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HEAVEN open to all MEN;

O R,

UNIVERSAL REDEMPTION

Asserted and vindicated from SCRIPTURE,

T H E

ATTRIBUTES of the D E I T Y,

A N D T H E

R E A S O N and N A T U R E of T H I N G S :

Designed to EXPLODE those NARROW PRINCIPLES
which some have inculcated,

And to excite a general PIETY and CHARITY
amongst MANKIND.



L O N D O N :

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INTRODUCTION.

THE notion of God's partially electing, or chusing a few of the human race to eternal happiness, and his reprobating or consigning the rest (by much the larger part) to eternal misery, notwithstanding its manifest tendency to derogate from the divine attributes, has, and still is, strenuously inculcated and maintained by many of the members of the Christian church. Hence, it is reasonable to suppose, that an attempt to disprove a point so generally believed, will incur the imputation both of impiety and presumption.—But let it be observed, that though this system of faith has been defended by many learned and pious persons, even they, considered as fallible beings, are by no means absolutely entitled to prescribe modes of religion to others ; and that all men have an equal right to
a judge

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judge for themselves, concerning the meaning and explanation of the different passages of holy writ.—The author, however, presumes not to arrogate a precedence in point of judgment to the church, to whose decisions, he desires ever to pay a dutiful submission and becoming obedience; but only to shew, in the plainest manner, both from reason and Scripture, that God wills the salvation of every individual of mankind, in order to invalidate those opinions which serve only to excite servile fears, and to animate well-disposed persons with those lively hopes of salvation, as cannot fail to produce gratitude to the all-merciful, all-gracious Creator, and preserver of universal nature.—He has frequently meditated with the utmost seriousness and candour, on the idea we must all have of the infinite mercy of God, and in compliance with the opinion of so many eminent divines, endeavoured to reconcile the same with the very small number of those who
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are to be saved.—But on a long and impartial search after the truth, finding it impossible to adjust matters in his own mind concerning this point, his confirmed belief centered in the notion of a general redemption, as most consonant both with reason and the holy scriptures.—How far his assertions and inferences are founded on the same, is referred entirely to the judicious and dispassionate reader, who, it is presumed, will pardon his defects for the candour of the design, which is solely levelled at the glory of the Creator, and the solid comfort and happiness of his fellow-creatures :—Besides, he can, with much propriety, alledge the use of such an attempt, at a time, when some professors of Christianity are continually dwelling on such topics, as influence the minds of the weak and ignorant, though pious and sincere, and often lead them to the horrors of despair, and sometimes the very height of distraction.—The chief obstacles which prevent the progress of true reli-

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gion, are libertinism and superstition; the former, by insinuating the notion of free-thinking; induces its votaries to believe nothing; or, in other words, to doubt the truth of every thing; nay, sometimes goes so far, as to doubt the existence of a God.—Superstition, on the other hand, suffers its subjects to be deluded by their own misguided zeal, or too often the impious designs of others. To strengthen therefore the human mind against both these extremes, is the main end and desire of the author, in offering the following remarks to publick notice. Though he is conscious of the sincerity of his intention, he cannot be certain, whether ignorance or inadvertence may not have led him to advance some points improperly, or not so duly considered as they ought to have been; he therefore, in every respect, submits himself to the judgment of the reader, desirous of imposing no tenet on any one, but what to their own mind appears clearly apparent, and

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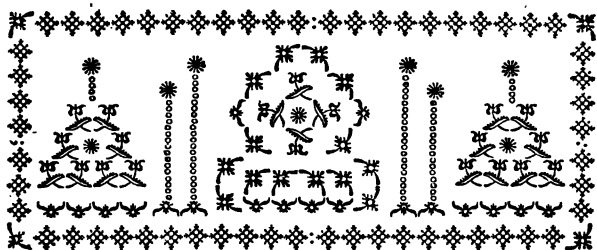
and founded on the most undeniable evidences.—After such declarations, it may be hoped, that some will be found tractable, and suspend their opinion, till they have deliberately weighed the arguments that will be offered to support and confirm the position, which is the subject of this essay, viz. *That God wills that all men be saved*, which, though some may think a new-fangled doctrine, is supported by plain and solid proofs from the sacred writings, as well as implied in the reason and nature of things.—Nor does the author think he detracts from the respect which is due to the memory of many great and learned men, by differing in some particular cases from them ; cases on which the church has not yet declared her certain judgment.—The variety of explanations that have been given to the same passages of scripture, and which are to this day, contended about most warmly, prove, that *all* the opinions of the very ablest divines, are not rules to be most
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implicitly followed.—In the sacred writings, there are numerous texts, which are seeming contradictions, and, as they cannot be understood literally, need explanation; amongst which are those which refer to our present system.—Be it however remembered, as before hinted, that the author does not presume to make it an invariable, absolute rule of faith, but leaves it to the decision of the reader, whether his arguments, in proof of the *salvation of all men*, be as rational and well founded, as those advanced in favour of the eternal damnation of the greatest part of them.—The readers are also desired to suspend their judgment, till they have read the whole of the treatise, because what, in one part, they may think too weakly supported, they will find much more confirmed in another, and what in one part may be canvassed with too scrupulous an adherence to the niceties of expression, in another will be examined with truth, candour, and honesty.—Upon the whole,
this

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this work is calculated for the perusal of those alone, who are divested of prejudice to any particular opinion, or mode of faith, and sincerely desirous of being guided by that, which appears on a serious and diligent review, both of scripture, and the nature of things, best consonant therewith ; as from those only any sound judgment can be formed : for, it is needless, to refer any opinion to persons devoted to cavil, contradict and gainsay, even in things of the most trifling nature ; nor can any judge properly of a system, founded on maxims of belief, and the nature and order of things, till they lay aside every prejudice both of custom and education.—These observations premised, we proceed to our main design ; to facilitate which, we shall arrange our arguments into distinct chapters, as the nature of the subject, and manner of its discussion, in the course of the work, may be found to require.

C H A P.



C H A P. I.

Enquiry, whether any will be saved, or made finally and eternally happy; and whether all, or a part of mankind will be made so.

TO form a right judgment of this case, we need but refer to reason, scripture, and tradition, which unitedly decide concerning it in the affirmative.—Reason suggests to us the infinite goodness and mercy of the divine Being. Scripture confirms the same in the strongest instances, and tradition sets forth, that even amongst the ancient heathens, strong notions were entertained of a state of future and endless bliss; though their wild imaginations described where it was to be, and in what it consisted, according to the different opinions which prevailed amongst them.

The people of the Jews, in consequence of the many revelations made to them concerning the Messiah, who was to be the Saviour of Israel, imagined they were entitled to a preference

ence in the great benefits that were to result from his mission, and were indeed ready to refuse the rest of mankind a participation therein; but our Lord, to reprove this narrowness of spirit, and not only shew that the happiness and salvation of mankind was his great errand on earth; but also, that it was of a very extensive nature, informs them, Luke xiii. 29. *That they shall come from the east, and from the west, and from the north, and from the south, and shall sit in the kingdom of God.*—The will of God, in creating man, was to create him for heaven, which is evident, not only from the state in which he created our first parents; but in that, after his transgression, he had forfeited that happiness with which he was originally possessed, the Almighty Parent of mankind, to save him and posterity, from an abyss of endless misery, which must have followed on his continuance in that state, into which his transgression had brought him, sent a Saviour and Deliverer to redeem them from the same, and restore to them that happiness which they, in him, as their foederal head, had utterly lost.—But this needs hardly be insisted on, and was only hinted, to make way for our general plan of argument. It has already been mentioned, that our Saviour severely reprimanded the partiality of the Jews, who seemed desirous of engrossing to themselves the benefit of his incarnation, life, and death, and excluding all other nations over the face of the earth; and it may likewise be added, that to assure them, that as salvation was not confined to their notion, according to his positive declaration, neither was the least precedence to be

be shewn to them, as the people to whom the gospel of salvation was first preached, Luke xiii. 30. *And behold, there are last which shall be first, and there are first which shall be last.*—The comparison which our Saviour used, likewise evidently implied, that the Jews had no pre-eminence to other people; in which he sometimes compared the kingdom of heaven to a net cast into the sea, which gathered of every kind, sometimes to a leaven, which tempers the whole mass, and used a variety of similitudes, which were sufficient to prove, to the intelligent part of them, the universality of that redemption which he came to accomplish—To confirm the benefits of the death of Christ, by supposing, that after God's kind intentions towards mankind, their corruptions changed the same into indignation, and his vindictive justice taking place of his mercy; he damns eternally the greatest part of them, and pardons only a small number, whom he destines to glory: thus to assert, is to confound the immutability of the Deity, who is the same, yesterday, to-day, and for ever.—It is nothing less than a specious covert of blasphemy, in attributing to eternal truth an inconstancy, of which infinite wisdom is not capable. In fine, such a supposition annexes to the divine proceedings, a cruelty incompatible with infinite goodness, and infinite mercy.—*His tender mercies are over all his works.* Be it therefore our endeavour to prove, that the Almighty, and benevolent Father of mankind, without deviating from his justice, respects the whole human race with the same degree of regard,

gard, or in other terms, that he wills that *all* be saved.

