous Parents, thou art begot and conceived, and borne a leprous child? What impudency then is it in thee, to challenge him for injustice, in that the spirituall leprosy of thy first Parents, is propagated to thy soule. Lastly, if thou renouncest the Gospell, what reason hast thou to complaine of want of power to embrace it, so farre as not to renounce it? hast thou not as much power to believe, as *Simon Magus* had? as many a prophane person and

Rom. 7. 18, 19.

24. 25.

Rom. 8.

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and hypocrite hath, that is, bred and brought up in the Chnrch of God? Hadst thou gone so farre as they, and performed submission unto the Gospell, by professing it, surely thou shouldest never be brought to condemnation for not professing of it, but rather for not walking according to the rule of it; which thou promisedst when first thou gavest thy name to Christ. I come to the third.

3. Look what the Word promisseth, that doe the Sacraments seale: the word promisseth Justification & Salvation to all that beleive, the same doth the Sacraments seal. As Circumcision *Rom. 4.5. Is said to be the seale of the Righteousnes of faith* so is Baptisme: it did in our Saviours dayes and in the dayes of his Apostles seale to the believer, and penitent Person the assurance of the forgivenesse of their sinnes; over and above Baptisme is the Sacrament of our birth in Christ, and the Lords Supper of our growth in Christ, each an outward and visible signe of an inward & invincible grace. But what is the grace whereof the Sacrament is a signe? Is it a power to doe good if a man will? Call you that grace which is not so much as goodnesse, for certainly goodnesse consists not in a power to doe good if a man will, but in a definite inclination of the will it selfe, to delight in that which is good, and to be prone to doe it. But this grace whereof Baptisme is a signe, is *suo tempore conferenda*, like as Circumcision was, even to those Jewes who yet were not regenerated, untill they were partakers of the Gospell. *Jam. 1:18. Of his own will hath he begotten us by the word of truth.* Writing unto the twelve tribes of the Jewes. And it is very strange to me, that regeneration should so many years goe before vocation. But this opposite Doctrine, and the sealing of a blanke is nothing strange to me: I was acquainted with it twenty yeares agoe, and I seeme plainly to discern the chimney from whence all the smoake comes.

4. As for other gifts bestowed on the Reprobates.

1. We willingly confesse they shall never bring them to salvation, be they as great as those who were bestowed on *Aristotle, Plato, Aristides, Sophocles*, and the most learned morall and wise men of the World, that never were acquainted with the mystery of Godlinesse: it was wont to be received generally for a truth, that *Extra Ecclesiam non est salus*; But Arminians take liberty to coyne new Articles of our Creed.

2. But yet they may doe them good, hereby they may *Proficere ad exteriorem vite emendationem quo minus puniantur*. For certainly it shall be ealier in the day of judgement, for *Cicero* then for *Catiline*, for *Augustus* than for *Tiberius*, for *Trajan* than for *Heliogabalus*.

3. And therefore it is certainly false that they are hurtfull, and that they proceed out of extreme hatred. And as for love, the Scripture teacheth us that *Jacob* was loved of God, and *Esau* hated, each before they were borne. Such is the condition of all the elect as *Jacob*, of all the Reprobates as *Esau*; and in *Thomas Aquinas* his judgement, *Non velle alicui vitam eternam est ipsum odisse*. Knowledge I confesse of the mysteries of Godlinesse, where life and conversation is not answerable, doth encrease mens condemnation: neither is God bound to change the corrupt heart of any man: if they are workers of iniquity Christ will not know them at the great day, though they have Prophecyed in his name, and in his name cast out Devils; neither was it ever heard of, that the graces of edification; and graces of sanctification must goe together, and that God in giving the one, is bound to give the other. As for being proud of them, pride for ought I know, requires no other causes but domesticall corruption: but he that acknowledgeth God to be the giver of any gift, and hath an heart to be thankfull for it, I make no doubt but he hath more grace than of edification only: certainly the gifts they have, sinke them not to hell, but their corrupt heart in abusing them. And hath a man no cause to be thankfull unto God for one gift, unlesse he will adde another? The Gentiles are charged for unthankfulnesse *Rom. 1*. But it seems by this Authors Divinity, it was without cause, unlesse we will with this Author say, they all had sufficiency of meanes without, and power within to bring them to salvation: and what had *Israell* more? Or the elect of God more in any age? True, for according to the Arminian tenet, an elect hath no more cause to be thankfull to God for any converting grace, than a Reprobate. In a word, what good act wrought in the heart of man, whether of faith or of repentance, or any kind of obedience, hath man cause to be thankfull to God for, when God workes it in him no otherwise than *modo homo velit*, and so they confesse he workes every sinfull act?

act? Have they not in this case more cause to thank themselves than to thank God? And unless we concur with them in so shamelesse, unchristian, gracelesse, and senselesse an opinion, and in effect, if God converts the heart of man according to the meere pleasure of his will, and hardeneth others: all the gifts that he bestowes on man, are censured by this audacious censurer, as *Sauls bestowing Michal on David, Jachs courtesy, and usurers bounty, &c. or a baite for a poore fish*, as if God needed any such course to permit him to sinne in what kind or degree soever, to expose him to any degree of condemnation; or as if the Creator hath not power to doe what he will with his creature, any more than an Usurer hath over his poore brother, or *Saul over David*, or the like. Thus the consideration of his third reason I have brought to an end. I come to the Fourth.



DISCOURSE.

The Fourth Reason. It is prejudiciall to Piety.

S E C T. I.

MY Fourth Generall against absolute reprobation is, It is a hindrance of Piety: it serveth to discourage holinesse, and encourage prophanelesse. It makes Ministers negligent in Preaching, Praying, and every duty else, that tends to the eternall good of their People. It makes people carelesse also of hearing, reading, praying, instructing their families, examining their consciences, fasting and mourning for their sinnes, and all other godly exercises. In a word, it cuts asunder in my opinion the very sinewes of religion, and pulls away the strongest inducements to an holy life. Therefore it is no true and whollome doctrine. That it doth so, it will appeare these two waies that follow. 1. It takes away (Hope) and (Feare) Hope of attaining any good by Godlinesse; Feare of sustaining any hurt by wickednesse: and so it takes away two principall props of Religion. This reason may be resolved into two branches. Hope and Feare uphold Godlinesse: Were it not for these it would fall to ruine: by these are men strongly led on to vertue, and with-held from vice.

1. Hope doth (*excitare*) stirre men up to beginne, and (*corroborare*) strengthen in the doing of any good action begunne. By this hope of heaven did our Saviour stirre up himselfe to endure the Crosse and despise the shame *Heb. 12*. By this he heartned his Disciples to doe and suffer for his sake *Math. 5. 11*. *Abraham* left his Country and kindred at Gods call, because he looked for a City whose builder and maker was God. *Heb. 11. 8, 9, 10*. *Moses* left all the pleasures and treasures of *Aegypt*, and endured afflictions with the people of God, because he saw him that was invisible *v. 27*. The Martyrs endured racks, gibbets, Lyons, sword, fire, with a world of other torments, because they looked for a better resurrection, *v. 35*. *Paul* endeavours alwaies to keep a good conscience through the hope of a blessed resurrection. *Acts 24. 15*. All the heroicall acts of active and passive obedience, have sprung from the hope of a weight of glory.

Husbandsmen, Souldiers, Merchants, are all whetted on by hope to diligence in their callings, as daily experience shewes. Hope (saith *Aquinas*) *confert ad operationem*, and he proveth it first by Scripture *1 Cor. 9. 10*. He which Eareth and Thresheth must Eare and Thresh in hope: And then by a two-fold reason. 1. From the Nature of hopes object, *Bonum arduum & possibile*, some excellent good attainable by industry. *Existimatio ardui excitat attentionem*, hope to get that by paines, which is conceived to be a thing of worth, stirres up to paines taking. 2. From the effect of hope, which is *delectatio*, an inward pleasure, which the party that lives under hope is affected with by his hope. There is no man which hath an inward contentment and satisfaction of heart in the work that he hath to doe, but goes on merrily. The hope of Heaven therefore is a great encouragement to piety.

2. The feare of Hell also is a strong curb to hold men in from Wickednesse, and therefore (saith one) God hath planted in men a feare of vengeance, that by it, as the ship by the rudder, the soule may be presently, turn'd aside from any rocks, or gulfes, or quick-lands of sinne, when it is neere them, and so may steere its course another way. For this cause, feare of God, and abstaining from evil, are often joyned together in Scripture *Job. 1. 1. Exod. 1. 17*. And the want of this feare is made the root of all licentiousnesse in sinning *Gen. 20. 11*. Nor doth feare only hinder a bad action, but it promotes a good. It hinders a bad action directly, because it is *fuga mali*, a flying from that evill of misery, which is annexed to the evill of sinne; and it promotes a good action accidentally, because men think that they are never so safe from the mischief which they feare, as when they are exercised in such employments as tend to the getting of a contrary state.

Worke out your salvation (saith the Apostle) with feare and tremblings; implying, that the working out of salvation goes not on handsomely except the fear of missing it be an ingredient to the work.

The second branch of this Reason is, That by the absolute decree Feare and hope are taken away: For hope is properly exercised about *Bonum futurum & possibile haberi*, some good thing that may be obtained, not a good thing that must be obtained of necessity: and the object of feare is *malum possibile vitari*, an evill that may be escaped. For *metus est fuga mali*, feare is a flying from evill, and therefore supposeth that the evill is avoydable; for no man will fly from an evill that cannot be prevented, but will yeild himselfe up to it, as *Cesar* did to the murderers in the Senate house. Now by this decree Heaven and Hell are not *objecta possibilia*, but *necessaria*. Heaven shall unavoidably be obtained by those that are elected, and Hell must as certainly be endured, by those that in Gods eternall purpose are re-jected. For men have no power to alter their eternall states: all men by this decree, are precisely determined *ad unum*, to one state, to necessary salvation, or necessary damnation, without any power or liberty to choose whether.

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And from hence the conclusion is cleere, that the absolute decree, takes away the chiefeſt inducements to holineſſe, and determents from wickedneſſe, and conſequently hinders a Godly life exceedingly.

T W I S S E. Consideration.

TRavailleurs report of the Territory of *Venice*, that the farther they goe into it, the ſtronger and ſtronger they find it. But ſuch is not the condition of this Authors diſcourſe; for the farther I wade into it, the weaker and weaker it appears. And to this I anſwer firſt in generall, That our Brittain Divines make anſwer to the like crimination made againſt our Doctrine upon the 5. Article p. 168. according to the Engliſh tranſlation of it; ſaying, Both Gods truth, and mans experience, eaſily wipe off this aſperſion. For this Chriſtian perſwaſion of perseverance and ſalvation, not only in reſpect of its own nature, but alſo according to the very event in the Church, doth by Gods bleſſing produce a quite contrary effect. Firſt in reſpect of the thing it ſelfe. The certainty of the end doth not take away, but eſta-bliſh the uſe of the meanes. And the ſame holy men, who upon ſure grounds promiſe unto themſelves, both conſtancy in the way of this Pilgrimage, and fruition of God in their everlaſting home, know alſo that theſe are not obtained without performance of the duties of holineſſe, and the avoydance of contrary vices. And therefore they turne not their backs from theſe meanes, but induſtriously embrace and proſecute them. 1 *Iohn* 3.3. Every man that hath this hope in himſelfe, purifyeth himſelfe, even as he is pure. *Eſay* 38.5. When *Hezekiah* had received that promiſe from God of an addition of fifteen years to his life, he did not therefore neglect the uſe of medicines or meat, but, that this promiſed event, might be brought into act, he applied for the cure of his body, the plaſter which was preſcribed unto him by the Prophet. The Apoſtle doth altogether reject this conſequence of carnall ſecurity imputed to this Doctrine, and that with a kind of indignation *Rom.* 6.1. Shall we continue in ſinne that grace may abound? God forbid. How ſhall we which are dead to ſinne, live any longer therein? As if *S. Paul* would intimate unto us, not only the incongruity, but alſo the impoſſibility of ſuch a ſequel. 2. As touching the event; true it is, that any the moſt whoſome truth of God, may be perverted by the abuſe of men. But upon this doctrine, we cannot acknowledge that there groweth any ſuch inconvenience, no not *de facto*, that is, in the event it ſelfe. Let us take a view of the reformed Churches, in which this confidence of perseverance and inviolable adoption is believed and maintained. Doe we find that thereupon the bridle is let looſe unto ryot? That piety is trampled downe? We give thanks unto God through our Lord Jeſus Chriſt, that amongſt ours (who enjoy this full perſwaſion of ſpiritual comfort, and are confident that there is an inheritance which cannot be loſt, laid up for them in Heaven) there is not found leſſe care of Godlineſſe, nor leſſe endeavour (ſo farre forth as mans infirmity will ſuffer) to live an unblameable life, then is to be found among any ſort of theſe, who pinne their perseverance on their own free will, and will not grant it to flow from any foregoing election of God. This may ſuffice for anſwer to the generality of the crimination.

From the generality he deſcends to ſpecialties. And in the firſt place he urgeth, It takes away hope and feare. He beginnes with hope, and enlargeth himſelfe in the commendation thereof out of Scripture, *By this hope of Heaven, did our Saviour ſtirre up himſelfe to endure the croſſe, and deſpiſe the ſhame. Heb.* 12. He could not alledge a more pregnant paſſage to cut his own throat, and mortify the vigour of his argument; For in this place it depends upon ſuch a notion of hope, as ſignifies only a poſſibility of obtaining a future good, and not a neceſſity of obtaining it, as afterwards himſelfe accommodates it, and ſo he will have the hope which here he inſiſts upon, ſuch as is mixed with feare; as if our Saviour were in doubt of obtaining a Crowne of glory. *By this he heartned his Diſciples to ſuffer for his ſake. Math.* 5. 12. *Rejoyce and be glad for great is your reward in heaven.* Here alſo we have no hope mixed with fear, whereupon he heartens them; but the very aſſurance of faith grounded upon Chriſts promiſe, and what greater aſſurance then
this

this? The like promise for assurance of faith is made *Math. 10. 32.* And indeed hope in the Scripture phrase (though in these places there is no mention thereof) is but an expectation of enjoying that whereof we have a certain assurance by Faith. The object of faith being *Verbum rei*; of hope, *res verbi*, as *Luther* is said to distinguish them. Such is the hope signified by our looking for the Saviour *Phil. 3. 20.* For therefore we look for him, because we are perswaded by the assurance of faith, that he shall come, and that as a Saviour unto us, as there 'tis expressed in these words, *Who shall change our vile bodies, and make them like to his glorious body.* Such is the hope mentioned, *Col. 1. 5.* as grounded upon their true knowledge of the grace of Christ *v. 6.* And upon their Faith *v. 4.* For upon believing we rejoyce with joy unspeakable and glorious, *1 Pet. 1.* And this joy is in hope of the glory of God, *Rom. 5. 2.* Of the same nature is that hope *Tit. 2. 13.* So *Abrahams* looking for a City whose builder and maker is God. *Heb. 11. 8, 9, 10.* But was not this hope of his grounded upon assurance of faith to enjoy it? So *Moses* his seeing of him that was invisible, was by the eye of faith. And the scope of that whole Chapter, is for the commendation of faith; a faith therefore they had of a better resurrection, and the certainty hereof, was the certainty of faith. Now let every sober reader judge, which of our doctrines doth more tend to the justifying of a certainty of salvation, the *Arminians* or ours.

That which followeth of the *Husbandmen, Merchants, Souldiers*, is farre of another nature; their hopes of their ends have no ground of faith: many times it comes to passe, that *spec mentita seges*, & though *aliquis pendens in cruce vota facit*, yet most commonly it proves but a vaine hope. Merchants many times prove bankrupts; and Souldiers when they are most erected with hope of victory, doe sometimes most shamefully take the foyle: What a proud message did *Benhadab* send to *Ahab* *1 King. 20. 10.* *The Gods doe so to mee, and more also, if the dust of Samaria be enough to all the people that follow mee, for every man an handfull.* But *Ahab* answered him saying. Let not him that girdeth his harness boast himselfe as he that putteth it off. At the battle of *Lipfich* upon *Tillies* defeating of the Duke of Saxony, word hereof was dispatched with post hast to the Emperour, together with some of the Dukes Ensignes, and scoffes upon the Duke himselfe; they were confident of beating *Sweden* and that so all Germany should be theirs; but herein that old *Lad* reckoned before his host; the same Post brought heavy newes to *Vienna* at length, of a great discomfiture to the Imperialists, and of the victorious Army of the King of *Sweden*. Yet a hope not only upon weake, but sometimes upon very vaine grounds, stirres up the spirit; how much more upon certain grounds of good successe, as that of the Apostle *Rom. 6.* *sinne shall not have the dominion over you, for yee are not under the Law but under grace, therefore let not sinne raigne over you, as much as to say, Play the men, fight valiantly the Lords battailes against sinne and Satan, for yee shall have the victory in the end.*

The feare of Hell is a curbe to hold men in from wickednesse I willingly confesse, but the knowledge hereof is not naturall, but by revelation divine, which to carnall men who live by sight is of little force: Witnesse the story of the Welch-man who robbing an honest man upon the high way, and being told by him, that he should answer for it at the day of judgement, saist thou me so (quoth the thiefe) and wilt thou trust me till that day; then give me thy cloake too. We finde by experience, the most uncleane person, if he meets with never so beautifull a piece, yet if he knowes thee hath the Poxe; the feare of infection will be of more power to restraine him then the feare of Hell. Yet God by his word workes in men, (even in carnall men) as a tast of the sweetnesse of Heaven, so of the bitternesse of Hell; the one to erect with hope, the other to awe with feare: and in both respects they may be said (in my judgement) to have a tast of the powers of the World to come. And like as the Law was added because of transgression, that is, to restraine transgression, as some expound it: so likewise the representation of Gods wrath and jealousy, may in the sanctions thereof have good force in this. And in the Godly also I make no question, but it is of good use; though the love of God, hath in great measure overcome that servile feare; yet as their faith is not so perfect, as to be voyd of all doubting, so neither is their hope so perfect, as to be free from all mixture of feare: But the chaste feare, the filiall feare, feare of displeasing God who hath been so gracious unto them, is that feare which is predominant in such. And even feare of Gods fatherly chastisements in this world, is an hedge of thornes keeping them within

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the goodnesse of the Lord, and farre more forcible then the feare of Hell fire to the carnall Gospeller. And this Author doth carry himsele very unlearnedly in confounding their differences, and discourfing of the feare of God without distinction; As if the feare of God in *Job. 1. 1.* were the feare of Hell, and the feare of the Midwives *Exod. 1. 17.* As if there were no difference between servile feare, and a filiall feare. Saint Paul was so confident of his salvation, that he professeth his perswasion, *That neither death, nor life, nor Angells, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, should be able to separate him from the love of God, which is in Christ Jesus. Rom. 8. 38.* Yet *2 Cor. 5. 11.* Knowing therefore (saith he) the feare of the Lord we perswade men. *Gen. 20. 11.* Abraham said, *The feare of God is not in this place, therefore they will kill me for my Wifes sake.* But doth this Author carry himsele as it becomes a Divine, to take the feare of God, wheresoever he meets with it, for no other feare then the feare of Hell. Certainly the feare of God is as a fountaine of life to a voyd the snares of death. Yet I presume though our Saviour was nothing affected with the feare of hell, yet was he never a whit the lesse forward to all holy coverfation; Nor Paul neither, though he professeth, *I know whom I have trusted &c. The Lord will deliver me from every evill worke, and preserve me to his heavenly Kingdome.*

That feare and trembling *Phil. 2. 13.* is not feare of hell, but humility, standing in opposition to presumption of a mans own strength; as appears by the reason, wherewith the Apostle enforceth that exhortation of his, *To worke out our salvation with feare and trembling: for saith he, God it is that worketh in you both the will and the deed, according to his good pleasure.* And if the working out of our salvation goes not on handsomely, except the feare of missing it, be an ingredient to the worke, as this Author discourfeth; then it seemes his feare of missing makes him goe on more handsomely, in working out his salvation, then either Paul the Apostle, or our Saviour did: for I no where find that our Saviour feared the missing of it; no nor Paul neither, after his conversion; though he knew full well, that conscionable carriage in his vocation, was a necessary meanes, without which he could not obtaine it; and therefore professeth, *that he did beat downe his body, and bring it in subjection, lest Preaching unto others himselfe should become a cast away.*

We deny that by the absolute decree maintained by us, hope and feare are taken away; and we prove it by an invincible argument. For undoubtedly the decree of Christs salvation, was absolute, yet did not this take away either hope or feare: for it is recorded of him, *That for the hope that was set before him, he despised the shame, and also, that he was heard in that which he feared: though sinfull feare, and slavish feare, was farre from him, as farre as hell from heaven.* The object of Christian hope is not only a good thing possible to be had, but certainly to be had. For we read of *πληροφορία ἐλπίδος* Heb. 6. A full assurance of hope, were it of a thing uncertaine, how indecent were it for the Apostle to compare it to an Anchor *1 John 3. 3.* He that hath this hope purgeth himselfe as he is pure. Was this a wavering hope, grounded upon an uncertain apprehension? Marke the verse immediately preceding, and consider whether it doth not enforce the contrary. *Now are we the sonnes of God, but yet it is not made manifest what we shall be: And we know (marke his assurance well) that when he shall be made manifest, we shall be like him, for we shall see him as he is.* The description of feare, is answerable to the description of hope: we were wont to define the one by the expectation, *appropinquantis boni*, the other by the expectation *imminentis mali*. Yet it is true the object of the one is such a good, as in its own nature is possible to be obtained, and of the other, is such an evill as is possible to be avoyded. But like as eternall life is not attainable without faith and repentance; so neither is damnation avoydable, but by faith and repentance. And we willingly grant that both eternall life is attainable, and damnation avoydable by faith and repentance, yet undoubtedly the unpreventable nature of an evill, doth no way hinder a mans feare, unlesse he knowes it to be unpreventable. Neither doth the knowledge of the unpreventable nature thereof hinder feare, but improveth it rather, in as much as in such a case, there is no place for any hope to qualify the feare. And this is farther apparent by the example of the devills, of whom Saint Iames saith *That they believe and tremble, surely they doe not tremble the lesse, because their torment is unpreventable by the appoyntment of God: yet doe they not give themselves up to their sorrowes, but cryed out to our Saviour, What have we to doe with thee thou Jesus the Sonne of God, art thou come to torment us before our time: Cæsars case was not the case of feare, for feare is the apprehension of an evill before it come; but Cæsar was so farre from fearing, that though he were forewarned*

forewarned to take heed of the Ides of March (as I remember) least they proved fatal to him, was so far from apprehending any feare thereupon, that going that day to the Senate House, and meeting by the way with him who had given him that warning, he called him by his name, and to shew his fearlesse condition sayd, *The Ides of March are come*; true Sr quoth the other, but they are not yet past. The mortall wound in the Senate House was given him before he feared it; for of thirty and odde wounds there received, it is written that every one of them was mortall. His heroicall spirit bare him out neverthelesse (not against the feare, for that was now out of season, but) against the sense of mortall paine, in such sort, as not to commit any indecent thing, in dying under the hands of so many Assassins: either in word or deed; for not a word of distemper, was uttered by him, only to Brutus his neere Kinsman, and deare unto him, when he came upon him in like manner as the rest, he said *ἦ σὺ τέκνον*, and took care to gather his garments in such sort about *ut honeste caderet*. Heaven and hell are ordained by God as the portion, of the righteous the one, of the wicked the other. I hope this Author will not deny but that Heaven (according to his phrase) was unavoydably obtained by our Saviour, yet this nothing hindred his hope, but rather confirmed it by casting out of feare. And the hope of Christ is the first thing this Author instanceth in, while he amplifies the nature of hope; but in his large exaltation thereon, according to his course he spent so much time, that he might well forget it, before he come to the accommodation of it unto his Argument. And indeed hope in Scripture phrase, is the looking for of Christ, and the glory he brings with him; and what a senselesse thing is it to conceive, that the more sure we are of blessednesse, the lesse we should expect and look for the enjoyment of it? Doth not our Saviour bid his Disciples *Luke 10. 20.* not to rejoyce in this, that Devils are subdued unto them, but rather to rejoyce in this, *that their names are written in heaven*. Now let any sober man judge, whether this joy shall be of force to expectorate our hope, and not rather to confirme and increase it. As for Hell, I know none are assured thereof, as of their due portion, but the Devils, yet they feare and tremble never a whit the lesse for that. But men while they live on earth, not one of them in particular that I know are, or have any just ground to be assured of their damnation. For albeit faith in Christ may well be an assurance of mans election; yet nothing but finall perseverance in infidelity or impenitency, can be a just assurance to any man of his damnation. As for the eternall states of men, they are not existent, but only in Gods intention, and consequently to alter their eternall states, is to alter Gods intentions. Now what Arminian of these daies, that is of any learning and judgement, dares boldly affirme, that it is in the power of the creature to alter Gods intentions. In like sort with what sobriety can any man deny, that every man is determined either to salvation or damnation, the prescience of God being sufficient hereunto; and we acknowledge that none is ordained by God to be damned, but for finall perseverance in sinne unrepented of: none to be saved of ripe yeares, but by way of reward for his faith, obedience, repentance. As for power and liberty to choose either, let that be first rightly stated: *Moses Deut. 30. 19.* (or the Lord rather by him) professeth that he hath set before them *life and death*; and exhorts them *to choose life*, the meaning whereof is to choose that, the consequent whereunto is life; now that was obedience unto the lawes and holy ordinances of God. Now as touching the power and liberty, to choose this, we say,

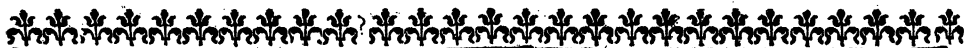
1. That this power was given to all in *Adam*, and we have all lost it in him through sinne: for we all sinned in him, as the Apostle in expresse termes professeth *Rom. 5. 12.*

2. The power that we have lost in *Adam*, is no naturall power, but a morall power like unto that whereof the Lord speaketh by the Prophet *Jeremy. Jere. 13. 23.* *Can a Blackamore change his skinn? Or the Leopard his spots? No more can you doe good; that are accustomed to evil.* Nor will any sober man judge that such an impotency as this doth make a man excusable? In the like sort our Saviour unto the Jewes: *John. 5. 44.* *How can yee believe that receive Honour one of another, and seek not the Honour that comes of God only?* So that this impotency is meerly morall, arising from the corruption of their wills. Had a man a will to believe to repent, but withall had no power to believe and repent though he would, here indeed were a just cause of excuse: but all the fault hereof is in the will of man. This our Britaine Divines at the Synod of Dort upon the 3. and 4. Articles of the second Position expresse in this manner. *The*

*Retraſt. lib. 1.
c. 10.*

nature of man being by voluntary Apoſtacy habitually turned from God the creatour, it runs to the creature, with an unbridled appetite, and in a luſtfull and baſe manner commits fornication with it, being always deſirous to ſet her heart and reſt on thoſe things which ought only to be uſed on the by, and to attempt and accompliſh things forbidden. What marvell then if ſuch a will be the bondſlave to the Devill. The will without charity is nothing but a vitious deſire, *inordinata cupiditas*. Aug: *Retraſt. 1.5.* 3. Yet the ſame Auſtin profeſſeth *Lib. 1. de Gen. cont: Manich: cap. 3. credere poſſunt & ab amore viſibilium rerum & temporalium, ſe ad ejus præcepta ſervanda convertere ſi velint.* And ad Marcel. *De ſpiritu & litra.* proves at large that *fides in voluntate eſt.* Only it is the grace of God to prepare the will, *ut velit*, and ſo to encrease with the gift of charity *ut poſſit*, ſo that there is a great deale of difference between *poſſe ſi velit*, and *poſſe ſimpliciter*, in Auſtins judgment *poſſe ſi velit* is leſſe then *velle*, but *poſſe ſimpliciter*, is more then *velle*. 4. Laſtly what meanes this Author to diſcourſe thus handoverhead of power and liberty to chooſe whether aſ if (whatſoever they pretend) their true meaning were, that man hath power to believe and repent without grace. For as for power to believe and repent through Gods grace no man denyes. Why then doth he not try his ſtrength on this point which indeed is the criticall point of theſe controverſies, and wherein it will clearly appeare, whether they differ one jot from the Pelagians. For the queſtion between the Pelagians, and the Catholiques in Auſtins dayes was not about the poſſibility of willing or doing that which is good, but only about the act of willing and doing: And herein they granted inſtruction and exhortation requiſite. All the queſtion was about the working of his will, to will and doe that which is good, as appeares by Auſtin in his booke *De gratia Chriſti contra Pelag: & Galeſti: cap. 6.* And repeated againe towards the end, coming to an iſſue of the buſineſſe, after he had diſcovered much concerning Ambroſe his opinion on thereabouts.

But whatſoever his premiſes be, in his concluſion he commonly ſpeakes it home, as herein ſaying, It is cleare that the *absolute decree*, takes away the cheifeſt inducements to holineſſe, and determents from wickedneſſe, to wit, becauſe it takes away hope and feare; whence it followeth, that ſeeing Chriſt had hope of heaven, he was not abſolutely deſtinat unto glory. And ſeeing the Devills are ſaid to believe and tremble, therefore certainly their damnation is yet preventable, although there is yet this maine difference between reprobate men on earth, and Devills, that though the Devills are aſſured of their reprobation, yet no man either is, or can by any ordinary way be aſſured of his reprobation. I conclude thus, This his Diſcourſe tends mainly againſt all certainty of Salvation: whence it followes, that either he had no certainty of his ſalvation while he was with us, or if he had; it ſtands him upon now to profeſſe that he hath utterly loſt it.



DISCOURSE.

SECT. II.

2. **T**He injuriousneſſe of this Doctrine to Godly life, may farther appeare by theſe conſiderations that follow, one depending upon another.

1. Absolute and peremptory decrees are inevitable, whatſoever the things be about which they are exerciſed; and mens everlaſting ſtates, if they be abſolutely determined, are altogether undeclinable. *Stat ſati lex indeclinabilis*, the law of deſtiny is undeclinable. And the reaſon is, becauſe it hath an inevitable cauſe, the adamantine decrees of Almighty God, which are indeclinable two wayes.

1. Irreverſible, lyable to no repeale (as the Statutes are which are made in our Parliaments:) but farre more unalterable then the Lawes of the Medes and Perſians. As I have ſpoken ſo will I bring it to paſſe: I have purpoſed, and I will doe it. *Eſay. 46. 11.* Men doe many times bite in their words againe, becauſe they doe utter things raſhly, and doe repeale their Statutes and Ordinances, becauſe they ſee ſome inconveniences in them, which they could not foreſee: but God never alters or calls in his abſolute decrees becauſe they are all made with great wiſdome and foreſight.

2. Irreſiſtible. It lies not in the power of any creature to diſannull them. Who hath reſiſted his will? *Rom. 9. 19.* Our God is in Heaven: he doth whatſoever he will: *Pſal. 115. 3.* Whatſoever is once determined by his abſolute will is no wayes alterable by the will of man. It is more poſſible for a man to hinder the riſing of the Sunne, or to ſtay his courſe in the Heaven, to ſtop the revolutions

tions of the yeare, and overturne the whole course of nature, then to make the least alteration in any of Gods absolute decrees.

2. Mens actions about ends, and things determined by an absolute decree are vaine and fruitlesse; and the reason is, because they cannot make them otherwise then they were determined to be; and therefore in vaine doe men labour to obtaine Everlasting Life and avoid Eternall Death, if there be noe liberty and power in their hands to choose Life or Death, but must of necessity take that which is assigned them, be it Life or Death; for by their labour they effect just nothing; for if they be absolutely appointed to destruction, their hearing, reading, praying, almes-giving, and mourning for their sinnes cannot possibly procure their Salvation; damned they must be. And if they be absolutely ordained to Savation, their neglect of holy duties, their ignorance, their love of pleasures and continuance in a course of ungodlinesse, cannot bring them unto damnation; they must be Saved: If so many Soules in a Parish be in this manner decreed to Heaven or Hell, the Minister Preacheth in vaine, and the people heare in vaine. For there cannot one Soule be Saved, for all their paines, which is ordained to Hell, nor one Soule be cast away by their negligence, which is appoynted for Heaven. It is in vaine for thee (saith Christ to *Saul*) to kicke against the pricks: (i.e.) to endeavour by thy persecutions and slaughters to root out my Church in the world; because the preservation of it is absolutely decreed in Heaven. Teaching us by that speech, that a mans labour in anything whatsoever, is never profitable, except it be exercised about an end attainable thereby, and without it not possible. Act. 9. 5.

3. Men are not willing to be employed in fruitlesse actions if they knowe it. I so runne (saith the Apostle) not as uncertainly; so fight I, not as on that beates the Ayre: but I keep under my body and bring it into subjection, least that by any meanes, when I have Preached unto others I my selfe should be a cast-away. The meaning is, I endeavour to keepe Gods commandements, I fight with the tentations of the Divill the allurements of the world, and mine owne corruptions, I keep my body low by watchings and fastings, and other severe acts of holy discipline. But *Cui bono*? doe I all this at randome? Uncertaine whether I shall get any good, or prevent any mischiefe hereby? No, but I doe this, as one that is sure that by so doing, I shall obtaine Eternal Life, and otherwise I cannot escape Eternall Death: intimating in these words the common disposition of men, which is to labour where some proportionall good is to be gotten, or evill prevented, otherwise to spare their heads and their hands too. 1 Cor. 9. 23.

T W I S S E

Consideration.

TO talke of the decrees divine as things evitable or inevitable, is very absurd: for things denominated evitable or inevitable are only things to come, not yet existent; but such are not decrees divine, they are as everlasting as God himselfe without any beginning of duration. As for the things decreed by God, they are of a double nature. For God hath decreed somethings to come to passe necessarily, other things to come to passe contingently. Now those things that come to passe contingently do so come to passe (and that by the decree of God) as joyned with a possibility not to come to passe, and consequently to come to passe so as joyned with a possibility to be avoyded. Such are Salvation and damnation in as much as God hath annexed these as rewards, unto finall perseverance in faith and repentance, the one; unto finall perseverance in sinne unrepented of, the other. This is the undeclinable law of Gods decree, that, *whosoever believes shall be Saved* Mar. 16. 16. and *whosoever believes not shall be damned*. But we doe not say, that this is the whole decree of predestination and Reprobation, with the Remonstrants, and with this Author. But that there is another decree of God, the effect whereof is as undeniable, as the effect of the former, which this Author dissembleth throughout: and the effect of this decree is not conditionall like unto the effects of the former decree, but absolute. And it is the more strange that this Author should so much insist upon the effects of the former, & nothing at all on this: whereas the effects of the former nothing at all serve his turne, but through meere confusion: for he carieth the matter so as if we maintained that God doth decree to dispense Salvation and damnation absolutely according to the meere pleasure of his will, and not conditionally as he finds his creatures either dying in faith or dying in sinne, which is most untrue. And yet his usuall course to relieve himselfe in the case of impertinency and extravagancy is to fly to the effects of the other decree which we willingly confesse to be absolute; yet hath he no appetite to deale directly in the discussing thereof. Now we professe that

as God according to the meere pleasure of his will bestowes faith and repentance on some and denies it to others, according to that of the Apostle. He hath mercy on whom he will, and whom he will he hardeneth. *Rom. 9. 18.* So God from everlasting decreed, according to the meere pleasure of his will to bestowe the gift of faith & repentance on some & deny it to others. All the decrees of God we acknowledge to be unchangeable from within, irresistible from without. Yet this Author applies these attributes only to Gods absolute decrees, intimating that it is otherwise with Gods conditionall decrees: which conceit of his savoureth of the same learning and judgment with the rest. Besides it is his course hand over head to talke of the distinction of Gods decrees, into decrees absolute, and decrees conditionall: whereas the decrees of God as touching the acts of God willing, admit noe such distinction; the act of Gods will being allways absolute and never conditionall, as both *Piscator* theologically hath proved against *Vorstius* and *Bradwardine* most scholastically hath demonstrated; and by other reasons may be demonstrated and made as cleare as the Sunne; some of which reasons I have formerly mentioned in this discourse: only *quoad res volitas* as touching the things willed this distinction hath place; as both Dr. *Jackson* in his booke of *Providence* acknowledge that distinction of *Voluntas antecedens & voluntas consequens* (which by *Vossius* interpretation is all one with *voluntas absoluta & voluntas conditionata*) namely that it is to be understood only *quoad res volitas*. And in the same sence is *voluntas conditionata* interpreted, as appears by the practice of *Vossius* * and of this Author throughout. Now in this sence we doe not acknowledge that Gods decrees of Salvation and damnation are absolute, but merely conditionall; so that this Author doth but fight with his own shadow in this his argumentation, making as shamefull a mistake as ever *Don Quixot* did, when he conceived the Barbars bason to be the Helmet of *Mambrino*, and fell furiously upon him, in a zeale of martiall glory, to recover *Spolia opima*, so fat and rich spoyles. By the way observe, to alter Gods absolute decrees, is no other thing, then to alter that which is once determined by Gods absolute will. For after this different manner doth this Author expresse one and the same thing in this Section. Now consider, is not the rising of the Sunne the course of Heaven, the revolution of the yearre, the whole course of nature, some of these things which are determined by Gods absolute will? With what giddinesse then doth he affirme that to hinder or stay or overturne any of these is more possible then to make alteration in Gods decrees; seeing to make alteration in Gods decrees is but to alter things which God hath once determined by his absolute will. But as for Salvation and damnation these are not determined by God, like as the rising of the Sunne, the course of Heaven the revolutions of the yearre, and the whole course of nature. For these are determined by God to come to passe absolutely; but the Salvation or damnation of man are determined by God to come to passe conditionally.