To effect this purpose, it will be necessary to observe, that all mankind, (Jesus Christ in his human nature alone excepted) have sinned in Adam, their foederal head or representative, which transgression subjected them to eternal condemnation, according to the apostle, *we were by nature children of wrath, even as others.* Now as this Circumstance proves that Adam had power for evil, and is the Father of sinners; so from other parts of scripture it is evident, that Jesus Christ the antitype of Adam, is the universal source of good, and the father of the just, these two then must be considered as the general syndics of all human nature.

But let us cite some plain arguments to prove the universality of Christ's Redemption.—The evangelist Matthew writes that our Lord says, *The Son of Man came to save that which was lost*; therefore as all mankind were lost by the transgression of Adam, the Son of Man, that is Jesus Christ, came to save all mankind; from this proposition the inference is incontestible; for we beg leave to observe, that our Lord does not say that he came to offer men the means of saving themselves, but that he came actually to save them. *A faithful saying*, says St. Paul, *and worthy of all acceptation, that Jesus Christ came to save sinners.* The same Apostle expressly observes that Jesus Christ was given for us all. *He gave himself for us all.* So that it might be said, that Jesus Christ died for every individual, as if he had died for that individual only.

Now

Now, as none, it is presumed will say, that if Jesus Christ had come upon earth and died for only one particular person, that person would not have been saved, so consequently none with truth can affirm, that those for whom he died can fail of salvation. But he died for all men, therefore no man can fail of redemption. On this proposition, St. Paul, in his epistle to the Romans, grounds the following inference, *There is therefore now no condemnation for those which are in Christ Jesus, who walk not after the flesh*, that is to say, they walk not after the flesh, because in walking after the flesh, they are in Adam, from whence it is evident that as the body dies by the sin of Adam, the spirit lives by the grace in Jesus Christ. If any should be ready to observe, to elude these arguments, that Jesus Christ was given for all, as to the sufficiency of the atonement, but not as to the efficacy and application of it; we need but refer such to the words of the apostle, which plainly prove that human nature in general had really been corrupted, or rendered culpable in Adam, therefore really they were rendered just in Jesus Christ. The sin of Adam had been a real source of death to all men, none excepted, the obedience of Christ and redemption consequent on it, was a real source of life to all men, none excepted. As every man was corrupted by the sin of Adam; every man is justified in Christ; because as the terms are as general with respect to the latter as to the former, so the redemption must be as general as the depravity. It is also evident, that if Adam had not transgressed, no man would have been damned; as the prohibition

tion to eat the fruit of the tree of knowledge regarded none in person but Adam. Adam has brought on his posterity the utmost evil, in subjecting them to sin, and all its consequences : God has done to men more good, than they could expect, in giving them Jesus Christ to destroy sin, and obviate all its consequences. From these remarks we may with justice conclude, that Christians, while they restrain yet more than the Jews the opinion concerning the few who shall be saved, reflect on the noble principles of our Saviour and his apostles. They in general pass over these passages unnoticed, which imply that the blessed Jesus came to save all men, that the deed for all in general, and for every one in particular, while they dwell upon those which seem to favour their notions of a partial redemption, and infer from them the damnation of all their fellow creatures.

Most persons who are to teach others, are more ready to draw the tremendous picture of the rigorous justice of an avenging God, ready to cast into hell the greatest part of his creatures, than display the infinite goodness of a merciful God, in delivering them all from damnation, through the infinite merits of an atoning Redeemer. It is a melancholy as well as an astonishing truth, that of all the people in the universe, there are none who consign so many to damnation, as the professors of Christianity. Observe, we do not say, that it is the Christian religion which damns so many, but that according to the arguments of its professors, there is hardly the thirtieth part of the human race to be

be saved. But we proceed to justify our system by applying to it several scripture quotations.

C H A P. II-

Confirmation of the system advanced, by references to scriptures.

THE principal texts which tend to confirm the doctrine we have laid down are contained in the fifth chapter of the apostle Paul's epistle to the Romans, verses 8, and following, *But God commendeth his love towards us in that while we were yet sinners, Christ died for us, much more then being now justified by his blood, we shall be saved from wrath to come. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.*

Now this reconciliation is applied in the same manner, that the sin of Adam was applied. It was not absolutely necessary for men to consent personally to sin, to feel personally the effects of it, for they feel themselves against their wills involved in that corruption by the imputation of it to all mankind. They accepted not of sin but in the will of Adam the progenitor, and on that account alone were declared criminal.

If, as before hinted, Adam had not sinned, all men would have been saved, nor would they have found themselves included in the sentence of Adam's condemnation. If the reconciliation which Jesus Christ wrought between mankind and his Father, reinstated them in the
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condition in which they were before the fall, the Son of Man and all its consequences cannot affect them, especially as their Condition is much better now than it was before, according to those words, *Much more being reconciled we shall be saved.* To proceed, it follows in the same chapter, *And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have received the atonement. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, for until the law, sin was in the world, but sin is not imputed when there is no law, nevertheless death reigned from Adam to Moses, even over them that had not sinned after the manner of Adam's transgression, who is the figure of him that was to come.* From these texts it is evident that mankind enjoyed singular advantages since the redemption, which they had not before the fall. *Now we also joy in God, &c.* they also corroborate our former argument concerning the Application of the redemption; for according to the apostle, as by one man sin entered into the world, so was obtained justification and salvation, by one man also. And as from Adam to Moses, those paid the penalty of death, who had not sinned as Adam did; so the benefit of redemption extends in a real manner to all who have wickedly trespassed like Adam, by actual sin.

To prove this system of the universality of the redemption accomplished by Christ, we need but refer the reader to the six following verses, from verse 15 to 20 which in the plainest and fullest terms express the same. It is to be ob-

observed further that the word *many* in the 19th verse signifies *all* : *for as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous*, therefore it is inferred without prevarication, and the least wresting of the words, that both with respect to the condemnation as considered foederally under the one, and the justification as so reputed, under the other, respect must be had to mankind in general or as to every individual of the human Nature. To these proofs we add further, that our Lord himself declares *he came not to destroy, but to save*, and in another place, *even so it is not the will of your Father, who is in heaven, that one of these little ones should perish*. Can it be supposed that he would have expressed himself in these general terms, if according to some opinions, scarce a thirtieth part of mankind were destined to be saved ? And is it not amazing, that the generality of people conceive not the full force of those scriptures, which express so clearly the universality of the redemption of the world by our Lord Jesus Christ ?

CHAPTER. III.

*The universality of redemption, proved from reason
and the nature of things.*

THE goodness and mercy of the Divine Being, are acknowledged as infinite, by all those who acknowledge that he possesses those attributes. Nor can the idea of infinite

goodness, and infinite mercy, suffer us to imagine there can be any greater. Now, according to the notion of a partial redemption, we might suppose a goodness and mercy superior to his ; for that mercy, which would pardon all without exception, would evince a superior goodness, to that which pardons only some few. Therefore, it plainly follows, that if the goodness of God be infinite, of which we, nor our opponents, admit not a doubt ; it must follow, from the former position, that it pardons all men, without the least exception. To ward off the force of this argument, it may be alledged, that God is infinitely just as well as merciful, and that infinite justice cannot pardon the least transgression ; and therefore, as every man is a sinner, God, to satisfy his justice, must damn every man : but this is a fallacious method of arguing. To render such an inference just, it is necessary, previously to demonstrate, that nothing less than the damnation of all sinners, can satisfy infinite justice. But this, being contrary to all rules of faith, is impracticable ; nor could any other inference be deduced from such a manner of arguing, than “ That the divine justice, being infinite, can pardon nothing ; and even “ that would be irregular.” But admitting the infinite justice of God in its full force, our argument remains valid, because the general redemption, and consequent pardon, have ever for their motive, the ample satisfaction the Redeemer made in his own personal obedience to divine justice for the whole race of mankind. But we shall now endeavour to shew the reconciliation of the divine mercy, with the exercise of

of the divine justice ; or, in other words, how God, without violating his justice, pardons all ; and how, without violating his mercy, he punishes all, as those attributes are acknowledged to be equally infinite in the Deity. This will be rendered abundantly evident, by considering, that there is not a single sin, which can be committed by mankind, for which the Redeemer has not suffered ; and that therefore, the divine justice has been amply atoned for all the sins of the world. No justice that we can conceive, can be more strict, than that which punishes with the utmost rigour, and will not be appeased, but by a satisfaction adequate to the nature of the crime. Here then is displayed the infinite justice of the divine Being, who has not pardoned one sin, without receiving adequate satisfaction ; nay, considering the dignity of the person, who made the atonement, we may add more than adequate to the number and enormity of all the crimes which have, or can be committed. Proceed we therefore, next to shew, how the infinite mercy of God, with regard to the exercise of it, surpasses that of his justice, in virtue of the merits of our Redeemer.

We all know, that in common cases, a debtor in discharging a debt, acquires no right or pretensions to the property of the creditor. The debtor, indeed, cancels the right the creditor had to sue him ; but the creditor, on account of the payment, is not under the least obligation, to shew any act of favour to the debtor : he is only bound, in justice, to be satisfied with the discharging of the debt, and formally to

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cancel

cancel the same. Such would have been the state in which the atonement of the Redeemer would have placed mankind ; had not God, of his infinite goodness and mercy, in the work of Redemption, been pleased to give all men a right to eternal life, of which they were before unworthy, through the sin of Adam ; for God, by the satisfaction of the Redeemer, would not have been liable to any thing more, than to exempt them from that damnation, to which his justice had condemned them. It is through the goodness of God, that eternal life is given ; but that grace or favour should appear to be the effect of goodness infinite, which, as before observed, must extend to all ; for, if it was confined to a certain number, we might conceive a goodness more extensive, and which would derogate from the infinity of that of the divine Being. From hence, it must be concluded, that the notion of an infinite goodness and mercy, requires, that the goodness of God, which is such, should pardon men universally, and without the least exception.

A partial redemption must suppose, that God will not, or cannot save all, or that men have rendered themselves unworthy of it. To deny the first, that God will not save all mankind, is to contradict the declaration of the apostle, who writes, in one of his epistles to Timothy ; *For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come into the knowledge of the truth :* and again, speaking of Jesus Christ, *who gave himself a ransom for all.* From hence, it appears, that God wills the salvation of all men, and that Christ has
given

given himself for all in general, and every one in particular, which compose the bulk of mankind. Nor will the ability of the great Creator, to save mankind in general, admit of a dispute, as such a suggestion would call in question his omnipotence, or arrogantly insinuate his ignorance; if, as we have already shewn, he is willing, he is not able, or not capable of furnishing means from the accomplishment of his own most gracious promises: but surely none, who have at all reflected on the attributes of the Deity, can entertain thoughts so dishonourable to their Maker. It therefore now behoves us, to endeavour, at least, to shew whether, as God is both willing and able to save all mankind, any unworthiness in them can pervert his benevolent designs. To state this case fairly and clearly, it is necessary to observe, that in respect of salvation, God must view mankind in one of these two lights; either first in Adam, or themselves, or, secondly, in Jesus Christ. Considered in the former view, they have received sentence of condemnation, ever since the remotest period of time: *In the day thou eatest thereof, thou shalt surely die the death.* Considered in themselves, there is not an individual since Adam, but is a transgressor of his sacred law, and as such, liable to punishment, and wholly unworthy of eternal life. *We were by nature children of wrath, even as others.* If the good actions of all the men who have lived, or shall live to the end of time, were added together, they would lay no just claim to heaven, because the very best amongst them is a notorious sinner, the Redeemer in human nature excepted. Therefore, as mankind considered

considered in Adam, or themselves, are totally excluded from any claim to salvation, they must be regarded in some other view, as objects of future and eternal happiness. This grand regard to sinful man is in *Jesus Christ* alone, considered in whom, there is not an individual unworthy of salvation; not one for whom the debt is not paid; not one for whom the pardon is not obtained. Let it not be urged then rashly and inconsiderately, that as the Saviour wanted neither will nor power, to reconcile all men to his Father he has not done it; until a solid reason can be assigned, why he had made satisfaction for some, whom he has thereby reconciled, and not for others. We have been already led, in the course of our arguments, to cite those passages of holy writ, wherein our Lord compares the grace of redemption to a net, which being cast into the sea, gathers of every kind; to a little leaven, which a woman took and hid in a mass of three measures of meal, till the whole was leavened. The net gathered fish of every kind; the leaven diffused itself through every particle of the mass of meal: references which plainly point out the glorious efficacy of the grace of that redemption, accomplished by the Saviour of the *world*, which is not partially confined to a few, but extended to all, diffused throughout the whole mass of human nature. Having therefore shewn, that God is both willing, able, and actually has, thro' the means of the Redeemer, secured the happiness of all mankind; we hope that our system, by this time, does not appear either so impious or presumptuous, as at first view many doubtless imagined

ed it to be ; and also, that the impiety and presumption lay rather at the door of those who represent a Being of infinite mercy and justice as cruel, capricious, and partial, by asserting, that he wills the salvation of a few, and the damnation of a much greater part of mankind. We beg leave to add further, in confirmation of our system, both on principles of reason, as well as scripture, that as St. John observes, God sent not his Son into the *world*, to judge the *world*, but that by him the *world* might be saved : it would be most absurd, and a very contradiction in terms, to call Christ the Saviour of the *world*, if hardly a thirtieth part of that world is saved. The devil, on such a system, has a superior claim to our Saviour, as, according to it, twenty-nine out of thirty are consigned to him. But surely, it is the height of presumption, even to suppose, that the devil can so thoroughly defeat the designs of the Almighty, if it be granted, that God, in creating man, created him for heaven ; and that the Saviour, in coming to reconcile men to God, has a design to save them all. Upon the whole then it appears evident, from reason, and the nature of things, that God could not create mankind with an intention to damn the much greater part of them ; but that all are redeemed from eternal death. Jesus Christ by his atonement having effaced the sentence pronounced against us, *Blotting out the hand-writing of ordinances that was against us, which was contrary to us ; and took it out of the way, nailing it to his Cross.* All Men, and every individual were comprised in the hand-writing that was blotted out

out, all men are therefore exempted from the condemnation it bore, and consequently all must be saved. But it seems there is one which cannot be saved; this is *Antichrist*, of whom we shall speak in the ensuing chapter.

C H A P. IV.

Concerning Antichrist.

ANtichrist is nothing more or less than the Devil, that prince of the power of the air, whom Christ shall consume with the spirit of his mouth. The man who was worshipped by the earth and all them that dwell therein. The old man corrupted in Adam, and considered in a state of abstraction, that separates him from the redemption of Jesus Christ.

He is the object of the Almighty's dire execration, on whom are to fall the curses contained in the law. To him the promises of life extend not; because they were not made to the *old* man, but to the *new* man, created in Jesus Christ. This *old* man is at war with heaven; an implacable enemy to God, one excluded from all the benefits of redemption; one who can have not the least share in the favour of God. This is the *old* man of whom St. Paul often tells us, exhorting us to cast him from us, and to put away his deeds, which are corrupt, opposed to the will of God, and on the contrary, to put on the *new* man. You have been taught that you put off concerning the former conversation, the old Man, which is corrupt according to the
deceit-

deceitful lusts. And that you put on the *new man*, which after God is created in righteousness and true holiness. This is Antichrist, or literally, *the opposed* to Christ, who has no share in the reconciliation brought about by him. It is the enemy likewise of mankind, *who walketh about as a roaring Lion, seeking whom he may devour*. He is the author of sin, and the cause of it in others, and Christ is to free us from the penalties annexed to those sins, which, at his first instigation we commit, that the Son of God, being incarnate, fulfilled the whole of his Father's law, and procured a perfect reconciliation for us : *not imputing their trespasses unto them*.

Now though this Antichrist, or Devil, had been vested with much power, which extended over all nations, and had been worshipped by the inhabitants of the earth ; yet John in the course of his divine revelation, saw before the throne of the Lamb, an innumerable multitude of men of all nations, people, kindreds, and tongues, signifying, that notwithstanding the power of this Antichrist, he could not seduce them to fall, or hinder the effect of their redemption. It is this Antichrist who shall be eternally condemned ; who together with death and hell, shall be thrown into the lake of fire. This Antichrist is the mystery of iniquity, of which the apostle Paul speaks, as working in his days *For the mystery of Iniquity doth already work*.

Now this description or solution of Antichrist, and the different characters given him, tend eminently to the explanation of divers passages in holy writ, and yields much to the comfort of man, inasmuch as it assures him he

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may

may transfer on that old man, the man of sin, or that Antichrist, whom he now knows, all the wrath and curses denounced by God against sinners. If this Antichrist, or man of sin, who will be revealed as, or after the image of the old man; *and then shall that wicked be revealed*: this then is Antichrist, the object of God's dire and eternal displeasure; the implacable enemy of mankind, the *one* excluded from the favour of the Almighty, consigned to misery; *the man of perdition*. Every man considered as the offspring of Adam, born of flesh and blood, is the old man, and in that respect may be called *Antichrist*; but considered as interested in the Redeemer, he is the new man, reconciled to God, and destined to joys immortal. Considered as the earthly man, he is subject to death, and all the penalties of sin, as the heavenly man, in Jesus Christ, who has delivered him from death, and freed him from all the penalties of sin. Thus God represents the sinner in two very different lights, as odious, considered under the power of the old man; as reconciled, and the favourite of heaven, considered as justified by the grace of redemption. This then we take to be the scripture meaning of the term *Antichrist*, that man of sin, and son of perdition, who is for ever excluded from the divine favour.

C H A P.

C H A P. V.

Particular explanation of the system advanced, respecting both the earlier and the latter ages of time.