2. And accordingly mans ends are not determined by an absolute decree, like unto the rising of the Sunne. For the rising of the Sunne is by God determined to come to passe absolutely, so are not the speciall ends of men, to wit, Salvation and damnation (for these are the ends of men which this Author speakes of) these (as I said) are determined to come to passe not absolutely but conditionally: And therefore mens actions hereabouts, are not vaine and fruitlesse: And the reason is because mans Salvation is determined to befall him only in case he believe and repent and become studious of good works: In like sort damnation is determined to none of ripe yeares, but in case he gives off all care of faith repentance and good workes. Did God determine a man shall be Saved whether they be good or evill, like as he determined the Sunne should rise whether men sleepe or wake, whether they be idle or well occupied (for so he makes his Sunne to shine and the raine to fall upon the just and unjust) then indeed mans actions in furthering their Salvation were vaine and fruitlesse. But the Antecedent is a notorious untruth. For our Saviour hath professed in expresse termes that whosoever believeth shall be Saved, and whosoever believes not shall be damned. As for the liberty and power of a man to performe faith and repentance, whether this be granted unto all? Is an other question, which this Author might have discussed had it pleased him, and taken upon him to maintaine universall grace; but he declines this throughout, like as others of this sect too, fearing therein some precipice. And herein we are willing to grant that God hath absolutely determined that some shall believe and repent, as he hath determined the

* Hiftor. Pe-
lag p. 638.

the Sunne rising, not upon any condition in man, but according to the meere pleasure of his will, bestowing the grace of faith on some, and denying it to others. For if God did bestow faith on man upon condition of some precedent work in man, then grace should be given according to mens works (that is in the phrase of the Ancients) according to mens merits, which is direct Pelagianisme, and condemned in the Synod of Palestine above twelve hundred years agoe. But this Author carrieth himselfe very preposterously, thus confounding two questions into one: the one, Whether salvation be determined by God, to be conferred absolutely on man? Which we deny as much as himselfe doth. The other is, Whether faith and repentance be determined by God to be conferred on man conditionally? Which we maintaine; and wonder not a little that this Authors stomach (working like the raging Sea) chiefly against this, yet dares not come to the debaring of this, no nor so much as in plaine termes to speake out his opinion, and professe, that the reason why God bestowes faith on one, and not on another, is because he finds some disposition or work in him, on whom he bestowes faith, which he finds not in another to whom he denies it. Yet he goes on most ridiculously in the same tenour, saying. *If they be absolutely appoynted to destruction, their hearing, reading, praying, almesgiving, and mourning for their sinnes, cannot possibly procure their salvation: damned they must be.* But we still deny that men are absolutely appoynted to destruction, we willingly grant the elect are absolutely appointed unto grace, namely to have regeneration, faith and repentance to be conferred upon them, and that absolutely, not upon any foregoing condition performed by them, but according to the meere pleasure of God; but as for salvation, that is appoynted to be bestowed upon them, only by way of reward of foregoing faith, repentance, and good workes, observe by the way, how he considers not the contradictory nature of that which he imputes unto us. As first that we deny man to have any liberty or power to choose life and death. And secondly, that we maintain, *That their hearing, reading, praying, almesgiving, and mourning for their sinnes, cannot possibly procure their salvation;* which is to imply, that they have power to heare, read, pray, give almes, and mourne for their sinnes, and consequently that they have power to choose life or death. For to choose life or death, is no other then to embrace such courses, as by the ordinance of God, lead to life or death. Now such are *hearing, reading, praying, giving almes, and mourning for sinnes;* for these courses are the way to everlasting life. Yet as touching the latter, well we may say that Reprobates can neither heare, nor read, nor pray, nor give almes as they ought, nor mourne for their sins; yet surely we are so farre from saying, that these courses cannot possibly procure salvation, that on the contrary rather, we are ready to professe that these courses rightly used, shall infallibly procure salvation; for there is none more pretious mourning, then to mourne for sinne; and our Saviour hath pronounced them blessed, adding, that they shall be comforted. Was it ever heard amongst us, that men should be damned for reading, hearing, praying, and mourning for their sinnes? Yet the word of God teacheth us, that men may howe, yet be farre enough off from mourning for their sinnes, as *Hos. 7. 14. They cryed not unto me when they howled upon their beds: they assembled themselves for corne and wine, & they rebelled against me.* And if men be damned notwithstanding such mourning, I should think it is nothing strange. Of the same tenour is that which followeth. *If they be absolutely ordained to salvation, their neglect of holy duties, their ignorance their love of pleasure, and continuance in a course of ungodlinesse, cannot bring them to damnation;* as if this were our doctrine: whereas to the contrary we maintain, that from election flowes holinesse. *Eph. 1. 4. Who hath elected us in Christ, that we should be holy.* And faith, *Acts 13. 48. As many believed as were ordained to everlasting life.* And *2 Thes. 2. 13. God hath elected you unto salvation, by sanctification of the spirit, and faith of the truth.* And indeed our profession is, That Gods purpose is to bestow salvation by way of reward of faith, repentance, and good workes: And accordingly there is no other assurance of election, then by faith and holinesse. *1 Thes. 1. 3, 4. Remembring the work of your faith, the labour of your love, and the patience of your hope, knowing beloved brethren, that ye are elect of God.* And therefore Saint Peter exhorts Christians, *To make their election and vocation sure, by joyning vertue with their faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience Godlinesse, and with Godlinesse Brotherly kindnesse, and with Brotherly kindnesse Love.* *2 Pet. 1. 5, 6, 7, 10.* But it were pittie this Author should have liberty denied him *servire scæne*, and to execute his Historicall part in conforming our Doctrine to the Heresy of the Predestinarians, (so called) as it is recorded by *Sigebert*. And indeed the very Doctrine

The Sublapsarian Doctrine not prejudiciall

of *Austin*, was charged with the same crimination: For albeit *Sigebert* professeth that this Heresy arole *ex Augustini libris male intellectis*: out of *Austins* Book not rightly understood; yet the learned Arch-Bishop of *Armach*, had made it manifest, that this very crimination was charged upon *Austins* doctrine. *Histor. Genesic. pag. 22.* And that out of the beginning of the 6. book *Hypomnesticon* or *Hypognosticon*. The words are these, and I pray mark it well, whether it be not punctually the very objection which this Author makes in this place: *Credere nos vel prædicare sugillatim (quia cum lege Dei & Prophetis cum Evangelio Christi ejusq; Apostolis Prædestinationem dicimus) quod Deus quosdam hominum sic prædestinet ad vitam regni cælorum, ut si nolent orare, aut jejunare, aut in omni opere divino vigiles esse, eos omnino perire non posse, nec prorsus sui debere esse sollicitos, quos Deus, quia voluit semel jam eligendo prædestinavit ad vitam: Quisdam vero sic prædestinavit in Gehenna penam, ut etiam si credere velint, si jejuniis & orationibus omnib; se voluntati divinæ subjecerint in his Deum non delectari, & vitam illis æternam in toto dari non posse; sic electione prædestinatos esse ut pereant.* Judge I pray whether this be not the very objection charged upon the doctrine of *Austin*, which this Author chargeth upon our doctrine. And indeed that most learned Bishop sheweth, how that albeit, the Predestinarian heresy is pretended by *Sigebert* to have risen out of *Austins* bookes not rightly understood, as also by *Tyros* *Prosper* (Auncient to *Sigebert*) as he is set forth in Print; yet *Tyros* himselfe plainly professeth, that the Heresy mentioned *orta est ab Augustino*, rose from *Augustine* himselfe, as appears by the Manuscripts of that Author, which that learned Bishop had searched, one found in *Bennet Colledge* in *Cambridge*, and another in the *Kings Library*: whereby it is apparent, that this pretended Heresy of the Predestinarians (no Author thereof being ever known to the world) was a meere nick-name devised by the Remnants of the Pelagians, and reproachfully cast upon the doctrine of *Austin*, as now a daies it is upon our doctrine, which is the same with *Austins*. As for the Ministers Preaching in vaine in some sense, and in some cases; this is nothing strange to them that have their eyes fixed on Gods oracles, and not on the oracles of their own braines. For the Prophet *Esaiah* thus complaines, and that as some conceive in the person of Christ, *Then I said, I have laboured in vaine, I have spent my strength for nought, and in vaine, yet surely my judgement is with the Lord, and my worke with my God. And Jerem. 8.8. How dare ye say, we are wise, and the love of the Lord is with us? Lo, certainly in vaine made he it, the penne of the scribe is in vaine. And Jerem. 6.29. The bellowes are burnt, the lead is consumed of the fire: the foundery melteth in vaine: for the wicked are not plucked away. Reprobate silver shall man call them, because the Lord hath rejected them. And like as the sowing of seed is sometimes in vaine. Levit. 26. 16. So why may not Preaching be in vaine, which is a sowing of seed also. Yet in respect of Gods end, it is not in vaine: For he hath the ends he aimed at; for even in them that perish, there ariseth a sweet savour unto God 2 Cor. 2. 15. As well as in them that are saved. And if they stumble at the word being disobedient, Saint Peter telleth us, that hereunto they were ordained 1 Pet. 2. 8. Yea and *Austin* tells us, that even Reprobates by the Ministry of Gods word, are sometimes brought *ad exteriorem vitæ emendationem, quo mitius puniantur*. And as for the Preachers of the Word, their labour is not in vaine in the Lord. 1 Cor. 15. last. And *Esay* 49. 4. *My judgement is with the Lord, and my worke with my God.* For even Christ himselfe was forsaken of many. *Iohn* 6. Yet was that no disparagement to him before God. They desire indeed that all men might be saved that are partakers of their Ministry, as they are bound in charity, but with submission to the will of God, so that finally their desires in the issue are terminated only in the elect. They became all things to all men, that they may save some. 1 Cor. 6. And who are they let *Paul* speake. *I endure all things for the elect sake.* As for the hearers themselves, as many as are elect, they believe by it sooner or later and are brought to repentance. 2 Tim. 2. 25. And finally to salvation, *That thou maist both save thy selfe and them that heare thee, (saith Paul to Timothy)* So that to them surely 'tis not in vaine; And as for Reprobates they are convicted by it of their unbelieve, *Suffrag. Britt.* on the 3. & 4. Articles. Excuse is taken from them for they cannot plead that they never heard the Gospel, whereby mē are admonished to repent *Act.* 17. 30. Thereby to excuse themselves: yea & sometimes they may be the better for it, in respect of an outward cōformity, only it is in vain in respect that salvation is not obtained by them though the Gospel & the Ministry thereof be a means tēding thereunto, in as much as it openeth the way of salvation, & discovereth all false waies. But paines for obtaining salvation, and Hell, are ill joyned together; For therefore hell is their portion because they neglect the means of salvation, and take no paines about it at*

at least good paines. For our Saviour plainly tells us of some that *they shall seek to enter in at the straight gate, and shall not be able* Luke 13. 24. It seems they took some paines, though they were not able to enter. We are accounted Predestinarian Heretiques for saying so much; but I hope he will not reckon our Saviour too amongst the number. So *Esay* 58. 2. *Tet they seeke mee daily, and will know my waies, even as a Nation that did righteously and had not forsaken the statutes of their God: They aske of me ordinances of justice. They will draw neer unto God, saying. Wherefore have we fasted and thou seest it not? We have punished our selves & thou regardest it not.* Here is devotion and paines too, in the way thereof, but I think they had never a whit the better interest in heaven for this. Doth this doctrine also savour of the Predestinarian heresy? As for that pretended passage out of *Acts* 9. *It is in vain for thee to kick against the pricks,* I find no such saying of Christ to *Saul* but *σκληρὴν* an hard thing; for shall he not wound himselfe that doth so, more then hurt the pricks themselves? So was *Paul* by those persecuting courses of his, in the high-way to damnation; yet it is true also, Gods Church is nothing damaged by the persecutions and martyrdomes of Gods Saints. For *sanguis Martyrum semen Ecclesie*; one is cut off, but many rise up in the place of a few. Like as a seed of corne falls into the ground and dyes; but a blade springs out of that one that dyes, and brings forth an eare of many graines. By the way I am wondrous glad to heare the acknowledgement of a precious truth, to breake forth out of the mouth of this Author ere he is aware, namely, That the preservation of Gods Church is absolutely decreed in heaven. For marke I beseech you, wherein the preservation of Gods Church consists. 1. One is in preserving them that are called from Apostacy. If this be absolutely decreed, then the perseverance of men in the state of grace is absolutely decreed; and consequently it is absolutely maintained; And if perseverance in faith be absolutely maintained; then faith it selfe was absolutely wrought, and absolutely decreed to every one that enjoyeth it. 2. Another is the restraining of Tyrants from persecuting the professors of Christ: If this be absolutely decreed, then the free actions of men are absolutely decreed by God: for to abstaine from persecuting is undoubtedly a free action of man. 3. But in case both Tyrants are permitted to rage, and many are permitted to fall away; And all are mortall and must dye; therefore the next effectuell meanes of preserving the Church, is the raising of others in their place to professe the Gospell. Now this is wrought by the effectuell calling and converting of men unto faith in Christ, and consequently the effectuell calling and converting of men is absolutely decreed by God. Thus truth hath prevailed over the mouth of error, to make it testify for Gods truth and against error: *Magna est veritas, ut prevalebit.* Here this Author hath raised spirits against himselfe improvidently; let him try how he can lay them, and conjure them downe againe. 3. I come unto the third. I willingly grant that men are not willing to be exercised about fruitlesse actions; And as for the actions specified by Saint *Paul*; as they were not fruitlesse to him; so I make no question but that they are in like manner profitable to all that performe them, as *Paul* did, namely the actions of mortification. We have Saint *Pauls* word for it, which is of some force (if so be he be not reputed among the number of Predestinarian heretiques; as well as *Austin* and our Divines) *If by the spirit you mortify the deeds of the flesh, ye shall live.* Endeavour goes beyond desire: yet *Nehemiah* commends himselfe to God in this manner. *We that desire to feare thy name.* And the holy Prophet *Esay.* *The desire of our hearts is towards thy name, and to the remembrance of thee.* And S. *Paul.* *We desire to live honestly.* And to fight with the temptations of the Devill, the allurements of the World, and a mans own corruptions, is undoubtedly a manifest token of a true Souldier of Christ Jesus. And mortification in speciall; such need not doubt, but that they shall crucify the flesh, with the affections and lusts. *For they that walke in the spirit, shall not fulfill the lusts of the flesh;* their faith shall give them the victory over the world, and God in his good time will tread Satan under their feet.

Rom. 8.

Nehem. 1.

Es. 26.

Heb. 13.

Gal. 5.

1 Ioh. 5.

Rom. 16.

DISCOURSE.

SECT. III.

TO be exercised in fruitlesse affaires, it is both a folly and a misery. 1. A folly, for, *de necessariis nemo sapiens deliberat*, saith the Philosopher. And our Saviour speaking of things above our power; *Cur estis solliciti?* saith he to his Disciples, *Mat. 6. 27. Luke 12. 25, 26.* Why take ye thought about such things? Which is as much as if he had said, It is an argument of folly in you, to trouble your selves about such things; as lye not in your liberty. 2. A misery in the opinions of all men, as the fable of *Sisyphus* implies, who (as the Poets feigne) is punished for his robberies in hell, with the rolling of a great stone to the top of a sharpe hill, where it cannot rest, but presently comes tumbling downe againe. The Morall of that fable is, that it is a torment, and a torment fit for Hell; for a man to be set about any worke that is fruitlesse and vaine. Men will rather be exercised in high and hard employments, that produce proportionable ends; then pick strawes, play with feathers, or with *Domitian*, spend their time in flapping or killing of flies, or doe any other easy workes, which end in nothing but ayre and emprise, except they be fooles or selfe-tormentors. And therefore when *Balaam* once saw that the Lord had fully determined to blesse Israell, and that all his Sorceries could not effect the contrary; he presently gave over, and set no more enchantments; And reason teacheth every man to doe the like.

If any man were fully possesst with a perswasion that this temporall estate were determined in Heaven, and that he should be worth just so much, neither more nor lesse; he would conclude, that his care and paines could not profit him, nor his idlenesse impoverish him: and so would be quickly perswaded to take his ease. And if it were evident, that every Common-wealth had a fatall period, beyond which it could not passe, and short of which it could not come, and that all occurrences good or bad, were absolutely preordained by the Almighty, then the King would call no Parliament, use no Privy Councell: for there would be no use of them at all. As once a famous Privy-Councellor told our late Queene *Elizabeth*, men would neither make lawes nor obey them, but would take the Councell of the Poet.

*Solvite mortales animos, curisq; levate,
Totq; supervacuis animam deplete querelis:
Fata regunt orbem, certa stant omnia lege.*

From these three premises laid together, it followes directly, that the doctrine of an absolute decree, which determines mens ends precisely; is no friend to a Godly life. For if events absolutely decreed be unavoydable; if mens actions about unavoydable ends be unprofitable; if in unprofitable employments men will have no hand willingly: men that know and consider this, will have nothing to doe with the practice of Godlinesse. For their ends being absolutely pitched and therefore unavoydable; they will conclude, that their labour in Religion will be unprofitable, and so will not labour in it at all.

*Instit. lib. 3.
c. 23. Sect. 14.*

That which hath been said, may be yet farther confirmed by two witnesses. The one of them is by two witnesses. The one of them is our *Calvin*, who in his Institutions hath these words: *Si quis ita plebem compellet; si non creditis, ideo fit, quia jam divinitus exitio predestinati estis; is non modo ignavia fovet: sed etiam in dulget malitia.* If any man (saith he) should speake thus to people; If there be any among you that believe not, it is because ye are ordained to destruction; this man would not only cherish slothfulness, but wickednesse also. Which is as much to say (me thinkes) as this; If a man should set out the doctrine of absolute reprobation in its colours, and explaine it to a people in a cleare and lively fashion, he would hereby open a dore to liberty and profanenesse.

*Hist. lib. 1.
de memor. hist.
c. 27. p. 38.*

The other witness is a man of another stampe, the miserable *Landgrave of Turing*, of whom it is recorded by *Heisterbachius*, that being admonished by his friends, of his vitious and dangerous conversation and condition, he made them this answer: *Si predestinatus sum nulla peccata poterunt mihi Regnum Caelorum auferre: si predestinatus nulla bona mihi illud valebunt conferre.* If I be elected no sinnes can reave me of heaven; if I be a reprobate, no good deeds can help me to heaven. I conclude therefore that by this opinion (which is taught for one of Gods principall truths;) Religion is, or may be made a very great looser, which is my fourth generall reason against it.

T W I S S E

Consideration.

DE *necessariis nemo sapiens deliberat*; This is true of things necessary by course of nature, not of things necessary meerey upon supposition of Gods decree. For such things are as often contingent as necessary; For as he decreeth that some things shall come to passe necessarily, so he decreeth that other things

things shall be brought to passe contingently : As the buying of the Prophets bones by *Josiah*, *Cyrus* his dimission of the Jews out of Babylon to goe to their own Country: the contumelious usages of Christ by *Herod* and *Pontius Pilate*, together with the Gentiles and people of Israel, were necessary in respect of Gods decree; it being expressely testified by the Apostles with one mouth, that all these were gathered together against the holy Sonne of God, to doe what Gods hand, and Gods Counsell predetermined to be done. *Act. 4.28.* Yet who is so impudent as to deny, that all these did freely, whatsoever they did against Christ. In like sort you know what was the course of proceedings against Protestants in Queene *Maries* daies, when they were convicted by Ecclesiastiques of such opinions, which they accounted hereticall, and which were made capitall by Law of the Land: then they were delivered over unto the secular power, to be put to death. So that herein, to wit, first in making such bloody Lawes. Secondly, in executing them for the establishment of Popish Religion: The Kings gave their power to the Beast, that is, implied their Regall power and authority to the countenancing of Romish Religion: this undoubtedly was a contingent thing. Yet was this determined by God (as the Scripture testifies *Revel. 17.17.*) *God hath put in their hearts* (that is in the hearts of the tenne Kings) *to fulfill his decree, and to be of one consent, and to give their Kingdome unto the Beast, untill the word of God be fulfilled.* Again, suppose God hath determined my salvation; yet if he hath determined to save me no other way then is revealed in his word, namely, *by growing in* *1 Pet. 3.* *grace, and in the knowledge of our Lord Jesus Christ:* If he hath made known unto us *that,* *Gal. 6.* *without holinesse no man shall see God.* That a man in good time shall reape, provided that he faint not, nor be weary of well doing. Who seeth not that a necessity of Godly life is laid upon all that will be saved. Now God hath revealed this latter expressely unto us in his word, but as for the salvation of particular persons; we have no such revelation at all set downe unto us in Gods word, but in generall thus. *Whosoever believeth shall be saved, whosoever believeth not shall be damned. Be thou faithfull unto the death, and thou shalt receive a Crowne of life. Whosoever continueth unto the end shall be saved.* And good workes (as *Bernard* saith) are *via Regni*, though not *causa regnandi*. Therefore if any man desire to come to the Kingdome of Heaven, he must be carefull to walke in the way that leadeth thither. The Word saith not to any man in particular. *Thou shalt be* *Rom. 10.* *saved, but, If thou shalt confesse with thymouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.* Such was not the promise made to *Paul* concerning the saving of them, who were in the ship with him, but it proceeded in an ansolute forme. *Acts 27.23,24.* *There stood by me this night the Angell of God whose I am, and whom I serve, saying. Feare not Paul, for thou must be brought before Cæsar: and loe God hath given unto thee freely, all that saile with thee.* Here is a manifest signification of Gods decree and determination to save all that were in the ship: yet did this make *Paul* or the rest negligent in using such meanes whereby they might save themselves? It is apparent that it did not: For the Mariners they thought to fly out of the ship; and to that purpose had let downe the boat into the Sea, under colour as though they would cast anchor out of the foreship, meaning to provide for themselves, and leaving others to shift for themselves. But *Paul* perceiving this, and the dangerous condition of it unto the rest, as that which would bereave them of the ordinary meanes of preservation, he said to the Centurion and the Souldiers, *except these abide in the ship, ye cannot be safe.* Did not *Paul* feare the failing of his own credit and reputation? Who having before assured them, and that by the message of an Angell of their safe coming to land, now on the other side tells them, that unlesse the Marriners abide in the ship, they could not be safe? Nothing lesse, neither did the Captaine and Souldiers fly in his face, as an impostor, and one that had abused them; as by this Authors dictates they might, especially if he had had the Catechising of them; but rather of themselves conceiving it an unreasonable thing so to depend upon the promise of man or Angell, as not to use the best meanes that lay in their power: Forthwith the Souldiers cut off the ropes of the boat, and let it fall away, choosing rather to loofe their boat (which yet was of good use too) then their Marriners. This was not all, but *Paul* useth spirituall meanes, and by exhortation comforteth them, that so they might take heart, and the better set themselves to the use of the best meanes, not weakely but courageously for their preservation. *This is the Fourteenth day that ye have tarried, and continued fasting receiving nothing. Wherefore I exhort you to take meat, for this is for your safeguard, for there shall not an hayre fall from the head of any of you. And when he had thus spoken he*

tooke bread, and gave thanks to God in presence of them all, and brake it, and began to eate. Then were they all of good courage and they also tooke meat. Well at length the ship brake, and the Centurion commanded, that they that could swim should cast themselves first into the Sea, and goe out to Land; and the others some on boards, and some on certaine pieces of the Ship. Here to the end we see no meanes neglected; And so it came to passe (to wit by use of such meanes) that they all escaped to Land. Yet was the promise of their Salvation made to Paul in an absolute forme, so is not the promise of Salvation made to us. Now I leave it to the indifferent to judge of the wisdom of this Authors discourse. Yet non deliberation is no sufficient evidence of the needlesse condition of meanes. For Aristotle sayth that *Ars non deliberat*, not because he useth no meanes to bring about his ends, but because the Artificer which is his crafts-master, is not to seeke of the meanes. For the same reason deliberation is not incident unto God, his wisdom is nothing the lesse in discerning congruous meanes to bring about his intended ends. As for that of our Saviour *Cur estis solliciti de vestitu?* Surely tis not of any thing above our power in respect of use of meanes; Indeed to ad one Cubit to our stature is not in our power, neither doe I know any that take thought thereof, But it is no more in mans power to blesse his owne cares and labours for the procuring of himselfe meat, drinke, rayment, then it is in his power to adde a cubit or two unto his stature. Therefore it becomes us not *μεριμνᾶν* that is, to distraet our selves with carking cares, as touching the end of our affaires, but he forbids us not to be carefull in the use of means. For to this purpose God would not have Adam to be idle in Paradise, he must dresse the Garden, though the thriving of ought thereby was not so much by his care as by Gods providence. And therefore he hath given us six dayes to worke and commands us to doe all our works therein; but as for the issue of our labours, leave that to God & his blessing; And whether our labours are successfull or not successfull, not to trouble our selves thereabouts. It was spoken to the singular commendation of Dr Raynolds by him that Preached his funerall Sermon, that he was most carfull of the means, most carelesse of the end. Thus I have endeavored to distinguish those things which this Authour very judiciously confounds. And as it was no folly for Paul to doe as he did that all good meanes might be used for their preservation; so much lesse was misery, nay they had been in a miserable case, had they neglected any due meanes to preserve themselves: for St Paul (notwithstanding the message delivered unto him by an Angell, and his promise therupon made unto the Centurion) spared not to professe that *unlesse the Mariners staid in the ship they could not be Saved*: so that this Authours fable of *Sisyphus*, is no better accommodated then the rest, save that herein he may refresh his reader, & thank him for his curtesie, for representing unto him as in a glasse the nature of his proceedings. For in this his discourse he doth very accurately play the part of *Sisyphus* for he takes great paines in kindeling a fire, but alas he cannot warme himselfe thereby; he must blow his nails still; there is no remedy. And truly I see noe reason to the contrary, but that a man as profitably bestowes his paines in picking straws, or playing with feathers, as this Authour doth in such manner of discourses. *Domitian* killed flies, but this Author doth not so much as flap a flye; only I confesse he doth very energetically discover the nakednesse of his owne discourse. And such be the issue of those that affect a name by becomming Arminian Profelites; and shew as litle grace in their writings, as it becomes them whose growth in perfection (by their owne account) is to oppose the grace of God Pelagian like, whom *Austin* was bould to call the enemyes of Gods grace; Indeed it was high tyme for *Balaam* to leave his forceries when he saw the Lord was determined to blesse *Israel*. For his forceries were no meanes to blesse them, but to curse them rather. In like sort, if I am perswaded that God hath appoynted me unto Salvation, it will be high tyme for me to leave off all care of faith repentance and good workes, when this Author shall make it appeare, that these studies are no more conducent (in Gods ordination) unto salvation, then *Balaams* forceries were to the blessing of *Israel*, but rather the high-way unto damnation, as his forceries were to the cursing of the Lords people.

I make no doubt (what this Authors creed is to the contrary I care not) but that every mans temporall estate is determined in heaven, as well as Pauls escaping safe out of shipwrack, and all that were in the same ship, to the number of two hundred threescore and sixteen soules, yet both Paul and all the rest did not take their ease, but were vigilant to take all opportunity, to use the best meanes for their safe arrivall at the land; some by swimming, some by sitting on bords, some on one piece of the ship
some

some on another, and so (and not but so) they came all safe to land. And as our Divines in the Synod of Dort observe, albeit the Lord had promised *Ezechiah*, he should recover, and fifteen years more should be added to his life, yet he refused not the counsaile of the Prophet *Esay*, in laying a plaster of figges unto his sore. We know what was the forme of *Jonahs* Preaching to the *Ninivites* *Jon. 3. 4.* Yet forty daies and *Niniveh* shall be destroyed. Here we have an absolute forme of sentence denounced against them. And the people of *Niniveh* believed God, Yet did they not give over all courses for the pacifying of the wrath of God, but proclaimed a fast, and put on sack-cloath, from the greatest of them to the least of them; the King himselfe arising from his throne, and laying his robe from him, and covering himselfe with sack-cloath, and sitting in ashes, and commanding others to doe the like. And mark their reason. Who can tell if God will turne and repent, and turne from his fierce wrath that we perish not. In like sort damnation being determined to none, but to such as are finally impenitent: and this being not doubtfully or obscurely, but clearly revealed unto us in Gods word, shall our endeavours to turne unto God by Godly sorrow and repentance, be accounted vaine and fruitlesse in the judgement of any sober man? And let this Author look unto it, that these *Ninivites* doe not one day rise in judgement against him; And not the *Ninivites* only, but the *Stoicks* also, who as they acknowledged some things *fatalia*, so they confessed there were some things *consatalia*; And this very argument here used they commonly called *ἀργὸς λόγος*, an idle argumentation; because it tended to the humouring of men in their idle courses: And this is it censured above 1500 yeares agoe by *Cicero* in his Booke *De fato*. It is the blessing of God that makes men fat, and if God hath determined this, and man knows it, will he therefore sit still and starve himselfe? It is the blessing of God that makes men rich. God promised as much to the *Israelites*, in case they kept his Commandements, which commandements did not instruct them in good husbandry; but where they instigated hereby to neglect any usuall meanes of making themselves rich? Nothing lesse, nay God was jealous least in presumption of their owne wise and thrifte courses they should give the glory of it to themselves and not to God. *Deut. 8. 17.* Beware least thou say in thy heart, My power and the strength of mine owne hand hath prepared me this abundance. But remember the Lord thy God: for it is he which giveth thee power to get substance. If it be sayd that God hath not determined to make any man fat, but by feeding; nor any man rich but by labouring in some vocation, or other, I answer, That neither hath God determined to bring any man to Salvation, but by Sanctification of the spirit and faith of the truth 2 *Thess. 2. 13.* By feeding on Gods Word, which is the word of grace able to save our Soules. *Iam. 1.* and to build further and to give us an inheritance among them that are sanctified through faith in him. In like sort if God hath appoynted every Commonwealth a fatall period, yet if he hath appointed to bring them to flourishing estate by certaine meanes, or to desolation no otherwise then by neglecting the meanes of prosperitie, as it is aparent he doth not, would any wise man conclude hence, that it were bootlesse either to call Parliaments or to make use of privy Councelors? But this Author perhaps will reply, that this is not absolutely to ordaine a period to a state, for as much as the period is brought to passe by meanes. Be it so; Now let the indifferernt consider whether we doe maintaine, that the periods of men, to wit Salvation on the one side and damnation on the other, are by God brought to passe without meanes. Doe we maintaine that God damnes or decreeth to damne any man but for finall perseverance in sinne? Doe we maintaine that God brings any man to Salvation (if he come to the use of reason) but by faith repentance and good-workes? But the truth is this Authors ignorance in part, and in part a dexterity that this Sect hath to confound things that differ, is his best armour of prooffe, to hold up his confidence in spending his powder liberally, but without shor. For salvation is not bestowed, or damnation inflicted absolutely, but that merely upon the foregoing of faith and repentance; this merely upon finall perseverance in sinne. Only regeneration together with the grace of faith and repentance, is bestowed absolutely by God upon whom he will, and denyed to whom he will, according to that of *Paul*, He hath mercy on whom he will, and whom he will he hardneth. And it is very strange that this being the criticall poynt, and the most momentous poynt of controversy, and such, the decision whereof carryeth with it the decision of all the rest, this Author should unshamefacedly decline it. But some there be that hate the light because their workes are evill; but doth it become him to taxe others for declining the triall, when none sheweth more vile carriage this way then himselfe? What that Privy-Councillor was, I know not;

nor have I any evidence of the truth of the story, but as it lyeth dictated at pleasure; I have shewed how it nothing disadvantageeth our cause, though the Author of that speech were not only a Privy-Councillor but a great Divine too. Yet amongst many good, there might be some bad in Queen Elizabeths dayes. If that were true which is reported to have been mentioned by Dr Lively in a Lecture of his in Cambridge, namely that a certaine Booke was found under a Privy-Councillors pillow, whose inscription was this *De tribus Mundi impostoribus, Mose, Christo, Mahumite*. As for fate stoicall (to give the Divell his right) I no where find it maintained by any of them so as to prejudice mens wills, but by many great ones I find this expressly denyed and hereof I have already spoken more at large.

Still he keeps his course in impugning an absolute decree determining mens ends precisely. What secret mysteries he conceales in the Word, precisely. I know not; but it is aparent we maintaine no such determining the Salvation of any man, so as to exclude a Godly life. We both know and teach that *without Holinesse* (as much as to say without a Godly life) *no man shall see God*. But we further say, that this is not wholly the decree of predestination, though this Author with his Remonstrants would faine rest here: but we farther say, that a Godly life is the gift of Gods grace; and that God bestowes this gift on whom he will; but this Author hath no great lust to oppose us here. The more Equivocall a phraise is, the fitter it is to serve his turne, that lyes upon advantages, to promote error and obscure truth. And therefore keeps himselfe to the *absolute decree and precise determinations*; either not understanding or not considering, that an absolute decree may be taken divers waies, either *quoad actum volentis* as touching the act of God willing, or *quoad res volitas*, as touching the things willed, the decree properly signifies the act of God willing; but this Author inconsiderately takes it *quoad res volitas* as touching the things willed all along, as appeares by his opposing it to decree or will conditionall; And will conditionall with him is such, as when the thing willed is not effected *because the condition is not performed*. They are his owne words in the last Section save one of his former sorts of reasons, the very last words. As for example, the will of Saving men is not accomplished, because men doe not believe. Then as touching the things willed Gods decrees being considered, here also arise different considerations; for as much as the things willed are different Grace and Glory; As for Glory and Salvation we doe not say that God hath decreed to confer that absolutely, but only conditionally; yet thereupon he sliks throughout. Supposing his adversaries to maintaine an absolute decree concerning the conferring of Salvation absolutely, which is most untrue, wherein he fights without any adversary; yet there he dischargeth himselfe very strenuously, and layes about him like a mad man. But as for grace, to wit, the grace of regeneration, the grace of faith and repentance; this we readily professe that God doth bestow it absolutely, to wit, on whom he will, according to the meere pleasure of his will. All this, It is the glory of this Author in his discourse most judiciously to confound; which made him the more to abound in matter, that he might seem to say some thing, when indeed it is nothing, *supple* to the purpose. And to meet with him in every particular of his conclusion; The events (to wit of Salvation or damnation) are not at all decreed by God to come to passe absolutely, but meerely conditionally, and consequently not unavoydably, but avoydably rather; like as things that come to passe contingently doe come to passe with a possibility not to come to passe, and accordingly God decreed they should come to passe contingently; And consequently mens actions hereabouts are not unprofitable, nay they are both necessary for obtayning the ends here intimated, & such as never faile of obtayning them. As for example. *Sanctification of the spirit, and faith of the truth*, never faile of procuring Salvation; for as much as God ordained by these meanes to bring men unto Salvation 2 *Theff.* 2. 13. And by no meanes else. And therefore most absurd it is to conceive, that the practise of Godlinesse proves unprofitable, and from such wild promises the unprofitable nature of the practise of Godlinesse, can prove no better then a wild conclusion.

I come to his two witnesses; the first is *Calv. Inst.* 1. 3. c. 23. sect. 14. *Si quis ita plebem compellet, si non creditis, ideo fit, quia jam divinitus exstio destinati estis, is non modo ignaviam fovet, sed indulget malitiæ*. This (saith this Author) is as much to say as this, If a man should set downe the doctrine of Reprobation in its colours, and explaine it to people in a cleare and lively fashion, he would hereby open a doore to liberty and prophanesesse. Now this Calvin delivereth as out of *Austin*; as appeareth both by his entrance hereunto, and by his shutting up of it;

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His entrance into it is this. *Et tamen ut singulare ædificationis studium sancto viro fuit, (that is Austin) sic docendi veri rationem temperat ut prudenter caveatur, quoad licet, offensio. Nam quæ vere dicuntur congruenter simul posse dici admonet;* The man he speakes of still is *Austin*, as is apparent to him that shall consider the coherence of this Section with the former. Then he sets downe the inconvenient manner of Preaching this truth, as *Austin* doth, though not in *Austins* words but in his owne. *Si quis ita plebem compellet; si non creditis, ideo fit, quia jam divinitus exitio destinati estis. &c.* And shutting the whole up he expressely names *Austin*, misliking such manner of Preaching thus; *Tales itaq; Augustinus non immerito tanquam vel insulos Doctores, vel sinistros & ominosos Prophetas ab Ecclesia jubet facessere.* What is the mystery then of this, that *Calvin* is here brought in for a witnesse, in making a relation of *Austins* discourse, and *Austin* himselfe whose judgement *Calvin* doth but relate is pretermitted, especially considering that *Austins* testimony, where it serves his turne, would give farre more credit to his cause then *Calvins*: you will give me leave to guesse at the mistery, which I take to be this; *Calvin* is well known to be opposit unto him in the doctrine of reprobation; but *Calvin* acknowledging that this Doctrine might be delivered in a harsh manner, which yet nothing moved him from entertaining it: this harsh manner of propounding it, is enough to serve this Authors turne, to defame it both in his own conceit, and in the conceit of others, such as himselfe. For as for *Calvins* opinion to the contrary, that is of no consideration with him, yea though *Luther* also joyne with him in this. He is especially in these daies, and with some persons so contemptible, as never was honest man more. But to bring in *Austin* acknowledging this Doctrine, and taking notice of some harsh manners in propounding it, and yet notwithstanding embracing it in despite of the harshnesse thereof, and shewing withall, how this harsh manner of propounding the same truth may be tempered; his Authority this Author well knew, and considered would be of greater Authority to sway for it, then some harshnesse in the propounder, or this Authors *Me thinks*, would sway against it: And therefore he thought fit to spare the bringing in of *Austin* to testify for him, and contents himselfe to bring *Calvin* only upon the stage, though he doth but relate in effect the discourse of *Austin*; Thus as formerly I said, this Treatise favours more of the Fox then of the Lyon. But let us bring him unto *Austin De bono perseverantiæ. cap. 16.* Where the objection made by them of *Marseilles* against *Austins* Doctrine of Predestination is proposed thus. *Sed aiunt ut scribitis neminem posse correptionis stimulis excitari, si dicatur in conventu Ecclesiæ audientibus multis. Ita se habet de predestinatione definita sententia voluntatis Dei, ut alii ex vobis de infidelitate, accepta obediendi voluntate veneritis ad fidem, vel accepta maneat in fide: ceteri verò qui in peccatorum delectatione remoramini, ideo nondum surrexistis, quia nec dum vos adiutorium gratiæ miserantis erexit. Veruntamen si qui estis nondum vocati, quos gratia sua predestinaverit elegendos; accipietis eandem gratiam, qua velitis & sitis electi: Et si qui obeditis si predestinati estis rejiciendi, subtrahentur obediendi vires, ut obedire cessitis.* But they say (as you write) that no man can be excited by the good of reprehension, if in the congregation before many, the Preacher shall thus discourse. Such is the sentence of Gods will determined as touching predestination, that some of you receiving the will of obedience, shall come from infidelity unto faith, or receiving the gift of perseverance shall continue therein: But if there be any among you who are not called, whom God hath through his grace predestinated to be elected, they shall receive the same grace, whereby to will to be, & to become elect. And if there be any of you, who obey the Gospell, that are predestinated to be rejected, the strength of obeying shall be taken from you, that you may cease to obey. Here is the objection against it, *Austins* doctrine of predestination, and reprobation at full; his answer to it followeth at full; but how? Not in denying ought that hereby is implied concerning his doctrine of Predestination; but to the contrary; First shewing that this harsh proposition of things, must not deterre us from the embracing of it; Secondly, shewing how the same truth may be delivered in a more temperate manner. *Ita cum dicuntur (saith he) ita nos a confitendâ Dei gratia, i. e. quæ non secundum merita nostra datur, & a confitendâ secundum eam predestinatione Sanctorum;* that is, These things thus delivered, must not deterre us from confessing Gods grace, which is not given according unto workes, and from confessing the predestination of Saints, according thereunto. Where observe I beseech you how farre he joynes together the doctrine of Gods free grace, with his doctrine of predestination according to his Tenet, which here was opposed by the same