CHronologers in general must allow Adam to have been the first man, and that God gave him a law ; that he created him in a state of innocence, and ordained him the foederal head, or governor-general of mankind. If he continued in obedience, all men were to be innocent, and consequently happy; if he disobeyed, all men to be culpable, and consequently miserable with himself. A peculiar law was enjoined him ; this law he violated, and by that sin, subjected himself and posterity to death eternal, and all other evils, which were to be the fruits of sin.

God Almighty, induced merely by his mercy and grace, without the least motive on the part of Adam, promised to him, and in his person to the whole human race, to send a Redeemer, who should repair all the evils resulting from his fall and disobedience of the express command of his Creator ; for his posterity had sinned in him, though they knew it not. Besides the natural law, which, notwithstanding their depravity, remained engraven on their minds, God gave them, by the ministry of Moses, a written law, composed of ceremonial rights and moral precepts.

The design of the Almighty, in giving them this law, was not to render them culpable, in order to condemn them eternally, but from very

wise and gracious designs. He may be supposed to have given them this law for the following reasons: That, bound by it, they might be truly sensible of the number and aggravation of the crimes, they had incurred through the disobedience of their first parent: That they might be brought to a due sense of the infinite mercy and goodness of God, in sending them a Redeemer, to deliver them from the miseries to which they were reduced by the transgression of Adam, according to the observation of the apostle: *Moreover, the law entered, that the offence might abound*; and in another place, he says, that *he had not known sin but by the law*: but the most probable reason, why God gave his law to men, seems to be this; that they, by a submissive and chearful obedience to it, might have an encreased degree of glory and felicity, which he would graciously grant them, in virtue of the reconciliation he had made with them in Jesus Christ, their Saviour and Redeemer.

The law of God thus constituted, serves as a proof of the divine mercy, and our depravity; as well as perpetual memorial of our obligation to a gracious Redeemer, who undertook, at the expence of an ignominious death, to free us from that endless pain and misery, to which we are all doomed, together with our first parent, for his transgression of the divine law. Now, as Adam must be considered in this case, as the agent-general of mankind, consequently he acted not for himself alone, but all mankind. Therefore, as all mankind are included in the curse denounced, so are they in the blessing promised; for, as he was representative of all mankind in
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the transgression, he must also be so in the justification. But let us proceed to the explanation of our system, as it refers to the latter ages of time, or since the coming of our Saviour.

In the fullness of time, became incarnate the Lord of life and glory ; that is, at the very time foretold by the ancient prophets. The angel, who gave warning of his approach, proclaimed, that he should reign over the house of Jacob ; that his kingdom should have no end, and that he should be called *Jesus ; for he shall save his people from their sins*. Perhaps Joseph did not comprehend the extent of his redemption, and thought it confined to the Jewish nation ; but the people or creatures of God are all ; for, according to the scriptures, he is no respecter of persons ; he makes no difference between the Jews and Greeks : *For there is no difference between the Jews and Gentiles, for the same Lord over all, is rich unto all that call upon him*. That Lord and Saviour took upon him all the sins, and all the griefs of men, according to the prophet Isaiah : *Surely he hath borne our griefs, and carried our sorrows.—All we, like sheep, have gone astray.—We have turned every one to his own way, and the Lord hath laid on him the iniquity of us all*. The Saviour of mankind has not only borne the iniquities of the whole human race, but likewise offered to all whom he has saved, aid and strength sufficient to overcome the old man.

This aid or succour, we term the grace of superabundance, or superabundant grace. Be it therefore observed, by way of distinction, that there are two kinds of grace ; the grace of redemption, common to all men, and the grace
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of superabundance, to be obtained in the pursuit of means. The former is common to all, by virtue of the divine promises. The latter is due to no particular person or persons, but is proportioned to the right use made of spiritual blessings.

If this grace is neglected, temporal punishments are incurred, and a deprivation of that future degree of happiness promised as its reward : but we shall treat hereafter more fully of the distinct nature of these two graces. One grand design of our Lord, in sending forth his apostles, was to declare or preach to the world this grace of superabundance. He established a law more perfect than that handed down by Moses ; that being sensible of the state, from which they had been delivered, they might the more adore the mercy of God, and love of the Redeemer, who had raised them to the power of enhancing their future happiness. If we, like the apostle Paul, could contemplate on the wonders of infinite wisdom, which so admirably disposes all things to the promotion of the divine glory, and execution of the divine purposes, we should adore with him that God, for his extraordinary dispensations of mercy to mankind. The wisdom of man could never have conceived, that he could render, even the iniquities of mankind, subservient to the manifestation of his goodness to all.

From these reflections, we are led to remark an error that too generally abounds amongst Christians, and which arises most frequently from want of examination into the circumstances, which occasioned certain expressions in
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holy writ. The error is, adapting passages of scripture to their particular opinions, instead of conforming their opinions in general to the scriptures. For instance, how absurd is it to repeat those words of the apostle Paul, *O! the depth of the riches, &c.* to set forth the severity and partiality of the Almighty concerning the few who are supposed to be saved, and the multitudes who are supposed to be damned; whereas St. Paul cites them on a very different occasion, to express his admiration of the mercy of God to Man, notwithstanding their unbelief; as we learn from the verse preceeding, *For God hath concluded them all in unbelief, that he might have mercy upon all. O! the depth, &c.*

From hence it is evident, he used not these words, as before observed, to express any partial decree of the Almighty concerning the salvation of a few, and the damnation of the rest; but merely as an exult or triumph in the incomprehensible wisdom of God, in thus displaying in a manner so wonderful to men, his ineffable mercy and grace to all and every individual of the human race; which is the system we shall endeavour in the future course of this treatise, further to illustrate.

C H A P. VI.

Explanation of the difference between the grace of redemption, and the grace of superabundance.

BY the grace of redemption, we mean nothing else than the benevolence of God, who

who, by our Redeemer, has exactly replaced men in the same state they were in before the fall of Adam. By the grace of superabundance, we mean a gift of God, from his free goodness, to Christians ; and which enables them to merit a greater happiness than those shall have, who are only benefited by the grace of redemption. In proof of which, the following propositions are offered to the consideration of the unprejudiced :

1. Adam had been saved, and admitted into eternal Felicity, if he had died before he had received the Law of God ; or immediately after he did receive it, and before he broke it.
2. Adam would have been damned, if he had died immediately after he broke that law, and before God had promised him a Redeemer.
3. If Adam had died immediately after the promise of a Redeemer, he would have been saved ; but he would only have had, in Heaven, the degree of felicity answerable to the state he was in before he broke the law ; for a bare reparation only sets things in their primitive Condition.
4. Adam dying, after 930 years of a regular, penitent life, would have had a greater future happiness, than if he had died immediately after the promise of a Redeemer.

If it be asked, whence it is, that Adam acquired a greater happiness after the fall, than if he

he had died before he broke the law? we answer, that the Redeemer did two things, in restoring mankind:

First, He re-established them precisely in the same state they were in with respect to the happiness men would have had, who had died before the fall of Adam; and that happiness is that which answers to what we call the grace of redemption, a grace general to all men who fell in Adam.

Secondly, The Redeemer gave to all Men, besides that grace, the means to merit an augmentation of happiness; which is a particular grace to those whom God favours with it, and which he denies not to all such who ask it fervently of him, and who do their utmost to obtain it; a sanctifying grace to all those who make a good use of it; and which is in them the principle of merit, tho' it be a free gift of the goodness of God.

This is grounded on the remarkable words of St. Paul, *But where sin abounded, grace did much more superabound*, Rom. v. 20. If men had committed no other sins than that of Adam, the grace of redemption alone would have been sufficient to merit for them all, the same happiness: but because they daily commit a multitude of others, Jesus Christ has brought superabundant Grace, by the means of which they may, themselves, merit in him, who brought it to them, a happiness superabundant; so that the redemption is an abundance of Grace, which effaces the abundance of the sin of Adam in all men, and replaces them in their first condition; and the superabundance of grace is given them,

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that, by that, they merit an augmentation of glory; otherwise that superabundance would be useless. What could our Saviour, himself, have us understand by his saying, that he came to bring to men life, and life more *abundantly*? *I am come, that they might have Life, and that they might have it more abundantly.*

From this distinction, it is easy to comprehend, that, far from our having reason to complain of our lot, that God permitted us to fall in Adam, to raise us again in Jesus Christ, we have, on the contrary, an infinite obligation to him for having brought about for us, by the Redeemer, advantages infinitely greater than those Adam was appointed to in his creation, with respect to the supernatural state to which he has raised us, to be able to merit an augmentation of happiness.

But it will be said, Adam accepted of the coming of the Redeemer, and lived afterwards according to the natural law: this is the reason why he was saved; but the Pagans and other Infidels, the Libertines, and the Flagitious, lived not according to that law; therefore, they cannot be saved.

It is answered, that Adam's acceptance of the coming of the Redeemer was not that which restored him. It was the acceptance by the Lamb, immolated from the beginning of the world, who freely taking upon himself the sin of Adam, and, by anticipation, all the sins of men, offered himself to restore them, as a victim worthy to satisfy the divine justice for all. Before that acceptance by the Son of God, to whom, (by anticipation, in respect to the time when

when he made that submission) we give the name of Jesus Christ, Adam could merit nothing; after his sin, he became an enemy to God; all he could do of himself could never repair his fault; because there behoved to be nothing less than an infinite satisfaction to abolish, and repair an outrage committed against an infinite Majesty. His sin had so erased the image of God in his Soul, that he was no more capable of any moral good: so we see in the scripture that, when God charged him with his crime, instead of imploring his clemency, which would have been a point of justice, he thought of nothing but of disculpating himself, or to render two guilty of it. It was, answered he, the woman thou gavest me as a companion, who gave me of the fruit of the tree. *The woman whom thou gavest to me with be, she gave me of the tree*, Gen. iii. 12. An answer that was a new offence to his Creator, in charging on him the cause of his disobedience, by giving him a wife who had seduced, and incited him to eat of the forbidden Fruit, and that tended, at the same time, to transfer the sentence to her.

His acceptance of it, was an effect of that grace, in the same manner as was his repentance, and all he could do afterwards that was meritorious, an effect of a grace of superabundance that acquired for him a greater happiness, than if he only had obtained the grace of redemption.

As to the Pagans, other Infidels, and the Flagitious, they were compris'd, with Adam, in the grace of redemption, by Jesus Christ's taking upon him to be their Restorer. Their personal

acceptation is a thing indifferent in respect to that grace, tho' it be necessary to put them in the state of the grace of superabundance. The grace of redemption depends not at all on their acceptation : it is a pure effect of the mercy of God, and an absolute gift unattended with any condition. In one word, the Redeemer was sent for the restoration of all Mankind ; but that would not be an entire, and real restoration, if it did not set things again in the same state they were, before all men fell in Adam.

The Pagans know nothing of their fall and their justification. This ignorance is the cause that they are ignorant also of the grace of superabundance, to profit by it : 'tis therefore too, that according to the words of Jesus Christ, it shall be better for them at the day of Judgment, than for the Libertines, who have had the benefit of instruction ; and who, having had the means to obtain, and to profit by the grace of superabundance, which God gives to those who will make a good use of it, have neglected or rejected it, to deliver themselves over to their lusts.

Do the libertines, and the wicked, rightly comprehend the heinousness, unworthiness and ingratitude, that are in those speeches, which are too common ? “ So I go to heaven, 'tis “ enough ; I don't trouble myself about the “ place I shall have there.” God would that we, whom he has made after his own image, should be holy because he is holy ; Jesus Christ who came to deliver us from eternal damnation, has given us an example which he would have us to follow ; and did not cease to preach, on earth,

earth, what men ought to do to reach to the perfection which God requires of us; and to obtain for ourselves the superabundant grace he has merited for us. Have God and Jesus Christ then done too little for us, that we should believe we may dispense with the acknowledgments due to them? Be we therefore holy, since God would that we should be so; let us walk in the way which our Saviour hath shewn us. All the exhortations of the prophets, and of the apostles, of the preachers of the Gospel, tend to incline us to profit by the grace of superabundance which Jesus Christ has procured for us. It is to give us the means to obtain that grace, and to be benefited by it, that Jesus Christ has established his Church, and the sacraments he has impowered her to administer; and that he has left us the holy scriptures and pastors to instruct us. The infinite obligations we owe to our Redeemer, will convince the most profligately wicked that it is on their part, an ingratitude, and a most enormous unworthiness, to slight a grace so precious, and which enables us to merit so much more happiness as we endeavour, with our utmost efforts, to obtain, and to use it as we ought.

We would willingly ask the opposers of this system, if the licentious, the Hereticks, and the Infidels, to whom one would preach this doctrine, would not be more disposed to their conversion, than when one shall talk to them of a God who, of thirty persons, condemns twenty-nine of them to eternal fire, according to the general opinion? and does not such a system better correspond with the idea of a God infinitely

nately merciful ? But as, no doubt, there may be many who, possessed with that prejudice, will be obstinate enough to dispute, let us answer to the objections they will most probably bring against it.

C H A P. VII.

Chief objections that are brought against universal redemption, with answers to each, in proof of the same.

BEFORE we examine what can be objected to our system, it is proper to make some Observations.

First, It must be allowed, that the Holy-Ghost, who dictated the scripture, has in some places scattered obscurities, and a sort of darkness, which he would we should revere, without pretending to the capacity of penetrating into them ; whence it proceeds, that the solutions of a theologist are not always so clear as the Objections of a philosopher ; because a theologist, not being able to explain, by reason, the mysteries that are above Reason, is obliged often to have recourse to faith, which is obscure in itself ; but as faith is undoubtedly to be relied on more than reason, the determinations of a theologist, supported by the holy scripture, ought to be allowed to be surer than the Objections of a philosopher.

Secondly, When, in the holy scripture, we meet with contradictions, or opinions that appear opposite, and can no way be reconciled, they ought to

to be received in the simplicity of faith, humbly waiting till it shall please God to discover the sense of them; but if there happen to be several ways to expound them, that which agrees the best to faith and Reason, ought to be preferred. For instance, it is laid down as an undoubted principle, that God is a being infinite and immutable: and that he is so, is certain; and yet it is looked on too to be as certain, that he is provoked by our sins, and appeased by our prayers; for it is on that principle that all religions have been formed. Subvert that position, you destroy all the religion in the world.

The first Objection.

It may be answered, in the first place, that this system overturns all religion; for if all men are to be saved, what occasion is there for the observances religion enjoins? The impious and the good are upon the same foot; since he is resolved to bestow heaven upon us? And why shall we fear to sin, since God is determined not to punish us, or since all the sins we can commit are punished in Jesus Christ, who died, and has satisfied for all? One may therefore be an impostor, a traitor, a libertine, a robber, and Atheist, since all That cannot make us forfeit heaven, and subject us to hell.

We reply first.

If God be infinitely perfect, will one say who has no religion, he did nothing from the first but what was the most excellent; if he be immutable,

mutable, he cannot change his will ; so all we can do, on earth, cannot make him alter his sentiments, or change what he once willed : that being so, he will say, why need we pray, why mortify ourselves, and submit to all that religion prescribes ?

When you shall answer this impious man by a distinction never so rational, to make him understand how God alters not his sentiments, nor changes his will, when, for example, he is provoked by our sins, and appeased by our prayers, he will not fail to maintain, and insist, that your Distinction is frivolous, if God be supposed to be immutable both in his will, and his decrees,—Observe how he will argue :—

God is subject to no change ; for if we suppose that he retains to-day, the same sentiment he did yesterday, he must have acquired something he had not before, or have lost something he had yesterday. Yesterday God looked on me with indignation, according to you, and to-day he regards me with sentiments full of goodness. Now, I ask what it is he acquired, and what it was he lost, that his sentiments of to-day have cancelled those he had yesterday ? Were what he acquired, or what he lost, modes identified with his essence, or entities distinct from it ?

But it cannot be said that God is a mutable being ; nor, consequently, that he has acquired, or lost any thing that is distinct from himself.

God cannot, therefore, acquire either a new accident, or a new modality ; and it is that which renders him immutable : it is thus his immutability is proved by sound theology. Says
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a great Divine, “ If God were not immutable
 “ in his will, and in his knowledge, it could
 “ not be said that he sees all things by one in-
 “ tuitive view : that God should change his
 “ will, he must, of course, change his know-
 “ ledge, which is necessary and invariable.”

This is what St. Augustin means too, in his thirteenth book of his *confession* : *Nam sicut omnino tu es, Tu scis solus qui es immutabilis ; et essentia tua vult, & scit immutabiliter, &c.* That is, thou, my God, who hast nothing in thee, that can pass away, and cease to be, art likewise he alone who has the perfect and entire knowledge of all that thou art ; because thou art immutable, and knowest immutably that which thou immutably wilt. Thy essence wills, and knows immutably ; and thy will is ; and wills immutably.

According to these words of St. Augustin, it is impossible God can change his will, any more than he can his knowledge. If he cannot change his will, he then wills to-day, what he willed yesterday ; and what he wills to-day, will be his will for ever.—Be due reflection made on the many consequences that may be drawn from all this.

In the mean time, we say the objection has no weight against the present system ; for that It should, it behoved that we should have asserted that all men should infallibly reap not only the fruit of the *grace of redemption*, but likewise that of the *grace of superabundance* ; and that they shall enjoy the same happiness in heaven. We, on the contrary, say, that to obtain the fruit of this last grace, which is a greater degree of hap-
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pinefs than that which is the fruit of the *grace of redemption*, we are obliged to do all that is poffible for us to merit it. 'Tis for that end we muft pray, and ask it of God, that we muft pain and mortify ourfelves, and fubmit to the ordinances the law prefcribes to us. We ought to be afraid to fin; becaufe fin deprives us of that grace, makes us lofe the infinite advantages that are the effects of it, and renders us liable to fuch temporal punifhments as we ought to fear.