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Argument, wherewith the Author in this place oppugneth ours. Manifestly giving to understand, that his doctrine of Predestination could not be impugned as there it is, but withall they that impugn it, must deny the freeness of Gods grace, & maintain that it is given according unto works or merits. So that as he answers them, so we may take liberty to answer this Author, and say that this argument of his must not deterre us from confessing predestination according to Gods free grace; least so we be driven to maintaine that *Grace is given according unto works*. And the reason is manifest; For if it be not of the mere pleasure of God, that he bestowes faith on one, & denyes it unto another, then the reason hereof must be because God findes some better disposition in one then in another, and therefore he gives him, that is better disposed, the grace of faith which he denyes unto another. Now this both in *Austins* judgement & in cleare reason appears to be the maintaining, that grace is given according unto workes, which is condemned in the Synod of *Palestine* above 1200 years agoe. Yet *Austin* rests not here, but shewes how the same objection may have place, as well for the overthrowing of prescience divine, as for the overthrowing of predestination divine. We (saith he) must no more be dererred by this objection from confessing the freeness of Gods grace, and predestination divine suitable thereunto, then we are hereby deterred from acknowledging Gods fore-knowledge, and shewes how the same objection may be accommodated against Gods fore-knowledge, thus. *Sive nunc recte vivatis sive non recte; tales vos eritis postea quales vos deus futuros esse præcivit, vel boni si bonos vel mali si malos.* That is, Whether at this time you live well or not well, such you shall be as God foreseeth you will be; either good if he foreseeth it will come to passe, or evill if he foreseeth you will be evill. Now (saith he) if upon the hearing of this, some are converted unto slothfulness (this is the very objection proposed by *Calvin* for the matter of it, but the forme is different. For *Calvin* saith the Preacher, doth cherish slothfulness, &c. *Austin* signifieth only, that by such kind of Preaching, men take occasion of slothfulness, and therefore it is fit that *Calvin* should in that sense only be interpreted, seeing he only relates in effect that which he findes in *Austin*.) suppose (saith *Austin* going on) That hereupon they runne after their lust, shall we therefore thinke, that to be false, which was delivered as concerning Gods fore-knowledge? Then he tells a History of his own experience, namely how one in the same monastery whereof he was, abused in this manner the doctrine of fore-knowledge. For when his brethren reproved him he would stubbornly answer, *Whatsoever I am now, surely I shall goe out of the World, such as God foreseeth I will be.* Wherein saith *Austin*, he speaks truth, but he was so farre from profiting by it unto good, that at length he utterly forsooke our society, returning as a dog to his vomit; and yet what he will be, saith he, the Lord knoweth. Now who doubts but that our doctrine of justification by faith, and not by workes, may be an occasion to some, to abuse the grace of God unto wantonnesse; such there were even in the Apostles daies: but what? Shall we therefore renounce that doctrine? I am not yet come to the tempering of the manner of proposing this doctrine, I have more to say before I come to that. What difference is there in harshnesse between these doctrines, *If ye doe not believe, therefore ye doe not believe, because God hath ordained you to destruction*, and this, *If ye doe not believe, therefore ye doe not believe because God hath not regenerated you*: Let any man shew how a doore is open to slothfulness, more by the one, then by the other; especially considering the ground of all, is mans inability to believe, without this grace of God effectually preventing and working him unto faith. Now this doctrine is plainly taught, and that particularly of certain persons, to their faces: *Ioh 8. He that is of God heareth Gods word, ye therefore heare them not, because ye are not of God.* The phrase, *to be of God*, I interpret here of regeneration, but both *Austin* of old, and our Divines of late, doe interpret of election; and so it is precisely the same with the Preaching of reprobation in his true colours, as this Author interprets it, and passeth this censure upon it, as opening a doore to liberty and profanenesse; which may I confesse well be occasionally to carnall men, or to men posselt with prejudicate opinions, yet here it appears plainly, to be in effect the same with that which our Saviour himselfe Preached. But take this withall; as it may be an occasion of slothfulness, so it may be a meanes to humble men, and beat them out of the presumptuous conceit of their own sufficiency to heare Gods word, to believe, to repent, and the like; and thereby to prepare them to look up unto God, and to waite for him in his ordinances, if so be as the Angell came downe to move the waters in the poole of *Bethesda*, to make them medicinable; so Gods spirit may

may come downe and make his word powerfull to the regenerating of them, to the working of faith, and repentance in them. And I appeale to every sober mans judgement, whether to this end tended not the very like Doctrine and admonition propoed by *Moses* to the Children of Israel in the Wildernesse. *Deut. 29. 2, 3, 4. Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh and all his servants, and unto all his Land. The great temptations which thine eyes have seene those great miracles and wonders. Yet the Lord hath not given you a heart to perceive, and eyes to see, and eares to heare unto this day. For is it not Moses his purpose to set before their eyes how little they have profited in obedience and thankfulness unto God, and amendment of life, by all those great workes of his, in the way of mercy towards them, and in the way of judgement towards the Egyptians? And what was the cause of all this, but the hardnesse of their hearts, and the blindness of their eyes? and to what end doth he tell them, that God alone can take away this hardnesse of heart, and blindness of mind, which hitherto he had not done? Might he not seem to justify them, in walking after the hardnesse of their hearts by this, and harden them therein by this Doctrine of his? like as this Author casts the like aspersions in part upon the like Doctrine of ours? Yet Moses passeth not for this, so he might set them in a right course, to be made partakers of Gods grace, and that by the ministry of the Law, to humble and prepare them for the grace of God, which is the Evangelicall use of the Law. And it is remarkable that in the first verse of this Chapter, these words are said to be the words of the Covenant, which the Lord commanded Moses to make with the Children of Israel in the land of Moab, beside the Covenant which he made with them in Horeb. Wherefore seeing the Covenant made in Horeb, was the Covenant of the Law, it followeth that this Covenant is the Covenant of grace, and these words are the words of the Covenant of grace, which is plainly expressed in the next Chapter v. 6. And the Lord thy God, will circumcise thine heart, and the heart of thy seed, that thou maiest love the Lord thy God with all thy heart, and with all thy soule, that thou maiest live. And what is the usuall preparation hereunto but to humble men by convicting them of sinne, and of their utter inability to help themselves, and that nothing but Gods grace is able to give them an heart to perceive, and eyes to see, and eares to heare. But yet because we doe not speake in the same measure of the spirit, and of power, as *Moses* and our Saviour did, therefore we labour to decline all harshnesse as much as lyeth in our power, where we see occasion is like to be taken of offence. Therefore first as touching this discourse of *Calvins*. If you believe not, therefore it is, because you are already destinated unto damnation. I say this is untrue more waies then one. First if he conceives destination unto damnation, goes before Gods decree to deny faith: this I utterly deny, and have already proved, that in no moment of reason doth the decree of damnation precede the decree of denying grace. Therefore Gods decree to deny them grace, is rather the cause why they believe not then the decree of damnation. Secondly whether we take it of the one or of the other, or of both, yet the proposition is utterly untrue. For it doth not follow, that because a man doth not as yet believe, therefore God hath decreed to deny him faith; and because he hath so decreed, therefore he denies him faith. For he that believes not to day, may believe to morrow. *Saul* was some times a persecutor of Gods Church; but was it at that time lawfull to conclude, that because he did not then believe therefore he was destinated unto damnation: so that the reason indeed is, either because God hath not decreed at all to give them faith, or because the time which God hath ordained for their conversion is not yet come. This is so cleare that *Calvin* himselfe were he alive, would not gainsay upon consideration. Neither doth he justify this discourse, but only faith, we must be more wise, then so to discourse to our Auditors. But this Author in saying, this is to set downe our doctrine of reprobation in its colours, delivers that which is shamefully untrue, and nothing sutable with our doctrine. More neere to the matter we should say rather, That like as therefore a man heareth Gods word because he is of God (that is as I interpret it, because he is regenerated of God) so therefore men heare them not, because they are not of God, that is not yet regenerated; but yet nevertheless they may be in good time. Yet here also there is some defect for want of cleare explication of this truth; For will you conclude hence, that non-regeneration is the cause of infidelity (as some doe in effect)? Why but this is either notoriously false, or if true it is true in such a sense, as whereby God is no more the cause thereof, then a Physician is the cause of a disease, because he will not cure it. For infidelity is a naturall fruit of mans hereditary*

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hereditary corruption, and God alone can cure it, but if he will not, God is not to be said to be the cause of any disobedience issuing therefrom, otherwise then *per modum non remouentis*, by way of not removing the cause of it; or *per modum non dantis quod prohiberet*, by way of not curing the cause, that is, by not giving faith. Now what harshnesse there is in this, to as many as doe not concurre with the Pelagians, so as in plain termes to professe, that Grace is given according to mens works; And the objection framed against *Austin*, and grounded upon that doctrine which he acknowledged ranne thus. *Ceteri qui in peccatorum delectatione remoramini ideo nondum surrexistis, quia nec dum vos adiutorium gratiae miserantis erexit.* Therefore you are not risen out of that delight you took in sinne, because the succour of Gods grace hath not raised you, not as *Calvin* expresseth it. *Therefore you believe not, because ye are ordained to destruction.* And this very doctrine, as formerly I said, our Saviour spares not to apply to some particular persons, and Preach it to their faces; like as *Moses* Preacheth the very same doctrine to the Children of Israel, *Deut. 29.2,3,4.* Yet *Austin* to prevent harshnesse doth not like this manner of proposing it so well, seeing it may be and it is fit it should be delivered conveniently thus. *Si qui autem adhuc in peccatorum damnabilium delectatione remoramini apprehenditis saluberrimam disciplinam. Quod tamen cum feceritis, nolite extolli quasi de operibus vestris, aut gloriari, quasi non acceperitis.* If any of you doe yet continue in the delightfull course of damnable sinnes take hold of wholesome discipline, which when you have done, be not proud thereof as of your own work, or Glory as if you had not received this grace of God. Now what advantageous service this first witnesse hath done him, I am well content the indifferent may judge. I come to his second witnesse, that is of the Land-grave of *Turing*, reported by *Heslerbachius*; as I remember it is about the Twelfth Century of yeares since our Saviours incarnation. *This man being admonished by his friends of his dangerous and vitious courses, made this answer. Si praedestinatus sum nulla peccata poterunt mihi Regnum Caelorum auferre; Si praesciuit, nulla bona mihi illud valebunt conferre.* It is not the first time I have met with this story; not in *Vossius* only, but in an Arminian Manuscript; it seems they make some account of it; yet I see no cause they should make any such account thereof. It is the common voyce of prophane persons corrupting the doctrine of Predestination to serve their own turnes. My selfe remember an instance of it in my minority, when I was little more then a child; and I remember both the Person whom, and the place where it was delivered, and it was accounted as a signe of a prophane heart; yet this *Vossius* makes use of, as an instance forsooth of a Predestination Heretique. And I wonder why they doe not devise as well a *Præscientiarian* Heresy; and that by as good an instance as this, of one of *Austins* Monkes, who being reproved by his brethren, made the like answer as touching Gods praescience, but yet with more sobriety, saying, *Whatsoever I am now, I shall be such as God foreseeth I will be.* Yet herein as *Austin* professeth, he spake nothing but truth; but the saying of the *Landgrave* implyes a notorious untruth, namely, that if he were predestinated he should be Saved, though he continued in his sinfull courses; Now this I say is a grosse untruth; For predestination is the preparation of Grace (as *Austin* defineth it) and consequently such as are predestinated shall be taken off from their sinfull courses in good time, and by Grace be brought unto Salvation. In like sort he supposeth a Reprobate may be truly righteous; whereas *Austin* professeth of such, as are not predestinate that God brings none of them to wholsome and spirituall repentance, where-by man is reconciled unto God in Christ; what patience soever he affords them. *Contr. Jul. Pelag. l.5.c.4.* Nay this kind of Argumentation, drawn from destiny Stoicall, wherewith our adversaries doe usually reproach our doctrine of Predestination, like as the Pelagians did in the same manner reproach Saint *Austins* doctrine concerning Predestination. I say this argument was in course, and profligated in the daies of *Cicero*, and censured as ἀργὸς λόγος, an idle argumentation (as before I mentioned) and it is to be seen in *Cicero* his book *De Fato*; and thereupon they distinguished of some things which they called, *Fatalia*, as victory, and some things which they called, *Confatalia*, as all necessary meanes requisite to the getting of the victory. And *Origen* though he be accounted a favourer of our adversaries Doctrine in his writings, yet he shewes the vanitie of this Argument applyed to fate, wherby undoubtedly he meanes providence divine. For he proposeth such a kind of objection, as if a sicke man should dispute himself from taking Physick after this maner. *Either by destiny is it appointed I shall recover or no? If my destiny be to recover I shall recover though I use no Physicke, if my destiny be not to recover, all the Physitians in the world shal doe me no good.* And the vanity of this is represented by

by the like argument in another manner thus: *If it be thy destiny to beget children, whether thou usest the company of Woemen or no, thou shalt beget children:* And concludes thus; *Ut enim hic si fieri non potest ut quis procreet, nisi cum muliere concubuerit, sic si valetudinis recuperatio medicina via efficitur necessario adhibetur medicus.* The Greeke of Origen is set downe at large by Turnebus in his disputation upon Cicero his book *De Fato*, against Ramus. Now judge you I pray, what colour of detriment to Religion, hath he produced from our doctrine of absolute Reprobation, and whether his discourse herein is any better then the imagination of a vaine thing.



DISCOURSE.

SECT. IV.

BUt there are two things chiefly, which are said for the vindicating of this opinion from this crimination.

1. First, that many of them which believe and defend this opinion, are Godly and holy men; and therefore it doth not of it selfe open a way to libertie; but through the wickednesse of men, who pervert the sweetest, and the surest truths revealed in Gods word, to their own damnation.

Resp. It cannot (I confesse) be denied, that many of this opinion are Godly men, but it is no thanks to their opinion, that they are so; (the true and naturall genius of which is to breed sloth, to drowne men in carnall security, and to countenance carnall liberty:) but to some thing else, either to Gods providence, (who will not suffer this doctrine for his own glory and the good of men, to have any great stroake in their lives;) or to mens incogitancy, who think not of reducing it *ad praxim*, or drawing conclusions out of it, but rest in the naked speculation of it, as they doe of many others; or lastly to some good practicall conclusions, which they meet with in the word of God, and apply to their lives (as they doe not the former deductions) such as these are for example; Be ye holy as I am holy. Without holinesse no man shall see God. If ye consent and obey, ye shall eat the good things of the land. Godlinesse hath the promise of this life and of the life to come, and such like. And hence we may learne to measure this opinion, not by some few of the men that hold it, but by the sequels, which the Logick even of simple men, if they should apply their braines to ponder and consider it, would fetch out of it. No man that hath thoroughly suckt it in, and understood the force of it, but will either relinquish it, or live according to the naturall importment of it, that is, licentiously.

2. Secondly, it is said, that albeit this Doctrine doth teach, that men are absolutely elected, or absolutely rejected; yet it tells no man who in particular is elected, who rejected, (that must appeare by themselves and their lives) and so it doth not stifle holy endeavours in any, but rather encourage them in every man, because it makes them to be signes, whereby men must and may get the knowledge of their election.

Resp. For answer to this (in my judgement or the present) the ignorance of a mans particular case doth not alter the case a jot. For he that believes in generall, that many and they the greatest company without comparison, are inevitably ordained to destruction, and a few others unto salvation; is able out of these two generall propositions, to make these particular conclusions; and to reason thus with himselfe; Either I am absolutely chosen to grace and glory, or absolutely cast off from both, If I be chosen, I must of necessity believe and be saved; If I be cast off I must as necessarily not believe and be damned, Therefore what need I take thought either way about meanes or end? My end is pitched in Heaven, and the meanes too; my finall perfeverance in faith and my salvation; or my continuance in unbelieve and my damnation. If I lye under this necessity of believing, and being saved, or of dying in unbelieve, and being damned, in vaine doe I trouble my selfe about meanes or end, I have my superseedas, I may take mine ease, and so I will, it is enough for me to sit downe and waite what God will doe unto me.

And in this manner (it is to be feared) doe too many reason in their hearts, and by this very ground (though they will not perhaps acknowledge it) encourage themselves to prophaneesse. Though men cannot hide their wickednesse, yet they will hide their grounds which flesh them in it, either through modesty, or to avoyde some farther ignominy. The foole hath said in his heart there is no God: *Psal. 40. Suetonius de Vita Tiberii c. 69. p. 180. Saies of Tiberius that he was circa Deos & religiones negligentior, quippe additus Mathematicæ, persuasionibus plenus omnia fato agi.*

T W I S S E

Consideration.

I have already made answer to his objections after my maner; it remains I consider what he delivereth in debilitating those answers which he takes in to consideration.

1. This answer was made by our Brittain Divines in the Synod of Dort upon the first Article, but so, as that they proposed it not by it selfe alone, but joyntly with shewing that neither the Nature of our Doctrine doth any way prove any hindrance unto pietie; as formerly I have made mention therof.

Whereas he sayth that *many of this (our) opinion are Godly men but that is no thanks to their opinion that they are so.* I answer, that neither doe we give the glory of our Godliness to our good opinion, nor have cause to thanke it therefore; but we give God the Glory both of leading us into this truth amongst many others, and for that Godliness that is in us also. For we acknowledge that God is able to convict our consciences of that trueth hereof, and yet refuse to lead us thereby into any Holiness at all. Yet let every sober man judge who are in a fairer way to true Holiness, or who are more likely to be in the state of true Holiness, they that oppose the grace of God in working our wills to faith and repentance, or they that acknowledge it. They who maintaine that God of the meere pleasure of his will, regenerates us, endueth us with the spirit of faith and repentance; or they who maintaine that God doth not give faith and repentance to whom he will. Neither is it the meaning of St Paul where he sayeth God hath mercy on whom he will, and whom he will he hardneth; but rather where he findes an absolute disposition or worke in one, which he finds not in an other. Again consider I pray indifferently, who are more likely to be partakers of Gods grace; they who truly magnifie it as the Author of their faith and repentance and of every good worke performed by them, and that in a preventing manner; or they that pretend to make Gods grace to be the Author of their faith and repentance and every good worke only by giving them power to believe, if they will (which we are able to prove both by the judgment of Austin and by cleare reason to be meere nature and not grace) and accordingly exhorting them to believe, and last of all concurring with them to the producing of the act of faith in them in case they will; And seeing grace proves effectually only by this subsequent manner of operation; whether they doe not plainly mocke God in making him the Author of grace, seeing in respect of this effectually operation they might as well make him the Author of every sinfull act as of every gracious act, For it is agreed on all hands that God concurs as well to every sinfull act as any gracious act. Whereas he sayth, *The true and naturall genius of our Tenet is to breed sloth, and to drowne men in carnall security, and to countenance carnall libertie.* I answer these words of his are but wind, his reasons I have already considered, and proved them to be of no weight. For they depend partly upon a vaine supposition, as if we maintained that God hath appointed men unto Salvation though they live as they list, whereas our doctrine is directly contradictory here unto. For we teach that God ordaines no man of ripe yeares to obtaine Salvation but by Sanctification of the spirit and faith of the truth as we are plainly taught 2 Thess. 2. 13. And the Evangelist signifies as much, where he saith. *As many believed as were ordained to Everlasting Life.* Act. 13. 48. It may be as well said that as many repented, as many gave themselves to worke out their Salvation with feare and trembling to purge themselves from all pollutions of flesh and spirit, and to perfect Holiness in the feare of God, as were ordained to Salvation: partly because we maintaine that God gives faith and repentance and regeneration to whom he will, that is only to those whom he hath chosen, denying the same grace and that absolutely unto all others, which if it be not true; but that God doth grant it, or ordaine it according to mens workes, then we must all turne Pelagians, whom Austin calls *inimicos gratia Dei*. And in such a case judge I pray whether it be possible that such can be partakers of Gods grace, namely, if they are the enemies of Gods grace. Is it

it possible that he who partakes of Gods sanctifying grace should stand out in hostile opposition against it? Can we be at once both friends of the Bridegroom and enemies of his grace? Further consider more particularly wherein doth this consist, which he imputes unto us, *of drowning men in carnall securitie*, is it in denying unto man any grace that he attributes unto him? Surely well we may deny unto every Reprobate such a grace as he himselfe hates, and impugnes to wit, grace effectually preventing the will, and making man to believe and repent, but if you scanne every particular of those which he calleth grace, you shall find that we deny not any one of them unto Reprobates more then he doth. This perhaps may seeme strange unto you; therefore it deserves the more carefully to be considered; for I doubt not but to make it good. Grace subsequent is the only effectuall grace with them, and that consists in Gods concurrence to the working of faith in the heart of man, if man will worke it in him selfe. Now dare they say we deny, this namely, Gods concurrence to the act of faith, whereas we maintaine with them that God concurs to every act, even to the most sinfull act, that ever was committed since the world began; only we are ashamed to call this concurrence grace, because it is found to have course as well in the producing of evil actions, as in the producing of good. So that if every man in the world should believe, we deny not but that God should concurre with him to the working of that belief, we professe that if every Reprobate in the world will believe, God is ready to concurre with him to the act of that will of that belief. From the consideration of their grace subsequent I arise to the consideration of their grace prevenient, and that is two fold, one is the grace exciting, to wit, by morall admonition, suasion, exhortation, This act we are willing to call and account a gracious act, & we doe as willingly acknowledge that God affords it unto all Reprobates (as well as to the elect) within the pale of the Church. For every one that appears in any Congregation is equally exhorted to believe, to repent, to turne from their wicked ways. So that hitherto we find no difference. We willingly acknowledge that Reprobates are partakers of these operations divine as well as the elect. One grace prevenient remaines, which is *habituall*, and which our adversaries will have to be universal and it consistes in a power to believe and repent, and to will any spirituall good whereunto they were excited, and accordingly they call it the enlivening of mans will. This I deliver by experience of what I have seen under the hand of some of them. Yet they will not acknowledge that all are regenerate; yet what is regeneration, but the infusion of life spirituall, and that chiefly into the will; And they will have the will to be enlivened by grace, which cannot be spoken in respect of life naturall, therefore it must proceed of life spirituall, unlesse they will devise a life intermediate between life naturall, and life spirituall. Some times they call it a power to believe if they will, and such a power *Austin* acknowledgeth common to all, lib. 1. *Gen. ad litem*: cap 3. And justifies it in his *Retract.* lib. 16. Now this seemes somewhat strange, considering the very regenerate have not such strength of goodnesse, as whereby they are enabled to doe what good they would, as *Rom.* 7. 18. *To will is present with me but I find, not to performe that which is good.* And *Gal.* 5. 17. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot doe the same things that ye would.* To helpe this and to cleare *Austin* from contradiction to expresse Scripture in this; I find that *posse si velit* is one thing, *posse* simply delivered is another thing. And this I find distinguished in that very place of *Austines Retractions*; For whereas as he had sayd in that lib. 1. *de Gen. contr. Man.* cap 3. That, *Omnes homines possunt se velint*, both *credere*, and *ab amore visibilium rerum & temporalium se ad Dei praecepta implenda convertere*. And coming to retract this, and perceiving what advantage the Pelagians might snatch hence for the countenancing of their cause, in extolling the power of nature, he wisely prevents that by expounding himselfe, and clearing his owne meaning thus. *Non existiment novi haeretici Pelagiani secundum eos esse dictum*; manifesting thereby that this was the Pelagian Tenet yet were they not to be blamed for this, but only because they called not in Gods grace for further helpe then this, save only in the way of instruction. For *Austin* concurred with them still in this particular even then when he wrote his books of *Retractions*, as there it followes in these words *Verum est enim omnino* (marke by this Emphasis with what assurance of faith he delivered this) *Omnes homines hoc posse si velint*: Thus farre he goes along with them: but then marke wherin he goes beyond them in these words following; *Sed preparatur voluntas a Domino & tantum augetur munere charitatis ut possint*; When he sayeth, *preparatur voluntas a Domino*, the

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the effect thereof undoubtedly is *ut velint* which is the state and condition of the regenerate, who yet may complaine that they cannot doe that which they would as the Apostle formerly signifies, that is that simply and effectually they have not yet power enough to what they will; therefore *Austin* addes to the preparation of the will, *ut velint*, an augmentation of strength *ut possint*, saying *tantumq; augeatur munere charitatis ut possint*; that is; not only to will that which is good, but so intently to will it, as to prevaile over the flesh lusting against the spirit, whereby it comes, *ut non modo velint, sed & possint*; and consequently *& efficiant quod velint*. So that *posse simpliciter* doth include *velle*; and addes such strength thereto as now to goe on to the doing of that it wills without restraint from the flesh. And that this *posse* is but an augmentation of the gracious disposition of the will, appeares by the same *Austin* de corrept. & gratia. cap. 11. *Prima gratia est qua fit ut habeat homo iustitiam si velit, secunda ergo plus potest, qua etiam fit ut velit, & tantum velit tantoq; ardore diligit, ut carnis voluntatem contraria concupiscentem voluntate spiritus vincat*. The first grace is that whereby a man may have righteousnesse if he will, therefore the second grace is of more power, as whereby a man is made to will and that in such measure, as by the will of the spirit to overcome the will of the flesh affecting that which is contrary thereunto. And in the very next chapter, c. 12. He calles this prevailing will, *Posse* simply, *Tantum spiritu sancto accenditur voluntas eorum, ut ideo possint, quia sic velint, & ideo velint, quia Deus sic operatur ut velint*; Their will is in such measure inflamed with the Holy Spirit, that therefore they are able (to doe that which is good) because they will in such a measure, & therefore they will in such a measure because God so works as to make them willing in such measure: *Austin* goes on in this manner *Nam si in tanta infirmitate vite huius ipsis relinqueretur voluntas sua, ut in adiutorio Dei manerem si vellent, nec Deus in eis operaretur ut vellent inter tot & tantas tentationes infirmitate sua voluntas ipsa succumberet, & ideo perseverare non possent, quia deficientes infirmitate nec vellent, aut non ita vellent infirmitate voluntatis ut possent*. For it is so great infirmitie of this life, their will were left unto the, that in the helpe of God they might continue if they would, & God should not work in them that they would, amongst so many and so great tentations, this will it selfe would sinke (under the burthen of them) and therefore could not persevere, because failing through infirmity they would not, or (at least) they would not in such a measure, through the wills infirmity, as to be able to stand. So that *posse simpliciter* still with *Austin* includes the will, and is a denomination of the will, arising from the strength of it prevailing above the flesh, lusting to the contrary. In like sort *Honorius Augustodunensis* de predest. & lib. arbit. diverse times ascribes *posse* to grace subsequent, like as he ascribes *velle* to grace prevenient, as when he sayeth; *Deus operatur in electis suis sua gratia preveniendo velle, & subsequendo posse*. And againe, *gratiam accipimus, cum nos Deus prevenit, ut velimus, & subsequitur ut possimus*. And againe *Gratia Dei prevenit ut bonum quod spernit cupiat, & sequitur ut illud implere prevaleat*. So that in effect this *posse* comes to be all one with *agere* or *perficere quod volumus*. For when we not only will that which is good, but so affectionately will it, as to prevaile over the flesh lusting against it, all inward impediments being thus mastered, the perfecting of that we will must needs follow. But as for that *posse si velint*, this goes before the willing of it And I see no reason to the contrary but that we may with *Austin* acknowledge such a power common to all; which in the disputations between *Austin* and *Pelagius* was called *possibilitas agendi quod bonum est*; and *Austin* was so farre from excepting against it as maintained by *Pelagius*, that more then once; he professeth, that in case like as he acknowledged *posse* to be from God, so he would acknowledge *velle* and *agere* to be from God he should be received for a good Catholique in this, by *Austins* judgment. I will cite a passage or two out of *Austin* exprestly signifying this, & that out of his booke de gratia Christi, contra Pelag. & Celest. The first is cap 6. *Pelagius* his words are these. *Qui ipsius voluntatis & operis possibilitatem dedit* whereupon *Austin* writeth thus *Hanc autem possibilitatem in natura eum ponere, de verbis eius superioribus clarum est. Sed ne nihil de gratia dixisse videretur, adiunxit, Quia ipsam possibilitatem gratia sue adiuvat semper auxilio, non ait, ipsam voluntatem vel ipsam operationem, quod si diceret, non abhorre a doctrina Apostolica videretur*: as much as to say, did he acknowledge this he should be a good Catholique; Now ad juvare voluntatem & operationem, in *Austins* phrase is effectually, *operari ut velit & operetur homo quod bonum est*; as appeares by that which followeth. *Sed ait (to wit Pelagius) ipsam possibilitatem illud videlicet ex tribus quod in natura locavit gratia sue adiuvat semper auxilio*. Now marke *Austins* interpretation of him thus, *ut scilicet in voluntate & actione non ideo laus sit Dei & hominis quia sic vult homo, ut tamen eius voluntati*

luntati Deus ardorem dilectionis inspiret; so that *adjuvare voluntatem* in *Austins* phrase, is *inspire voluntati dilectionis ardorem*. So then I see no reason, but that wee may well grant unto our adversaries, that all men have a power to believe if they will, and from the love of temporall things, to convert themselves to the keeping of Gods commandments; But this is mere nature in *Austins* judgement; for he calls it in that very chapter, *naturalem possibilitatem*, and cap. 47. coming to an issue: *Si ergo consenserit nobis, non solum possibilitatem, sed ipsam quoque voluntatem & actionem divinitus adjuvari, & sic adjuvari, ut sine ullo adjutorio nihil bene velimus & agamus, eamque esse gratiam Dei per Jesum Christum, nihil de adjutorio gratiae Dei, quantum arbitror, inter nos controversiae relinquatur*. And indeed to say that a man hath power to believe and repent if he will; this is not to maintaine any universall grace otherwise; then as nature may be called grace. For grace is goodnesse, but goodnesse doth not consist in a power to do good if we will; but it is an habituall disposing of the will to that which is good only, how much more is it so of grace which we count supernaturall goodnesse. Neither is the maintenance of such a power to doe good, any contradiction to holy Scripture, testifying that *Men cannot believe, cannot repent, cannot please God, cannot be subject to the law of God, cannot doe good*; For, this impotency is only morall, and the subject of this impotency is only the will and it consists in the corruption thereof, being wholly turned away from God, and converted to the creature in an inordinate manner; *Enemies and strangers from God, their minds being set on evil things*. Col. 1. 21. And to say that a man can believe if he will, can from the love of visible and temporall things, convert himselfe to the observation of Gods precepts if he will, which *Austin* in his latter daies, even then when he wrote his *Re-tractions*, professeth to be true omnino. And in his Book *ad Marcellinum De Spiritu & littera*. cap. 31. Professeth it an absurd thing to deny this namely, that every one may believe if he will. *Vide nunc utrum quisque credat si noluerit aut non credat si voluerit. Quod si absurdum est &c.* And cap. 32. *Cum ergo fides in potestate sit, quoniam cum vult quisque credit, & cum credit volens credit*. I say to affirme this (namely that a man can believe if he will) is no more then to say, that a dead man can speake if he were alive. For as the Scripture teacheth, that all men are dead in sinne, 'till the spirit of regeneration comes to breath into our hearts, the breath of a spirituall life; So this deadnesse is to be found no where so much, as in the will. And therefore *Aquinas* professeth, that a man is more corrupt, *quoad appetitum boni*, then *quoad intellectum veri*. The Heathen could professe, *Video meliora proboque, deteriora sequor*. And in my experience I find that *Arminians* doe not satisfie themselves with this universality of grace, as to say, *A man can doe good if he will*, unlesse they adde, that also *potest velle*; as I have observed in *Corvinus*. And those whom I have in private been acquainted with doe not rest in this, that *All men can believe if they will*, but they say also, that by universall grace, the will is enlivened, as I have seen under their hands, and thereby enabled to the willing of any spirituall good, whereto they shall be excited. So that if they rested here, to wit, in saying, that by universall grace all men may believe if they will, there is no grace acknowledged by them, tending to the furtherance of the good of mankind, but we acknowledge it as well as they, and make the extension of it as large as they. And therefore the more vaine and voyd of all reason is their pretence, that we for want of acknowledging such an universality of grace as they doe, doe drowne men in carnall security, and countenance carnall liberty. Only though we grant the reality of that which they maintaine, yet we deny that it deserves to be called grace, as touching the first prevenient grace as they call it, which we with *Austin* say deserves to be called nature rather then grace, as we speake of grace, to wit, as distinct from nature, and indeed supernaturall. And as for grace subsequent, that consisting only in concurrence, we deny that to be grace; for as much as Gods concurrence is granted as well to any sinfull act, as to any gracious act, as now adaies is commonly acknowledged on all sides. But as for the enlivening of all mens wills, and enabling them to will any spirituall good whereto they shall be excited (for this is their very forme of words) we utterly deny this, and are ready to demonstrate the unreasonableness thereof. For first seeing this cannot be understood of life naturall but of life spirituall, it followeth that all men by this doctrine are regenerated; and as they confesse this disposition continues in all unto death, so it followeth, that all and every one should dye in the state of regeneration also: Secondly, seeing there are but three sorts of qualities in the soule of a reasonable creature, as *Aristotle* hath observed, to wit, powers, passions, and habits; it followeth that this enlivening of the will must consist,

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either in giving it new powers, or new passions, or new habits, which it had not before. But neither of these can be affirmed with any sobriety, neither doe I find that they look to be called to any such account, but in their aëriall contemplations of Gods attributes, especially of his *mercy and justice*, shaped at pleasure, doe conceive hand over head; that such an enlivening there-must be of the will of man in all, without troubling themselves to enquire wherein it consists. But let us proceed in our triall of the soundnesse of it, by the touch-stone of rationall and Christian discourse. First therefore, I say it can be no new power infused into the will by this enlivening; For the will it selfe is a power; and it was never heard that *potentia* can be *subjeetum potentie*, a power can be the subject of a power; and that a power should be in a power, as an accident in the subject thereof. Rationall powers are but two, the power of understanding, and the power of willing, and both these are naturall, following *ex principiis speciei*, from the very nature of the humane soule, as all confesse. But some may say, are there not supernaturall powers bestowed on man as well as naturall? I answer, these supernaturall powers, are but the elevating of the naturall powers unto supernaturall objects; as the understanding by enlightning it, and the will by sanctifying it. Never was it said, I presume, that a man regenerate had two understandings in him, by the one to understand things naturall, and by the other to understand things spirituall; but that by the same understanding he understands both, but by light of nature the one, by light of grace the other. The holy Ghost saith, *That they who are accustomed to doe evil, can no more doe good, then a Blackemore can change his skinne, and a Leopard his spots*: Yet when men of evil become good, they get not new powers properly, but new dispositions rather of their naturall powers, which we call habits, and may be called morall powers, but not of indifferency to doe good or evil, such as the naturall power of the will is, but such as whereby is wrought in the will, a good likeing of that which is good, an abhorring of that which is evil; so that indeed these morall powers doe not make the will able to will, but rather actually willing of that which is good in generall, which generall willingnesse is specified according to objects present, and opportunities offered of doing good in one kind rather then another. Like as justice makes a man willing unto just actions, which willingnesse is exercised this way or that way, according to emergent occasions. Secondly, no new passions are given by this enlivening of the will; well our passions may be ordered aright, both touching their objects, and touching the season, and touching the measure, & touching the rule of them; and in respect of this gracious ordering of them, they may be called new; like as a man regenerate is called a new man, though as he hath the same members of his body, nor more nor lesse, so he hath still the same faculties and passions of the soule, no more nor no lesse; but these faculties are better seasoned, these passions are better ordered, and in like sort, these members of the body, are better employed then they were before; before they were made *weapons of unrighteousnesse unto sinne*, now they are made, *weapons of righteousness unto God*. Rom. 6. 13. Thirdly, let us enquire whether by this pretended enlivening of the will common to all men, there are any new habits engendred. For that is the most probable. And so we commonly say that in regeneration, besides the receiving of the spirit of God to dwell in our hearts, which is a great mystery, there are certaine habits whereby our naturall powers are elevated unto supernaturall objects, and thereby fitted to performe supernaturall acts; and these are but three, (and accordingly but three sorts of supernaturall acts) and commonly accounted the three Theologicall vertues, *Faith, Hope, and Charity*; And all morall vertues, which for the substance of them, in reference to their acts whereby they are acquired, and which they doe bring forth, are found in naturall men, doe become Christian graces, as they are sanctified by these three, and as their actions doe proceed from these. By faith we apprehend things beyond the compasse of reason, by hope we wait for the enjoying of such things, which neither eye hath seen, &c. And by charity, we love God (whom yet we have not seene) even to the contempt of our selves. Now I presume they will not say that these *habits of Faith, Hope, and Charity*, are bestowed upon all and every one, by that fained universall grace of theirs. And what other habits they doe or can devise, I have had as yet no experience, neither am I able to comprehend. And indeed faith doth not leave a man in indifferency to believe or no; nor hope to wait, or no; nor charity to love God, or no: but they doe all dispose the heart of man to believe only, to wait upon God only, to love God only, they being

being the curing of infidelity, and despaire, & hatred of God, or rather the removing of them, yet but in part, as regeneration in this life is but in part, there being still a flesh in us lusting against the spirit. *Gal. 5. 17.* Thus we may maintaine, that albeit every man hath power to believe if he will, and repent if he will, a will to believe and a will to repent being the greatest worke in the work of grace, I meane the renovation of the will, and making it willing to that which is good, though it requires strength also to master the lusting of the flesh, whereby it growes simply and absolutely potent to doe every good thing, without any effectuall impediment from within, yet neverthelesse, till this renovation be wrought by the hand of God, we may well say there is an utter impotency morall to doe any thing that is good and pleasing in the sight of God, whereby they cannot believe, they cannot repent, they cannot be subject to the law of God, And if to Preach this doctrine be to breed sloth, to drowne men in carnall security, and to countenance carnall liberty; then our Saviour did breed sloth &c. when he told his hearers plainly, *He that is of God heareth Gods words, ye therefore heare them not, because ye are not of God, Ioh. 8. 47.* As likewise when he Preached unto them in this maner. *No man can come to me, except the Father which sent me draw him. Ioh. 6. 44.* And the Evangelist also in saying, *He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and should be converted, and I should heale them. Ioh. 12. 40.* And none more then Moses, when he tells the people of Israel in the Wilderness, saying, *Ie have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh and unto all his servants, and to all his land. The great temptations which thine eyes have seen, those great miracles and wonders, yet the Lord hath not given you an heart to perceive, and eyes to see, and eares to heare unto this day.* Yet this Author confesseth that our Saviours hearers, and Moses his hearers, many of them might be Godly men; but no thanks to this doctrine of theirs that they were so (the true and naturall genius whereof (to wit, of Christs doctrine and Moses his doctrine, for it is apparent, that it is the same with ours in this particular we now speake of) is to breed sloth, to drowne men in carnall security, and to countenance carnall liberty) but to some thing else, either to Gods providence who will not suffer this Doctrine (for his own glory and the good of men) to have any great stroake in their lives; or to mens incogitancy, who think not of reducing it, ad praxim, or drawing conclusions out of it, but rest in the naked speculation of it, as they doe of many others; or lastly to some good practicall conclusions, which they meet with in Gods word, and apply to their lives (as they doe not the former deductions) such as these are. *Be ye holy as I am holy: without holinesse no man shall see God: Spectatum admissi risum teneatis amici?* Yet I pray restraîne that, and give your sorrow course rather in beholding such prophane aspersions cast upon the holy Doctrine of Christ, his Prophets and Apostles; as if thereby sloth were bred, and men drowned in carnall security, and carnall liberty countenanced. We are of another mind, for Wisdome is justified of her Children; we observe the wisdome of God herein to prevent the greatest illusions of Satan, and such Doctrines as stand in most opposition unto grace. The morality of Heathen men was admirable; yet were it farre greater, we conceive no greater opposition unto grace, then to look for justification by it. In the next place, we conceive there is no greater opposition unto grace, then for a man to arrogate unto himselfe, ability to doe that which is pleasing in the sight of God. Our Saviour hath said. *Iohn 15. 4. that, As the branch cannot beare fruit of it selfe, except it abide in the Vine, so neither can wee except we abide in him.* So that either all the World must be engrafted into Christ or else it is not possible they should bring forth sweet grapes. Yet these men will have all and every one, to have their wills enlivened and enabled to will any spirituall good, whereby they shall be excited. Is this doctrine of theirs fit to humble them, and not rather to puffe them up with a conceit of their own sufficiency? Is not our doctrine farre more fit to humble us, and to what other end tendeth that of Moses, *The Lord hath not given you an heart to perceive, eyes to see, and eares to heare unto this day,* But to beat them out of the conceit of any sufficiency in them, to profit either by Gods word, or by his works, so as to be drawn thereby to doe any thing that was pleasing in the sight of God; and can there be any true holinesse where humility is wanting? Againe, they are only thankfull unto God for giving them power to believe, to repent, and for exciting them hereunto; and concurring with them to the act of faith and repentance, for they acknowledge no other grace but this; We are bound by our doctrine to be thankfull, not only for these operations, but also for causing us to walke in his statutes, to keepe his judgments and doe them, for healing our wayes, our back-slidings, our Rebellions, they by their

Ezek. 20. 37.
Ezek. 37.
Deut. 30. 6.
Eph. 2.
Phil. 2. 13.