Religion, therefore, is not at all overturned by this fystem, which tends to encrease our acknowledgments, and love to God. The more we perceive we are affured of falvation, the more we are fenfible of our obligations to God. The more we find ourfelves inclined to fin, the more we ought to be warmed into our duty to love, above all things, a God fo gracious, who has affured us of heaven, notwithstanding the corruption we are involved in by the *Old-man*. God has granted the *grace of redemption*, not to deprive us of heaven, and not to punifh us for offences by eternal pains; but he has decreed to deprive us of the *grace of fuperabundance*, and not to augment to us the happinefs that answers to the *grace of redemption*, if we live finfully; and to chaftife our fins by temporal punifhments. Thus, he who gives himfelf up to fin, in permitting himfelf to be deluded by the *deeds of the Old-man*, lofes ftill infinitely much, in frustrating himfelf of all he might have merited by the *grace of fuperabundance*, and in fubjecting himfelf to temporrl inflictions, which God denounces againft all thofe who fhall neglect that grace,
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or who shall misuse it ; for it is with respect to the good, or ill use, to the reception, or rejection of that grace, that man has free will ; and not to deprive, or assure himself of heaven.

God, in creating mankind, destined it to heaven, without its participation ; and when Jesus Christ came to redeem men from sin, he opened heaven again to them, without their co-operating in it ; so that there remains no necessity to ask of God the *grace of redemption*, which he has already accorded to us of his free mercy. Every one may be assured of the benefit of that grace, which is an admission into heaven ; but it is necessary to ask of Him the *grace of superabundance*, that we may merit the degrees of happiness which will be the consequences of it, and which constitute the different mansions that are in the house of God ; and no one knows, or can know certainly, whether he be worthy, or unworthy of them.

The second objection.

In St. Matthew, Jesus Christ says to a young man, who asked what he should do to inherit eternal life : if you would enter into life, keep the commandments. In St. Mark, he says, you shall love God with all your heart, with all your Soul, and with all your strength ; and your neighbour as yourself. St. Paul says, in his epistle to the Hebrews, *But without faith it is impossible to please him ; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* Whence it is obvious to deduce this consequence, that all those

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who have not faith, or who have faith without keeping the commandments, or love not God with all their hearts, and their neighbour as themselves, shall not enter into eternal life ; and consequently shall not be saved : but as there is a great number of those, a great number therefore must be damned.

Answer.

Man is subject to two sorts of deaths ; one, myſſical, and the other real. By the first, we are all dead in Adam ; and by the second, we all die bodily. Man can likewise have two sorts of eternal life ; one, by the *grace of redemption*, and the other, by the *grace of superabundance*. It is this Jesus Christ would have us understand, when he says, in St. John, *I am come, that they might have life ; and that they might have it more abundantly*, John x. 10. That they might have life, there is, for the life of redemption ; and that they might have it more abundantly, there is, for the life by the *grace of superabundance*.

But, perhaps, you will say, it is a thing that shocks reason to affirm, that without faith, without loving God, and without keeping the commandments of God, we may be saved.

I answer, that it is not more difficult to comprehend that all men are saved in Jesus Christ, who has shed his blood, and purchased for them the merit of faith, of the love of God, and of keeping the commandments, than it is to comprehend that all men have sinned, and deserved eternal death in Adam. Why should it be more against reason, that they should be all believers, and

and obedient, in Jesus Christ, than to say, that they have been all unbelievers, and disobedient in Adam? there cannot be one reason alledged for the one, which will not serve for the other; unless you will say, that Jesus Christ had not the same power to redeem all men from the state of reprobation that Adam had to damn them. As God inclines more to be merciful, than to punish, there is much more reason to say that all men have been sanctified in Jesus Christ, and that they shall all enter into eternal life in virtue of the grace of redemption, than that they have been damned by the sin of Adam, and deprived of the fruit of the passion of him, who died for all.

Did not God promise to Isaac, that all the nations of the earth should be blessed in his seed? *And in thy seed shall all nations of the earth be blest'd.* — Did he not renew that promise to Jacob? *In thee, and thy seed, shall all the tribes of the earth be blessed.* The word *Tribe*, shews still more emphatically, that all, without exception, shall participate in the redemption. The royal Psalmist also expresses himself in the same manner, when he speaks of the extent of the grace that Jesus Christ should bring to men. *And men shall be blessed in him; all nations shall call him blessed,* Psalm xxii. 17. What can be meant then by these blessings to all nations, to all the tribes of the earth, if it be not the application of the grace of redemption to all men? can it be said that all these words, *all the nations, all the tribes*, can only mean the small number of what is called the elect? and if that were no more, according to the received opinion, than
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an offer of the grace of redemption, would David have added, in his prophecy of the blessedness of all the nations of the earth in Jesus Christ, that all people should praise, and magnify him?—God is faithful in his promises; he has promised that all men shall be blessed in his Christ; therefore they shall be blessed, and be all saved.

The third objection.

It will be said, in the third place either the holy scripture speaks not truth, or some must be damn'd; for first, in St. Luke, Jesus Christ, speaking of the wicked rich man, says, the rich man died also, and was buried; in hell being in torment, he lifted up his eyes towards Heaven, and seeing Abraham afar off, &c. read that chapter to the end.—There is then, the wicked rich man in hell. There is palpably, a man damn'd. *Secondly*, in St. Matthew, Jesus Christ, speaking of the last judgment, says, then the King shall say to those who shall be on his left hand, depart from me, ye cursed, go to everlasting fire, prepared for the Devil, and his angels: a little lower, he adds, Those shall go away to everlasting punishment; but the righteous into life eternal. Observe then men, who have a very different lot! If they had been all saved, their condition would have been equal; but we see, by the words of the gospel, that one part of them shall go to torment, and the other, to life eternal: it must, therefore, necessarily be, that part of them were saved, and the others damned; and that the number of these shall be greater, than those who

who shall be saved ; seeing Jesus Christ moreover says, in St. Matthew, Chap. xx. 16. that *Many are called, but few chosen.* St. Paul, to the Romans, in speaking of Israel, says, *Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.* Rom. ix. 27. Therefore the greatest part of mankind shall be damned.

The first answer.

I begin the answer to this objection, by the passage in St. Paul last cited in it, *Though the number of the children of Israel, &c.* and which is taken from Isaiah, Chap. x. 22.—How are we to reconcile this passage with these which are of the same epistle of St. Paul to the Romans, Chap. xi. 25. *Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be sav'd: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away all their sins.* St. Paul, in this place, still cites a prophecy of Isaiah, Chap. xix. 20. It is certain, that, by the import of these words, all the Jews shall be saved ; and he had said more before, as is seen in the objection, that a remnant of them only shall be so ; there is in them, therefore, an obscurity that must be cleared to reconcile this contradiction.

The same St. Paul says again, that God has involved all men in unbelief, that he might take occasion from thence, to save them all by his mercy. *For God hath concluded them all in unbelief,*

lief, that he might have mercy upon them all, Rom. xi. 32. How then shall he have mercy upon all, if he damns the greatest part? and how shall he save but one part, if he damns none?

As Jesus Christ, and St. Paul, cannot contradict one another, since it is the same holy Spirit that speaks; the texts in the objection must needs contain some Mystery, and require to be explained.

Let us conclude, therefore, from all these passages, which are, at least, as positive as those in the objection, and which, strengthen'd by our former arguments, become still the more clear, that there is a mystery in the texts cited in the objection. In effect, many learned men, as Justin, Theophilite, Eucherius, Pope Gregory and others, were of opinion, that what Jesus Christ says of the wicked rich man, was only a parable, and not a history of matter of fact; for the soul of a rich man had not eyes to see from a dark place, such as hell is supposed to be, up to heaven; It had not a tongue to be scorch'd with the intense heat of the fire; nor had the soul of Lazarus a finger to dip in water; and could a drop of water quench those supposed flames of hell? that discourse, therefore, visibly appears to have been figurative; and when Tertullian, St. Chrysostom, and Origen, believed it to be a real history, that diversity of sentiments serves to prove the obscurity of the matter, and to induce us to canvas the mystery of It.

C H A P.

C H A P. VIII.

Answers to the various objections brought against universal redemption, continued.

IT has been shewn, that, as there are two sorts of grace for the salvation of mankind, viz. the *grace of redemption*, and the *grace of superabundance*, there are likewise two sorts of eternal happiness; one, that answers to the *grace of redemption*; and another, that answers to the *grace of superabundance*, which merits the reward of virtue. Jesus Christ has redeemed all men; but all are not blessed with the *grace of superabundance*; and one certain mark, that the last judgment will be on the good, or ill use, of the *grace of superabundance*, is that in that place of St. Matthew, where Jesus Christ speaks of that judgment, he says nothing of the sins of those he condemns; he mentions only their want of virtue, *I was thirsty, and you gave me no drink, &c.* intending we should understand, that the Old-man, the natural man, the body of sin, not having had any participation in the *grace of redemption*, nor in that of *superabundance*, and retaining the condemnation he received for the sin of Adam, still subsists on his part, and makes it not necessary he should fall under the sentence of the last judgment, but for the want of all virtue, which is incompatible with him, and includes him in that sentence; and, consequently, can let him have no portion in the grace of Jesus Christ. *What communion hath light with darkness?* 2 Cor. i. 14.