Doctrine, are bound to be thankfull unto God, for no other grace in the way of grace prevenient, then such as he vouchsafeth to reprobates, and did vouchsafe to Cain, to Judas, and to the Divells themselves; how is it that they are not stricken with feare, least in this case their condition be no better, then the condition of reprobates though God in good time may provide better things for them, then their opinions, have any congruity unto, having course only to the obscuring and defacing of Gods grace? We by our doctrine are bound to give God thanks for ruling us with a mighty hand, and making us to passe under the rod, and bringing us unto the bond of the Covenant; for taking away our stony heart, and giving us an heart of flesh; for circumcising our hearts to love him with all our heart; for raising us out of the dead, when he found us dead in sinne; for working in us both the will, and the deed of every good worke, not according to any thing in us, but according to his good pleasure: And this is so farre from breeding sloth in us, or to drowne us in carnall security in the Apostles judgement as that upon this very ground, as by a forceable Inducement he exhorts us to *worke out our Salvation with feare and trembling*, manifestly implying, that when men are of another opinion, as namely to thinke that *the will and deed of any good thing is their owne worke*, or if they doe acknowledge it to be Gods work, yet if they doe not acknowledge it to be wrought by God, according to his good pleasure, but according to some disposition whereby they dispose themselves thereunto; that is the high-way to make them carnally secure, and how but by a carnall confidence that they have power to turne to God when they list, to believe and repent when they will, and withall that their wills are as pliable to good as to evill, and so make it an easy matter at any time to turne to God. I appeale to the judgment of every sober conscience to judge betweene us which of our Doctrines most tends to the countenancing of carnall security, according to the Tenor of the Apostles exhortation in this place and that in coherence with the reason whereby he doth enforce it, theirs, or ours. But to proceed, they acknowledge Christ to have merited for them only a power to believe and repent and meanes to excite them hereunto, and concourse divine to the act of believing and repenting in case they will; we acknowledge not only all this, but over and above that Christ hath merited for us, the working of our wills effectually and predominantly hereunto, and that God makes us perfect to every good worke, working in us that which is pleasing in his sight through Jesus Christ. Nay what will you say, if the Remonstrants now a dayes openly professe, that Christ merited not for any man faith and regeneration, and I commend them for their ingenuity, in dealing fairly and plainly confessing that which their opinion doth manifestly drive unto. Lastly we confesse that God hath power as to *shew mercy on whom he will, and harden whom he will*, so to make whom he will a vessell of mercy, and whom he will a vessell of wrath, this we clearely professe, namely, that God hath such power even over our selves, and our children and all those that are neere and deare unto us, as over any others: But this these adversaries of ours now a days utterly deny; now I pray consider whose doctrine favoereth of greater holinesse in acknowledging the soveraignty of God over his creatures, theirs or ours? But it will not be labour lost altogether to consider those causes whereunto he is pleased to impute that Godlinesse, which is found in us. The first is Gods providence; and indeed I find them liberall enough in acknowledging Gods providence in generall termes, and as forward to blast it when they come to particulars. Now as for that providence which is the cause of Godlinesse, we like plaine fellowes comonly call it grace, and the ground of this Authors subtilty in calling it providence and not grace, I comprehend not. But what is that operation of providence divine or grace which is the cause of Godlinesse? Is it any other in his opinion then that universall grace whereby they have power to be Godly and which grace God affords unto Reprobates, and that exciting grace whereby God perswades them to be Godly, and his readinesse to concurre to any act of Godlinesse in case we will: and is not all this afforded (in his opinion) to Reprobates as well as to the elect, to them that have no Godlinesse at all in them, as to them that have? And why may not this doctrine of ours whereby we maintaine, that *God workes in us both the will and the deed according to his good pleasure*, be a meanes to make us set our selves to the *working out of our Salvation with feare and trembling*, considering that the Apostle professeth this doctrine of Gods energeticall operation of every good thing in us as a strong inducement to *worke out our Salvation with feare and trembling*; and wherein consists any

Heb. 13. 21.

any mans Godlineſſe if not in this, to wit, in working out his Salvation with feare and trembling? And is it not apparent that we maintaine this doctrine. namely, that God is he who workes in us both the will and the deed, and every good thing, and that according to his good pleasure in farre more undoubted manner then they doe. And how can it appeare that they doe acknowledge this? To give us power to will that which is good (which is the effect of that universall grace they talke of) is this to worke in us either the will or the deed? To excite us by perswasion and exhortation to will & doe that which is good, to believe and to repent, is to worke either in us the will or deed of that which is good, of faith of repentance? Lastly to be ready to concurre with us to the will or deed of faith and repentance if so be we will concurre with him to the same, or to concurre with us to the producing of the act of willing & the act of doing that which is good, in case we produce the same act of willing and doing that which is good, is this to worke in us both the will and the deed? Consider I pray is it not true that God is as ready to concurre with us to any sinfull act, in case we will concurre with him; and doth he not concurre with man to the producing of any sinfull act, in case man at that time doth produce it; And will any sober man say that this is also for God to worke in him both the will and the deed of every sinfull act? And why might we not say so, if God workes it only by concurrence? Lastly to worke in us both the will and the deed provided that man will concurre to the working hereof not otherwise, is this to worke it according to his good pleasure, and not rather according to mans good pleasure? And how I pray, or in what sence doth he say that God by his providence will not suffer this doctrine to have any stroke in our lives? For if he suffers it not, then he hinders it; let it therefore be made appeare how he hinders it; To concurre with us, if we will concurre with him in the producing of any act of Godlineſſe, is this to hinder our carnall security? If so then to concurre with us to the producing of any sinfull act is to hinder our Godlineſſe. Surely to give power whereby men are enabled to doe any spirituall good if they will is not to hinder carnall security, for such a power is given to all by universall grace, yet this doth nothing hinder the carnall security of many thousands. Or doth he hinder it by exciting us to the contrary? Yet if this doctrine (as we conceive) be apt to drowne us in carnall security, how can he be sayd to hinder us from it? For either the doctrine must yeeld to such excitations & exhortations from carnall security; or such exhortations must yeeld to the doctrine, especially considering what *Austin* sayth, that if there be any difference betweene *docere* and *suadere* or *exhortari*; yet even this doctrine *generalitate comprehenditur*. And for incogitancy, which is a second device, pretended as the cause why this doctrine doth not expose us to carnality, is it not incredible, these poynts being so much ventilated by them as none more? The Church of God having been exercised with none more (as I think) these hundred yeares; that men should not think of, or consider of those dangerous consequences in manners, as these doe forge in their own braines. And as for the last, imputing our Godlineſſe to some good practicall conclusions; may I not justly say, that if ever any man wrote with the spirit of giddinesse, this Author deserves to have a chiefe place amongst them: For compare his answer to the second objection with this; There he saith such dissolute conclusions as these following, doe arise out of this doctrine of ours: *If I be chosen, I must of necessity believe and be saved; If I be cast off, I must as necessarily not believe and be damned; what need I therefore take thought either way about meanes or end. Now will it not as well follow, what need I therefore take thought of holinesse, of obedience? For even these are as good 'practicall conclusions. Believe and thou shalt be saved. Repent and thou shalt be saved; and whosoever believeth not shall be damned. As these, Be ye holy as I am holy. Without holinesse no man shall see God. If ye consent and obey, ye shall eat the good things of the Land. And by the way observe I pray, with what judgement he calls them practicall conclusions; whereas all save two of them, are exhortations rather then conclusions; And those two; to wit, *Without holinesse no man shall see God*, and, *Godlineſſe hath the promises, both of this life &c.* I should take them to be principles rather then conclusions. Whether simple men doe apply their braines to ponder and consider this doctrine or no, I know not; but certainly the learned and Godly maintainers of it, have had cause enough to ponder it, and consider it thoroughly, and have given evidence enough of their thorough consideration of it; yet have they fetcht no such sequells out of it. If simple men doe, and our adversaries be of the number of them, and content themselves with such simplicity; yet is it not*

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enough for us that the Apostle doth not? the holy Apostle S. Paul? but expressly enforce the contrary there from; namely, that because of God worketh in us the will and the deed according to his good pleasure, therefore it becomes us to worke out our Salvation with feare and trembling? Now which of us doe most exactly concur with the Apostle in mainning that God doth worke in us both the will and the deed according to his good pleasure, I am very well content, that all the World both wise and simple, both Learned and unlearned may judge.

2. As touching the second; First let us consider how the objection is shaped. Secondly, as it lies, with what judgement and sobriety it is impugned.

1. It is true men are absolutely elected or absolutely rejected; but we content not our selves with generalities, wherein as Aristotle hath observed, doe lurke many equivocations: Neither doe we delight in confounding things that differ. Election and rejection or reprobation, and in generall the will of God, may be considered, either *Quoad actum volentis*, as touching the act of God willing, or as touching the things willed. Of this distinction this Author takes no notice; It is fit for some and advantageous to fish in troubled waters. Now as touching the act of God willing; both Aquinas hath proved, that there can be no cause thereof; and withall professeth, that never was any so mad as to say *That merites can be the cause of predestination, quoad actum predestinantis*, as touching the act of God predestinating. And Bradwardine hath curiously disputed this way that no will of God is conditionall, to will *quoad actum volentis*, And Piscator against Vorstius hath proved the same after his way; and by variety of demonstration this way may be convinced, as in part 1 have shewed in this discourse, both on the part of election, and on the part of reprobation. And both Dr Jackson in his booke of Providence, professeth that the distinction of *Voluntas antecedens* and *consequens*, or antecedent and consequent will in God is to be understood *quoad res volitas* as touching the things willed, as much as to say, *non quoad actum volentis*. And Gerardus Vossius drawing the distinction of will antecedent and will consequent unto the distinction of will absolute and will conditionall, applyes it only *quoad res volitas*, and so interpreteth Fathers discourse thereof; And of a conditionall will gives this instance; *God will have men to be Saved, in case they believe* where faith is clearly made the condition of Salvation, a temporall thing the condition of a temporall thing, not the condition of Gods will to save; it being no way fit that a temporall thing should be made the condition of a thing eternall, such as is Gods will to save. And this is more apparent by the reading of Vossius himselfe. Histor. Pelag. 1:7. treating of Gods will to save all. Now if we speake thus of Gods will *quoad res volitas* as touching the things willed; these things willed being very different, wee have reason to consider them distinctly also. Now these things are either grace or glory commonly called Salvation, And as touching grace, to wit, the grace of regeneration, the grace of faith and repentance, we willingly confesse that Gods will to conferre them is so absolute, that he hath determined to conferre them according to the meere pleasure of his will, not according to mans workes (which is plaine Pelagianisme and condemned in the Synod of Palestine above 1200 yeares agoe) and as he gives them to whom he will, so he denyes them to whom he will according to that Rom. 9. 18. *He hath mercy on whom he will, and whom he will he hardneth*. But as touching Salvation or damnation in which respect this Author usually speakes of the absolute or conditionall will of God; we utterly deny, that God in the dispensation or administration, or execution of these proceeds or ever did decree to proceed according to the meere pleasure of his owne will, but altogether according to their workes: For albeit God hath made no law according whereto he meanes to proceed in giving or denying grace, yet hath he made a law according whereto he proceeds in bestowing Salvation, and inflicting damnation. And the law is this: *Whoever believeth shall be Saved, Whoever believeth not shall be damned* 2 Cor. 5. 10. *We must all appeare before the Judgement Seate of Christ, that every man may receive the things, which are done in his body according to that he hath done, whether good or evil*. So that according to that sence wherein this Author usually speakes of the absolute and conditionall will of God, we utterly deny that God doth absolutely elect any man to Salvation, or reject any man unto damnation; though he doth absolutely elect some unto grace, that is to the grace of regeneration; to the grace of faith and repentance, and absolutely reject others there from. For as much as he bestowes these graces on some and denies them unto others not according to their workes, but according to the meere pleasure

Histor. har.
Pelag. 1.7.
th. 2. p. 638.

fure of his owne will; but he doth not inflict damnation or bestow Salvation according to the meere pleasure of his will, but according unto mans works. And as he carrieth himselfe in the execution of Salvation and damnation, after the same manner he did from everlasting decree to carry himselfe, namely to Save no man of ripe yeares but by way of reward of their faith, repentance, and good workes; so to damne none but for their infidelity, impenitency and evill workes. As for the manifestation of Gods will of election and reprobation unto any, we say, that ordinarily, man may be assured of his election. For the spirit of God is given to this very end even to shed the love of God in our hearts, that is, Gods love towards us. *Rom: 5. 5.* And what is the shedding thereof in our hearts, but his working in us a sense and feeling thereof, especially considering that the sence of Gods love to us is the cause of our love towards God; according to that *1 John. 4. 19. We love him because he loved us first; and accordingly the spirit is sayd to testifie unto our spirits that we are the sonnes Rom. 8. And if sonnes then heyres, even heyres of God, and heyres annexed with Christ.* And the Apostle *S^t Peter* exhorts us to give diligence to make our election & vocation sure; implying manifestly that men may be sure of their election; otherwise why should our Saviour with his Disciples to rejoyce not in this that *Divells were subdued unto them, but that their names were written in Heaven.* And by what meanes may a man be assured hereof, but either immediatly by the testimony of the spirit, or mediately by the fruits of the spirit as the fruits of our election; one where of is faith plainly so signified *Act. 13. 48. As many believed as were ordained to everlasting Life.* And *Act. 2. last. God added daily to the Church such as should be Saved;* And repentance is another: *Act. 11. 18. Then hath God unto the Gentiles also given repentance unto life.* Giving to understand that as many as to whom God giveth repentance, he hath ordained them unto life. And indeed by the worke of our faith, and labour of our love, and the patience of our hope, others come to be assured of our election (how much more our selves, no man knowing the things of man so as the spirit of man *1 Cor. 2.*) Thus *S^t Paul* professeth his assurance of the election of the *Theſſalonians 1 Theſſ. 1. 3, 4. We remember the worke of your faith, and the labour of your love &c. Knowing beloved bretheren that ye are elect of God.* And hereupon he proceeds to assure them, that Antichrist by all his deceiveablenesse of unrighteousnesse shall never prevaile over them; in as much as he prevailes only over them that perish *2 Theſſ. 2. 10.* But as for them they are the elect of God; And how doth he know that? Surely by their faith and sanctification which were visible in them *v: 13. But we ought to give God thanks alwayes for you, bretheren beloved of the Lord, because that God hath from the begining chosen you unto Salvation by sanctification of the spirit and faith of the truth.* But as for reprobation we say that no man can by any ordinary way be assured thereof, seeing nothing but finall perseverance in infidelity or impenitency is the infallible signe thereof, whence it followes that no way of desperation is open to one, but the way of assurance and abundance of consolation is opened to the other, and thereby encouragement to proceed cheerefully in the wayes of Godlinesse, being assured that the more holy they are the greater shall be their reward. And surely if certainty of salvation were a meanes of licentiousnesse, the Apostle *S. Peter* would never have exhorted us, to give diligence to make our calling and election sure. And we manifestly seem to perceive strength of encouragement hereby unto Godlinesse; as being assured that Christ dyed for us, to the end we might live unto him. And God receives us as Sonnes and Daughters to this end, that we should purge our selves from all pollutions of flesh and spirit, and perfect holinesse in the feare of God. As also being assured, that God will not lay our infirmities and sinnes unto our charge, and will be ready to keepe us from presumptuous sinnes, and however it fares with us, *Yet sinne shall not have dominion over us,* (and consequently we shall have the victory over it, either by obedience, or by repentance) because we are not under the law but under grace. *Rom. 6. 12.* Now what encouragement is this to the Souldiers of Christ, to goe on chearefully and courageously in fighting the Lords battailes against the world, the flesh and the Divell, seeing we are assured the day of victory and the glory of it shall be ours in the end: *God keeping us by his power through faith unto Salvation 1 Pet. 1. And delivering us from every evill worke* (to wit either by obedience or by repentance) *and preserving us to his heavenly kingdome;* and that either, by delivering us from the houre of temptation which comes all over the world *Revel. 3. Or delivering us out of it 2 Pet. 2. 9.* Or having an eye to our strength so to order it that we shall be able to beare it *1 Cor. 10. 14.* As for those that have not yet any comfortable evidence of their election; yet considering that they may have it, and albeit the number of the

2 Pet. 1.

Luk. 10. 20.

2 Pet. 1. 10.

2 Cor. 7. 1.
& 6. last.

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the elect are by farre, fewer then the reprobate; yet considering how few have the Gospell in comparison to those that enjoy it not; though Turkes & Saracens and Heathens are without hope Eph. 2. 12. and 1 Theff. 4. 13. Yet we Christians are not yea, albeit of them that are called, but few are chosen Mat. 20. 16. and 22. 14. Yet considering how many corrupt wayes there are amongst Christians, Nestorians, Armenians, Abyssines or Coptites, who joyne circumcision with the Gospell, as in Egypt and Ethiopia, (the Greek Church denying the proceeding of the Holy Ghost from the Sonne) and corrupted with many other superstitions. Lastly considering how farre Antichristianity is spread and the abominable Idolatry of the Church of Rome, we whom God hath delivered out of Babylon have no cause (I meane any particular person) to project, that because the elect are but few, therefore we are not of the number of them, and thereupon give over all care of hearkening to Gods word, which is the power of God unto Salvation and may shew its power upon us also we knowe not how soone, but rather as our Saviour answered (being demanded of his disciples whether there were but few that should be saved) saying strive [you] to enter in at the straight gate, plainly giving to understand, that as the gate is said to be straight that leadeth unto Life, so there be but few that enter thereat & therefore they should strive so much the more to be of the number of those few. For what if along time we have little or nothing profited, what if we have cause to doubt whether we have any true faith or no; such doubts maybe better signes then we are awar of; otherwise why should the Apostle exhort the Corinthians to examine themselves and prove whether they were in the faith or no? But however it fairs with us doth not the Apostle plainly teach us, that God calls some at the first houre of the day, some at the third, some at the last?

2 Cor. 13. 5.

2. Now I come to the consideration of his answer to the objection, as himself hath formed it. And first I observe, that whereas he pretends to build his answer upon consideration of the number of Reprobats without comparison greater then the number of the elect, yet the absurd reasoning which he brings hereupon, doth nothing at all depend on that. For albeit the number of the elect, were greater then the number of such as are Reprobats, and that without comparison; yet the reasoning here deduced from the contrary proposition hath equally place, as in the contrary case, As namely, to reason thus: *Either I am absolutely chosen to grace and glory or absolutely cast off from both.* Secondly the joyning of grace and glory together, as this Author doth joyne them in this reasoning shap'd by him is a miserable confounding of things that differ. For to be absolutely chosen unto grace is to be ordained to have grace conferred upon him not according to any worke of his, but meerely according to the good pleasure of Gods will, answerably to that of the Apostle, *God hath mercy on whom he will*, but no man is so chosen unto glory, as namely to be ordained to have Salvation bestowed upon him not according unto workes, but according to the meere pleasure of God, if we speake of men of ripe yeares. For God hath ordained to bestow Salvation on such only by way of reward of their faith, repentance, and good workes. So on the other side to be absolutely cast off from grace, is to be ordained to have grace denied him; not according to any worke of his, but meerely according to the good pleasure of Gods will, like as Paul professeth, that *the Lord hardeneth whom he will*, But no man is so castaway from Glory, or unto damnation, as namely, to be ordained to be deprived of Glory and to be damned, meerely for the good pleasure of God, but altogether for his infidelity, impenitency and evill workes. Thirdly, no such thing followes as here is inferred from the supposition of election unto Salvation. For seeing no man is elected to obtaine Salvation, whether he believe or no, but only in case he believe, hereupon men are rather excited to labour for faith, then to be carelesse thereof; and farther we say, that as God hath ordained to bring them to Salvation, so he hath ordained to bring them hereunto by sanctification and faith. 2 Theff. 2. 13. And the word of God is a powerfull meanes to worke them hereunto, even to the working out of their Salvation with feare and trembling, & that because they are given to understand that *God is he who worketh in them both the will and the deed according to his good pleasure.* On the other side if a man be ordained to damnation, yet seeing no man is ordained to be damned but for despising the means of grace in case he heare the Gospell; & for ought any man knowes he may as well be ordained to salvation as to damnation; this I should think, is rather an excitement not to despise or neglect the meanes of grace, then to despise or neglect them. Suppose God should

Phil. 2. 13.

not

not damne any man, but annihilate them, and suppose this were known unto us; by the same argumentation it would follow, that a man should have no care of good workes: But this consequent is notoriously untrue. For seeing the perfection of my reasonable nature, whereby I differ from brute Beasts, consisteth in knowledge and morall vertues; and there is no knowledge that doth more ennoble us, then the knowledge of God, and no better rule of morality, then the law of God; surely it stood me upon in reason, to strive according to my power to know God, and to be obedient rather then otherwise; although I know for certaine, that after certaine yeares, both body and soule should be returned unto nothing. Come wee now to the consideration of this reasoning, in respect of grace. Suppose God hath elected me unto grace; yet seeing he bestowes not grace but by his word, therefore there is no reason I should neglect the use of his word, but rather good reason why I should embrace it, and that with all earnestnesse. Like as in case God hath ordained I shall have Children, doth it hence follow that I neede not use the company of a Woman; because seeing God hath decreed I shall have Children, therefore I may be sure to have them, whether I company with a Woman or no, belike right as Capons come by Chicken? On the other side, suppose God hath not ordained me unto grace; yet hence it followeth not, that I should neglect all care of morall vertue, yea or the use of Gods word. First not of morall vertue; for next unto grace, morall vertue commends a man, and like as many heathens were famous for morality, without any sanctifying grace; so may I be in the same kind of reputation also. And seeing no better rules of morality are to be found, then in the Scriptures, therefore may I well be moved to give my selfe to the study thereof. And *Austin* telleth us, that some, even of reprobates, by the word of God may *Proficere ad exteriorem vite emendationem, quò mitius puniantur*. Last of all, consider how the like objections were made against that destiny, which was maintained by the Stoicks. *Carneades* was a great oppugner of the Stoicks, yet was ashamed of such a kind of Argumentation as this Author affecteth. For it was commonly accounted *ignava ratio*; and thus *Turnebus* writes of it, *Ignava autem ista ratio, captiosa cum esset, & calumnie plena, a Carneade non probabatur, aliòq; argumento factum sine ulla captione oppugnabat*. He had other manner of reasons to oppose Fate Stoicall, then by so sorry an argumentation as this. And this is delivered by *Turnebus*, upon that passage in *Cicero's* book *De Fato*, Where he sheweth how *Chrysippus* did make answer unto this very argument in effect above 1600 yeares agoe; Take the words as they lye in *Cicero*, *Nec nos impediēt illa ignava ratio quæ dicitur: Appellatur enim quidem a Philosophis ἀργὸς λόγος, cui si pareamus, nihil est omnino quod agamus in vita. Hic enim interrogant (now I beseech you marke the argument well) si fatum tibi est ex hoc morbo convalescere, sive medicum adhibueris, sive non, convalesces. Item si fatum tibi est ex hoc morbo non convalescere sive tu Medicum adhibueris, sive non, non convalesces. If it be destined that you shall recover out of this disease, whether you use the help of a Physitian or no, you shall recover. Again, if it be destined that you shall not recover out of this disease, whether you use a Physitian or no, you shall not recover. Now compare this, I pray, with this Authors argumentation in this place; If I am chosen I must of necessity believe and be saved; What need therefore to take thought either about meanes or end? as much as to say, either of believing or of salvation. Again, If I be cast off, I must as necessarily not believe and be damned; In vaine therefore doe I trouble my selfe about meanes, or end; as much as much as to say, about labouring and endeavouring for Faith, whereby I may avoyd damnation: And judge, I pray, whether there be one hayres breadth of difference, between these argumentations. For like as it is unreasonable to conceive, that man is destined to recover out of sicknesse, but by use of meanes, such as is the use of a Physitian; in like sort, as unreasonable it is to conceive, that God hath destined any man of ripe yeares to be brought to salvation, but by faith in Christ; or that God hath appoynted any man to be damned, but for want of faith, or want of repentance. Observe I pray the censure that is passed upon it in *Cicero*, *Rectè hoc genus interrogationis ignavum atq; iners nominatur, quod eadem ratione, omnis è vita tollitur actio*. And farther he sheweth how that the same argument, if there were any force in it, might have place, without all mention of Fate. *Licet etiam immutare (saith he,) ut Fati nomen non adjunges, & eandem tamen teneas sententiam hoc modo, si ex eternitate verum hoc fuit, ex isto morbo convalesces, sive adhibueris medicum sive non, convalesces. Itemq; si ex æternitate**

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nitate hoc falsum fuerit, ex isto morbo convalesces, siue adhibueris medicum, siue non adhibueris, non convalesces; deinde cetera. In the next place there it is shewed how Chrysippus made answer to this argument. *Hæc ratio a Crisippo reprehenditur: Quædam enim sunt (inquit) in rebus simplicia, quædam copulata: simplex est moretur eo die Socrates, Hinc siue quid fecerit, siue non fecerit, finitus est moriendi dies. At si ita fatum sit, Nasceretur Oedipus Laio, non poterit dici, siue Laius fuerit cum muliere, siue non fuerit. Copulata enim res est & confatalis; sic enim appellat quia ita fatum sit, & concubiturum cum Uxore Laium & ex eo Oedipum procreaturum.* Then he illustrateth the absurdity of the deduction in another manner thus, *Ut si esset dictum, luctabitur Olympius Milo, & referret aliquis, Ergo siue habuerit adversarium siue non habuerit, luctabitur, erraret. Est enim copulatum, luctabitur, quia sine adversario nulla luctatio est.* And he concludes all of this kind to be but captious argumentations, and that they admit the same solution. *Omnes igitur istius generis captiones, eodem modo refelluntur. Siue tu medicum adhibueris, siue non adhibueris, captiosum: tam enim fatale est medicum adhibere quam convalescere. Hæc, ut dixi, confatalia ille appellat.* And this manner of solution was so sufficient, that Carneades disdained to presse the Stoicks with this kind of argumentation, though opposite enough to their opinion, as forthwith Cicero expresseth it. *Carneades hoc totum genus non probabat, & minus inconsiderate concludi hanc rationem putabat: itaq; premebat alio modo, nec ullam adhibebat calumniam.* So that he condemned this as a calumnious argumentation against the Stoicks, though himselfe were a fore adversary of theirs.

And therefore if any Christians doe reason thus, either in their hearts to countenance them in prophane courses; or justify such reasoning, thereby to oppose Gods free grace in election, the unreasonableness thereof being thus set forth, and acknowledged on both sides by the very light of nature, let them take heed and feare least heathen men rise up in judgement against them. As for *Tiberius* his opinion and perswasion, *Omnia fato agi*, it is apparent what he understood by *Fatum*, for there it is said, that he was *Mathematicæ addictus*; whereby it seems, he went no farther then the starres, for the originall of his fate. But if *Tiberius* was *circa Deos & religiones negligentior*, were the Stoicks so too? I had thought that like as none were more opposite to the Epicures then they, so none were more religious and devout among the Heathens then they. Yet there is no opinion so true or good, but by a prophane heart may be abused. But as for the efficacy of Gods will, we are so farre from maintaining, that it takes away either the liberty of mans will, or the contingency of second causes, that we professe with *Aquinas*, that the root of all contingency, is the efficacious will of God; and with the Authors of the Articles of the Church of Ireland, Artic. 11. *That God did from all eternity ordaine, whatsoever in time should come to passe; and yet neither the liberty, nor the contingency of second causes, is thereby destroyed, but established rather.*

DISCOURSE



DISCOURSE

The Fifth and last sort of Reasons:

It is an Enimy to True Comfort.

SECT. I.

I Am come to my last reason against it, drawn from the *Vncomfortableness* of it: It is a doctrine full of desperation, both to them that stand, and to them that are fallen, to men out of temptation, and in it.

It { 1. Leads men into temptation. } And therefore it is no part of Gods word, for
 { 2. Leaves men in it; }

that is *εὐαγγέλιον*, good newes to men, a store-house of sweet consolations for them that stand, and such as are fallen. These things are written (saith the Apostle) *Rom. 15.4.* That by patience and consolation of the Scriptures we might have hope; implying that therefore was the word written, and left to the Church, that by the comforts contained in it, those poore soules that look towards heaven, might never want in any changes or chances of this mortall life, a sweet gale of hope to refresh them, and carry on their ship full merrily towards the Haven. It leads men into temptation, and into such a one too, as is as sharpe and dangerous as any the tempter hath. The Devill can easily persuade any man that makes absolute reprobation a part of his creed, that he is one of those absolute Reprobates; because there are more absolute Reprobates (even an hundred for one,) then absolute chosen ones: and a man hath a great deale more reason to think that he is one of the most, then one of the least, one of the huge multitude of inevitable castawaies, then one of the little flock, for whom God hath absolutely prepared a Kingdome. Such a man is not only capable of, but framed and fashioned by his opinion for this suggestion; which is a very fore one, if we may believe *Calvin*, *Bucer*, and *Zanchius*.

Calvin tells us, *Quod nulla tentatione vel gravius, vel periculosius fideles percellit Satan*, that the Devill cannot assault a believer with a temptation more dangerous. And a little after he saith, It is so much the deadlier, by how much commoner it is then any other, *Rarissimus est cuius non interdum animus hac cogitatione feriatur, unde tibi salus nisi ex Dei electione? Electionis autem qua tibi revelatio? Qua si apud quempiam semel invaluit, aut diris tormentis miserum perpetuo excruciat, aut reddit penitus attonitum.* So ordinary is the temptation, that he who is at all times free from it is a rare man (we are to conceive that he speaks of those that believe absolute reprobation:) and so dangerous it is, that if it get strength, he which is under it, is either miserably tormented, or mightily astonished. And a little after this, he saith againe, *Ergo si naufragium timeamus, solliciti ab hoc copulo cavendum, in quem nunquam sine exitio impingitur.* He that will not wrack his soule must keep from this rock.

Bucer also hath a passage like to this, *Vt caput omnis noxia tentationis (saith he) repellenda est questio, summe predestinati? Nam qui de hoc dubitat, nec vocatum se, nec justificatum esse credere poterit, hoc est, nequit esse Christianum.* This doubt whether we are predestinated or no? Must be repelled as the head of every pernicious temptation: for he that doubts of this cannot be a Christian. *Presumendum igitur ut principium fidei nos omnes esse a Deo prefcitos.* Every man therefore must presume it as a principle of faith that he is elected.

This very speech of *Bucers Zanchy* makes use of to the same purpose. We see then by the testimony of these worthy men, that this temptation is very dangerous and ordinary too; to such as think there are absolute reprobates. The truth of both will farther appeare by the example of *Petrus Hofmannus* a Schoolemaster in Hungary, who intending to hang himselfe, signified in a letter which he left in his study for the satisfaction of his friends and Countrymen, the cause of it, in that writing he delivered these three things.

1. That he was of *Calvins* and *S. Austins* opinion, that men are not dealt withall, *secundum bona, in 2 Tim. 2.* or *mala opera*, according to their works good or evill, but that there are *occultiores causas* more hidden causes of mens eternall condition.

2. That he was one of that woefull company of absolute castawaies, *Vas formatum in ignominiam*, a vessell prepared to dishonour: and that therefore (though his life had been none of the worst) he could not possibly be saved.

3. That being unable to beare the dreadfull apprehensions of wrath, with which he was affrighted, he hanged himselfe. For these are some of his last words there recorded, *Discedo igitur ad Lacus Infernales aeternum dedecus patrie mee, Deo vos commendo, cuius misericordia mihi negata est.* I goe to those infernall lakes, a perpetuall reproach to my Country, commending you to God whose mercy is denyed mee.

Out of this example we may easily collect two things.

1. That men who think that there are many, whom God hath utterly rejected out of his only will and pleasure, may be easily brought to think by Satans suggestion, that they are of that company: And

2. That this temptation is very dangerous; I conclude therefore the first part of my last Reason, that absolute Reprobation leads men into temptation.

T W I S S E

Consideration.

AS I remember, when this Author first had resort unto some prime stickler for the Arminian way to conferre with him there about, it was told me that this Authour should alledge, that our doctrine of election was a comfortable doctrine: but then on the other side, it was alledged, that granting that, yet with all it did expose to desolutenes of life. And therefore I little expect any such argument as this to be proposed, least of all to be ranged amongst the number of those that are taken to be of a convincing nature. Yet is it the lesse strange, because the Apostle telleth us of some, that their course is *proficere in pejus*, to growe worse and worse. But let us consider, whether he speeds any better in this then in the former. And whereas he saith, *It is a doctrine full of desperation both to them that stand, and to them that are fallen.* I doe not find that in the accommodation of this argument, he takes any more notice of this distinction throughout this Section. The Gospell is *εὐαγγέλιον*, and the power of God unto Salvation; but to whom? Surely to them that believe. *Rom. 1. 16. and preserve: Be faithfull unto death and I will give thee a Crowne of Life. Revel. 2. 10. He that believeth in him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of that only begotten Sonne of God John 3. 18.* Likewise the comfort which the Scripture ministreth to strengthen men with patience to hold out in the promise of Everlasting Life, though it be long in comming; as which is the portion only of such as are not weary of well-doing, & faint not for according to that of the Apostle, *Be not weary of well-doing, so in good time yee shall reape if you faint not. Gal. 6. 9.* And as for poore soules, if they be poore in spirit, undoubtedly they are blessed, for theirs is the Kingdome of Heaven: And whose doctrine, the Arminian or ours, doth best maintaine poverty of spirit, I am very willing the different may judge Yet of the poore of the world and most dispised, God doth choose to be rich in faith, and (in this poverty of spirit) heires of the Kingdome, which God hath prepared for them that love him. And Gods Kingdome doth most consist of such poore and dispised creatures. *1 Cor. 1. 27, 28.* And as for this love of God, we acknowledge that God doth not leave it in his elect to the liberty of their wills, but rather that he workes it in them by the circumcision of the heart: *Deut. 30. 6. The Lord thy God will circumcise thine heart and the heart of thy seed to love the Lord thy God with all thine heart, and withall thy soule that thou mayst live.* And indeed the Kingdome is promised to none but such as love him. *1 Jac. 2. 5. It is a singular consolation that all things work together for the good of man; but this consolation is applied only to them that love God, which are called according to his purpose, Rom. 8. 28.* And as for the phraze of looking towards Heaven, if thereby be meant their waiting for Christs comming, I make no question but such also shall be delivered from the wrath to come. *1 Thess. 1. 10.* It being not possible they should waite for him, unlesse they love his appearing: and the Apostle hath assured such that the Lord hath a Crowne of Righteousnesse in store to bestowe upon them *2 Tim. 4. 8.* And I take the like phraise to signify no lesse then the conversion of their hearts to God. *Jer. 50. 4. In those dayes and in that time sayth the Lord, the children of Israell shall come, they and the children of Judah together going, and weeping shall they goe, and seeke the Lord their God, v. 5: They shall aske the way to Sion with their faces thither-wards saying, come let us joyne our selves to the Lord in a perpetuall Covenant that shall not be forgotten.*

Now I come to the particular accommodation of this argument against our doctrine. And of this he sayth, that *It leads men into temptation, and into such a one as is as sharpe and dangerous as any the tempter hath.* Now the temptation here spoken of consists in this, that The Divell can easily perswade a man that makes absolute reprobation a part of his Creed, that he is one of those absolute reprobates because those are more absolute reprobates (even an hundred for one) then absolute chosen ons, and a man hath a greatdeale more reason to thinke that he is one of the most then one of the least, one of the huge multitude of inevitable castawayes, then on of that little flock, for whom God hath absolutely prepared a Kingdome. And this he pretends to prove out of Calvin, Bucer, and Zanchi-

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us; and this together with a story related out of *Georgius* Major a Lutheran concerning *Petrus Glosuannus*, a Schoole-master in Hungary is all his prooffe. Now in answer hereunto I will proceed by degrees. First he continueth still to serve his turne with the equivocation of this phraise of *absolute reprobation* without distinguishing: And albeit, it may be gathered by his discourse, that as Others doe, so he himselfe considers it not *quoad actum volentis*, as touching the act of God willing, but *quoad res volitas*, as touching the things willed. Yet he is well pleased to confound the thiugs willed into one, as if they had no difference as touching their absolutenesse, whereas the deniall of grace together with the inflicting of damnation, (which are the things willed by reprobation which accordingly is distinguished into *Reprobation from grace*, & *reprobation from glory*, or unto damnation) are so different, that God doth decree indeed the absolutenesse of the one, but he doth not at all decree the absolutenesse of the other, but meerly the conditionall nature thereof. For grace he denieth and purposeth to deny absolutely. For the Apostle plainly professeth, That as God hath mercy on whom he will *Rom. 9. 18.* By bringing them unto faith. *Rom. 11. 30.* So he hardeneth whom he will by denying faith unto them. But as for Glory and damnation, like as God doth not absolutely, so neither did he decree absolutely to deny the one & inflict the other, but only conditionally, to wit, in case of finall perseverance in sin. Therefore I have reason to understand him of reprobation from grace, as often as he speaks of absolute reprobation, & consequently his meaning must be that God doth not deny grace, but upon condition of mans doing or not doing some thing, so that if either man did something or leave undone some thing, the God would give him grace, which for want thereof he doth not; which is as good, as in plain termes to professe, That grace is given according to works. Then againe consider, what is that grace, which is given upon condition, and not absolutely by these mens opinion; Is it which thy call universall, and wherein consists the enlivening of mans will, & the enabling of him to will any spirituall good whereto, he shall be excited? This cannot be given any otherwise then absolutely; for as much as they make it to be given when a man commeth into the world: and to that purpose doe alleadge that, *John 1. 9.* This is that true light which enlightens every man that commeth into the world. Or Is it exciting grace, that is not given absolutely? This cannot be neither; For this exciting grace is in the ministry of the Word. Now when the Gospell is brought unto a Nation, not only the civill sort; but the most prophane are made partakers of it indifferently; so that predestination hereunto must be acknowledged even by the Arminians themselves to be absolute, as it signifies predestination unto grace preventient. So that if any predestination unto grace, be not absolute but conditionall, it must needs be predestination unto grace subsequent. As for example, God doth decree to worke in man the act of willing that which is good; this decree (say they) is not absolute but conditionall. Now I pray consider what is, or can be the condition hereof, but the act of willing? And this indeed is their doctrine, as I have seen it under the hand of one of them, namely, that God doth work in us *ad velle modo velimus*, as much as to say, If we will make our selves willing to believe, to repent, to doe any good work, then God will make us willing hereunto. This is the issue of the comfortable doctrine of these *Arminians*; and unlesse we concur with them in such unsober expressions, we expose our selves to the temptations of Satan (yea the worst temptations if we believe this Author;) and bereave our soules of all comfort from the Scriptures; As if divine consolations were like to their argumentations, the one as unsober as the other. But let us consider the force of his Argument; If it be so easy a matter for the Divell to perswade a man of this, how came it to passe that he did not perswade *Austin* hereof, or *Prosper*, or *Fulgentius*, or any of those ancient writers, in this argument against the Pelagians: How is it that he could not performe so easy a matter upon *Calvin*, *Bucer*, *Beza*, *Zanchy*, *Junius*, *Piscator*, or any other of those famous writers in this argument? How is it that he prevayles over so few in comparison? Nay, consider was there ever any that was perswaded, or can this Author produce any evidence to prove, that ever any was perswaded that himselfe was a Reprobate upon this ground, to wit, because the number of Reprobates are by farre fewer then the number of Gods elect. though (as he speakes) an hundred for one? I have read of diverse, collected by *Goulartius* within that century of yeares next preceding his worke, that have cast themselves away in despaire; yet not all neither upon conceit of their absolute reprobation: And of them that have so conceived, not one doe I find that hath entertained this conceit upon the ground here mentioned by this

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Authour *Francis Spira* is a strange president, but the ground of this desperate condition is manifested to have bin this, that he cōceived himself to have sined the sin against the Holy Ghost. Many in our dayes have been knowne to have made themselves a way, and this very yeare 1632, hath brought forth many strange examples in this kind; but hitherto I have not heard that the ground of this their desperate resolutions was this, that the Devill had perswaded them they were absolute Reprobates, much lesse that they were perswaded hereunto by so sorry a ground, as that which this Authour alledgeth. And as before I signified, all this must proceed of reprobation from grace; And if God deny grace upon the meere pleasure of his will, and not according to mens workes, the way is open to desperation, and it is an easy matter for the Devill to perswade us that we are absolute Reprobates; as this Authour with great zeale of his cause, belike upon the singular comfort he finds in his owne way, disputeth. But over whom hath the Divell this power? Not over Heathens, for they are nothing acquainted with the doctrine of election, and reprobation; but over Christians; Yet consider I pray, who are Christians, but such as believe in Christ? And is it an easy matter for the Devill to perswade such as believe in Christ that they are Reprobates? If so then either as it is reprobation from grace, or as it signifies reprobation from glory, not as it signifies reprobation from grace; for it is supposed they are in the state of grace, to wit, in the state of faith, which is the prime grace. As for reprobation from glory, we doe not maintaine that God doth absolutely deny that, or that he decreed absolutely to deny that, but only to such as should be found to dye in sinne. Againie, as many as maintaine absolute reprobation, they doe withall maintaine that faith is a fruit of election and consequently by the Genius of their doctrine must conclude that they are elect and not Reprobates. Againie, they according to their doctrine doe maintaine, that who is once in the state of regeneration cannot fall a way totally or finally: Therefore they are not so easy to be perswaded that they are Reprobates at all, but elect rather. Let them, that is our adversaries, looke to this, and that they are not easily perswaded by the Devill that they are reprobates, at least, that they neither have or can have any assurance of their election, for as much as they deny faith to be a fruit of election; and whatsoever their faith be, yet are of opinion that they may totally and finally fall from it, and be damned. Farther consider, seeing this Authour denies not, but the damnation of every Reprobate is decreed by God everlastingly, and that irrevocably, though upon foresight of finall perseverance in sinne. I pray what comfort is it for any man that he is not an absolute Reprobate, if so be he is perswaded that he is a Reprobate, and from everlasting ordained to condemnation? Now I will prove that it is an easy matter for the Devill to perswade any Arminian that he is a Reprobate, by the same argument which this Authour useth against us. For seeing the Reprobates are more by farre then the elect, even an hundred for one; and withall that it is an easy thing for the Devill to perswade any man that he is rather of that number which is greatest then of that which is least, hence it followes by his owne forme of argumentation that it is an easy matter for the Devill to perswade any Arminian that he is a Reprobate. Yet the vanity of this argumentation I have formerly shewed by representing first the vast number of Heathens in all ages in comparison unto Christians. Secondly the variety of Sects in Christian Religion, and that most of them miserably corrupt, together with the vast number of prophane persons on the one side, and of Hypocrites on the other, why should any man that is privy to his owne heart, as looking towards Heaven, be carried away with so base a pretence, as to conceive himselfe to be a Reprobate, especially considering the nature of man to hope the best of his fortunes, and that upon no ground to speake of, as it appears in those who venture in Lotteries. Whereas every true Christian believing in Christ hath a certaine ground for the assurance of his election by our doctrine. And truly I am verily perswaded the Devill is more wise then to think so base an illusion as this, is likely to prevaile; Save that in case this Author or his Informator doe believe as they pretend, hereupon he may take advantage to work upon them according to their own rules to perswade them thereby, that they are Reprobates: and 'till we find he hath prevailed so with them; we have no reason to conceive that it is an easy matter for him to perswade us that we are absolute Reprobates; no nor then neither considering that we make no such rules, but rather conceive them to be the fancies of crackt or crazed braines. And the Devill had need be more wise then so, if he practice

practice to prevaile with us, which undoubtedly, so long as God be pleased by his grace to keepe us in our right wits, he never shall: Certainly if they desire to bring this rule into our faith, they must first manifest that the Devill hath so prevailed with them to make them conceive themselves to be Reprobates; otherwise it cannot be they should conceive so easy a matter for the Devill to perswade any of us upon so sorry a ground as this, that we are absolute Reprobates. As for them that are fallen, (to prosecute that distinction this Authour gives according to the parts of it, which this Authour himselfe doth not) Christians fallen may be understood two manner of wayes, either as fallen from the state of grace, or as fallen only into sinne, but still standing in the state of grace. As touching the first we acknowledge no such falling away, St John professing of certaine Apostates saying, *They went out from us, but they were not of us; for had they bene of us, they had conceived with us.* As for such as fall into sinne, we that maintaine absolute election and reprobation, doe withall maintaine with King James in the conference of Hampton Court, that all such shall arise againe by repentance. And therefore there is no reason we should conceive, upon the committing of any such sinne, that we are Reprobates; least of all upon so base grounds as here are specified by this Authour. Now I come to his prooofe of this by his three testimonies.

1. The first whereof is the testimony of Calvin: whereto I answer first in generall, That not one of these Authours here mentioned take any notice of the ground whereupon this Authour builds, namely, of the paucity of the elect in comparison to Reprobates, thence to conclude, That it is an easy matter for the Devill to perswade them that they are Reprobates, if they should have bene sure to have received so much from the pen of this Authour. More particularly I acknowledge the words of Calvin here alledged, namely, *that the Devill doth not assault the believer with a temptation more dangerous:* But why doth not this Authour goe on to tell, what the temptation is which as it were in a breath Calvin sets downe thus, *Quam dum ipsos sue electionis dubitatione inquietans, simul prava ejus extra viam inquirenda cupitate sollicitat.* It consists of two parts. The first is *disquieting of them with doubting of their election.* The second is, *his solliciting of them with an ill desire of inquiring about it, after a wrong way.* Both these Calvin so compounds, as to make up but one temptation: In the next place, Calvin shewes what it is for a man to inquire of his election a wrong way. *Extra viam inquirere voco, ubi in abditos divine sapientie recessus perrumpere homuncio conatur, & quo intelligat quid de se sit constitutum apud Dei tribunal, ad supremam usq; eternitatem penetrare.* To inquire after it out of the way, is, when a vile man endeavoureth to breake into the secrets of divine wisdom, and to pierce into the highest eternity, to know what God hath ordained of him there. This he sayeth is for a man to cast himselfe into a deep, to be swallowed up of a bottomlesse gulf, and to throw himselfe into innumerable snares, such as he can never wind himselfe out off. And to this he sayeth we are very prone; and hereupon comes in the next sentence alledged by this Authour, *Rarissimus enim est few there be whose minds are not taken up with this contemplation,* Whence doth Salvation come unto thee, but from Gods election? Now what revelation hast thou of thine election? And if these thoughts doe once take hold of a man, either in cruell manner it torments miserable man continually, or makes him altogether stand astonished. All this is delivered by Calvin of them who enquire about their election a wrong way; the very same way being condemned also by King James in the conference at Hampton Court, or that which he there delivereth much at one. And all this, this Authour very judiciously conceales, thinking such a dog-trick well becomes his free will, and his grace also. But then Calvin discovereth also another way, *in ea lustrando*, that is, in discovering a mans election; and such as wherein, *tuta est pacata, addo etiam jucunda, navigatio a man may saile safely, peaceably, and sweetly:* and that they who search after their election in a due order, as it is contained in Gods Word, they are like to reape thence singular consolation, *eximium inde referent consolationis fructum.* Then he shewes what this way is, and that we must beginne from our vocation (to wit, unto faith and unto repentance) and thence ascend to our election, in this way he professeth no uncomfortable condition, but most comfortable is likely to accrue unto him. The wrong way he warnes us to avoyd carefully: but withall professeth, that no rocke at all is likely to be met withall in this right way. By this I desire every indifferent person will judge aright of this Authours carriage.

2. The next is Bucer in 8. ad Rom: q: de predest: Now Bucers discourse, as it is related

lated by this Authour himselfe appeares to tend to no other end but this, that Christians should not disquiet themselves with doubting, whether they are predestinate or no, but rather without doubt perswade themselves that they are of the number of those whom God hath predestinate. And by this I perceive what is his meaning here in, which formerly I understood not, when this of *Bucer* was alleadged by this Authour to an other purpose. And his meaning seemes to be this, whosoever is called and believes in Christ, ought to believe that he is predestinate. For indeed faith in his opinion is the fruit of our election, and from the like in the *Thessal*: *Paul* was perswaded of their election 1 *Thess*: 1. 3, 4. *Remembring the worke of your faith and labour of your love, knowing that you are elected of God.* Now shall others hereby be drawne to be confident of our election, and shall not we our selves who alone are privy to the secret passages of our hearts, when others are not. Now I pray consider, whether this be so much as to intimate that it is a farre easier matter for a man to be perswaded that he is a Reprobate, then that he is of the number of Gods elect.

3. By this I perceive the meaning of *Zanchy* also, in saying, That every Christian is bound to believe that he is elect: Let us in the name of God examine our faith whether it be true faith or no; but surely so farre as we are perswaded of the truth of our faith, so farre have we no cause to doubt of our election. But this of *Zanchius* is no more to the purpose, whereunto this Authour alleadgeth it, than that of *Bucers*.

4. In the last place, I come to the relation of *Georgius Major* of a certaine Schoole-Master in *Hungary*, *Petrus Hesuanus* by name, for so I find him called in *Dietricus*, though this Authour calls him *Hosuanus*, mistaking belike the copy which he transcribed. Now *Dietricus* relates it as out of *Georgius Major* as this Author doth. But I wonder not a little that *Osiander* in his last Century makes no mention of it, that I can find, though I have searched after it, as the Woman in the Gospell did after her lost goat: Whether he gave any credit to *Georgius Major* his relation, I know not; or whether any thing came to his knowledge afterwards, as touching the unfaithfullnesse thereof. But take we it as it lyes in this Authours relation.

1. That he professed himselfe of *Calvins* and *Austins* opinion: I hope this makes no more against *Calvin* and us, then it doth against *Austin* and all those that tooke part with him, against the Pelagians in his dayes, and the remnants of them afterwards. But if his opinion was, that men are not dealt withall *secundum bona* or *mala opera*, but that there are occultiores cause of mens *Eternall conditions*, will any sober Arminian impute this unto us? Doe we say that God damnes any man but for sinne, or that God rewards any man of ripe yeares with Salvation but by way of reward, of their faith repentance and good-workes? When the Remonstrants at the Hague conference proposed their doctrine of predestination and reprobation, after this manner, namely, That God from eternity did ordaine to save believers and to damne unbelievers, (to this effect), Did any of the Contra-Remonstrants, or any of the Synod of *Dort* except against the truth of this? But whereas the Remonstrants and Arminians did acknowledge this to be the whole decree of predestination and reprobation: Against this exception was tooke both in the Hague conference, and in the Synod of *Dort*, and *Theses* also by divers forraine Divins laid downe against it, & particularly by our Brittain Divines amongst others; All of them maintaining that there was an other decree concerning the giving of the grace of regeneration, of the grace of faith and repentance unto some, and denying it unto others. And this decree, we willingly maintain, proceeds not, no not in the execution thereof, according to mens workes good or evill, whatsoever be the end of any that maintaine it. The contrary, namely, that grace is given according unto workes, being a doctrine generally condemned in the Church from the year 415, at that time it was condemned in the Synod of *Palestine*, and *Pelagius* himselfe driven to subscribe unto it, otherwise himself had been anathematized. But this Authour delivers it as the opinion of *Hosuanus* concerning mens *Eternall conditions*, whereby I take to be meant Salvation and Damnation. And indeed as here the doctrine is expressed, it is more agreable with the doctrine of the Predestinarians, as *Sigebert* relates it, then with the doctrine either of *Austin* or *Calvin*: and the same *Sigebert* writes not that it was *Austins* doctrine, but that it rose out of the misunderstanding of *Austins* writings: Yet I confesse that *Tyro Prosser* before *Sigebert* spares not to professe, of that Predestinarian hereby, that it rose from *Austin*; as Dr *Vsser* observeth. But this was a meere practice of

of the Semi-Pelagians, corrupting the doctrine of *Austin*, the better to expose it to obloquy and reproach. 2. As for the second, that he was one of the woefull company of absolute castaways. Herein the Author of this discourse accomodates himselfe to his own stage; Throughout *Dietricus* his relation, I find no mention of any such distinction as of reprobates and absolute reprobates, but an acknowledgement, *certum esse numerum salvandorum, & prædestinatorum vel ad vitam, vel ad mortem*; And of himselfe, that he was *ex numero damnatorum*, but I doe not find the word *absolute* throughout. That his life was none of the worst, himselfe was no competent judge: yet I confesse there are degrees of prophanenesse and hypocrisy, and the very reprobates are not equall in sinne. And withall a morall life is esteemed in the world in respect of their conversation towards men; but we know that to deny Gods truth, and to oppose it against the light of conscience, is of an higher nature in the sight of God, and usually is of more fearfull consequence. Of *Francis Spira* I find no complaints made in respect of his morality towards men, but he laid unto his own charge, *That he had sinned against the holy Ghost*. Yet neither this *Hosuanus*, nor *Spira* doe I find to have broken forth into any blasphemy against Gods justice in reprobating them. Nay, this latter was heard strangely to discourse of the justice of God, without any murmuring against his power. And in our time we have heard of strange examples, of some that have gone soberly on to the destroying of themselves, in a very devout acknowledgement of Gods justice in giving them over.

3. As touching the dreadfull apprehensions of Gods wrath, I nothing doubt, but when God gives men over to the power of Satan, they may be so improved by him, as to make a man weary of his life, though I find not this specified in *Dietricus*, who yet relates this story out of *Georgius Major*. But I read the like in *Goulartius* his collections of a desperate man in his time dying, that said (among many other horrible speeches) that he wished to be already in Hell. And being demanded the cause of so wicked a desire: For that (said he) the apprehension of torments which doe attend me, cause me presently to feele a double Hell; when I shall feele it at the full, I shall not expect it any more. But no mention throughout of any opinion of his concerning Divine reprobation that moved him thereunto. The words here alleadged, *Discedo ad lacus infernales, Deo vos commendo, cujus misericordia mihi negata est*. These, I say, and the matter of these alone, I find in *Dietricus* his relation out of *Georgius Major* on 2 *Tym.* c. 2. p. 59. 6. It runs thus. "Ait in Hungaria & multis aliis locis notissimum esse de homine quodam Calviniano, Petro Hosuano Rectore Scholæ Gengerinæ, qui ex desperatione sibi ipsi laqueo injecto vitam finivit, Anno 1562. die 22. Julii; relicto manuscripto, in quo (præter alia) hæc exstiter. O me infelicitissimum omnium, quia satius fuisset me nunquam natum. Verum est certum esse numerum salvandorum; hoc ex me, sed quid ad me? Hoc ita necessariò fieri debuit. Nemo igitur argumentetur, Deus omnes vocat; longe secus se res habet. Calvinii sententiam de certo prædestinatorum numero; item Augustini, quisquæ teneat. De me intelligo quemlibet ante uterum matris prædestinatum, vel ad vitam, vel ad mortem, quod nunquam quisquam nisi in horâ mortis cognoscere potest. Ego sum ex numero damnatorum, ergo Deo nunquam ascribi possum. Hoc certo credatis rectum esse quod Paulus Rom. 9. scribit. Misereor cujus misereor. Discedo ad lacus infernales. Deo vos commendo, cujus misericordia mihi negata est. Et addit Major hæc verba, Hic est fructus perversæ doctrinæ de prædestinatione hominum. Concerning which relation give me leave to observe somewhat.

1. Here is no such thing as this Author relates; that *Hosuanus* should say that man by *Calvin* and *Austins* opinion, is not dealt withall, secundum bona or mala opera, (and indeed this deciphering out of *Austins* and *Calvins* opinion, is notoriously untrue;) neither as touching occultiores causæ, of mens eternall conditions, as indeed it is apparent, that in the way of a cause meritorious, there is no other cause of damnation then sinne, and in the way of a disposing cause no other cause of salvation then faith, repentance, and good workes; And as touching the efficient cause of both, none is or can be the cause thereof but God. But as touching the cause why God gives grace to one, and denyes it to another, wee willingly confesse there is no cause thereof, but the mere good pleasure of God. In like sort, of absolute cast-aways here is no mention, no nor of *Vas formatum ad ignominiam*, nor any such saying of himselfe, that he was none of the worst.

2. Here is no mention made of the cause moving him hereunto, as this Author

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pretends, but only 'tis said, that it proceeded of desperation. And though *Major* adds as a *Coronis* his censure, that, *Hic est fructus perversæ doctrinæ de prædestinatione hominum*; yet I hope his censure is no Oracle with us, no nor with Lutherans neither; for I find him branded by *Osiander* in his Ecclesiasticall History. And though he were of *Austins* and *Calvins* opinion in this poynt of predestination, and did despaire, yet it followes not, that this doctrine moved him to despaire. Suppose the conceit of being a reprobate moved him hereunto; might it not move him hereunto according to the Arminian tenet, as well, and according to any tenet, provided they doe not believe that God hath as yet decreed nothing, or if he hath, that his decrees may be recalled? And then again by our Doctrine of Predestination it cannot be concluded of any man that he is a reprobate while he lives. Nay, this seems contrary to his own opinion, which was this, that *no man can know whether he be predestinate to life or death, till the houre of his death*; and his death was not brought upon him, but wrought by him. And as it was in his power not to have killed himselfe, so was it in his power not to believe that he was a reprobate by this opinion of his. Then, again, what moved him to conceive that he was a reprobate, is concealed all along. Now the conscience of sinne committed against the Holy Ghost, may make a man conceive he is a reprobate, of what opinion so ever he be concerning reprobation. And as I take it, *That famous Doctor of Germany, whom Goulartius mentioneth remaining then at Hall in Swabe, was no Calvinist*; of whom he reports out of the History of Germany, *That having oftentimes turned his Conscience, some times toward God, some times toward the World, having inclined in the end to the worser part, said and confest publicly, that he was undone, and fell so deepe into despaire, as he could neither receive, nor take any comfort or consolation, so as in this miserable and wretched estate of his soule, he slew himselfe most miserably. It was not the doctrine of Predestination or Reprobation brought him unto this. And though a man hath not sinned against the holy Ghost, yet a conceit of such a sinne may drive a man unto this; or of blasphemies in an inferior degree, when God gives a man over unto the power of Satan, as Goulartius makes mention by his own experience of another desperate man, whom he had heard, "who being exhorted to turne from the too vehement apprehension of Gods justice unto his mercy, which was open unto him: He answered "very coldly, you say true, God is God, but of his children, not for me; his mercy is "certain for his elect, but I am a reprobate, a vessell of wrath and cursing, and I doe "already feeble the torments of Hell: When they did exhort him to call God "his Father, and Jesus Christ his Sonne, My mouth (saith he) doth speake it, but "my heart hath horreur of it, I believe that he is the Father of others, but not of "mee: When they did lay before him that he had known God, heard his word, "and received his Sacrament; yea but (he added) I was an hypocrite, and guilty "of many blasphemies against God; And then he returned to his ordinary "discourses; I am a vessell prepared to wrath and damnation, I am damned, "I burne. The same Goulartius reports out of the History of the times of a Learned man at Lovaine, called Master Gerlach, "Who had profited so well in his studies, "as he was one of the first amongst the learned of that time. And that being touched with a grievous sicknesse, he sighed continually; and feeling himselfe to draw "neer his end, he began to discover the ground of his sighes, speaking such fearfull "words, as desperate men are accustomed to utter; crying out and lamenting that he "had lived very wickedly, and that he could not endure the judgement of God, for "that he knew his sinnes were so great, as he should never obtain pardon, so as in this "distresse he dyed, oppressed with grievous and horrible despaire. What this wickednesse of his was in speciall it seems he concealed; it might be horrible enough, though done in secret, yet no just cause of despaire, unlesse it were the sinne against the holy Ghost. The like is recorded of M. James Latomus one of the chiefe Doctors of the University of Lovaine, being one day out of countenance in a Sermon before the Emperour Charles the Fifth, returning ashamed and confunded from Brussells to Lovaine, and did so apprehend the dishonour, that he fell suddainly into despaire, whereof he gave many testimonies in publique; the which did move his friends to keepe him close in his house, from that time unto his last gasp. Poore Latomus had no other speech then that he was rejected of God, that he was damned, and that he hoped for no mercy nor salvation, as having maliciously made warre against the grace and truth of God. He dyed in this despaire, neither was it possible for any friends, or Physitians to make him change his opinion.*

3. If this story of *Hosuanus* be a truth, I like his condition the worse for not giving any reason moving him to this desperation, and making him to conceive that he was a castaway. For it is apparent that by our Doctrine the way is open, (namely by faith in Christ) to be perswaded that he is an elect of God, but no way open to conceive that he is a reprobate. Not any sinne before faith, for faith in Christ gives sufficient assurance of the pardon of all former sinnes, nor yet want of faith, for though a man want faith to day, yet he may enjoy it to morrow, as *Palmer* told the Sheriffe that executed him, saying, *As it hath pleased God to call me to day, so it may please him to call you to morrow.* Least of all was the consideration of the great number of Reprobates in comparison with the small number of Gods elect, likely to be the cause thereof; neither is any such mentioned either of *Hosuanus* or of *Spira*, or of *Latomus*, or of *Krans*, or of any other that ever I heard or read, which is sufficient to discredit this Authors discourse in this place.

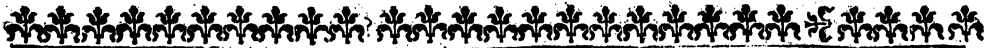
4. Lastly, observe the absurdity of this speech, *Commendo vos Deo, cujus misericordia mihi negata est*: Though he had no heart to commend himselfe to Gods mercy, yet he takes heart to commend others thereunto, as if God though he would shew no mercy to him, yet for his sake, and his prayers, and commendation sake, he would shew mercy unto others.

I find a story in *Ostander* of one *Adamus Neuserus*, delivered with a farre better grace to discredit *Calvins* doctrine, not in poynt of Predestination, but as touching the person of Christ, in opposition to the Ubiquitary Chimera of the Lutherans, as Sir *Edwin Sands* calls it; and it is this, *Neuserus Pastor Heilderbergensis ex Calvinista Artianus, ex Arriano Mahumetanus, & Eques Turcici Imperatoris factus, & Constantinopoli circumcisisus est, inq; desperatione Turcica ad Inferos descendit. Ante mortem suam D. Stephano Gerlachio referens, qua occasione Arrianismum & Turcismum incidisset, dixit, Qui vult cavere Arrianismum caveat Calvinismum.* Yet *Dietericus* alleadgeth the former story of *Hosuanus*, only to requite *Lampadius*, who gave instance of the uncomfortable ends of certain Lutherans, as also to shew that personall faults or unhappineses, must not prejudice the truth of any cause, albeit it be maintained by them. I could in some part requite *Georgius Major* with a saying of *Augustus* the Elector of Saxony, concerning his Lutherans, which I find in *Melchior Adamus in vita Penceri*. This *Pencer* had been imprisoned by the Duke of Saxony, and in that state had continued many yeares, yet at length being set free by the mediation of the Prince of *Anhalt*. When the Duke found that he continued still in the same faith for which he was imprisoned, *Laudio* (quoth the Duke) *Doctorem Pencerum, facit quod viro bono dignum est, perseverat in sua confessione firmiter & constanter. Ego quid credam, & in quo acquiescam incertus sum prorsus, quod Deus novit. De die enim in diem aliquid novi mei sacerdotes cudunt, & proferunt; & ex uno me errore in alterum pellunt, atq; implicant dubitationibus perpetuis.*

One story more; for I am compelled unto it by the Genius of this adversary. The day before I entred upon this Section, a Gentleman of good quality coming to this Towne, sent unto me, desiring to enjoy my company with him at his Inne. I had heard well of him before, both of his service in the Low Countreies, and at the Isle of Ree. Amongst other things, he fell upon discourse of the good discipline in the Low Countreies, especially as touching the preparation of the people to the Sacrament of the Lords Supper, both by preparatory Sermons before the day comes, as also by going to their houses, to know of their purpose to come to the Lords table; and whether any difference between them and their neighbours were any impediment thereunto. In this course of theirs one coming to a certain house, the Master whereof and his Wife were turned Arminians, and making the usuall motion unto the Wife (for her husband was not within) she beganne to raile upon him, and to desye him, and to professe her disdain to come to their Communion at all. The Minister used not many words, but as soone as he heard whereto her speech tended, departed; not long after the Master of the house coming home, and hearing the Minister had been there, and where abouts he beganne to raile much more then his Wife, disdain and indignating that the Minister should come unto him about such a businesse, and calling him black Devill, with protestation that if he had been at home when the other came, he would have had his bloud or trodden out his guts. That night this Arminian Bedlem fell sick, and in his weaknesse vomited bloud, which not only came out of his mouth, but out of his nose, eyes and eares, as it is said. Hereupon he sent for the Minister, who came unto him, when he came he confessed his fault and fury

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against him, beseeching him to pardon him, The Minister exhorted him to make his peace with God, for as for himselfe he had not offended him, and gave him the best comfort he could; never the lesse the fellow dyed. The Gentleman, that made this relation to my selfe and an other with me, upon the noyse of so strange a buisinesse, thought good to enquire of the truth; and comming to *Leyden* (there was this Tragedy acted) he went to his Painter, whom he meant to employ in drawing his picture, and asked him about the matter: This Painter was also become an Arminian, and told him, that indeed the Man had raved against the Minister in the street, but the manner of his death was nothing so as he had heard. After this, the same Gentleman passing over from *Flaunders* side unto *Dort*, as he was in the boat, asked the Boatman of the truth of this report. This Boatman also was an arminian, and he tells him it was nothing so, but that the man dyed by accident, as any other man might; Another in the boat hearing this, turnes to the Gentleman, saying, Captaine, believe him not, for the story you have heard is a certaine truth, but this Rogue (sayeth he poynting to the Boat-man) is an Arminian, and these Arminians are like the Egyptians, let God shew never so many miracles and judgements upon them, yet they will not believe; I protest I doe nothing affect them, nor please my selfe in these and such like relations, but I am driven to it, to requite the adversary, who helps out his hungry discourse with such takes as these.



DISCOURSE.

SECT. II.

IT leaves men in temptation: and this it doth two waies; First by making the tempted incapable of true comfort. 2. By making Ministers unable to give true comfort. First it maketh the tempted incapable of true comfort; like a Gorgons head, it doth so trouble their fancies, and amaze them, especially in their paroxysmes and fits; that the strongest arguments of comfort, applyed with as much art and cunning as can be, will not fasten upon them. With *David* they say in their feare, that all men are liars, namely, all such as come to comfort them in their temptation: And the reason is, because it is an opinion incompatible with any word of comfort, that can be ministred to the distressed soule in this temptation. Gods love to mankind, Christs death for all mankind, and the calling of poore sinners without exception to repentance or salvation, with all other grounds of consolation, the tempted will easily elude with the grounds of his opinion: which that we may the better see, let us imagine that we heare a Minister and a tempted soule, reasoning in this or the like manner.

Tempted.

Woe is me; I am a castaway: I am absolutely rejected from Grace and glory.

Minister.

Discourage not thy selfe thou poore afflicted soule; God hath not cast thee off. For he hateth nothing that he hath made; but bears a love to all men, and to thee amongst the rest.

Tempted.

God hateth no man as he is his creature, but he hateth a great many as they are involv'd in the first transgression, and become guilty of *Adams* sinne. And God hath a two-fold love, (as I have learned,) a generall love, which puts forth it selfe in outward and temporall blessings only, and with this he loved all men: And a speciall love, by which he provideth everlasting life for men, and with this he loves only a very few, which out of his alone will and pleasure he singled from the rest. Under this generall love am I, not the speciall.

Minister.

God so loves all men, as that he desires their eternall good, for the Apostle saith, he would have all to be saved, and he would have no man perish, nor thee in particular.

Tempted.

All, is taken two waies: for all sorts and conditions of men, high and low, rich and poore, bond and free, Jew and Gentile; and for all particular men in those severall sorts and conditions. God would have all sorts of men to be saved, but not all particular men of these sorts; some of my Country, and my calling, &c. but not all, or mee in particular. Or if it be true that God would have all particular men to be saved; yet he wills it only with a revealed Will, not with a secret will, for with that he will have a great company to be damned absolutely. Under this revealed will am I, not the secret.

Minister.

Christ came into the World to seeke and to save what was lost, and is a propitiation not for our sinnes only, (*id est*) the sinnes of a few particular men, or the sinnes of all sorts of men, but for the sinnes of the whole world; therefore he came to save thee, for thou wast lost, and to be a propitiation for thy sinnes, for thou art part of the whole world.

Tempted

No Meanes of Despaire.

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Tempted.

The World, as I have heard, is taken two waies in Scripture; largely for all mankind, and strictly in a more restrained signification, for the elect, or for believers: Or if it be true that he dyed for all mankind, yet he dyed for them but after a sort, he dyed for them all *dignitate pretii*, he did enough to have redeemed all, if God would have had it so: but he did not dye for all *voluntate propositi*, God never intended that he should shed his blood for all, and every man; but for a few select ones only, with whom it is my lot not to be numbred.

Minister.

God hath founded an universall Covenant with men, upon the blood of Christ thy Mediator, and therefore he intended it should be shed for all men universally. He hath made a promise of salvation to every one that will believe, and excludes none, that doe not exclude themselves.

Tempted.

God purposed his Sonne should dye for all men, and that in his name an offer of remission of sinnes and salvation should be made to every one but yet upon this condition, that they will doe that which he meanes the greatest part of them shall never doe, (*id est*) Repent and Believe, nor I among the rest.

Minister.

God hath a true meaning that all men who are called, should repent and believe; that so they might be saved: as he would have all to be saved, so to come to the knowledge of the truth; and as he would have no man to perish, so he would have all men to repent; and therefore he calls them in the Preaching of the word to the one, as well as to the other.

Tempted.

God hath a double call; an outward call by the Preaching of the word, an inward call by the irresistible work of the spirit in mens hearts. The outward call is a part of Gods outward will, with that he calls every man to believe; the inward and effectual call is a part of his secret will, and with that he doth not call every man to believe, but a very few only whom he hath infallibly and inevitably ordained to eternall life. And therefore by the outward will, which I enjoy among many others, I cannot be assured of Gods good will and meaning that I shall believe, repent, and be saved.

By this we may see, that no sound comfort can be fastned upon a poore soule, rooted in this opinion, when he lyes under this horrible temptation; The example of *Francis Spira* an Italian Lawyer, will give some farther light and prooffe to this. This *Spira* about the year 1548, against his knowledge and conscience did openly abjure his religion, and subscribe to Popery; that thereby he might preserve his life, and goods, and liberty. Not long after he fell into a deep distresse of Conscience out of which he could never wrestle, but ended his woefull daies in despaire. To comfort him came many Divines of worth and note; but against all the comforts that they applyed unto him, he opposed two things especially. 1. The greatnesse of his sinne: It was a sinne of a deep dye, committed with many urging and aggravating circumstances, and therefore could not be forgiven. This argument they quickly took from him, and convinced him by the example of *Peter*, that there was nothing in his sinne, that could make it irremissible. *Peter* that committed the same sinne, and with more odious circumstances, repented and was pardoned, and so (no doubt) might he. 2. He opposed his absolute reprobation; and with that he put off all their comforts. *Peter* (saith he) repented and was pardoned indeed, because he was elected: as for me I was utterly rejected before I was borne; and therefore I cannot possibly repent, or be saved. If any man be elected he shall be saved; though he have committed sinnes, for number many, and haynous in degree: but if he be (*ex reprobatione*) one of the castawaies, *necessario condemnabitur*: though his sinnes be small and few. *Nihil interest, an multa, an pauca, an magna, an parva sint, quando nec Dei misericordia, nec sanguis Christi quicquam ad eos pertinet.* A reprobate must be damned, be his sinnes many or few, great or small; because Gods mercy, and Christs merits belong not to him. In this very story, (recorded by *Cælius Secundus*, and *Calvin*, with some others who lived at that time, and wrote of it to their friends;) as in a glasse we may see the disconsolate condition of a poore soule, that is strongly conceited, that the greatest part of the world, are absolute reprobates, and that he is one of them; he sticketh so fast in the mire and clay, that he can very hardly be drawne out.

T W I S S E

Consideration.

THis Section I may fitly divide into two parts. The first whereof is a pretty Comedy. The second a Tragedy. The first is practised by this Author in a dialogue, shaped by himselfe and accordingly accomodated to his owne stage, as an Enterlude of his owne making. The Tragedy is related only of *Francis Spira*; and I willingly confesse, It is the strangest that ever, I heard or read, of a man going on soberly to the utter undoing of himselfe both body and soule. But the relation of it is most hungryly performed by this Author as if his care were

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only to serve his owne turne, and then cares not what becomes of the maine condition of the story, which indeed is most remarkable: I have but touched upon it in former passages, but here I shall insist upon it more at large; and the rather, because it is here proposed not more unfaithfully then impiously, to deface or out-face the precious truth of God concerning his absolutenesse in making whom he will a vessel of wrath. But first I must dispatch my answer to the Antegredients of those two parts. And let it be remembred what formerly I have delivered, that still he confounds reprobation from grace, with reprobation from glory; as if we maintained the absolutenesse of the one, as well as we do maintain the absolutenesse of the other; which is most untrue. For albeit, we maintaine that God hath decreed absolutely to bestow grace upon some, (which are Gods elect,) and absolutely to deny grace unto others, (whom we account Reprobates here upon,) not conditionally; for if grace were ordayned to be bestowed conditionally, to wit, upon condition of some worke performed by man; then should grace be bestowed according unto workes, which in the phrase of the Ancients is all one, with saying, that grace is bestowed according unto merits. And this was condemned above 1200 yeares agoe in the Synod of Palestine, & Pelagius driven to subscribe unto it, lest otherwise himselfe had bin excommunicated. But we, doe not maintain that God hath ordayned that damnation shall be absolutely inflicted on any but only conditionally, to wit, in case they dye in sin. Yet it became this Authors wilddom to confound them, least distinguishing them as they ought to be distinguished, & carrying himselfe fairly in opposing the absolutenes of reprobation there alone, where alone it is maintained by his adversaries, to wit, in the particular of reprobation from grace, he should at first dash manifest himselfe to maintain, that grace is bestowed not according to the good pleasure of God, but according to the workes of men; and that upon this ground it is, that he buildeth the comfortable condition of his doctrine, concerning predestination, which indeed makes no difference in Gods proceedings between the elect and reprobate, but respects them all alike; For their power to believe and repent is their grace universall, which they say is given to all alike. So exciting grace in the ministry of the Word is equally made to all that heare it, whether elect or reprobate. And these are the kinds of grace prevenient: Then as for grace subsequent, that consists only in Gods concurrence unto the act of faith and repentance which depends meerey upon mans will (in their opinion) and God is as ready to concur to the working of it as well in one as in another, in case man will. On the other side it would appeare that our doctrine is censured as uncomfortable, only because it teacheth man for the obtaining of true comfort to depend meerey upon the grace of God, and not upon his owne free-will.

Againe, observe how that like as *Gregory* observes that the same spirit of Antichrist might be found in them that are farre distant in time, so an Arminian spirit favoereth the same things one with an other, and perhaps at unawares, though they in whom it is found be much distant in place. *Vossius* in his last booke of his *History of the Pelagean heresy* sayth, That our Divines doe alledge that place of *St Paul* against their adversaries in the poynt of predestination, as the head of *Medusa*; a place indeed that clearely justifies Gods absolutenesse both in predestination and reprobation: And this Authour sayeth that our doctrine on the same poynt is like to *Gorgons head*; Now the Learned will know that *Gorgon* and *Medusa*s head have no difference. Now whether our doctrine be so uncomfortable as this Authour objects, it will appeare when we come to examine the paroxysme and fit of temptation, especially the kind of it being such, as this Authour out of his fruitfull invention hath made choyce of to represent, as able to elude the strongest arguments of comfort, and they applied with as much art and cunning as can be; supposing that of this art and cunning also, he hath given plentifull testimony in the succeeding dialogue; which is a very remarkeable passage of this Authours sufficiency, especially comming out of his owne mouth; Of the integrity whereof there seemes no cause to doubt, considering that Arminian ingenuity and modesty whereunto he hath lately arrived.

He further addes as much weight to his former assertions as words can, which though they be but wind, yet with some, who Camelion like live by the ayre, may prove very weighty, saying, that this doctrine of ours is incomparable with any word of comfort (which is very much, though a word and any word be very little) that can be ministred to a distressed soule in this temptation. Now it is very likely that in his dialogue following

following he brings in as potent arguments of consolation, as our doctrine will afford. The heads or places of consolation he reckons up, *Gods love to mankind, Christs death for all mankind, and the calling of poore sinners without exception to repentance and Salvation with all other grounds of comfort*, and all arguments (he sayeth) drawne from hence our opinion will elude and preclude all consolation from the distressed soule. But give me leave to make a faire motion as touching the speciall heades of consolation here particulated. If it shall be found that these heads of consolation doe admit a double sense, on of the Arminian making, an other of our interpreting; if consolations drawne therefrom in an Arminian sence be eluded by our Tenet, will any disparagement thereby arise to our tenet, provided we find store of consolation from them taken in our sense, especially being ready to admit any indifferent tryal concerning the sense thereof, whether theirs or ours prove most agreeable to the word of God; But *Ecce Rhodus, ecce Saltus*, we are come to the Dialogue it selfe, where he undertakes to make good, that which he saith And here begins the Enterlude.

Tempted.

Woe is me; I am a Castaway; I am utterly rejected from grace and Glory.

CONSIDERATION.

Let me take liberty to set down what I should think fit to answer unto such a complaint, Now my Answer is this, Who hath revealed this unto thee? Art thou privy Councellour to the Almighty? We are taught that *secret things belong to the Lord our God*, Deut. 29: but the things revealed are for us and for our Children to doe them. Now where, and when, and how hath God revealed this his counsell unto thee, namely, concerning thy rejection from Grace, & Glory? We know no other revelations divine then are contayned in his Word: Now hath God in his word revealed unto thee more then unto me that thou art a reprobate. The word saith unto thee, *If thou shalt confesse with thy mouth the Lord Jesus: and believe in thy heart that God raised him from the dead, thou shalt be saved*, Rom: 10. 9. Now how canst thou make it appeare that this belongs lesse unto thee then to any Martyr that ever was content to lay downe his life for Christ? Wilt thou say, *Thy sinnes make thee to conceive so*: I answer, are they sinnes greater then were the sinnes of Manasses, who made his sonnes passe through the fire to Molech, gave himselfe to witchcraft and sorcery, and filled Jerusalem with blood from corner to corner? If his sinns were not sufficient to conclude that he was a Reprobate, why should thy sins be thought sufficient to conclude that thou art a Cast-away? Are thy sinnes greater then Sauls were, who was a Blasphemer, a Persecutor of the Saints of God from City to City; Yet was he received unto mercy. Wilt thou say, *Thy sinnes have been committed since thy calling*? Yet are they greater then was the sinne of Peter, in denying Christ his Master, with execrations and oathes? And these sinns were committed not only after his calling; but even within his Masters hearing too. Yet he went out and wept bitterly: And Christ as soone as he was risen, sent word of his resurrection by name to Peter to comfort him. Nay hath not God taught us in his word, that the blood of Jesus Christ cleanseth us from all sinne, 1 John. 1. ? And how canst thou make it appeare, that any one that ever was or is, hath greater interest therein then thy selfe? wilt thou say this remedy belongs unto none, but such as believe and repent; but I doe not. I answer, in like sort there was a time when Paul believed not, and when every one believed not; yet at length they believed, and so maist thou: wilt thou say, *But I cannot believe and repent*? I answer, this is the condition of all till God takes a way the stony heart out of their bowells, and gives them a heart of flesh, and puts his owne spirit within them; wilt thou say *God gives grace to others, but not to thee*? I answer, there was a time when God had not mercy on them, at length an houre came wherein he called them: so an houre may come wherein he may call thee. And thou hast no more cause to conclude that he hath rejected thee, then every Child of God had before his calling, that God had rejected him: without grace neither thou canst, nor they could believe; but grace can bring all to faith and repentance; and thou hast no more cause to think that God will not bring thee to faith, then any elect had, before his calling, to think that God would not bring him to faith. Now seeing this grace is given in the Word, doe thou wait upon God in his owne ordinance, (which any naturall man hath power to doe; as namely, to goe heare a sermon)

thou

Ioh. 7. 32,
45, 46.

thou knowest not how it may worke upon thee, yea though thou comdest thither with a wicked mind. For we read of some that comming to take Christ were taken by him. And Father *Latimer* taking notice of some that come to Church to take a nap, yet never the lesse (saith he) let them come, they may be taken napping.

Minister.

Discourage not thy selfe thou poore afflicted soule, God hath not cast thee off, for he hateth nothing that he hath made, but bears a love to all men, and to thee amongst the rest.

CONSIDERATION.

And not only poore, but miserable also is that afflicted soule that hath no better comforter; whether we consider the nature of the consolation, or the warrant of it. For first, hath not God made Frogs, and Toades, and Devils, as well as man; And hath an Arminian that boasts so much of *strongest arguments of comfort*, no better comfort to an afflicted soule, then that she is Gods creature, which is the condition of a Froge, and a Divill, and a damned spirit. 2. Then as touching the warrant of it; Is the booke of Wisdome the best store-house of comfort for an afflicted soule, a booke written by *Philo* the Jew that living after Christs passion, resurrection and ascension, yet never believed in him. Againe speake out and tell us what is the fruit of that love, which God beares to all men; Hath he ordained to give Salvation unto all, & to this afflicted soule in particular? If he hath not, but damnation rather unto some, and particularly to this soule; (for upon what ground darest thou say, or canst assure he hath not:) art not thou as miserable a comforter to her, as ever *Jobs* friends were to him? Or hath God ordained to give all men the grace of regeneration; the grace of faith and repentance; if so, then either absolutely or conditionally; if absolutely, then all must be regenerate, all must believe and repent. If conditionally, speake it out, and let thy Patient know what condition that is, on performance whereof by man, God will give him faith; say what thou wilt, the comfortable issue shall be this, That grace is given according to workes; and this indeed is the only Arminian consolation.

Tempted.

7. God hateth no man as he is his creature, but he hates a great many as they are involved in the first transgression, and become guilty of *Adams* sinne.

CONSIDERATION.