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But, to set this answer in its full light, and to shew evidently to whom the words of that King are directed, "Go ye cursed into everlasting fire," Men must be looked on, as we have already observed, in two different lights; in one, they aspire to heaven in Jesus Christ; in the other, they cleave fast to the earth in *Adam*. The spiritual man, and the natural man, those two mystical personalities, are so blended in every individual of human nature, that they cannot, during this life, be separated but in idea. Each of these two men has his view and operations; the one seeks only temporal happiness, and sensual pleasures; he has no relish for what relates to heaven: it is he, whom St. Paul calls the Old-man, the body of sin, the body of death, whom we must put off with all his deeds; *Seeing that you put off the Old-man with his deeds*, Col. iii. 9. and from whom he prayed to be delivered; *Who shall deliver me from the body of this death!* Rom. vii. 24. But the New-man, the Inward-man, the Spiritual-man, is he, who, being made alive in Jesus Christ, cannot be led away by the delusions of the Old-man; he stands his attacks, he feels the effects of them, without approving them; and he laments to find himself so inclined to the corruption of the Old-man, for which he has such an aversion.

It is not, therefore, the man made alive in Jesus Christ, the New-man, the inward-man, who sins in us; it is the Old-man, the natural-man, the earthly-man. Those sins rebound on him, and not on us, who are redeemed by Jesus Christ. But because it would be difficult to explain these mysteries, and these combats against

against the operations of the Old-man, so clearly as St. Paul has done in the seventh chapter of his epistle to the Romans. We shall transcribe him, word for word, from ver. 14. to ver. 4. of chap. 8.

Ver. 14. *For we know that the law is spiritual ; but I am carnal, sold under sin,*

15. *For that which I do, I allow not ; for what I would, that do I not ; but what I hate, that do I.*

16. *If then I do that which I would not, I consent unto the law, that it is good.*

17. *Now then, it is no more I that do it, but sin that dwelleth in me.*

18. *For I know, that in me (that is, in my flesh) dwelleth no good thing ; for to will is present with me, but how to perform that which is good, I find not.*

19. *For the good that I would, I do not ; but the evil which I would not, that I do.*

20. *Now, if I do that I would not, it is no more I that do it ; but sin that dwelleth in me.*

21. *I find then a law, that when I do good, evil is present with me.*

22. *For I delight in the law of God, after the Inward-man.*

23. *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.*

24. *O wretched man that I am, who shall deliver me from the body of his death !*

25. *I thank God, through Jesus Christ our Lord. So then, with my mind I myself serve the law of God ; but with the flesh, the law of sin.*

Chap. viii. ver. 1. *There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.*

2. *For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin, and death.*

3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son, in likeness of sinful flesh, and for sin condemned sin in the flesh.*

4. *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.*

This plain, and natural Explication, expressly taken from St. Paul, reconciles all the passages of the holy scripture that seem to be contradictory on this head, of the salvation of all men. It is easily comprehended.

How Jesus Christ is the Saviour of the world.

How he came to save souls, and not to destroy them; and, notwithstanding that, how many chuse the way of perdition, through the broad path that leads to it.

How he died for all; and yet that all are not equally benefited by the grace he brought them.

How he shall, at the last day, call the righteous, the well beloved of his father; and how he shall execrate the wicked.

To unfold all this, is to distinguish between the Spiritual and Inward-man, and the natural and Carnal-man. The good, or the ill use of the *grace of superabundance* fixes the difference that shall be found among the elect, in heaven, from those who have had only the *grace of redemption*; for says St. Paul, 1 Cor. xv. 40, &c.

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The glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; and lower he says, It is sown a natural body, it is raised a spiritual body.

All this is easily explained. The difference of the glory of the stars, by the different degrees of happiness men shall have in heaven; the change of the nature of the body at the resurrection, by the separation of the Old-man from the New.

There are many called, but few chosen; that is, that all are called, to labour to acquire the *grace of superabundance*, and to make a good use of it. That is the talent given us to improve. That is the vineyard, whither the master of the house called the labourers, some of them sooner, some later; but few answer to that call, and few receive the happiness appointed for those who have profited by the *grace of superabundance*, the recompence of their labours. As this happiness is a species of eternal life greatly exalted above those who are not admitted to it, we may, tho' not with exact propriety, call death the privation of this life.

A remnant (of Israel) shall be saved. That is, there was but a small number of the Jewish nation, who, having acknowledged Jesus Christ to be the Messiah, have profited by the *grace of superabundance*, which he bestows on those who faithfully serve him, to elevate them afterwards to the happiness that answers to the merit of that grace. Nevertheless, all Israel shall be saved
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by the *grace of redemption*. By this see, how easily all difficulties, in reconciling the seeming contradictions in scripture are solved by this system.

The fourth objection.

St. Paul, in the 1st epistle to the Cor. says, *Be not deceived; neither fornicators, nor idolaters, nor adulterers, shall inherit the kingdom of God*, chap. vi. 9. &c. Galat. he says, *Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, &c. Of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God*, Galat. v. 19. In an infinity of places, the holy scripture speaks in the same manner; and, consequently, those who commit those crimes shall not be saved.

Answer.

Be it observed, that St. Paul lays it down as a principle, that fornication, adultery, idolatry, &c. are the works of the flesh, and that that flesh cannot inherit the kingdom of God. *Because flesh and blood cannot inherit the kingdom of God*. Now it must be understood what St. Paul means by flesh and blood. To say, that he means human flesh and blood, or human body, would be to oppose Faith, which instructs us that the blessed shall rise again in their own flesh, and in their own bodies; and that that body, and that flesh shall go into heaven. *And tho' after my skin worms shall destroy this body; yet in my flesh*

flesh shall I see God, Job xix. 26. 'Tis that likewise the apostles creed says, *I believe the resurrection of the flesh*, that which we call the body. —Does it not therefore appear that St. Paul calls that the flesh, which we call the old-man? Jesus Christ meant the same when he said to St. Peter, *Flesh and blood hath not revealed to thee*.

We say therefore that Jesus Christ and St. Paul, speaking of the flesh, meant the old-man? and when St. Paul said, *Those who do the works of the flesh shall not inherit the kingdom of Heaven*, he meant that the old-man shall not inherit it; and 'tis that which we also maintain: For who is it who does the works of the old-man? It may be said, in some measure, that, *implicitly*, they are the works of human nature; but, *denominatively*, of the old-man. It is from him they derive their wickedness; it is he, who brings forth the fruit of them; so, in him, it is that they incur Condemnation; but that hinders not, that man created in Jesus Christ, the new-man, should inherit heaven, in virtue of the *grace of redemption*; tho', because of the wicked actions the old-man produces in him, he has no portion in the fruit of the *grace of superabundance*.

The fifth objection.

Is it not to open the door to a licentious life, and to subvert all morality, to say, that a man's sins do not prevent his being saved? For, if they do not, why did Jesus Christ preach repentance, and send his apostles with orders to preach his gospel to all men? Why did the apostles, and par-

particularly St. Paul, undergo so much trouble, and Labour ? and, Why did the martyrs rather chuse to sacrifice their lives, than offer a grain of incense to an idol ?

It would, besides, follow from thence, that Libertines would be more excusable than they are represented to be ; for, whatever they may do, they are assured of heaven by the *grace of redemption* ; and if the fear of eternal punishment, with which they are threatned, should not restrain them, to what a height of enormity would they not bring themselves, if they imagined they had nothing to fear for the next life ? Conscience would become useless ; principally to such who have nothing to apprehend in this world ; or who can flatter themselves with impunity of the crimes they may commit.

Answer.

This objection may dazzle the eyes, but has nothing in it that is solid. Far from opening the door to an irregular, or licentious life, by our plan, it cannot but incline, and, as it were, urge men to live only for God, on a principle of love, and acknowledgment ; God wills, that we should love him ; that is the fire Jesus Christ came to bring upon earth, and which he would every where kindle. God would not be served from mere fear, but from love. Sin is our enemy, which estranges us from God ; and Jesus Christ has destroyed sin, that we may serve him without fear, being delivered from the hands of that enemy. *That without fear, being deli-*

delivered out of the hand of our enemies, we may serve him.

We ought, therefore, now to serve him, as a good Father, who has manifested to us such great proofs of his tenderness, in giving his only Son to be our deliverer, and in assuring us of heaven, notwithstanding the greatness of our corruption, whereof we continually perceive the effects. If any thing can destroy morality, incline men to enormity, and to an indifference for God, it is, to represent a God so gracious, and so merciful, as some preachers, untaught in the word of God do; who speak of him, as of a Being cruel, and barbarous, ever on the catch to find us culpable, on purpose to destroy us, and who sometimes damns men eternally for one single fault, that we, who are carried away by our passions, would not punish a servant for, with a blow. It happens from these declamations, that they imprint more or less, much dread of punishment, but nothing of love for God, though it be love that he requires of us.