Poore soule, suffer not thy selfe to be instructed by them, that labour to deprive thee not only of the comfort of Gods grace, but of the comfort of common sense: Dost thou well understand what it is to hate a man as a sinner, and not as a man? If hatred be no more then displeasure; surely whatsoever be the cause of it, in hating thee he is displeased with thee, as thou art his creature, and that in thy proper kind of man; if withall it signify punishment, whatsoever the cause thereof be, surely he punisheth thee as man, though not for thy natures sake, for that is the worke of God, but for some corruption he finds in thee. And we should prove very sorry comforters; if on such a distinction as this, we should ground any true consolation; which hath his course not only with the Devils, but even with them that are already under the torments of Hell fire. But let not the authority of the booke of Wisdome, with thee weigh up and elevate the authority of Scriptures; nor *Philo* the Jew be preferred before *S^t Paul*, or the Prophet *Malachy*, by whom wee are taught that as God loved *Jacob* before he was borne, so he hated *Esau*; and before they were borne, what difference was there betweene them? Yet this passage out of the booke of Wisdome is in a Collect of the Papiests Liturgy; I conceive a good sense may be made thereof without any prejudice to absolute reprobation, (for of Papiests we are sayd to have learnt it and are reproached for it.) And what is that good sense they make of it? Take it if thou wilt from *Aquinas* 1. q. 23. art 3: ad. 1. *Dicendum quod Deus omnes homines diligit, & etiam omnes creaturas in quantum omnibus vult aliquod bonum: non tamen quodcumq; bonum vult omnibus; In quantum igitur quibusdam non vult hoc bonum, quod est vita eterna, dicitur eos habere odio, vel reprobare:* Now if we take this Collect from them, let us take also their good meaning with it; and if we can, let us make it better and not worse. We commonly say, that passions are attributed to God not *quoad affectum*, but

but *quoad effectum*: Now the effect of hatred is either the denyall of grace, or the denyall of glory, or the inflicting of damnation; The two latter are executed only according to mens sinnes; but the first, to wit, the denyall of grace, proceeds meere-ly according to the good pleasure of Gods will; like as the giving of grace (as the Apostle (not *Philo*) signifies, that *God hath mercy on whom he will, and whom he will he hardneth*; Now to shew mercy is to bring a man to faith. *Rom. 11. 30.* And if grace be not given according to the meere pleasure of Gods will, it must be given according unto workes, which is as much as to say in the phrase of the ancients, according unto merits, which all along hath been condemned in the Church of God, as meere Pelagianisme. Yet hitherto tends all the consolation that Arminianisme can reach forth unto thee; which is to afford thee no better consolation then can be afforded to a Reprobate.

2. As for *Adams* transgression, let not that affright thee, who art borne within the pale of the Church, and of Christian parents; for the children of such are holy. *1 Cor. 7.* when all others are uncleane. Yet why should any man find it strange, that some of them who are guilty of eternall death, should suffer eternall death? And this Author hath formerly confessed, that *Adams* sinne hath made all his posterity guilty of eternall death. Now albeit God hates many, whether as involved in *Adams* transgression, or no, what matters that to thy discomfort, if he hate not thee. And what ground hast thou to conceive, that thou art in the number of them whom he hates, rather then of those whom he loves? He is no good Physitian, that lookes not into the cause of the disease, to remoove that; nor he any good comforter that lookes not into the cause of thy discomfort, to remoove them; It is to be thought that such an one desires rather to feed thy discomfort, then to cure it. Such is the practice of this comforter, otherwise he should not apply his arguments of comfort (which he magnifies as the strongest) *with as much art and cunning as can be*: But understand him aright, this art and cunning tends not to the furtherance of thy consolation, but to the advantage of his owne Arminian cause; and to this end, I confesse, he doth apply them *with as much art and cunning as he can.*

2. And God hath a two-fold love, a generall love, which puts forth it selfe in outward and temporall blessings only, and with this he loves all men: And a speciall, by which he provides everlasting life for men, and with this only he loves a very few, which out of his alone will and pleasure he singled from the rest. Under this generall love am I, not the speciall.

CONSIDERATION.

1. As touching the distinction, hold thee to it, least otherwise thou never proove capable of more comfort then a Reprobate is capable of. No Arminian hath the face to deny that God saves but a very few; And the reason is, because very few doe believe and repent: in this we all agree. Again, no Arminian denies that very few doe believe and repent, and finally persevere therein. Again, no Arminian denies faith and repentance to be the gift of God, and that hereby alone men are singled out from the rest. Now the question is, Whether God singlet out some men from the rest by giving them faith and repentance according to the meere pleasure of his will, or according to their workes? We say, according to the meere pleasure of Gods will, *for he hath mercy on whom he will. Rom: 9. 18.* Arminians say according to mens workes; and hereupon in the issue comes all their consolations to be grounded, that is upon a notorious Heresy condemned above 1200 yeare agoe.

2. But as touching the accommodation of this distinction unto thy selfe, saying *thou art under Gods generall love not under his speciall*: I pray thee tell me what ground thou hast for that? what one of Gods elect, while they were in the state of nature, had not as greate cause to be as uncomfortable as thy selfe; and why maist not thou be in Gods good time in as comfortable a condition as any of them, and to say as *John* doth, *see what love the father hath shewed us that we should be called the sonnes of God*? dost thou mourne for thy sinne or no? if thou dost not, Why shouldest thou looke to be partaker of those comforts which are peculiar to them that mourne? If thou dost, thy Saviour hath said, *Blessed are they that mourne for they shall be comforted.* Dost thou hunger and thirst after the favour of God, and to be made partaker of the righteousness of Christ which alone can give thee assurance

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of thine election? If thou doest not hunger and thirst after this, why shouldest thou be cast downe, becaule thou hast not this assurance? If thou doest desire this assurance, and to that purpose hast an hungry appetite after the righteousness of Christ; thy Saviour saith, *Blessed are they that hunger and thirst after righteousness, for they shall be filled.* Or hast thou a desire to have thy sinnes pardoned, and thy soule saved; but not any desire that thy soule may be sanctified; what comfort shouldest thou or any such expect at the hands of God? Thou wouldest serve the Devill, but thou, wouldest not goe to hell with the Devill. But I tell thee, God hath decreed the contrary, namely, that all such shall have this doome; *Goe ye cursed into everlasting fire prepared for the Devill and his Angells.* Yet I will not leave thee, nor give over all hope of thee; for I am glad to heare thee confesse, that though thou desirest thy sinne may be pardoned, and thy soule saved, yet thou hast no desire that thy soule should be sanctified; therefore answer me but to one thing more, and I have done with thee; Is it thy griefe and sorrow, that thou hast no desire, that thy nature may be sanctified, or is it no griefe at all unto thee? If it be no griefe unto thee, then still thou takest delight in sinne; and how can delight in sinne, stand with the feare of Gods judgements, and if thou fearest not God, how canst thou breake out into such complaints, *Woe is me for I am a Cast-away*: These motions usually proceed from the terrours of God; And if thou art once acquainted with Gods terrours, in consideration of thy sinnefull condition; then be of good cheere, for these symptoms are commonly as the pangs of Child-birth, whereby it comes to passe, that a Christian soule is at length brought forth into the world of grace. And therefore the spirit of bondage, to make us feare, doth prepare, and make way for the spirit of adoption, whereby we cry *Abba Father*. And by experience I have known some, being thus cast downe, and stricken with feares of being cast-awayes, when they have been demanded which condition they have thought better of, either this present condition of feare and terrour, or the former condition of their prophaneesse, when they were without all remorse or check of consciences; they have readily professed, that this present condition of feare and terrour, was the better of the two. Now let us heare how well the comforter plaies his part.

Rom. 8.

Minister.

God so loves all men, as that he desires their eternall good; for the Apostle saith, he would have all to be saved, and he would have no man perish, nor thee in particular.

CONSIDERATION.

He proceeds very judiciously I confesse, by way of gradation from the Apocryphall, to the Canonick; but at once he makes use both of *corruptor stilus*, and *adulter sensus*. The very words of the Apostle he corrupts; for the Apostle no where saith that *God would have all to be saved*, that *God would have none to perish*; 'tis *ὅτι* who will have all to be saved in the one; and *μὴ βούλεται*, not willing any to perish in the other. Men would doe many things that they cannot; it is not so with God. And if it be not *adulter sensus*, to apply this to all and every one, here is comfort indeed with a witnesse; For if God will save every one; and withall can save them, whereof there is no doubt to be made, then there are no Reprobates at all; every one is predestinate to salvation by the will, that is, by the decree of God; *And who hath resisted his will*, saith S. Paul. And will he not have all & every one to believe & repent? If not, then seeing he will have all to be saved, it follows that God, will have all men to be saved, whether they believe or no, repent or no; But if he will have all to believe & repent, by that will whereby he will have all to be saved; seeing God can give all men faith and repentance; what followes but that all and every one shall believe and repent, & be saved, and consequently, there are no Reprobates at all? But I know full well what their interpretation of this is, namely, that God is ready to give faith and repentance unto all, to wit, in case they will; but doth not God give the very will to believe and repent? Yes in case they will. Take this comfort then into thy bosome, and make the best use of it to perswade thee that thou art no cast-away; For if thou believest and repentest, all is safe, thou hast as good assurance of thy salvation as Gods word can give thee. And though faith and

and repentance be the gift of God, yet this comforter doth assure thee, that *if thou wilt believe thou shalt believe, if thou wilt repent thou shalt repent*. For God doth not give the grace of faith and repentance, according to the meere pleasure of his own will, but according to mens workes; for albeit the Apostle saith, God hath mercy on whom he will, and whom he will he hardneth; yet that is not to be understood of vocation, but rather of justification. And let it not startle thee, that justification in Scripture phrase, is opposed to condemnation, and not to obduration, but to thy comfort be it spoken, it must be opposed to obduration here; least otherwise faith and repentance should not be given according to mens workes, but according to the meere pleasure of God; which is a very uncomfortable doctrine. But be thou assured, that if thou wilt believe and repent, thou shalt believe and repent, such is Gods grace; and though it be as true, I confesse, on the other side, that if thou wilt not believe and repent, thou shalt not believe and repent; yet that is not to be accounted Gods grace, least so we should say, that Gods grace is as active to evill, as it is unto good. So that hereby thou maist still perceive, that all thy comfort depends on this, that the grace of faith and repentance is given according to mens workes.

Tempted.

All, is taken two waies: for all sorts and conditions of men, and for all particular men: God would have all sorts of men to be saved, but not all, or mee in particular.

2. Or if he will have all particular men to be saved; yet he wills it only with a revealed Will; but not with a secret will, for with that he will have a great company damned. Under his revealed will am I, not the secret.

CONSIDERATION.

1. That *All* is taken after these two waies in Scripture, and that in this place *1 Tim. 2.* it is to be taken of *genera singulorum*, I have formerly proved, both by the circumstances of the Text, and by the analogy of faith, for otherwise we should trench upon Gods omnipotency and unchangeableness; and lastly by the judgement of *Austin*. But take the meaning aright, not that God *would*, but that God *will* have all men, that is, of all sorts, even of Kings and Princes, some to be saved; but not all and every one.

As for the distinction of a revealed will, and secret will applyed to salvation, thou maist learne that somewhere of Papiſts, but not of us. For the revealed will is Gods commandement; now that which God commands is a part of his Law, so is not salvation, but rather a reward of obedience. Yet they apply this distinction only in reference to faith and repentance, whereunto God hath annexed salvation. And it is Gods revealed will that all who heare the Gospell should believe and repent *ex officio*; but it is not Gods will to give every one of them grace to believe and repent, as we find by manifest experience. It was Gods will in like manner to command *Abraham* to sacrifice his sonne, but it was not Gods determination that *Isaack* should be sacrificed. In like sort he commanded *Pharaoh* to let Israel goe, but withall he told *Moses*, he would harden *Pharaohs* heart, that he should not let them goe for a long time.

2. But in the accommodation of these distinctions unto thy selfe, What ground hast thou to affirme, that God willeth not thy salvation in particular? If thou believest, Gods word assureth thee thou shalt be saved; if thou believest not, yet thou maist believe; and Gods word hath power to bring thee unto faith, as formerly I have discoursed. And as for the best of Gods Children who doe believe, to the great comfort of their soules, rejoycing with joy unspeakable and glorious. *1 Pet. 1.* They were sometimes in as uncomfortable a condition as thou now art. And the rather I put thee upon this, because I see he that takes upon him to comfort thee, doth take a course rather to feed thy humour, then to remove it, in as much as he never enquires into the cause thereof. For albeit he gave to understand, he would apply his argument with as much art and cunning as could be, yet it may be, that was rather with respect to the advantage of his own cause, then to thy consolation. But let us see whether he mends it in the next.

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Minister.

Christ came into the World to seeke and to save what was lost; and is a propitiation, not for our finnes only, *i.e.* the finnes of a few particular men, or the finnes of all sorts of men, but for the finnes of the whole World; therefore he came to save thee, for thou wast lost; and to be a propitiation for thy finnes, for thou art part of the whole World.

CONSIDERATION.

Censura Censura. p. 59.

Still he continues to afford thee as much comfort as any Reprobate in the world; and if thou desirest no more, thou maist rest satisfied with this; but withall I confesse, he affords thee as much comfort, as he can afford any of Gods elect, for he maketh elect and Reprobate all alike in receiving comfort from Gods Word. Christ came into the world to save that which was lost, but unlesse he came to save all that is lost, it will not follow that he came to save thee. We know that pardon of sinne and salvation is procured by Christ, for none but such as believe; and therefore be not deceived, without faith looke for neither; by faith be assured of both, and that thou art one of Gods elect and no Reprobate. And observe well he tells thee nothing of Christ meriting faith and repentance; this now a dayes is plainly denied by the Remonstrants; and this Authour is content to say nothing of it; when he is put to it we know what must be the issue of it; if he sayeth Christ hath merited faith and repentance for thee, the meaning is but this; Christ hath merited that if thou wilt believe thou shalt believe, if thou wilt repent, thou shalt repent. And that Christ hath merited that God should bestow faith and repentance not on whom he will according to the meere pleasure of his will, but according to mens workes.

Act. 16. 14.

The comfort that our doctrine ministers unto thee, is this, If thou dost believe in Christ, thou maist be assured thou art an elect of God, if thou dost not believe, there is no cause why thou shouldest thinke thy selfe a Cast-away; for albeit thou hast not faith to day, yet thou maist have faith to morrow. Give thy selfe to Gods Word: and waite upon him in his ordinances, thou maist be so wrought upon as that unbeliever was, *1 Cor. 14.* Who is there represented falling downe on his face, and confessing that God was in the Preacher of a truth. And though at first thou attendest to it, but in a carnall manner, yet God may open thy heart as he opened the heart of *Lidia*, and make thee attend unto it in a gracious manner.

Tempted.

The World (as I have heard) is taken two waies in Scripture, Largely for all mankind; and strictly for the elect, or believers: In this latter sense Christ dyed for the World. Or if for all, yet it was only *dignitate pretii*, not *voluntate propositi*; thus only for a few selected ones, with whom it is not my lot to be numbred.

CONSIDERATION.

Suffer not thy selfe to be abused by them, who pretending thy comfort, yet seeke nothing lesse, but only the promoting of their owne cause. And observe how he takes notice of no other benefits of Christs death, then such as belong unto men upon the condition of faith, to wit, pardon of sinne and Salvation; in which case the mention of Gods elect comes in very unseasonably. And thus is the love of God set forth unto us; so *God loved the world, that he gave his only begotten Sonne, that whosoever believeth in him should not perish but have everlasting life*: And if it be not thy lot to be numbred amongst believers, then we can give thee, by Gods Word, no assurance of thy Salvation. But if thou art not a believer yet, thou maist be in good time as formerly I have spoken more at large; and therefore no reason to think thou art a Reprobate. And if once thou dost believe in Christ, our doctrine gives thee assurance of Justification, Salvation, and Election; the Arminian doctrine doth not.

As for faith and repentance, we say Christ hath merited them also, but to be bestowed how? According to mens workes say our Arminians, though forraine Arminians professe plainly that Christ merited not faith and regeneration for any. And if thou relihest this comfort, be satisfied with it; we say faith and repentance are bestowed absolutely according to the meere pleasure of Gods will, and accordingly

dingly Christ merited them, but not for all, for then all should believe and repent and be saved; but only for some, and who can these be but Gods elect; whence it followeth clearly that whosoever believes may by our doctrine be assured of his election, not so by the doctrine of Arminians; but if thou believest not thou art in no worse case then the best of Gods children have been; for there was a time when they believed not; therefore thou hast no more cause to think thy selfe a cast-away then they had.

Minister.

God hath founded an universall Covenant with men upon the blood of Christ, and therefore he intended it should be shed for all men universally; he hath made a promise of salvation to every one that will believe, and excludes none that will not believe.

CONSIDERATION.

This I confesse is to administer as much comfort, as is administred to any Reprobate; but how can this qualify thy discomfort, and discontent, which riseth from this conceit, that thou art a Reprobate. And the truth is, that by our Doctrine, we were all in a miserable case, if Gods Covenant of grace extended no farther then this. But hath not God promised to be our Lord, and our God that sanctifyeth us, to Ezek. 20. 12. circumcise our hearts; and the hearts of our Children, to love the Lord our God Deut. 30. 6. with all our hearts: to take the stony heart out of our bowells, and give us an heart Ezek. 36. 27, of flesh, and to put his own spirit within us; as he seeth our waies, so to heale them, 28. yea, to heale our back-slidings, to heale our rebellions. All this, this sweet comforter El. 57. 18. takes no notice of, contenting himselfe with such a grace to be merited for him by Hof. 14. 5. Christ as this, if he will believe he shall believe; if he will repent he shall repent; if he will love God with all his heart, he shall love him with all his heart. Yet when a man doth believe, they are able to give him no assurance of his salvation, or of his election; because they maintaine, that a man may totally and finally fall away from grace: And all because their doctrine is, that Gods effectuall grace in working the act of faith and repentance, is given meerely according to mens works.

Tempted,

God purposed that his Sonne should dye for all men, and that in his name an offer of remission of sinnes, and salvation should be made to every one, but yet upon this condition, that they will doe that which he meanes the greatest part shall never doe (i.e. Repent and believe) nor I among the rest.

CONSIDERATION.

How doth God meane that the greatest part of men shall never believe and repent, by our opinion? Is it in this sence, that they shall not believe and repent if they will? When was it ever knowne that any of our Divines ever wrote or taught this? We think rather it is impossible it should be otherwise, and therefor say it is a very absurd thing to call this [Grace] as the Arminians doe. Indeed we say that God doth not meane by his preventing grace to work the wills of the greatest part of men to believe & repent: Doe not the Arminians say so too? Yes verily, and a great deale more: for they deny that he workes any mans will to believe and repent in this manner; but we say God purchaseth thus to worke the wills of all his chosen ones, and when he hath wrought them, to keepe them by his power through faith unto Salvation; and put his 1 Pet. 1: feare in their hearts, that they shall never depart a way from him. Ier. 32. 40. And upon this ground we can assure believers of their election which Arminians cannot; And them that believe not, keepe from dispaire in better manner then the Arminians can, for they leave them to themselves to believe; whereas the Scriptures shew that to be impossible: so that they take upon them to comfort such quite against the haire. But we comfort them with a possibility of being converted unto God by representing his allmighty power, whose voyce is able to pierce into the graves and make dead *Lazarus* heare it. This power he shewed in converting *Saul*, when he marched furiously (*Jehu* like) against the Church of God. Therefore be thou of good comfort, especially considering thou art as it were under the wings of God, thou hearest his voyce; many come out of their graves at his call; some at one time, some at another,

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and so maist thou God knowes how soone; then shalt thou be assured of thine election, which by Arminianisme thou canst not be; in the meane time thou hast no cause to conclude that thou art a Reprobate.

Minister.

God hath a true meaning, that all men who are called should repent and believe, that so they might be saved; as he would have all to be saved, so to come to the knowledge of the truth; and as he would have no man to perish, so he would have all men to repent, and therefore he calls them in the Preaching of the word to the one, as well as to the other.

CONSIDERATION.

He keeps his course to afford thee the best comfort his doctrine yeelds, which is as much as is incident to a Reprobate, and how that should make thee conceive better of thy selfe, then as of a Reprobate, I doe not perceive, *Gods meaning is* that as many as heare the Gospell should believe and repent *ex officio*; that is, that it shall be their duty, for he commands it: but he hath no meaning to bestow on all and every one the grace of faith and repentance, as appeares by experience. And if God did will they should *de facto* believe and be saved, then either God is not able to bring them to faith and to save them, or else his will is changed. In like sort if it were his will that all and every one should know his truth, then God is not able to make all and every one know his truth, for it is apparent that all doe not; it is apparent that all have not the Gospell; The Apostle saith, *That God will not have any of us to perish but all to come to repentance*: he doth not say he would but he will: And this is true of *πάντες ὑμεῖς*, such as the Apostle speaks of, believers and elect. But as for others, the Scriptures plainly professe, that God blinds them, hardens them; and of *Israel* in the wilderness, *The Lord (saith Moses) hath not given you an heart to perceive, nor eyes to see, nor eares to heare unto this day. Deut: 29. 4.* He calls all that heare the Gospell indifferently by the Ministry of the Word, but he openeth not the heart of all to attend unto it, as to the Word of God, like as we read he opened the heart of *Lidia. Acts. 16. 14.*

Templed.

God hath a double call, outward by his word, inward by the irresistibile work of his spirit; with this he doth not call every man to believe, but a very few only, whom he hath infallibly, and inevitably, ordained to eternall life, and therefore by the outward call, which I enjoy among many others, I cannot be assured of Gods good will and meaning, that I shall believe, repent, and be saved.

CONSIDERATION.

Our Doctrine teacheth not that God calls every one by his Word, that is an Arminian interjection. But the outward call belongs to many more then are chosen, as our Saviour saith, *many are called but few are chosen*; Indeed he gives faith and repentance to a very few, which no Arminian denies; only the Question is, Whether God gives faith and repentance to whom he will, or according to mens works. We say tis to whom he will, proceeding herein according to the meere pleasure of his will; and not according to mens workes; which to affirme is manifest Pelagianisme, and publicly condemned many hundred yeares agoe. It is true, if thou dost not believe, Gods Word doth not assure thee that he will make thee believe; that were to assure thee of thine election before thy vocation; a most unreasonable thing to be expected. But God by his word assures thee, that tis his meaning that without faith thou shalt not be saved. Yet there is no cause thou shouldest think thy selfe a Reprobate; for this was the condition of every one of Gods elect before their calling. It may be thou maist have experience of the same power of divine grace, tobring thee to faith also, and to repentance; therefore seeing Gods Word is the only meanes to worke faith, waite daily at his Gates and give attendance at the posts of his doores; and doe not prescribe unto him, or say with *Joram, Shall I wait upon the Lord any longer?* though it be long ere he calls thee, yet it may goe never a whit the worse with thee for that, for sometimes it falleth out that the last are first, and the first last: and the commendation that *Austin* makes, of the Thees faith upon the Crosse, is remarkeable, *De orig. animæ, lib. 1. cap. 9. Tanto pondere appensum*

appensum est, tantumq̃ valuit apud eum qui hæc novit appendere, quod confessus est dominum crucifixum, quantum si fuisset pro Domino crucifixus. Tunc enim fides ejus de ligno floruit, quando discipulorum maruit, nisi cujus mortis terrore marcuerunt ejus resurrectione revivisceret. Illi enim desperaverunt de moriente, ille speravit in commoriente. Refugerunt illi authorem vitæ, rogavit ille consortem pænæ. Doluerunt illi tanquam homines mortem, credidit ille regnaturum esse post mortem. Deseruerunt illi sponsorem salutis, honoravit ille socium crucis. Inventa est in eo menjura Martyris, qui tunc in Christum credidit, quando defecerunt, qui futuri erant Martyres.

2. From the Comedy I come to the Tragedy, I meane the story of *Spira*. *Sleidan* saith of him, that *Incredibili ardore cepit complecti puriorem doctrinam*: & cum indies magis magisq̃ proficere, non domi tantum apud amicos quid sentiret de singulis dogmatibus, verum etiam passim apud omnes explicabat. Tidings hereof coming to the Popes Legat then at *Venice* *John Casa* Arch-Bishop of *Beneventum*, he convents *Spira*, who confesseth his errour before him, intreats pardon, and promiseth obedience for time to come. The Legat not contented with this, commands him to goe home, and publicly to revoke his errour. *Sleidan* writes no more here of but this, *Accipit ille conditionem, & licet etiam inciperet ipsum penitere facti, tamen urgentibus amicis, qui non ipsius modo, sed conjugis etiam & liberorum & facultatum ipsius spem totam in eo positam dicerent, obtemperavit*. *Osiander* writes that pessimo consilio obsecutus, abnegando veritatem caelestem perrexit, eamq̃ publice ut hæresin blasphemavit & abjuravit. The distresse of conscience which overtooke him hereupon is notorious, the issue whereof was to end his woefull dayes more woefully in despaire. But nothing more strange then his discourses and meditations in the midst of this his desperate condition. As for the particulars following, 1: Touching the greatnesse of his sinne, and that he was taken off from that by the example of *Peter*, I find no such thing neither in *Sleidan*, nor *Osiander*, nor in *Goulartius*; but rather in this latter, who makes the largest relation thereof taken out of the discourse of one *Henry Scringer*, a learned Lawyer who was then at *Padua*, who did see, and many times talke with this poore *Spira*; I find that which makes to the contrary, namely, that the sinne which he laid to his owne charge was the sinne against the Holy Ghost. And no example I trust neither of *Peter*, nor any other was sufficient to take him off from despaire in such a case. 2. And as for the discourse here suggested of his absolute reprobation, which he opposed against their comforts ministred unto him, no mention thereof, neither in *Sleidan*, nor in *Osiander*; nay *Osiander* writes that he was wish'd to revoke doctrinam Lutheranam, and this was it which he did (as he sayeth) blasphemie as an heresy, and abjure. *Goulartius* indeed relates how he conceived himselfe to be reprobated of God, as justly he might in case he judged himselfe to have sinned against the Holy Ghost; And as for that which is here set down in Latin, of him that is a Reprobate, namely, that *necessario condemnabitur*, though his sins be small & few, & that *nihil interest multa an pauca, magna an parva sint; quando nec Dei misericordia, nec Christi sanguis quicquam ad eos pertinet*. Neither *Sleidan*, nor *Osiander* nor *Goulartius* makes any mention of it. And therefore I wonder not that he neither followeth *Sleidan*, nor *Osiander* much lesse that he followes not *Goulartius*. He cites *Cælius secundus* and *Calvin* as his Authours, and some others that wrot thereof to their friends, but names them not; as neither where it is that *Cælius secundus* makes mention of it, or in what booke of *Calvin* it is found. I imagined it might be in his Epistles; I have spent some houres in searching therein from the yeare 1545 to the yeare 1663, and can find nothing concerning it. Now *Goulartius* wrote since *Cælius secundus*, and *Calvin* and *Sleidan*, and his relation is large; and it semes he inquired in to it somewhat better then they that went before him. And thus he relates it out of the discourse of *Henry Scringer* a Lawyer of *Padua*, who saw *Spira* at that time, and divers times spake with him.

In a small towne of the territory of *Padua* called *Civitelle* there was a Learned Lawyer, and advocat, a wise and very rich man and an honourable father of a family, called *Francis Spira*, who having sayd and done divers things against his conscience, to maintaine himselfe and his charge, (observe by the way he delivers the cause only in generall concealing the speciality, it being so strang a testimony and evidence against the Romish Religion) being returned to his house, he could never rest an houre, nor a minut, nor have any ease of his continuall anguish: And even from that night he was so terrified and had such horroir of his actions, as he held himselfe for lost. For (as he himselfe did afterward confesse) he did set plainly before his eyes, all the torments, all the paines of the damned, and in his soule did heare the fearfull sentences, being drawne before the judgment seat of *Jesus Christ* (a fearfull example

example to all Apostates;) The next day and so following he was not seene to resume any courage, but his spirits were strangely troubled, and the terrour tooke from him all rest and appetite. This accident was so greivous to his friends, as some repented them much that they had beene the cause of so great an inconvenience, by their intreaties. Others, thinking it did proceed from some cholerick or melancholy humour, were of opinion to send him to *Padua* to be Physicked by the Learned Physicians, revived by honourable company, and settled by the conference of Learned men there, to some of which he was well knowne. His Wife and Children with some of his familiar friends did accompany him, and he was lodged in one of the chiefe houses. *Frisimilega Bellocat* and *Crassus* (famous Physicians) did visit him, and give him Physicke with singular affection: and soone found that he was little sicke in body, but grievously in mind, for in all other things he discoursed gravely, and constantly, so as none of his familiar friends could discerne that the quicknesse of his discourse was any thing impaired. Continuing still in his weaknesse, many were much troubled, and dayly his Chamber was full of People; some curious to see and heare, others were desirous to draw him to hope in the mercies of God; I was present at many of his speeches, with some men of honour and Learning. To deliver that which I could observe, I began first to note his age and his fashion. He was about 50 yeares old, free from the violent passions of youth, and from the coldnesse of old age. Nothing came out of his mouth, that was light or foolishly spoken: or that might discover any doting in him; although he did dayly discourse of grave and important matters with the Learned, and that some did propound unto him high questions especially in Divinity.

2. I will briefly relate some speeches they had with him, during his abode at *Padua* and I will not forget that he declared with a settled judgment, that he did see the eternall vengeance of God prepared against the sinne, that he had committed: (This was the true cause of his despaire, and not an ungrounded conceit of his reprobation; but the conscience of his sinne cast him upon this, and made him conceive he was a Reprobate.) For that he did find in him selfe that those things which God had given to others to rejoyce their spirits, all conspired against him in despite of his horrible forfeit: (I doubt the phrase here in the originall was not well understood by the Translatour;) For although, said he, that God for a great blessing had promised to many holy men a goodly issue, and a great number of children, in whose love and obedience they may repose their age; yet in the midst of his miseries, The hands and faces of his Children were as horrible unto him as the hangmans (and indeed for the good of his children he renounced Gods truth for meere temporall respects.) It cannot well be expressed what grieve & vexation he seemed to receive when his children brought him meat, forcing him to eat, and threatening him when he refused it. He confessed his children did their duties, and yet he tooke it in ill part, saying, that he did not acknowledge God any more for his father, but did feare him as his adversary armed with judgment. For he had been three weeks in this apprehension, when he spake these things, without eating or drinking, but what they forced him unto, the which he received with great difficulty, resisting with all his power, and spitting out that which they forced him to take. Some of the Assistants were of opinion to make him afraid, to make him the more apt to receive food, first for the soule, then for the body; asking him if he did not feare greater and sharper torments after this life then those he then felt. He confessed that he expected farre more sharpe, and had already horror of them: yet he desired nothing more then to be cast headlong into them, that he might not feare other more grievous torments. They asked him againe if he thought his sinne so foule as it could not be pardoned through the bounty and infinite mercy of God? His answer was, that he had sinned against the Holy Ghost, which was so great a sinne, as is called a sinne unto death; that is to say, subject to the eternall vengeance of God, and to the paines of Hell: (now judge I pray whether the example of *Peter* was sufficient to take him off from desperation; for will any say that *Peter* in denying his Master sinned against the Holy Ghost;) whereof (to wit, the sinne against the Holy Ghost) this poore wretch discoursed amply, learnedly, and too subtilly against himselfe: Learned and Godly men, which did assist him, omitted no testimonies that might assure a wounded conscience that God is mercifull, gentle and ready to pardon. But all this could not divert him from this opinion, neither could they draw any other thing from him, then that he desired much that he

he might returne to some hope of pardon. But it fares with me (saith he) as with criminall persons, shut up in close prisons, and fettered hand and foot. Sometimes they are saluted by their friends passing by, who advise them to breake Prison, and to deceive their guards if they can. Such Prisoners would gladly follow their counsell, but it is a vaine desire: Even so is mine, said he.

3. As for the Scriptures which were cited to him, touching the love and affection of God the Father, by reason of his Sonne Jesus Christ, he did avow them; adding, that they belonged only to them, whom Jesus Christ did repute his brethren, and his members; but as for him, he had renounced that love, and willingly rejected brotherly alliance, neither was ignorant in how great tranquillity of mind they might be, who had once embraced the promises of salvation, and did wrest them continually therein. For confirmation whereof, this his sad disaster (said he) was propounded for an example before all mens eyes: that if they were wise they should not hold it light, nor happened by any chance, but to learne by his ruine, how dangerous it is, to fall any thing from that which belongs to the great glory of the Sonne of God: Adding that it was a slippery, and very dangerous passage, yea most fearfull to him that stood not carefully on his Guard. Moreover forasmuch as such evident examples, of the vengeance of Almighty God did seldome appeare to the eyes of men, they deserved to be the more carefully regarded. That amongst a great number of Reprobates in the World, his calamity was not singular; but his only punishment and ruine did satisfy God, a just Judge to admonish all others to have a care of themselves. He added withall, that therein he did acknowledge the severity of Gods judgement, who had chosen him to make him a spectacle, rather then any other, and to admonish all by one mans mouth, to abstaine from all iniquity; confessing withall, that there was no reproach or punishment, which he had not deserved, by reason of his foule offence. After he had discoursed thus sincerely and gravely of the justice Divine, he said they should not take it strange, this his long speech touching the true reason of the will of God: for that oftentimes God doth wrest out of the mouthes of Reprobates, most assured testimonies of his Majesty, his justice, and his fearfull vengeance. How strangely doth he plead for Gods justice against himselfe as a Reprobrate? when our Arminians are like to blasphemethat justice of God against *Spira*, which *Spira* justifies against himselfe, using a long discourse upon this sentence, and desirous to shew the greatnesse of Gods judgements. There are some (saith he) who have all things so wishfully, as they live in all delights, who notwithstanding are registred for perdition, whereof Jesus Christ propounds an example in the rich man. *Luc. 16.* That God doth often propound to mankind an hope of reward to draw them to the right believe of his holy will, and oftentimes withdrawes them from impieties, by fearfull and prodigious signes. And yet as impiety is naturall to men, they make not their profit of such instructions, and think not that it concerns them: but impute it to any other thing, rather then to the wisdom of God, to feare and reverence him: Hereupon he made a bitter invective against a certain Philosopher, whom he had known above twenty years before; for that his Morosoph had been so impudent to deliver in his lessons, yea to write it, and publish it in Print, that all the Miracles that Christ had done upon the earth, might well be done by a man that were skilfull in the knowledge of naturall things. It were hard to represent the admiration wherewith they were surprized, and with what compassion they were moved, that came to visit him, for the discourses which they heard come from his mouth. Every man laboured to reduce this poore man, to some hope of his salvation. Among others there was one, a Reverend man for his holinesse of life, who departed not from the Patients bed, it was the Bishop of *Capod' Istria* in the Venetians Territory; (This was *Vergerius*, who afterwards renounced Popery, and became a Protestant:) He ceased not to exhort *Spira*, and ceased not by many testimonies of the holy Scriptures, to divert him from that apprehension; Adding that he did not think his spirit was altogether voyd and destitute, of some good and heavenly inspirations, seeing he spake so holily and devoutly of the excellency of Christian Religion.

4. Although the sick man knew full well that these admonitions proceeded
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from a sincere and true heart; yet for that he had diverse times rejected them, he began to frowne, saying to the Bishop, you believe, as I think, that I doe willingly nourish this obstinacy in my mind, and that I take delight in this vehement passion of despaire: If you be of that opinion, you are deceived: I will tell you, to the end you may know my resolution, that if I could be perswaded that the judgement of God, might by any meanes be changed or mitigated for mee, it should not grieve me to be tormented ten thousand yeares, with the sharpest paines of hell, so as I might have any hope of rest after this long sufferance. But even in that whereby you doe exhort me to gather any hope, I see all meanes of health and pardon taken from me. For if the testimonies of holy Scripture have any authority. (as they have) doe you thinke that Jesus Christ hath said in vaine, that he which hath renounced him before men, he will renounce him before his heavenly father? Doe you not see that it concernes me, and that it is as it were, particularly verified in my person? What shall become of him, whom the Sonne hath disavowed before his Father, when as you say, we must hope for no salvation but in Jesus Christ. Thereupon he did expound certain passages of the Epistle to the Hebrewes, and of the second Catholique Epistle of Saint Peter, out of which he drew terrible conclusions against himselfe. Wee cannot believe with what gravity and vehemency, his words were delivered; neither was there ever heard man pleading better for himselfe, then *Spira* did then against himselfe. He did alleadge notable things of Gods justice, detesting his forepassed life; admonishing all that were about him, very earnestly, not to think that Christian life was a light thing, and easily discharged. That it doth not consist only in having the head Baptised, in reading certaine verses and texts of the Gospell, and to be termed an honest man, but it was needfull to live as the word of truth doth command him. Thereupon he repeated a Text out of Saint Peter, exhorting us to shew through holinesse of life, certain signes of the love of God towards us, and of the confidence we should have in him: He said moreover, that he had known many who after they had tasted the sweetnesse of true felicity, suffered themselves so to be carried away, as they had no longer care to performe that which belonged to a child of God.

5. He protested that he had sometimes imagined, that his finnes had been hidden, and that he could not be punished, for that Christ had made satisfaction for them: but then he knew too late, that those things belonged only to the elect, and chosen of God, betwixt whose finnes, and the celestiall Throne, Jesus Christ sets his precious blood, and the dignity of his obedience, as a veile and shadow to cover them, and doth plant them against the Divine vengeance, as an high and strong Rampart, that sinners repenting them, might not be oppressed, nor drowned with the deluge and overflowings of their offences and finnes. As for himselfe, seeing that he had renounced our Saviour Jesus Christ (here was the true burthen of his sorrowfull heart) he had, as one should say, overthrowne this strong Rampart with his own hands, so that after this ruine, and overflowing the deluge of waters of this vengeance, had covered and swallowed up his soule. One of his most familiar friends said unto him, that he did hold the cause of this his great torment, proceeded from abundance of Melancholy humours, that did so trouble his braine. *Spira* remembering that he had many times refuted that opinion, and seeing they were to begin againe, said unto the other; You may think what you please, but God in truth hath troubled my spirit, and deprived me of judgement; seeing it is impossible for me to have any hope of my salvation. Having continued in such and the like speeches, during his abode at *Padua*, they carried him back, to his own house at *Civivelle*, where he dyed in this despaire.

DISCOURSE.





DISCOURSE.

SECT. III.

It makes Ministers unable to afford true comfort to the tempted; and this it doth, because

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 1. Takes from them all solid grounds of comfort.
 2. Leaves them only weak and insufficient grounds.

1. It bereaves them of the solid grounds of comfort; which are these. 1. The universality of Gods love. 2. Of Christs death. 3. And of the covenant of grace. That Minister which doth expaine and apply these three things soundly, and wisely to him that is tempted in this kind, doth that which is abundantly enough for the relieving and releasing of him from his temptation, and he that doth not apply these, leaves him as he found him in the midst of his temptation still, whatsoever may be said to the contrary in the hear of disputation.

Etsi multa disputantur durius (saith Melancthon) tamen necesse est in vero agone ad hanc arcem confugere, Melanct. loc. videlicet, quod de voluntate Dei indicandum sit ex verbo expresso, & quod promissio sit universalis, & quod sit com. p. 326. mandatum Dei eternum & immutabile audire filium & assentiri promissioni. Though there be many things c. de Predest. disputed in this poynt more harshly, yet when all is done, the universall promise of grace, and salvation, is a Christians only Bulwarke in this temptation, and combate. *Obtemperamus igitur (saith he) ne vagentur animi quærentes electionem extra verbum, & relicto Christo, & amisso mandato de amplectenda promissione; sed teneamus certa est indubitata fide promissionem gratia non inanem esse fabulam; sed Deum vere paterfecisse voluntatem suam in promissione, & verè præstare quod promissit.* Let us not therefore leave Christ and looke for an election out of the word, but let us judge of Gods will, in saving men by the promise, and commandement, which are both universall. And in another place of the same booke, he hath these words. *Sicut est necesse scire Evangelium promissionem esse gratuitam, ita est necesse scire Evangelium promissionem universalem esse, hanc universalem tenere necesse est, adversus periculosas imaginationes de predestinatione, ne disputemus hanc promissionem ad paucos quosdam alios pertinere, non pertinere ad nos. Non enim dubium est, quin omnium animis hæc cogitatio exerceat.* As it is needfull to know that the promise of salvation is free, so it is needfull to know and hold, that it is universall, against some dangerous conceits of predestination, &c. By these speeches we see clearly, what this learned man thought to be the true balme of Gilead, whereby a wounded soule should be cured, viz. the universality of the promise (and of Gods love and Christs death too, for they all hang together, and cannot be disjoynd.) The reason why these grounds are able to help a man in this case, is twofold.

1. Because they are directly contradictory to the temptation; a will to save all, a giving of Christ to death for all, and an offer of grace to all, cannot possibly stand with an absolute antecedent will, and intent of casting away the greatest part of mankind, or indeed any one man in the world. Upon this follows the second reason.

2. Because they serve to convict the tempted, that he cannot be in that condition in which he supposeth himselfe to be. For if two contradictories cannot be true, he that evinceth the truth of the one, convinceth the understanding of the untruth of the other: and he that makes it appear that this contradictory, [God would have all to be saved, redeemed, and called to repent and believe,] is true, puts it out of doubt to the understanding, that the other contradictory, [God will have most men to be absolutely, and inevitably damned,] must needs be false, and so raiseth up that poore soule that was pressed downe with an erroneous conceit and feare that it was true. In this manner did *Junius* (though not in the same temptation) relieve a Woman perplexed exceedingly with a strong perswasion, that shee and all her Children should be damned; because she was buied about her Children at a certain time, when she should have been at Masse. *Junius* maketh short work with her, tells her that her employment about her Children, was a duty pleasing unto God, but the Masse was a meere Will-worship: and so delivering her of her errour, (upon which the temptation was built,) gives her present ease and comfort. In like manner tell a man that feares he is an absolute reprobate, that there are no such absolute Reprobates, and that his feare is but a meere fancy, and his doubt a dreame; convince him once by contradictory grounds that there is no man in the World in that state in which he thinks himselfe to be, and you drive out one naile by another, and expell the temptation. These are the Sword of *Alexander*, which will cut asunder the Gordian knot of absolute Reprobation, and these are the true *Nepenthes* of a sicke soule.

The Sublapfarian Doctrine

Now these true Grounds of hope and comfort, a Minister cannot make use of, that holds absolute Reprobation; if he doe usurpe them, he cannot maintaine them against the replies of the tempted, unlesse he relinquish his opinion; because (as I have said) there is a plain contradiction between them, and no man is able to maintaine two propositions, which speake contrary things, to be both true, any more then he can make it good, that the same thing may have a being, and yet not have a being at the same time. For example, a Minister comes to comfort a man, that thinkes himselfe to be an absolute Reprobate; and how doth he set about it? He tells him, that God would have all to be saved, that Christ dyed for all, &c. But what right hath he to these grounds of comfort, holding the contrary conclusions. *viz.* That God will have a great many to be damned, and to have no part in Christ? Well he usurpes them notwithstanding, but is he able to maintaine them against the answer of the tempted, can he make a good reply? No: for thus the tempted answers, God would have all to be saved with a revealed will, and, Christ died for all sufficiently, not intentionally: Or if God did intend that he should dye for all, yet he intended it upon a condition, which he purposeth, the most should never performe; What can the Minister reply upon this? If he will make a direct reply, that shall take away the answer, he must deny that God hath two wills contrary to each other; a secret will, that many shall be unavoidably damned, and a revealed will that all may be possibly saved; and he must also deny that God hath an intent, that Christ should not dye for a great many; or that he intended he should dye for all, upon condition they should believe and repent; and yet intend that the most should never believe and repent. But can he deny these things? He cannot, except he deny his own conclusion, and opinion, which is, that there are many thousands, eternally and unavoidably rejected in Gods absolute purpose, from grace and glory for ever: For that conclusion is all one, with the answer of the tempted, and contradictory to those arguments of comfort, which he is glad to make use of. Absolute reprobation therefore, bereaves that Minister, who believes it, of the solid grounds of consolation, and so makes him unable to recover a poore soule wounded with this temptation.

T W I S S E

Consideration.

1. **H**ERE in this Section the question is, Whether our Doctrine of absolute Reprobation, bereaves a Minister of the solid grounds of comfort? Still wee must remember how magnificently this Author goes on, to confound things that differ. For whereas we maintaine that God hath decreed to proceed absolutely with men, only in the giving and denying of grace, not absolutely in the giving of salvation, or inflicting of damnation. And this Author, though he so carrieth the matter all along, as if we maintained Gods proceeding to be absolute herein, to wit, in granting salvation to some, and inflicting damnation upon others, yet hath he no meanes to help himselfe herein, and cast a shew of a true crimination, but by flying to Gods absolute proceedings, in giving or denying grace. And albeit in this poynt, wholly consists the Crisis of this Controversy, yet this Author utterly declines the sifting thereof, as some precipice and breake-neck unto his cause; to wit, Whether God gives and denyes grace according to the meere pleasure of his will, or according to mens workes; albeit the issue of all his comforts comes to this, namely, that either God is not the Author of our faith, (which now adaieth the Remonstrants with open mouth professe, that Christ merited for none,) or if to juggle with the World they pretend an acknowledgement, that God is the Author of it, yet they plainly professe, that he dispenseth it to some, and denyes it to others, according to some good condition, or disposition, he findes in the one, and which he findes not in another. But let us take into consideration what these solid grounds of comfort are, whereof a Minister is bereaved by our Doctrine; Three I find here mentioned; *A treble Universality.* 1. *of Gods love.* 2. *Of Christs death.* 3. *Of the Covenant of grace.* As if universality now adayes were a better Character of the Arminian faith, then of the Roman Religion. I may take liberty to equivocate a little, when this Authour equivocates throughout, and that in a case, wherein it is most intollerable, in a case of consolation to be ministred to *conscientia timorata*, as *Nider* calls it, a poore afflicted soule as this Authour expresth it, To the discovery whereof I will now proceed, having signified in the first place, that all these consolations are no other, but such as every Reprobate is capable of, as well as the Children of God, which is so apparent as needs no prooffe; only in the issue of their Tenet, the faith of them freeth a man from the conceit of being an absolute Reprobate.

bate. So that in effect it comes to this; Thou poore afflicted soule, be of good comfort, for if thou wilt hearken unto me, and imbrace those solid grounds of comfort which I will reveale unto thee, assure thy selfe they shall be as the Balme of Gilead unto thy soule; whereby thou maist be confident, that albeit it may be thou art a Reprobate, and that God from everlasting hath ordained thee unto damnation, that yet certainly thou art no absolute Reprobate, no more then *Cain*, or *Esau*, *Saul*, or *Judas*, or the Devills were; For these my principles will assure thee that there never was, nor is, nor shall be any absolute Reprobate throughout the world.

2. I come to the examining of them particularly, & to shew that every one of them is as it were against the haire. So evident are the testimonies of Scripture against them all; and they are obruded upon a superficially and most most unsound interpretation of Scripture in some places. For 1. as touching the first, *the universality of Gods love*; For hereby Gods love is made indifferent unto all, and consequently towards *Esau* as well as to *Jacob*, whereas the Scripture professeth that *God loved Jacob and hated Esau*; and this the Apostle makes equivalent to the Oracle delivered to *Rebekah* concerning them before they were borne. 2. He might as well have proposed it, of the universality of Gods mercy; whereas the Scripture expressely distinguisheth between *vessells of mercy & vessells of wrath*. 3. This love is explicated by them to consist in a will to save all. Now election is but Gods will to save; and the Scripture plainly teacheth, and it is confessed by all that I know (excepting *Calius Secundus* to whom this Authour it seemes is most beholding for his story of *Spira*) that though *Many are called yet but few are chosen*. And whereas it is confessed, that the most part of men are Reprobates, that is, from everlasting willed unto condemnation; yet never the lesse they beare us in hand that all men even *Cain* and *Judas*, yea and (as I think) the Devills and all were willed by God unto Salvation. And that there is no contradiction in all this. And every poore afflicted soule must believe hand over head that all this is true (what species of contradiction soever be found therein which this Authour from the beginning of his discourse to the end hath taken no paines to cleare) least otherwise he forsaits all hopes of comfort, upon such soveraine grounds as are here proposed, by faith wherein aman may be as well assured of his Salvation and freedom from damnation, as any Reprobate in the World. For albeit he be a Reprobate, and God should reveale this unto him, yet upon these grounds he may be confident that he is no absolute Reprobate. 2. I come to the Second comfortable supposition, and that is, the universality of Christs death, namely, that he died for all. Now this is opposite to Scripture evidence, as the former; yea and to Christian reason, if not more: For albeit God so loved the World, even the whole World, that he gave his only begotten Son that whosoever believes in him should not perish but have Life Everlasting: which gives a fair light of exposition to those places where Christ is said to have dyed for the sinnes of the World, yea of the whole world, to wit, in this manner, that whosoever believes in him shall not perish but have everlasting life. yet the Scripture speaks as often of Christs death in a restrained sense, as where it is said *Christ gave himselfe a ranfome for many*. And that his blood was shed for his Apostles, and for many, for the remission of their sinnes. And that Christ should save Gods people from their sinnes. And that God hath purchased his Church with his blood; And Christ gave himselfe for his Church. And that he is saviour of his body; And that he dyed for the elect. And in the 17 of *John*, our Saviour would not pray for the World, but only for those whom God had at that time given unto him; and who afterward should believe in him through their word; And look for whom he prayed with exclusion of the rest for their sakes he sanctified himself: Now that this is spoken in reference to the offering of himselfe up unto God, upon the crosse, it was the joynt interpretation of all the Fathers whom *Maldonate* had read as he professeth on that place, and there reckons up a multitude of them. Then againe, Christs death and passion (we know) was of a satisfactory nature; and therefore if he dyed for all, he satisfied for all the sinnes of all men; why then are not all saved? Why is any damned? Is it just with God to torment with everlasting fire, for those sinnes, for which he hath received satisfaction; and that a more ample one, then mans satisfaction can be, by suffering the torments of Hell fire? For therefore it shall never end, because it shall never satisfie. Againe, how many millions were at that time dead and in hell fire; and did Christ satisfy for their sinnes by his death upon the Crosse, and they continue still to be tormented? Againe, the obedience of Christ in generall, is of a meritorious nature, even meritorious of everlasting life; Now if Christ hath merited everlasting life for all and every

one, how comes it that all and every one doe not enjoy Everlasting Life? Shall not God the Father deale with his owne Sonne according to the exigency of his merits, whether it be that they are so meritorious in their owne nature; or by the constitution of God; either meerely, or joyntly with the dignity of their nature, in reference to the dignity of the person who performed them, as being not only man but God, even the eternall Son of God one & the same God with his Father, Blessed for ever. Now it can be made good that all sins of all men are fully satisfied for, by the death of Christ, & that Christ hath merited in better manner Everlasting Life for all & every one, then they could have done for themselves, although they had passed the whole course of their lives, as free from sinne as the very elect Angells; this I confesse is a comfortable doctrine with a witnesse; though God leave men to themselves and to the power of their owne free wills to doe what they list. And I see noe reason, but that in the midst of all Ryot and excesse, they may be as confident of their Salvation, as if they had all faith; as of certaine Lutherans it is written, as I saw in a letter of an English Divine written from Rome. I make no question but their answer will be, that albeit Christ hath thus satisfied for all sinnes of all and every one, and merited Eternall Life for all and every one, yet the benefit of his merits and satisfaction by Gods Ordinance shall redound to none, but such as believe, and repent, and persevere therein unto death. And what comfort can herehence arise to an afflicted soule, unlesse she doe believe and repent? If she doe believe and repent, our Doctrine gives assurance to such of their election, the Arminian doth not. Here I presume they will say, that every one may believe if he will, repent if he will; and may they not as well say, that every soule afflicted with despaire, may leave of to despaire if they will, and consequently leave of to be afflicted if they will? And I confesse this way of consolation hath a very short cut, if the afflicted soul would harken unto them. Especially considering that I doe not find, that in these their discourses they take any notice of any sinne to hinder this, no not so much as of the sinne against the Holy Ghost, or of that sinne which *St. Iohn* calleth a sinne unto death. But I doe much doubt whether this were the manner of comfort which the Prophet *Esay* thought himselve enabled for by Gods grace, when he sayd, *The Lord God hath given me the tongue of the Learned, that I should know how to speake a word in season to him that is weary: he wakeneth Morning by Morning, he wakeneth mine eare to heare as the learned.* Wherefore let me make bold in behalfe of the Patient, to move unto you a question: Doth not the Scripture teach us that faith is the gift of God, that repentance is the gift of God? *Act: 11. 18. 2 Tim: 2. 25.* How then is it possible for me to believe, and repent, unlesse God give me the grace of faith and repentance? I presume you will answer, that God gives faith and repentance, first, in as much as he gives all men power to believe and repent, And secondly, in as much as he concures with them to the act of faith and repentance in case they will. But I pray thee tell me, is not the will to repent also the gift of God? And if I have not as yet the will to repent, how is it possible I should repent? Can any man repent without a will to repent? Is not repentance chiefly the charge of the will? But you will say (I suppose) that even this will to repent God is ready to worke in me, if I will repent. But in case a man will repent, what need hath he of any Divine assistance to cause in him this will to repent, seeing he hath it already? Lastly, doth not God give a man a power to refuse to believe, to refuse to repent if he will? And is he not as ready to concur with him to any sinfull act if he will, and to worke the very will also of doing it in case he will? And are not these then the gifts of God as well as others? To conclude, what think you of the gift of faith, hath Christ merited it for us or no? It seemes by your Doctrine he hath not; as when you teach that albeit Christ hath satisfied for all, merited Everlasting life for all; yet the benefit of Christs obedience and death, is by the ordinance of God applyable to none, but such as have faith: wherby it appears, that you do not make faith to be any of those benefits, which redound unto us by the obedience of Christ. For though it be decent to say, that salvation as a benefit procured by Christs obedience, can redound to none but to such as believe; yet it is very indecent to say, that faith it selfe, as a benefit of Christs death, shall by the ordinance of God redound to none but to such as believe. And indeed the Remonstrants now adaies, doe openly professe, that Christ merited faith for none. And they are to be commended for dealing ingenuously, and confessing that, whereunto the Genius of their Tenet doth carry them. Our Arminians deale not so plainly: but as they pretend that

Ef. 50.4.

Eph. 2. 8.
Phil. 1. 29.In Censura
Censura. p. 56.

No Meanes of Despaire.

that faith and repentance are the gifts of God; so they pretend that Christ merited them for us, to wit, he merited universall grace for all and every one, whereby every man may believe if he will, and repent if he will. And how comfortable this particular is, I have already shewed; for it is as much as to say, *you may cease to despaire if you will, you may cease to be afflicted if you will*. Secondly, Christ merited, that God should concur to the working of faith and repentance in them, provided that they would worke it in them selves. Yea the very will to believe and repent, God will worke in them *modo velint*. So that still the resolution of all comfort, is into a mans owne free-will; For God gives not faith and repentance to whom he will, or according to the meere pleasure of his will, but rather according to mens workes. And this direct Pelagianisme, condemned so many hundred years agoe, is that most comfortable doctrine of Christianity, which our Arminians doe afford. And this discourse as touching the universality of Christs death, may be applyed also to the universality of Gods love, which ends in this, that all men shall be saved if they doe believe; and that every man may believe if he will; and that God is ready to worke faith and repentance in them, provided that they will be as ready to worke it in themselves.

3. And now I come to this Authors third Topick place of consolation, drawn from the universality of the Covenant of grace. Now this is as strange as any of the former, or rather much more, and when the Covenant of grace is so much enlarged, we have cause to feare that it is confounded with the Covenant of Workes. And indeed if it were true, as some of this sect professe, namely, that there is an universall grace given to al for the enlivening of their wills, wherby they are enabled to will any spirituall good whereunto they shall be excited; and to believe if they will, and from the love of temporall things to convert themselves to the keeping of Gods Commandements if they will; I see no reason but that the Law is able to give life, though the Apostle supposeth the contrary; and the way is as open unto man for justification by the workes of the Law as it was unto Adam in the state of innocency. And if the Covenant of grace be universall, and ever was, for that I take to be this Authors meaning, then God was no more the God of Abraham, and of his seed, then of all the World; nether was the people of Israel more the Lords portion then any other Nation of the World: yet Moses was sent unto Pharaoh in their behalfe with this Message; *Thus sayth the Lord, Israell is my sonne, my first borne, wherefore I say unto thee, Let my sonne goe that he may serve mee; if thou refuse to let him goe, Behold I will slay thy sonne even thy first borne* Ex: 4. 22, 23. Thus God accounts them albeit they were miserably corrupted with Idolatry; as it appeares. Ez: 20. 6. *In the day that I lift up my hand upon them, to bring them forth of the Land of Egypt; 7. Then sayd I unto them, Let every one cast away the abominations of his eyes, and defile not your selves with the Idolls of Egypt; for I am the Lord your God. 8. But they rebelled against me, and would not heare me; for none cast away the abominations of their eyes; neither did they forsake the Idolls of Egypt: then I thought to poure out mine Indignation upon them and to accomplish my wrath against them in the midst of the Land of Egypt; 9. But I had respect unto my name that it should not be polluted of the Heathen. So he proceeded in despite of their sinnes, to carry them out of the Land of Egypt, and brought them into the wildernesse and gave them Statutes, and Judgments, and his Sabaths; v: 10, 11, 12. But they rebelled against him in the Wildernesse, whereupon he thought againe to poure out his indignation upon them in the Wildernesse to consume them v. 13. But he had respect unto his name, v. 14. and his eye spared them and would not destroy them v. 17. And againe, when their Children provoked him by rebelling against him, whereupon he thought of powring out his Indignation upon them v. 21. Nevertheless he withdrew his hand, and had respect unto his name v. 22. Then as touching the generation of that present time he professeth he will rule them with a mighty hand v. 33. And the issue thereof is no worfe then this, *I will cause you to passe under the rod, and bring you into the bond of the Covenant v. 37, And againe, marke with what a gracious promise he concludes v. 43. There shall ye remember your wayes and all the workes wherein ye have been defiled, and ye shall judge yourselves worthy to be cast of for all your evils, which you have committed 44. And ye shall know that I am the Lord, when I have respect unto you for my names sake and not after your wicked waies, nor according to your corrupt worke, O yee house of Israel, saith the Lord God. Here is the peculiar fruit of the Covenant of grace, to master their iniquities, to bring them unto repentance, and to deliver them, from the dominion of sinne and Satan. If God performe this Grace to all and every one throughout the World, then is the Covenant of grace universall, and all and every one are under it, but if there be**

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few, very few, over whom sinne hath not the dominion, then certainly very few are under the Covenant of grace. For the Apostle plainly signifyeth this, to be the fruit of the Covenant of grace; where he saith, *Sinne shall not have dominion over you, for ye are not under the Law but under grace, Rom: 6.14. And the like we have, Heb. 8. 8. I will make with the House of Judah a new Testament. 9. Not like the Testament that I made with their fathers, in the day that I tooke them by the hands to lead them out of the Land of Egypt: For they continued not in my Testament, and I regarded them not, saith the Lord. 10. For this is the Testament that I will make with the House of Israell, after those dayes, saith the Lord, I will put my Lawes in their mind, and in their heart I will write them, and I will be their God, and they shall be my people. 11. And they shall not teach every man his neighbour, and every man his brother saying, Know the Lord: for all shall know me from the least of them to the greatest of them. 12. For I will be mercifull unto their unrighteousnesse, and I will remember their sinnes, and their iniquities no more.* According to this Covnant proceed those gracious promises, whereof the Scriptures are full. *I have seen his wayes, and I will heale them. Es: 57. 18. I will heale their rebellions. Hos. 14. 5. The Lord will subdue our iniquities. Mich. 7. I will circumcise your hearts, and the hearts of your children, to love me with all your heart, and with all your soule Deut. 30. 6. I am the Lord your God which sanctify you, &c:* And therefore these comforts which here are so much magnified, as only and fully sufficient for the releiving of an afflicted soul in the hour of temptation, are but so many lies (to speake in the Prophets phrase) that this Author holds in his right hand; and if through the illusions of Satan he take hold of them, they may cast him into a dreame, like unto the dreame of an hungry man, who eateth and drinketh and maketh merry, but, when he awaketh his soule is empty. For all these comforts so magnificently set forth, have no force, save in case a man believe them now, if a man believeth, our doctrine can assure him of Everlasting Life; and so of his election, which the Arminian cannot. For we teach that which our Saviour hath taught us, *He that believeth in the Son hath Everlasting Life; and he that obeyeth not the Sonne shall not see life, but the wrath of God abideth upon him:* But as for the performing of faith, they leave that unto man, together with Gods concurrence. And in like sort for the maintenance of their faith, they teach a man to put his trust in himself with Gods concurrence, as if otherwise a mans condition were uncomfortable, and the way were open to desperation. But what doth *Austin* answer to such like discourages of old, *de Predest. sancti: cap: 22. An vero timendum est, ne nunc de se homo desperet, quando spes ejus demonstratur ponenda in Deo, non autem desperaret si eam in se ipso superbissimus & infelicitissimus poneret?* Is it to be feared, least a man despaire, when it is proved, that a mans hope is to be placed in God, and that he is free from despaire, in case he place his hope in himselfe, most proudly, and most unhappily?

As for that which he cites out of *Melancthon*, it is every way as much to the purpose as that which he cited out of *Calvin* in the first Section. *Melancthon* sayeth we must judge of Gods will by his Word; so saith *Calvin*, his words are these; *Qui recte atq; ordine electionem investigant qualiter in verbo continentur, eximium inde referunt consolationis fructum.* To enquire after a mans election in the Word is the way to reape singular consolation; But they that enquire after the eternall counsell of God without the Word in *exitialem abyssum se ingurgitant*; they plunge themselves into a gulf of perdition. Yet when *Melancthon* sayeth, *multa disputantur durius*, the comparative there is not to be rendred as this Authour renders it more harshly, but rather thus, somewhat harshly. And of *Melancthons* concurrence with *Calvin*, in the doctrine of predestination, as touching the substance of the doctrine, I have formerly shewed out of his owne Epistle, who professeth that he differeth only *tradendi ratione* in the manner of delivering it; and of his owne, professeth that they are of a popular nature, thus, *Mea sunt mixta & ad usum accommodata*; as it were woven with a thicker thred, and fited to use and practise. No man doubts but that as *Melancthon* saith it is Gods immutable commandment to heare the Son, and to assent to the promise; and the promise is universall, to wit, that, whosoever believeth shall be saved: Therefore let us not seeke election besides the Word; it is a grave counsell, and well becomming *Melancthon*; and *Calvin* gives the very same counsell, in the very Booke, Chapter, and Section last related by this Author. But he saw it fitter for his turne to represent *Melancthon* professing as much, rather then *Calvin*. We nothing doubt but God will performe that he hath promised; and therefore whosoever believeth shall be saved according to our doctrine, not so according to the doctrine of Arminians; who maintaine that a man may totally and finally fall away

away from faith. Rogers upon the Articles of the Church of England, Art. 17. Not only acknowledgeth this universality of Gods promises, according to the Tenor of that Article; but concludeth hereence. *That they are not to be heard that say, that the number of the elect is but small; and seeing we are uncertaine whether we be of that company or no, we will proceed in our course as we have begunne; and accompts all such adversaries of this truth, touching the universality of Gods promises: and let every sober man judge whether this Author doth not justify this their discourse, whom he accompts adversaries to the truth of that Article in that particular.* The same Rogers in his 8 proposition, as touching the comfortable nature of predestination, writs thus, *This doctrine of predestination is to the Godly, full sweet, pleasant, and comfortable, because it greatly confirmeth their faith in Christ, and increaseth their love towards God. But (saith he) to the wicked and reprobate the consideration hereof is very sower, unsavoury, and most uncomfortable, as that which they think (though very untruly and sinfully) causeth them either to despaire of his mercy being without faith; or not to feare his justice being extreameley wicked; whereas neither from the Word of God, nor any confession of the Church can man gather that he is a vessell of wrath, prepared to damnation.* What more contradictions to this Authors discourse of the uncomfortable condition of predestination, according to our way; yet who was this Author? was he at any time accompted an innovatour in this Church? His booke dedicated to Arch-Bishop Bancroft, writing upon the Articles of the Church of England; perused, and by the lawfull authority of the Church of England allowed to be publick. And because some choosing to play at small game rather then sit out, may say, that he speakes not a word of absolute election, or absolute reprobation; let his 5. Proposition be observed, which is this, *Of the meere pleasure of God, some men in Christ Jesus are elected, and not others unto salvation: this he prooves by that Rom. 9. 11. That the purpose of God might remaine according to election. And that Eph. 1. 5. Who doth predestinate us according to the good pleasure of his will: And that 2 Tim. 1. 9. Not according to our workes, but according to his owne purpose and grace: And that Exod. 33. 19. And Rom. 9. 15. I will shew mercy to whom I will shew mercy: And as touching the other part of not choosing others, that of Solomon Prov. 16. 4. The Lord hath made all things for his owne sake, yea even the wicked against the day of evill. And Rom. 9. 21. Hath not the Potter power over the clay to make of the same lump one vessell unto honour, and an other unto dishonour. And comming unto the Errours, and adversaries of this truth. Hereby (saith he) is discovered the impiety of those men which think that, 1. Man doth make himselfe eligible for the Kingdome of Heaven, by his owne good workes and merits; so teach the Papiists. 2. God beheld in every man whether he would use his grace well, and believe the Gospell or no, and as he saw man, so he did predestinate choose or refuse him. 3. Besides his will, there was some other cause in God, why he chose one man, and cast off another, but this cause is hidden from us. 4. God is partiall and unjust for choosing some, and refusing others; calling many and electing but few.* The other place alleadged by this Author of Melancthon, partly repeates the same matter concerning the universality of the promises, (no mention at all with him either of the universality of Gods love, or of the universality of Christs death, or of the universality of the Covenant of grace) partly opposeth it to dangerous imaginations of predestination; & what are these but such as proceed without the word. For without doubt it is to be understood in opposition to that which he formerly delivered, advising us to judge of the will of God by his expresse Word; and all one with seeking election *extra verbum* formerly specified: of both which Calvin speakes more at large in that very place alleadged by this Author in the first Section of this last sort of Arguments; And there Calvin commendeth the one as a most comfortable course, and sets forth the danger of the other in farre more emphaticall manner then Melancthon doth, and therewithall discovereth the true Balme of Gilead, wherein it consists, in the same manner th at Melancthon doth, and more fully: but it served not this Authors turne to represent Calvin thus discourring, though he could not be ignorant thereof, if himselfe read the place, which he alleadgeth out of Calvin and tooke it not upon trust at anothers hand. By the way I observe he makes the universality of the promise, mentioned by Melancthon, all one with the universality of the Covenant of grace mentioned by him. As if the Covenant of grace consisted only in this, *Whosoever believes shall be saved;* and accordingly you may guesse of his meaning as touching the universality of Christs death, namely, that the benefit thereof shall redound to all that believe; as good as in plaine termes to professe, that Christ dyed not to procure and merit faith for us, which the Remonstrants doe now adaies openly professe; but I doe

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not find that our Arminians hitherto dare to concur with them therein. And in like manner the universality of Gods love is to be understood; namely, of willing salvation to as many as believe, not of willing grace unto them, at least not of any meaning to bestow faith and repentance upon them. Yet not any will yet shew themselves so ingenuous as to confesse in plain termes, that God gives not faith and repentance to any man, but leaves that to be wrought by the power of their wills, pretending that God hath enabled all men with a power to believe. And indeed if faith and repentance be a gift, and speciall gift of God; it is strange that God should bestow them upon us *extra Christum*, not for Christ sake; And whence it followeth that those gracious promises of *circumcising our hearts*, of *sanctifying us*, of *writing his law in our mind and inward parts*, and *his feare in our hearts*; never to depart from him, of *healing our wayes*, *our backslidings*, *our rebellions*; of *taking away the stony heart out of our bowels* and *giving us a heart of flesh*; and *causing us to walke in his statutes*, and *keepe his judgements*, and *doe them*, are nothing belonging to the Covenant of grace in this Authors judicious consideration. And to conclude, if all men be under the Covenant of grace, what force or substance at all is there in that promise which God makes unto his people of *Israell*, namely, that *he will cause them to passe under the rodde*, and *bring them unto the bond of the Covenant*. As also in that *Ezek. 16. 60. I will remember my Covenant made with thee in the dayes of thy youth*, and *I will confirme unto thee an everlasting Covenant*. 61. *Then shalt thou remember thy wayes and be ashamed*, when thou shalt receive thy sisters, both thy elder and thy younger and *I will give them unto thee for Daughters*, but not by thy Covenant. 62. *And I will establish my Covenant with thee*, and thou shalt know that *I am the Lord*. I come to the consideration of the reasons why these grounds are (pretended to be) able to heale in such a case, 1. Because they are directly contradictory to the temptation; a will to save all, a giving of Christ to death for all, and an offer of grace to all, cannot possibly stand with an absolute antecident will, and intent of casting a way the greatest part of mankind, or indeed any one man in the world.

To this I answer. 1. Though they be contradictory to the temptation, yet if they carry manifest evidence of notorious untruths in their foreheads, delivered as they are without explication, what true comfort shall an afflicted soule receive therehence, when by embracing them he shall but hold a lye in his right hand? For doe not these comforters themselves acknowledge, that God hath from everlasting decreed the damnation of the greatest part of men? Yet they would have a poore afflicted soule believe that notwithstanding this he wills the salvation of all, even of them whom he hath appointed unto wrath; it is the Apostles phrase 1 *Theff. 5. 9*. To endeavour to perswade them of this, what is it but to make a sickly creature to feed on fire, or digest Iron, as if that could ever turne into good nourishment. In like sort to perswade him that Christ hath made satisfaction for all the sins of al mē, & merited salvatiō for all & every one; when, notwithstanding Christs merits of their salvation, the greatest part of the world shall not be saved; And notwithstanding Christs satisfaction for their sinne, they must be put to satisfy for them, & that by suffering the torments of hell fire, & that for ever. 2. Let these points be explicated, & then no comfort at all will appeare therehence to an afflicted soule in some case, As for example, when they shall understand that Gods love tends only to the saving of them in case they believe, & repent, & mortify the deeds of the flesh, & persevere in such like gracious courses unto death: alas what comfort is this to a sick soule, when he feelles in himselfe no power to believe, no power to repent, no power to any spirituall good, contrarywise prone to evil, either not taking delight in Gods Word, or nothing profiting by it; Will it suffice to out-face them herein, & tell thē they have power to believe if they will, to repent if they will, to mortify the deeds of the flesh if they will; to crucify the affections & lusts if they will, yea to have victory over the world if they will, and to quench all the fiery darts of the Devill if they will? And withall that their wills are enlivened to will any of all these, yea to will all these, and any other spirituall good whereunto they shall be excited? Whereas the Scripture teacheth us, that men are dead in sinne, before the time of their effectuall calling; and that such was the condition of the Ephēsiāns, before the Gospell was Preached to them, and they converted by it; and that till they embrace the Gospell, all men are led captive by the Divell, to doe his will. 3. What poore comfort is this to perswade a man, that he is no absolute Reprobate; when upon the same grounds, namely, that the number of Reprobates is farre greater even an hundred

Eph. 2. 1, 2, 3.
2 Tim. 2. last.

hundred for one, then the number of Gods elect, he may still be perplexed with doubts and feares, yea and with as strong an apprehension that he is a Reprobate. And amongst all the examples that I have lighted upon, of desperation upon this ground, they have not proceeded according to this distinction of reprobates absolute or not absolute, but simply upon an apprehension that they were Reprobates, & that not upon the consideration of the small number of Gods elect, and the vast number of Reprobates, but upon the conscience of some sinne or other, which they conceived to be unpardonable, a sinne unto death, a sinne against the Holy Ghost, and that particularly consisting in opposing Gods truth, or blaspheming it, or making warre against it: which I would this Author might be pleased well to consider before his feet be too much fastned in the mire, and there be no getting out of it. His second reason followeth. 2. *Because they convince the tempted that he cannot be in that condition in which he supposeth himselfe to be, for two contradictories cannot be true* This is no new reason at all, but a meere application of the reason formerly delivered. But this Author considers not how he marres his owne course of consolation, casting his spirituall patient to believe hand over head things directly contradictory, as namely, that God wills the Salvation even of those whom he hath from everlasting ordayned unto damnation; and is not his patient like to take much comfort in this speculation; namely, that albeit he be one of those whom God hath ordained to condemnation, yet he wills his Salvation. What a poore comfort is it to conceive that though God will have him to be damned, yet not inevitably; whereas Gods will is as effectually in bringing contingent things to passe contingently, as in bringing necessary things to passe necessarily: so raine to morrow is a contingent thing, yet God can bring it to passe as infallibly, though in a contingent manner, as he brings to passe the rising of the sunne. What comfort to a poore afflicted soule, that though God wills his condemnation, yet not absolutely but respectively, (for these termes alone doe stand in proper oppositiō in the judgment of Arminians) to wit, that he will not damne him but for his sinne. As for the consolation here ministred, *that God would have all and every one* (for unlesse it proceed in that sence it is nothing to the purpose,) *to be saved, redeemed, and called to repent and believe;* this is full of collusion: First in mixing many things together of a different nature; For as for the two first, that will, they have to proceed meerly conditionally, to wit, in case they believe and repent; manifestly implying, that the divine gift of faith and repentance, is no benefit of Christs redemption, nor any of those good things which Christ hath merited for us. Now as for the rest he was ashamed to professe in the same Tenor, that God would have all to believe and repent but only called to believe and repent. But seeing it is apparent that all are not called; I presume this calling is to be understood also not absolutely but conditionally; Now the condition thereof certainly is not faith and repentance, but somewhat else, which he expresseth not. And is it not requisite the patient which is to be raised and releevd should be acquainted with this condition, which yet is no where mentioned (as I remember) throughout this discourse? But be it that God will have this poore soule to be saved and redeemed in case he believe and repent; Unlesse God also willet his faith and repentance, what doore of hope or consolation is opened to the poore, soule yet dwelling in the valley of Achor? I wonder not a little what he meant to say only, *God will have all to be called, to believe and repent,* and not to speake home and say, *God will have all to believe and repent* For what? Doth he not indeed acknowledge faith & repentance to be the gifts of God; and if he doth give them, did he not from everlasting will to give them? will you give me leave to guesse at the mystery of his meaning in this? Had he sayd, *God will have all to believe and repent,* as he sayeth, *God will have all to be saved and redeemed;* like as their meaning is well knowne as touching Gods will to save, namely, upon condition; & that condition also is well knowne to be faith and repentance: In like sort had he sayd *God will have all to believe and repent,* he saw belike this would have brought upon him more trouble then he would well brooke; to wit, by demanding whether God will have all to believe and repent absolutely or conditionally: Not absolutely I presume, least so they should grante election unto faith & repentance to be absolute; Therefore they must be driven to shew upon what condition God will have men to believe & repent, that is, upon that condition God doth bestow faith & repentance upon men. Now they are very loath to come to this But is it not fit that the soule which is to be comforted upon this ground should be thoroughly acquainted with this condition? For it is a vain thing

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to discourse of a power in man to believe and repent, and to say it is given them by the grace of God, considering that the Scripture is not more pregnantly averſe from countenancing any ſuch power granted unto all; as it is cleare, it profeſſeth faith and repentance to be the gift of God, and conſequently no man can exerciſe that pretended power without a farther grace, whereby God gives faith it ſelfe, and repentance it ſelfe, and not only a power to believe, and a power to repent. Therefore it is very neceſſary for an afflicted ſoule, that is to be comforted upon this ground; to have this miſtery revealed unto her, namely, upon what condition God will give one faith and repentance. But this Author keeps himſelfe cloſe in this poynt, and budgeth not for feare, belike of diſcovering ſome miſtery of iniquity on their part. But whiles he conceales this, doth he not play the part of a proper Mountebanke, when he pretends the ſelling of Balme, and ſoveraigne oyles, when indeed he means only to juggle and collude with his ſpectators? And there is good reaſon why he ſhould conceale this, or rather I doubt whether he that ſhewes himſelfe on the ſtage herein, is ſufficiently acquainted with the miſtery himſelfe; For whereas they cannot endure, that God ſhould abſolutely diſpenſe the grace of Faith and repentance to whom he will, but upon a condition to be performed on mans part: Hence it manifeſtly followes, that the grace of faith and repentance is collated by God, according to mens workes, which is plain Pelagianiſme, and condemned above 1200 years agoe, in the Synod of Paleſtine, and in no Orthodox Synod or Councell reverſed or retracted ever ſince. Another reaſon there is of this concealment, and that is to prevent the manifeſtation of the ſtrange abſurdity of their Tenet, diſcoverable by the light of nature; For the condition of Gods working faith and repentance in us, is this, *modo nos velimus credere & reſipiscere*; as much as to ſay, as many as will believe ſhall believe, which is as true of the moſt ſinfull act that is committed by man, that God gives it in the ſame manner. And more then this they dare not deny, but that *volle* is the gift of God, but *modo velimus*, whereby it comes to paſſe, that the act of willing is the condition of it ſelfe, and conſequently, both before and after it ſelfe. And theſe ſhamefull iſſues doe juſtly befall them, becauſe they abhorre to profeſſe, that *God cauſeth us to walke in his ſtatutes, and to keepe his judgements, and doe them.* The courſe that Junius took to quiet her conſcience, who thought ſhe was damned for neglecting to goe to Maſſe, by proving unto her that the Maſſe was a meere wilworſhip, was faire and reaſonable, but the courſe this Author takes to comfort an afflicted ſoule, I have ſhewed to be moſt unreaſonable. *Absolute reprobate* hath a different ſenſe, according as it is differently applyed, If applyed unto damnation, or the denyall of glory; we utterly deny that either the one is inflicted, or glory is denyed abſolutely, but meere upon ſuppoſition of finne. But applyed to grace, we willingly confeſſe, that God doth abſolutely give the grace of regeneration, the grace of faith and repentance, to whom he will, according to that of Saint Paul, *He hath mercy on whom he will, and whom he will he hardneth.* Rom. 9. 18. compared with Rom. 11. 30. Where to ſhew mercy, is apparently to bring men unto faith; neither can it have any other ſenſe, Rom. 9. 18. being ſet in oppoſition to hardening; and in reference to the objection riſing therehence, in the words following. Thou wilt ſay then, why doth he yet complaine, for who hath reſiſted his will: v. 19. And while this Author denies that faith and repentance are given according to the good pleaſure of Gods will, which is to give them abſolutely; he muſt be driven to confeſſe, that they are given conditionally: and if a man will take any comfort therehence, he muſt be acquainted with the condition, which yet this Author, undertaking the office of conſolation upon this ground, doth from the firſt to the laſt conceale, as if he feared to diſcover the ſhamefull nakedneſſe of his cauſe, which I have adventured to diſplay, and whereof I deſire the indifferent reader would judge. So that indeed this diſcourſe is a new ſnare rather, to entangle a poore ſoule in ſadneſſe and heavineſſe inextricable, fowler-like, then any true office of conſolation, where ſhe may eſcape as a bird, out of the firſt ſnare of the Fowler, by breaking it and delivering her.

Indeed theſe grounds of hope and comfort, *a Miniſter cannot make uſe of, that holds absolute Reprobation.* What ſober man would expect he ſhould: but ſuch a one is never a whit the worſe comforter for that; For as for theſe grounds, I have already diſcovered them, to be voyd of all truth, of all ſobriety. For if men be not abſolutely Reprobated from the grace of faith and of repentance, but conditionally, (For as for the denying of glory, or inflicting damnation, we utterly deny that God hath decreed

creed that they shall have their course absolutely according to the meere pleasure of his will, having made a Law according whereunto he purpoſeth to proceed therein) it became this Author, performing the part of a Comforter on this ground, to make knowne the condition which he utterly declineth. And with all I have ſhewed the reaſons of his carriage thus in Hugger Mugger, to wit, that their ſhamefull Tenets might not breake forth, and be brought to light, We abhorre to ſay that God gives the grace of faith and repentance according to mens workes; Wee abhorre to ſay that God workes in men the act of believing and repenting, provided they will believe and repent; or that he workes in them the *in velle* of every good worke *modo velint*. But our conſolations proceed, as I have ſhewed, in this manner, If any man doth believe and repent, we can assure ſuch a one by our doctrine that he is an elect of God; this Arminians by their doctrine cannot, as who maintaine that a true believer may fall a way from grace and be damned; which is to hold the ſoules of the beſt children of God upon the rack of feares, and terrours, and tortures continually, and make them walke as it were upon pinacles of the Temple; for they have no assurance of ſtedfaſtneſſe, but in their owne wills, to keepe them from dropping into Hell fire, which burneth under them. If men doe not believe and repent; we will enquire into the cauſe of their feares & grounds of their apprehenſions that they are Reprobates; and ſhew that they have no juſt cauſe for ſuch apprehenſions whether it be the conſcience of their ſinne; or want of faith that doth affright them; For as much as the holieſt mē living before their calling, had as great cauſe to be affrighted as they; yet had they thereupon conceived themſelves to be Reprobates, this had been but an erroneous conceit. If perhaps it be not the conſcience of ſinne in generall, that affrights them, but rather the conſcience of ſome ſinne in ſpeciall, which they conceive to be a ſinne unto death, or a ſinne againſt the Holy Ghoſt, which they conceive to be unpardonable; we will conferre with them thereabouts, and try whether they underſtand aright the nature of that ſinne, and endeavour to ſcatter thoſe miſts of illuſions in this particular, which Satan hath raiſed, deſiring to ſwallow them up in deſperation; if it doe not prove to be a ſinne againſt the Holy Ghoſt, we will ſet them in a courſe to get the ſpirit of faith and of repentance. For albeit God alone can give them, yet ſeeing his Word is a Word of power, even a voyce that pearceth the graves; we will perſwade them to give themſelves to be wrought upon by Gods Word, and we will pray for them who yet want ſpirit to pray for themſelves. And albeit they cannot prepare themſelves in a gracious manner to the hearing of Gods Word, yet let them come; and when they are come let his Word worke; yet if forthwith we have not that comfortable experience of Gods goodneſſe towards us, let us not give over to wait at the lords gates, and to give attendance at the poſts of his doore. Give him leave to be the Maſter of his own times, let us not preſcribe unto him; We know his courſe is to call ſome at one houre of the day ſome at an other, and at the very laſt houre he calleth ſome. This is the way of conſolation that we take. We doe not take any ſuch courſe as this Author at his pleaſure obtrudes upon us, *that God would have all to be ſaved, and that Chriſt died for all*; I have already ſet forth this Authors colluſions in his triple univerſality of Gods love, Chriſts death, and of the Covenant of grace. We rather will exhort him to believe, and herein we will take ſuch courſe as God in his Word hath directed us unto; and we will pray unto God that his Word may be, *as the raine that cometh downe, and the ſnow from Heaven & returneth not thither, but watereth the earth, and maketh it bring forth, & bud that it may give ſeed to the ſower, and bread to him that eateth. So his Word may be that goeth out of his mouth, it may not returne unto him voyd, but accompliſh that which he will, and prosper in the thing whereto he ſends it, And remove all vaine grounds of apprehenſions of terrible things againſt themſelves; What if a great many be reprobated from grace, and ſhall never have any part in Chriſt? it doth not follow that this afflicted ſoule is any of them; what one is there of the children of God which was not ſometimes dead in ſinne: and if pangs of childbirth goe before the delivering of a child into the world of nature, why ſhould it ſeeme ſtrange that pangs of childbirth are ſuffered before a man be brought forth in to the world of grace? And theſe feares and terrours wherewith this poore ſoule is perplexed, may be unto her as pangs of childbirth, to bring her forth into a new world. We ſay that by Gods Word we are to conceive that ye are elected upon our faith and repentance; Thus Paul concluded the election of the Theſſalonians. 1 Theſſ. 1. 3, 4. And 2 Theſſ. 2. 13. Thus Melancthon would have us ſeek it; but by the Arminian*

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doctrine it is in vaine to seeke after it, for as much as none can find it. We acknowledge that as our Saviour saith, *Few are chosen*, therefore we admonish every one, to *strive to enter in at the straight gate*. This was our Saviours exhortation, delivered by way of answer to a question made unto him by his Apostles, Whether there were but few that should be saved. We teach that Christ hath died for the people of God, for the elect of God, for his Church, for his body, not only to make satisfaction for sinne, and to procure salvation for them, in case they believe, but to procure also the Holy Spirit for them to make them believe and repent, &c. And this is wrought by the word, which is the sword of the spirit. We take not the course he obtrudes upon us; We make no such distinctions for the consolation of the afflicted as he faines: We deale plainly, and spare not to professe, that albeit salvation is open to all that believe, and that by the ordinance of God; yet that no man is able of himselfe to believe or repent, for as much as the Scripture testifies, that all are dead in sinne in the state of nature, and led captive by the Divell to doe his will; and that the very Law of God, doth strengthen sinne, such being the course of mans corruption, that the more he is forbidden this or that, the more it provokes him to transgresse, taking occasion by the law to work in mans heart all manner of concupiscence; this is our course, to beat downe the pride of man, and beat out of him all conceit of ability to doe any good, as of himselfe; and so to cast him downe at the feet of Gods mercy. Yet God is able by his grace to quicken him; and being brought up in the Church of God, wherein is the balme of Gilead able to heale our waies be they never so sinfull and that that is administred, not according to the vile workes of men, (as if they had any power to prepare them for the participation of Gods grace,) but of the meere favour and good pleasure of God, *Who calleth* (as the Apostle speakes 2 Tim. 1. 9.) *with an holy calling, not according to our own workes, but according to his own purpose and grace*; And that for the merits of Christ, who hath merited not only pardon of sinne and salvation for all that believe, but faith also, and regeneration for all his elect; and being as we are members of Gods Church, we have no cause to despaire, but sooner or later God may call us as continually he doth some or other, and we know not how soone our turne may come. And as for Gods purpose touching the performance of the condition of faith; we plainly professe, That God purposed to give faith and repentance only to his elect, according to that, *Act. 13. 48. As many believed, as were ordained to everlasting life*; And *Acts 2. last. God added daily to his Church such as should be saved*. Now heare I pray their doctrine on the other side, which set out our manner of consolation, devised most ridiculously at their own pleasure, so to expose our doctrine to scorne. Doth God purpose to bestow faith and repentance upon any other besides his elect? This they must avouch if they contradict us, and that he purposeth to bestow it on all and every one; but how? Not absolutely on any, that is, not according to the meere pleasure of his will; how then? Surely conditionally, to wit, according to mens workes; that so not Semi-Pelagianisme only, but plain Pelagianisme may be commended unto Gods Church for true Christianisme. And what is that worke in man, whereupon God workes faith or repentance in them? Surely the will to believe, the will to repent. So that if all men will believe, will repent, then in good time through Gods grace they shall believe, they shall repent; and if this be not to crowne Gods grace with a crowne of scornes, as Christ himselfe was crowned with a Crowne of Thornes, I willingly professe I know not what it is. We utterly deny that God hath two wills, one contrary to the other. We acknowledge that in Scripture phrase Gods commandement is called his will, as, *This is the will of God even your sanctification, 1 Thess. 4. 3*. But this is not that will of God which the Apostle speakes of, when he saith, *Who hath resisted his will, Rom. 9. 19*, For his will of commandement is resisted too oft. But the will he speaketh off, there is the will of Gods purpose and decree, whereof the Psalmist speakes, saying, *Whatsoever the Lord will that hath he done both in Heaven and earth*. Now suppose God command Abraham to sacrifice his sonne Isaac, and yet decrees that Isaac shall not be sacrificed, both which are as true, as the word of God is true, yet there is no contradiction. For as much as his commandement signifies only Gods will, what shall be Abrahams duty to doe, not what shall be done by Abraham; On the other side Gods decree signifies what shall not be done by Abraham. Now what contradiction I pray is there betweene these, It is Gods will that it shall be Abrahams duty to sacrifice Isaac, but it is not Gods will that Isaac shall be sacrificed by Abraham; for as much as when Abraham

ham comes to the poynt of sacrificing *Isaack*, the Lord purposeth to hold his hand. In like manner God commanded *Pharaoh* to let *Israel* goe; It was his will then, that it should be *Pharaohs* duty to let *Israel* goe; but withall he told *Moses* that he would harden *Pharaohs* heart, that he should not let *Israel* goe; whereby it is manifest, that God decreed that *Israel* should not be dismissed by *Pharaoh* for a while, and that (as is signified in the Text) to make way for his judgements to be brought upon the land of *Egypt*, whereby God meant to glorify himselfe, as in the sight of *Pharaoh*, and of his *Egyptians*, so in the sight of the children of *Israel*, and of the bordering Nations; No contradiction at all in this, no more then Gods word is found to contradict it selfe. And nothing but ignorance makes our adversaries so bold as to impute contradiction to us in this. We grant willingly that God did intend that most should never believe and repent; For as much as he intended to deny the gift of faith and repentance unto most, as it is apparent he doth; neither dares any Arminian deny it. Only they feigne, that God would give faith and repentance unto all, in case they would prepare themselves; which not only includes manifest Pelagianisme, but over and above ends in non-sense, as I have but erst, and often times before, made as cleare as the Sunne. Gods eternall rejection of many thousands, which is impossible to be avoided, (for how is it possible, that what was from everlasting, should be avoyded by man or Angell, who are brought forth in time, not to have been from everlasting?) though it be all one with the answers of the tempted, and is contradictory to the comforts, which this Author deviseth out of his own braine, and proposeth too in a most colluding manner, as before I have shewed; and withall not so well sorting with the manner of comforts which he feignes, and at meere pleasure obtrudes upon us, (which yet he cannot evacuate without betraying the shametull nakednesse of his cause, when denying God to bestow the gift of faith and repentance absolutely on whom he will, and according to the meere pleasure of his will, he is driven to manifest how he takes sanctuary in Pelagianisme, maintaining the grace of faith and repentance, to be conferred by God on men according to their workes, and that in a most unsober manner, as I have shewed at large;) yet notwithstanding is this eternall decree of God concerning the rejection of man, nothing contrariant to better grounds of consolation ministred by our doctrine, then any can be ministred by Arminians: as who doe not so much as undertake to minister better comfort to any, then such as is common to them with Reprobates. But as for all those that are brought up in the Church of God, who we can assure them that there is no cause (excepting guilt of that sinne which is unto death, or which is against the Holy-Ghost) why any of them should conceive themselves to be Reprobates; nay the affliction of conscience being the most ordinary meanes, whereby God doth prepare men for a comfortable translation out of the state of nature, into the state of grace; they have cause to conceive comfort in this, that these feares and terrours may be as pangs of child-birth, to deliver their souls into the world of the sons of God; and this vally of *Achor*, a doore of hope; & this *Bethany* (a house of sorrow or mourning) the high-way unto the vision of Peace; as *Bethany* was commonly taken by our Saviour in his way unto *Jerusalem*. For conclusion, we have heard a strange cracking of thornes in this, but all proves but a squibbe; their best light of consolation, goes out in an unfavoury snuffe of Pelagianisme. Let us remember, though Thunder, and Earth-quakes, and Lightning, have their course in the vaine imaginations of men, yet God is still and ever will be, in the small voyce of his word. Let us give Gods truth, the glory of our consolation; As for Errour, and that dangerous errour in defacing the glory of Gods grace, let us never seeke any comfort therein, and let them that love it, take what comfort in it they can; I doe not envy them, but rather pittie them; I would their hearts served them to have compassion upon them selves.





DISCOURSE.

SECT. IV.

SEcondly, it leaves a Minister weake grounds only, and insufficient to quiet the tempted, and therefore it makes him unable to comfort. His grounds that are left him are insufficient, because they cannot convince, and make it evident to the understanding of the tempted, that he is not that which he feares (*i.e.*) a Reprobate: out of temptation probabilities will uphold a mans hopes, (as they did *Manoahs* wife: *Judg.* 13. 22, 23. If the Lord would kill us he would not have received a burnt offering at our hands, nor shewed us all these things;) because men are not so mistrustfull then: but in temptation men are very suspicious and incredulous, like *Jacob*, who would not be perswaded that *Joseph* was alive, and a great man in Egypt, till he saw the Chariots that were sent to fetch him thither, *Gen.* 45. 25. And like *Thomas*, who would not believe that Christ was risen till he saw the print of the nailes and speare. *Iohn* 20. 25. They will not believe any thing that is said for their comfort, till it be made so apparent, that they have nothing to say to the contrary. My selfe have known some, who in their temptations have often put their comforters to their proofes, to their protestations, nay to their oathes too, before they would believe their words of comfort. And in this temptation, men are so strongly possesst with a feare of the greatestt evill in the World, eternall rejection from God, that they will not easily, without manifest conviction, believe the contrary. But such grounds as these, a Minister that holds absolute reprobation hath not, he can say nothing that is able to make it appeare infallibly, and unavoydably to the tempted, that he is no absolute reprobate.

All that he can say is, Be of good comfort, you are a believer, you are a true repenting sinner; therefore no reprobate; for faith and repentance are fruits of election, and arguments of a state contrary to that which you feare. But this the tempted will deny, he will say that he is no believer, &c. And how will the Minister convince him that he is? He must prove to him by the outward acts of faith and repentance, (for they are only apparent to him,) that he doth repent and believe, but this prooffe is not demonstrative, doth not convince him, because *opera virtutum simulari possunt*, the eternall acts of faith, repentance or any other grace, may be counterfeited; The Devill may seeme to be an Angell of light, Wolves may goe in Sheepes cloathing; *Judas* may make the World believe by his Preaching and following Christ, that he is a true Apostle; And *Simon Magus* (though he remaine in the gall of bitternesse, and bond of iniquity,) may be thought by his receiving of Baptisme, to be a true believer; And so may any Hypocrite by some exterior act, of faith and repentance, cosen the best discerner of spirits among men, and gaine the opinion and esteeme of a true penitent and believer. Actions externally good or good in appearance, may be evill indeed for want of a good rule, a good manner, a good end, & some other good circumstances, with which an action which is good must be clothed [*For bonum non oritur nisi ex integris.*] and so by consequence cannot certainly prove the man that doth them to be a good man, or to have the grace of faith, repentance, or any other, truly planted in his heart.

Which being so (I say) that the Minister cannot, by the eternall acts and fruits of faith and repentance, which he seeth come from him, make it evident to the tempted (for the silencing of all replies) that he is (without doubt) a true believer, and a true repentant, and consequently no reprobate. For still the tempted may say, You may be deceived in me, for you can see not a whit more in me, then hath been seen in many a Reprobate; If this be all you can say to prove me to be none, I am not satisfied, I may be a Reprobate, nay I am a Reprobate, and you are but a miserable comforter, a Physitian of no value.

*Piscat. contra
Shafman de
predest. Thes.
85.*

This that I say *Piscator* doth ingeniously confesse, where he saith, that no comfort can possibly be infused into the soules of Reprobates afflicted with this temptation; Whence it followes, that the greatestt part of men, must beare their burthen (if they fall into this trouble) as well as they can; the Gospell cannot afford them any sound comfort.

2. That the elect in this case may be comforted, but it must be this way, *viz.* by their feeling of the burthen of sinne, and their desire to be freed from it by Christ; which proofs (as I have said) are but only probable not infallible arguments of a mans election, and therefore insufficient comforters.

And in the end of the same Thesis, where he saith, That a man should reason thus with himselfe, Grace is offered to some, with a mind of communicating it to them, therefore it may be that I am in that number; he implies that the doctrine of absolute Reprobation, which teacheth this communication of grace to some few only, affords but [*a fieri potest*] a peradventure I am elected, for a poore soule to comfort himselfe withall.

T W I S S E

Confideration.

IN the last place we are to confider how truly he affirmeth that our doctrine leaveth a Minister none but weake grounds, and those insufficient to quiet the tempted.

And whereas he saith *We cannot conceive, and make it evident to the understanding of the tempted that he is not (that which he feares) a Reprobate;* we willingly acknowledge it. For not to be a reprobate is to be an elect. Now how can any Arminian convince and make it evident to the understanding (I doe not say of the tempted, but) of one that is a believer, and walkes on comfortably in the wayes of Godliness; is he (I say) *able to convince such a one, and make it evident unto him that he is one of Gods elect?* I doe not think they dare professe that they presume they can; or make it evident to their owne understanding, that themselves are of the number of Gods elect. How unreasonable then is this course, to require of us to convince a man, that acknowledgeth neither faith nor repentance in him, (for this is the condition of a man tempted, as himselfe fashioneth it;) and to make it evident to his understanding that he is an elect and no reprobate; when himselfe cannot convict him that believeth of this; no nor their owne consciences neither, notwithstanding all their confidence, that they alone are in the right way of salvation. Was there ever heard a more unreasonable course then this? Againe, *to feare to be a reprobate, or least he be a Reprobate*, is one thing, to perswade himselfe that he is a Reprobate, and to despaire thereupon, is another thing. We say, and that according to our Doctrine, that there is no cause why any man (who hath not sinned the sinne unto death, the sinne against the Holy Ghost) should perswade himselfe that he is a Reprobate and despaire thereupon; we doe not say there is no cause of feare. In as much as he hath no evidence of his election, there is just cause to feare; but then againe, seeing he neither hath nor can have any evidence of his reprobation (excepting the guilt of the sinne against the Holy Ghost) he hath every way as good cause to hope. And for the comforting of such a one, I would make bold to tell him that there is more hope of such a one as himselfe, then of those who goe on in the wayes of their owne heart, and in the light of their owne eyes without all remorse and check of conscience, without feare or wit, not considering that for all these things God will bring them to judgment. And towards such I would think it fit to use all meanes and motives to make them feare. The Apostle seemes to me to take the like course with better men then such, even with such as went on in a faire and comfortable profession of Gospell; namely to make them feare and suspect themselves, as when he saith, *Prove your selves whether you are in the faith, examine your selves. Know ye not that Christ is in you except ye be Reprobates.* 2 Cor. 13. 5. And for good reason; for as Paul was jealous over the Corinthians with a Godly jealousy, for feare, least as the Serpent beguilde Eve through his subtilty, so their minds should be corrupt from that simplicity which is in Christ. 2 Cor. 11. 2, 3. And in like manner entertained feare, least when he came he should not find them such as he would, and that he should be found unto them such as they would not &c. 2 Cor. 12. In like manner I should think it is good for a man to be jealous over himselfe with a godly jealousy, least their minds should be corrupt, their wayes corrupt, more then they are a ware of, and there upon give themselves to the examining of themselves and to the searching and trying of their wayes whereunto the Holy Ghost

Esay 6.

Gen. 45. 3.

v. 26.

Ioh. 20.

exhorts us, *Lament.* 3. 40. And there is good comfort to be taken in such a jealousy, such a feare, such a course; For we find that the spirit of bondage making us to feare, is the forerunner of the spirit of adoption, whereby we cry *Abba Father*, *Rom.* 8. 15. Certainly they are in better case, and nearer to the Kingdome of God, then such as feare not, yet is their no cause of despaire, for as much as the elect of God had no evidence of their election before their calling; Nay, after their calling they may be much afflicted with the feares and terrours of God, thinking themselves to be in worfe case, then indeed they are. *David* found cause to pray that God would restore him to the joy of his Salvation; yet *Bertius* would not say that *David* was fallen from grace, and that *propter graves causas*; yet who hath written more eagerly to maintaine that Saints may fall away from grace then *Bertius*? But this Author beares before him such a spirit of confidence, as if he would have all men ordered by his rules. When *Manoahs* Wife, *Judg.* 13. 22, 23. discourseth thus, *If the Lord would kill us he would not have received a burnt offering at our hands, nor shewed us these things*; He doth obtrude upon us that *Manoahs* Wife had no faith, but only a probability of this; that is his glosse; yet this acceptance of a burnt offering at their hands was manifested by no lesse then a miracle; and the difference between *Abels* offering and *Caines* offering is laid downe to be this, that *The Lord* had respect to *Abel*, and to his offering; but unto *Cain* and to his offering he had no regard. *Gen.* 4. 4, 5. And *Dauids* prayer for acceptance, and finding favour at the hands of God is set downe in this manner, amongst other particulars, *Let him remember all thine offerings, and turne thy burnt offerings into ashes*, *Psal.* 20. 3. Yet why should he conceive that *Manoah* and his Wife were not in temptation, and that a very sore one, strengthened with the expres word of God, namely, that *No man can see God & live*; which in these days was generally received amongst the & applied by the in this particular. For *Manoah* said unto his Wife, we shall surely dye because we have seen God; & could a probability to the contrary put by such a temptation as this? How was the great Prophet *Esay* exercised with this when he cryed out, *Woe is me, for I am undone, because I am a man of polluted lipps, and dwell in the midst of a people of polluted lipps, for mine eyes have seen the King and Lord of Hosts*. What temptation hath he that thinkes himselfe a reprobate like unto this, excepting still the guilt of that sinne which is unto death? What ground of Scripture can they represent to prove that they are reprobates; as those Ancients had ground for this, that they must dye who had seen God? It is one thing to be in temptation, it is an other thing to yeeld to the temptation, and to be overcome with it; and that upon no ground, which yet this Author confounds, as a course very propitious for his turne, and suitable with the part that he acteth. As for *Jacob*, the cause was this, he that now enjoyed as it were, the death of *Joseph* for many yeares; his sonnes pretending they knew not what became of him; yet brought his Coat imbrued with blood unto their old Father, who there upon conceived some evill beast had devoured him; and who could expect that at the first hearing he should believe now the report of the same sonnes to the contrary; especially considering how those brethren of *Joseph* were astonished when *Joseph* himselfe told them, saying, *I am Joseph, doth my father yet live?* for the text saith, *his brethren could not answer him, for they were astonished at his presence*. And though *Iacob* at the first believed not the report, they made to be true, yet neither is it said, or likely, that he believed it to be false. But the Text saith, *his heart failed him*, denoting a condition between hope and feare, as the Geneva noteth in the Margent. As for *Thomas* his incredulity, which he ascribeth unto a temptation; he may as well ascribe the infidelity of Turkes & Jewes unto a temptation. The person tempted here represented doth not say (I hope) as *Thomas* did, *Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put my hand into his side I will not believe it*. And what power doe Arminians attribute unto temptation, doe they ascribe more unto it, then to the operation of God which with them extends no farther then this, as touching grace, then to excite them to believe, which yet they may resist if they will? And may they not also resist the Divells temptations if they will? Especially considering that in perswading them that they are Reprobates the Divell proceeds upon no ground, which is not common to every one of Gods elect, when he saith *They will not believe any thing that is said for their comfort, till it be made so apparent that they have nothing to say to the contrary*. It seemes this Author hath had some extraordinary experience of the condition of persons tempted,

I had

I had thought the condition of persons (not tempted only, but) giving way to the temptation, had been for the most part unreasonable, untill it pleaseth God to bring them to their right wits: and like as feares property is to betray the succours that reason offereth; so is the Devils practice to take them off from attending that to they cannot answer, and holding them to their uncomfortable conclusions, in despite of the weaknesse of their own premises, and strength of contrary principles; Excepting the case of sinning against the Holy Ghost, which was the case of *Francis Spira*, and accordingly his conclusions were most true as his premises strong; and his comforters had little or nothing to say to the contrary. And in such a case the only course to quench the fiery darts of desperation, is to enquire diligently about the matter of fact, whether he hath committed any such sinne as he layeth to his charge; and thereupon to discourse of the nature of that sinne, which is commonly called a sinne unto death, and not only so, but a sinne against the Holy Ghost, which our Saviour pronounceth to be unpardonable; and the Apostle signifieth as much, when he saith that in such a case, *there is no more sacrifice for sinne, but a fearfull expectation of fire.* And it may be, this Authors discourse, runneth with reference to such examples as this of *Spira*, but fashioned at pleasure to serve his turne, as formerly he did set down the story out of *Cælius Secundus* & *Calvin* as he said, but without any quotation of the place where. But to enter upon a comparison between their doctrine and ours, and that upon supposition of this rule delivered by him. I say first, that by our doctrine, we can make it so evidently appeare, that the tempted hath no ground at all to conceive himselfe to be a reprobate, whatsoever his condition be, (except guiltinesse of the sinne against the Holy Ghost) I say we can make it so evident, that neither he, nor any Arminian, can say any reasonable thing to the contrary; nor denying but that they may say enough to the contrary in an unreasonable manner. And my reason is, because whatsoever his condition be, it is no other then is incident to one of Gods elect. Secondly, I say, as touching the Arminian doctrine, two things; The first is this, There is no condition of man so holy in this life, as whereby any man can have any assurance, by Arminian doctrine, that he is an elect of God, and consequently no reprobate, much lesse can they give any assurance to any man in the time of temptation (as this Author speakes of it) that he is no reprobate. The Second is this, Arminians can give assurance to no man that he is no reprobate; for as much as all their grounds of comfort are common to the reprobate as well as to the elect: wherehence it manifestly followeth, that their doctrine can afford no better comfort then a reprobate is capable of. For their grounds are universall as they professe, that is common to all, to wit, as touching the love of God, that it is common to all; as touching the death of Christ, that he dyed for all; as touching the Covenant of grace, that it also is common to all. And if this will comfort any man, namely, to be assured, that he is in as good a case as any Turke or Saracen, or any reprobate in the World, I find this Author is ready to assure them hereof, and rather then faile he will sweare it, though I never heard matter of faith put to be tryed by mans Oath till now: I had thought only matters of fact, had been tryable and assurable by Oath, not matter of faith. Yet I will not spare to professe, that though they should sweare either of these universalities to be true, I would no more believe them then I would believe the Divell. For the Apostle adviseth, saying, *Though that wee or an Angell from Heaven Preach unto you otherwise then that which we have Preached unto you, let him be accursed.* Gal. 1. 8. But let us examine the comfortable nature of these universalities, whether they be such as a sober man can say nothing to the contrary. I begin with the universality of Gods love; the comfort herehence proceeds thus, as I conceive; God loves all, willes all to be saved, therefore thou art no reprobate. Now consider whether I may not soberly say to the contrary, that by the same reason there is no reprobate in the World, or ever was; whence it followes, that I have no more comfortable assurance that I am no reprobate, then I have assurance that there is no Reprobate at all in the World. Secondly, would you have mee believe hand over head, that God would have all to be saved without distinction; may not I soberly inquire, whether your meaning be, that God will have all and every one to be saved, whether they believe or no, whether they repent or no; or only thus, That God will have all to be saved in case they believe and repent, not otherwise. Now this is our doctrine, as well as yours, ground-

ded upon this Scripture, Whoſoever believeth ſhall be ſaved. Now doth this doctrine aſſure any man that he is no Reprobate, nor of the number of thoſe whom God hath rejected from ſalvation? Perhaps you will ſay, it is ſufficient to aſſure him, that he is no abſolute reprobate, and that ſo this Author is to be underſtood, though hitherto in this Section he delivered it ſimply. Admit this, Now judge I pray you, whether I may ſoberly oppoſe againſt it thus; Although I am no abſolute reprobate, yet if I am a reprobate, and may be as much aſſured of it, as that there is any reprobate in the World, what comfort can ariſe to my poore afflicted ſoule from hence. Againſt conſider, that neither we who oppoſe Arminians, doe maintaine that God hath ordained to deny any man ſalvation abſolutely, but only conditionally, to wit, in caſe he dye in ſinne without faith, without repentance. But ſuppoſe I am perſwaded, that God hath rejected mee from the grace of faith and of repentance, what comfort can you Arminians adminiſter to my ſick ſoule in this caſe? For dare you deny faith and repentance to be a gift of God? So then if I conceive my ſelfe to be a reprobate from grace, will you comfort me by ſaying, that I am no abſolute reprobate from grace? Then belike God hath determined to give or deny grace, not according to the meere pleaſure of his will, but according to mens workes; And have you no better balme of Gilead to adminiſter to a ſick ſoule, then to take ſanctuary in ſuch a Doctrine as is direct and flat Pelagianiſme? In the ſame ſober manner we ſhall have ſomewhat to ſay againſt that comfort that is reached forth to an afflicted ſoule, from the univerſality of Chriſts death; Thou doubtſt thou art a reprobate, but be of good cheere, for Chriſt dyed for all and every one; as much as to ſay, thou haſt no more cauſe to believe that thou art a reprobate, then to believe that there is any reprobate in the world. Secondly, be of good cheere, for albeit thou art a reprobate, and God foreſeeing thou wilt dye in ſinne, hath from everlaſting ordained thee to condemnation, as well a *Judas* that betrayed Chriſt; yet I can aſſure thee, thou art no abſolute reprobate no more then *Judas* was. And whereas it may be thou art verily perſwaded, that he that believes and repents, and perfeveres herein, ſhall not be damned, for as much as all confeſſe, that God hath not ordained that damnation ſhall be inflicted abſolutely, according to the meere pleaſure of God, but meereſly according to mens workes; but all thy feare is, leaſt thou art reprobated from grace, and that abſolutely; conſidering that God (as it ſeemes) in the giving and denying of grace proceeds meereſly according to the meere pleaſure of his will, becauſe the Apoſtle ſaith, *He hath mercy on whom he will, and whom he will he hardeneth. Rom. 9. 18.* Yet be of good cheere, for I can aſſure thee, that is nothing ſo; but as there are no abſolute reprobates from glory, and unto damnation, ſo there are no abſolute reprobates from grace, but meereſly conditionally it is that men are reprobated from grace, like as meereſly conditionally God doth elect men unto grace: And to ſpeake in plaine termes without diſſimulation; God gives faith and repentance unto men, according as they diſpoſe themſelves thereunto, for want of which diſpoſition, he denies it unto others. And if thou deſireſt to be more particularly informed in this miſtery for thine unſpeakable conſolation; know for certain, that if thou wilt believe and repent, thou ſhalt believe and repent. And albeit in the Synod of *Paleſtine*, anno 415. it was concluded, *That grace is not given according unto merits*, and *Pelagius* was driven to ſubſcribe thereto, for feare of excommunication too; in caſe he had refuſed it; yet take this comfortable miſtery along with thee; that this was but a fruit of the Predeſtinarian Heresy; which that very yeare if thou markeſt the ſtory well, had his originall; and was brought forth into the World. And laſtly, as touching the univerſality of the Covenant of grace, that is as comfortable as the former; for all are under it, and therefore thou amongſt the reſt, and conſequently thou art no more a reprobate then any other; certainly no abſolute reprobate, for there are none ſuch; *Judas* was not, and therefore thou maiſt aſſure thy ſelfe thou art not. And indeed there are none that maintaine, that God decreed, that any man ſhould be denied glory or damned abſolutely, but only conditionally, to wit, in caſe he finally perfevere in infidelity or impenitency: And whereas thou maiſt feare leaſt thou art abſolutely reprobated from grace, to wit, from the grace of faith and repentance; take heart and feare no colours. For albeit it be fit to confeſſe, conſidering the times that faith and repentance are the gifts of God, yet know that God doth not diſpenſe them, according to the meere pleaſure of his will, but according to mens workes, whatſoever ſome men cry out to the contrary, charging us with Pelagianiſme; but if thou art

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wife thou wilt take comfort in this, as in true Christianisme. As for those that maintaine absolute reprobation, none of them is able to make it appeare unto thee, that thou art no absolute reprobate. And I willingly confesse, that if faith and repentance be not evidences hereof, we are not able to make it appeare, either to others that they are not, or to our selves that we are not Reprobates. But by the way it is manifest, that this Author by his grounds, can give no assurance of election, no not to a believer no certainty of salvation; and yet he pretends to be a comforter, when he leaves him in doubt whether he shall be saved or damned; yet upon this pillow Arminians sleepe sweetly, and presume that others may sleepe sweetly also, that they are not absolutely reprobates; And no marvaile; for even in the course of the holiest conversation, their doctrine can administer no assurance either of election or salvation. But perhaps they will say, though they can give no assurance of election absolute by their doctrine, yet they can give assurance of election conditionall. But wherein I pray doth this consist? Forsooth in this, that if they finally persevere in this their holy conversation, they shall be saved. But I pray consider, Doth not our doctrine afford the same assurance as well as theirs? It cannot be denied, but that it doth, and more then so; for our doctrine gives assurance of perseverance in the state of grace, to them that are once in the state of grace; the Arminian doth not. And the Apostle assures the Thessalonians, that upon his knowledge they were the elect of God, and that *from the worke of their faith, the labour of their love, and the patience of their hope.* 1 *Thess.* 1. 3. 4. And that the man of sinne shall not prevaile over them. 2 *Thess.* 2. 13. Because they are elect; whereof also he was assured (as there he signifies) by their sanctification and faith.

It is true the outward acts of faith and repentance may be counterfeited: And it is as true, that whether they be counterfeited or no, it may be discerned; otherwise why should the Apostle be so bold as to professe, and that by observation of their workes, that he knew they were elect of God. 1 *Thess.* 1. 4. The Devill may transforme himselfe into an Angell of light, but yet we have a sure Word of God, whereby to discerne his practises to corrupt either our faith, or our manners, otherwise we poore Creatures were but in a very evill case: so his Ministers also transforme themselves, crafty workers as they are, into Ministers of righteousness; but St Paul discovered them and warned the Corinthians of them; Wolves may goe in sheepes clothing, but our Saviour assures us that we shall know them by their fruites; none more proper fruites of a false Prophet then his false doctrine; And we have a true touch-stone to discover that, and make the Devills clawes to appeare in their proper forme and colours. And we know how soone *Simon Magus* discovered himselfe to be in the very gall of betternesse, and bond of iniquity. Yet I nothing doubt but we may be deceived; but most commonly it comes to passe that Hypocrites are the greatest deceivers and coseners of themselves; and it is not their condition to be exercised with feares least they be Reprobates, and to confesse that their faith, their repentance is counterfit. It is most likely they deale without Hypocrisy in this.

But when any doe lay such sinnes to their own charge, we will not take them at their word, but we will inquire upon what grounds they deliver this; & we will inquire whether now they are well pleased with this their former Hypocrisy; If so, what cause is there, why they should be disquieted in themselves upon the consideration of that wherein they are well pleased? But if it be their sorrow, if this cause heaviness of heart unto them, here we have a double evidence of some sparkes of grace in them; First in confessing their former Hypocrisy. Secondly in being humbled with sorrow in the consideration of it; Now God hath promised, that if we confesse our sinnes, God as he is faithfull and just will forgive them. And if they are humbled in the consideration of it, and tremble at the apprehension of Gods judgements against Hypocrites, they are so much the fitter for God, to take up his habitation in their contrite heart and humble spirit *Es.* 57. 15. And *Es.* 63. 2. I hope there is no miserable consolation in all this; To minister this Physicke is to be a *Physitian* of some value. And certainly whatsoever was our former course, whether in the way of profaness, or the way of hypocrisy, when God brings us to consider it and to confesse it, and to be acquainted with his feares, and terrors here upon, we have cause to conceive good hope, that God is now in a gracious way to draw them neerer unto him, who before were strangers from him. Certainly we will be bold to tell them, that there is no just cause why they should despaire.

I come to the last particular he insisteth upon; and that is *Piscators* confession; which because he conceives it serves his turne, therefore he ascribes unto him ingenuity in this. But what saith *Piscator*? *That no comfort can possibly be instilled into the soules of Reprobates.* *Piscators* words are these, *Reprobatorum anxietis animis nulla consolatio instillari potest.* This Author addes *Possibly* to make it the more waighty as he thinkes. We acknowledg God to be the God of consolation, and his spirit alone to be the comforter, and if God will not give them Christ, surely they can have no true consolation in Christ; which yet depends meerely upon supposition of the will of God; like as none but God can give raine; and if it be his will it shall raine to morrow or not raine, either shall come to passe according to his will, and it is impossible it should be otherwise then he willeth; yet is raine a contingent thing, and God will have it come to passe contingently, that is, so as with a possibility to the contrary. Now that God gives not all unto Christ, our Saviour professeth, *John. 17. Thine they were and thou hast given them unto me;* and afterwards, *for their sakes I sanctify my selfe,* This is spoken in reference unto the offering up of himself unto his Father upon the Crosse, as *Maldonate* acknowledgeth to be the interpretation of all the Fathers, whom he he had read. He dyed we confesse to procure Salvation for all that believe; but did he dye to procure faith for all? If so, then either absolutely or conditionally. If absolutely, then all must believe and be saved. If conditionally, to wit, upon condition of some disposition of man, then it followes that Christ hath merited that faith should be conferred on men according to their workes, which is manifest Pelagianisme. But what is this to the purpose, namely, that comfort cannot be instilled into the soules of Reprobates? The question is of comforting the Tempted, not supposing them to be reprobates. For what ground have we to suppose any man to be a Reprobate, considering that there is no evidence hereof, but either the committing of sinne against the Holy Ghost or small perseverance in infidelity or impenitency; and is it to be expected that Christian doctrine should afford any consolation unto these? But out of the case of sinne committed against the Holy Ghost there is no cause why any man, living in the Church of God, should despaire, or conceive him selfe to be Reprobate; albeit, untill he believe in Christ, we can assure him that he is one of Gods elect; whereof the Arminian doctrine can give no assurance albeit men doe believe, and albeit an Angell from Heaven should assure them that their faith is a true faith. It is true Reprobates must beare their burthen of discomfort that know themselves to be Reprobates; but who are they? For my part I know none, nor doe I know any reason why any man should conceive himselfe to be of that number, unlesse he hath sinned against the Holy Ghost, and let them looke to that who oppose the truth of God, and blaspheme it against their conscience. Therefore to talke of a burthen that is to be borne by we know not whom in particular, no nor they themselves who are of that number, is a very vaine discourse.

2. As for that which *Piscator* saith of the elect, it is to be understood only at such a time as when they beginne to feele the burthen of sinne; which is not alwaies with the first, nor at the same time in all. As for that he saith of *feeling the burthen of sinne, and a desire to be freed from it by Christ, that they are only probable not infallible arguments of election.* I answer, First it is better to have probable arguments of election then none at all; neither am I privy to any probable argument of a mans election that may be attained to by the doctrine of Arminians. Secondly a man may have good ground of consolation, though he hath not yet any infallible argument of his election; First in as much as Christ calleth and encourageth such a one to come unto him, saying, *Come unto me all ye that travaile, and are heavy laden.* Blind *Bartimeus* was not a little comforted when it was told him, that Christ called him; how much more when we heare him calling us; Secondly in as much as he doth not only bid us to come unto him, but promiseth that he will ease us, and what is that but that he will comfort us. And it is no small comfort to be in the way to the obtaining infallible arguments of a mans election. Lastly, to desire to be freed from sinne by Christs, is it any lesse then to hunger and thirst after righteousnesse; And hath not our Saviour pronounced all such blessed, and promised they shall be filled? That the grace of Salvation is communicated to some few is a thing with out question; For if but few be chosen as our Saviour professeth, undoubtedly there are but few that are saved. And directly our Saviour signifies as much, when he answers to the question

question proposed by his Disciples (whether but few shall be saved) in this maner, strive to enter in at the streight gate &c. & for a man to conceive that it may be he is one of the number of Gods elect, is enough to keepe him from despaire, and from conceiving that he is a Reprobate. Secondly, this is spoken of him that is yet but in the way to the state of grace: Whereas by the Arminian doctrine he can have no better asurance, though he be in the state of grace. Lastly, *Piscator* gives to understand that this doctrine doth afford this comfort, to wit, in the apprehension of a possibility that he is elect; he doth not say that it affords but this: Nay, by his doctrine he manifesteth how the way is open to a farre better consolation then this, to every one that groanes under the burthen of sinne, and desires to be freed from it by Christ, which he expresseth and concludeth in this manner, *Whosoever fees the burthen of his sin desiring to be freed from it by Christ, and craving the grace of God, him Christ will ease and save. Mat. 11. last. But thou feelest the burthen of thy sinnes, and desirest to be freed from it by Christ, and cravest the grace of God, &c.* For in this case he conceives there is a difference betweene such a one and a Reprobate. For Reprobates in such a case, feeling the burthen of their sinnes, doe not seeke the grace of God, but rather fly from him as from a severe judge; as he shewes by the instances of *Cain* and *Judas*. And indeed untill there be in man some better condition wrought then in a Reprobate, what ground have we to conceive better of him then of a Reprobate, Nor that he is to be concluded to be a Reprobate, but both our judgement concerning him and his judgement concerning himselfe is to be suspended; considering that there was a time when the best of Gods children were in such a case, yet afterwards it hath appeared that even in that former uncomfortable condition, they were the very elect of God, and in like manner as comfortable may be the condition of these, we know not how soone; For God calls some sooner, others latter.