A very natural observation here presents itself, to instruct us very feelingly, that those who, on all occasions, draw such terrible portraits of the justice of God, and expect thereby to oblige men to apply themselves to the work of their salvation, are little acquainted with the human heart. In whatever situation, in whatever condition, men are, the desire of becoming happy is ever a much more powerful incentive than the fear of being unhappy, to prompt them to application, and to the most difficult enterprises. The soul, which always cherishes a

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sentiment that it was created for happiness, tends ardently towards the means of arriving at it, as soon as they are made perceptible to it; whereas it is but faintly struck with the menaces of eternal infelicity. If, however, those menaces make impressions enough on it to set it at work, it endeavours in vain to deceive itself, in disguising the true motives of its actions; it is very sensible of the little merit of all that it does from fear; because all that is rather extorted, than natural, and voluntary.

But now, if it should happen that some malignant Cavillers should condemn and maltreat the doctrine contained in this system, would that be a valid reason for rejecting it? What is more sacred than the law of God, the holy scripture, and the sacraments? must they be suppressed, because a thousand and a thousand times, the wickedness of the old-man has profaned them? If God had not given us his law, men would not have been accusable of any sin. St. Paul plainly shews us so, in his epistle to the Rom. *But sin is not imputed, where there is no Law*: Chap. v. 13. and else-where he says, *I had not known sin but for the law*. And yet the infinite number of sins God well knew men would commit, in breaking the law, hindered him not to promulgate it to them, because the law is good; and the abuse of it by some ought not to hinder that which is good in itself to subsist. As much may be said of this treatise: for, either the proofs that support it, are true, or they are false; if they are true, then it is needless to regard the Difficulties that may arise from it, since truth establishes it. Difficulties are not the

the effect of a truth proved ; but of the corruption of nature, and of the old-man, which abuses every thing ; the difficulties, therefore, must be laid aside ; and the truth taught in this system received. But if, on the contrary, the proofs brought for it are false, let the weakness of them be shewn, confuted, and abolished. That is what cannot be done ; if, banishing all prepossessions, and the spirit of contention, our opposers will deal candidly, and reason fairly. Till then, we are in full possession of the following argument.

A system ought to be received which is grounded on the holy scripture, and suggested by reason, which contradicts no decision of the church ; which preserves all the practices of religion ; which keeps up all the highest ideas we have of God ; which leads us to love him, and serve him ; and which fills all mankind with consolation : but such is the present system ; therefore, it ought to be embraced by all.

The first proposition is incontestable, or we have no more any testimony, any rule, any principle, whereby to know what is orthodox.

The second proposition, appears equally evident, by our proofs, and by the answers we exhibit to the objections ; there remains then nothing, but to digest the conclusion, and to apply it.

But we return, in the mean time, to the objection. We say that Jesus Christ, and his apostles, preached repentance, and expounded the Law, that men might obey it, might profit by the *grace of superabundance*, and that knowing the obligation they had to their deliverer, by

the sight of the corruption from which he has freed them, they might labour to put on the new-man, and to shew it in their works, by the practice of the virtues of Jesus Christ, who is the original of that new-man, as he has manifested to us by his doctrine, and example: 'tis to that St. Paul exhorted the faithful Corinthians, and, in their persons, all others. *The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption,* 1, Cor. xv. 47, &c. It visibly appears, by these words, that St. Paul, by flesh and blood, and by corruption, meant the old-man; because the saints, at the resurrection, shall be cloathed with flesh and blood; (as we have seen before,) and yet shall inherit the kingdom of God.

St. Paul, and the other apostles, laboured not needlessly; if they did not, why, in their admonitions to the Christians, should they press them, besides their having the charity of Jesus Christ, to be useful to their brethren, in instructing them in the means of profiting by the *grace of superabundance*? moreover, knowing the greatness of the happiness God would grant to those who should improve that Grace, they were very intent to acquire it for themselves, as being of so remarkable a price, that all the sufferings in this life were not worthy to be compared with it. That is what St. Paul says to the
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Romans: *For I reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed to us*, Chap. viii. 18. and, in the following verses, he shews, that all men hope for that glory, and ought to deliver themselves from the bondage of the old-man, who would deprive them of the happiness which answers to the *grace of superabundance*.

We see, at the same time, whether the Libertines have reason to be pleased with their obstinacy in their enormities: for either they believe the holy scripture, or they do not believe it; if they do believe it, they must own, that, by their sins, they frustrate themselves of a happiness they would merit, if they had lived as they ought; God offers it to them, and invites them to accept it, by living in the state of the *grace of superabundance*; so that their ingratitude is dreadfully monstrous! they need only be made sensible of it, to abhor it. If they had any genius, or discernment, their manner of life must fill them with horror. If, on the other hand, they do not believe the holy scripture, of what use are all the threatenings of hell and eternal punishments to such who believe nothing of them?

But you will say,—There is no occasion then to talk any more to men of hell, &c.

I answer; yes, there is: but so as to make them comprehend the goodness, and mercy, of God, who has delivered them from it, and the obligation they owe to their Redeemer, who suffered, for that end, the punishment they were subject to by the corruption they have contracted in the sin of Adam.

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Conscience is not, therefore, an useless furniture; for, in reproaching us with our sins, it puts us in mind of the obligation we have to Jesus Christ, for having recovered us from Corruption, by suffering himself, what we ought to have suffered; and the same conscience, dictating to us the ways of truth, points out to us the means of profiting by the *grace of superabundance*.

The sixth Objection.

It will be further said; if the old-man, and the new-man be so blended in every individual of human nature, that they cannot be separated in this life, with what conscience can a man be condemn'd to death for a crime committed? the new-man would be condemn'd, as guilty of an action of the old-man. Is not that to put the innocent to death with the culpable? And how could St. Paul cut off from the Church, and deliver up to Satan, the incestuous Corinthian, seeing that man appertain'd to Jesus Christ, by the grace of redemption? It would seem, therefore, that those who are criminal have perfectly defaced in them the image of the new-man, by their crimes; for it seems not possible that even Judas had preserved that Image, since Jesus Christ said of him, that it had been better for him if he had never been born.

Answer.

It must be considered, that men, besides the relation they have to God, have also a relation
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to one another ; because they form together a society, or civil body. Now that society should subsist, it must be govern'd by laws. Every People constitute their own laws, and compose a distinct civil community ; and every member of that community is bound to obey it's laws, under the penalties appointed by them against such who dare infringe them. This diversity of laws, and of people, is the reason that, in one nation, they punish, with justice, an action that, in another, would appear to deserve a reward. It is only against the old-man, that the laws were established, and not against the inward, the new-man, who always pursues what is right. It is, says St. Paul, against the *licentious, the ungodly, thieves, fornicators, the unclean, &c.* that the law is, but the new-man is subject to temporal punishments which the old-man draws on him ; because they are inseparable in this life ; and that is what the new-man laments, who desires to be delivered from the body of death, and from the old-man. He cannot be separated from him in this life, because there would no more be living, and sufficient proofs of the infinite corruption of all nature ; It is, therefore, that no injustice is done to the new-man by punishing the old-man with death, who has incurred it by an infraction of the law ; and the new-man has so much less reason to complain of it, as, by that death, he recovers his liberty, and finishes his bondage.

Thus St. Paul had reason to excommunicate the incestuous Corinthian ; for, if he had not done so, that shameful instance would have been taken by those people, newly converted to the faith,

faith, for an action of the new-man; and every one would have believed he had an authority to do as he did; it was necessary, therefore, in condemning him, to make it appear that that action was of the old-man,—that it might not be apprehended, that he who had committed it would profit by the *grace of superabundance*; neither did St. Paul cut off that incontinent person from the number of the faithful, but that the old-man should die in him, *for the destruction of the flesh, that the spirit might be saved*, 1 Cor. v. 5.

It is very certain, that it had been better for Judas to have died in his mother's womb; for he would not then have abused the *grace of superabundance*, by the heinous treason he committed, which drew on him a shameful death, and the execration of all good men. Just so, it had been better for those Jesus Christ speaks of in St. Matthew, that a mill-stone had been fastened about their necks, and that they had been cast into the sea; because, as St. Clement, and many other martyrs said afterwards, who suffered by the same death, it was not good for them to give scandal to their brethren, by an action of the old-man.

The seventh objection.

The old-man is only an entity of the imagination, which nothing real can be said of; but the terms, in the holy scripture, applied to the damned, are very real, and significant; *shall be tormented day and night, for ever and ever*, Revelation xx. 10. St. Peter says, *and to reserve the*

the unjust to the day of judgment, to be punished,
 2 Peter ii. 9. Jesus Christ, in St. Mark, speaking
 of Hell, says, *where their worm dieth not,*
and the fire is not quenched ; for every one shall be
salted with fire, Chap. ix. 48. 49. Isaiah had
 said the same thing. The worm shall not die,
 neither shall their fire be quenched.

Answer.

If the old-man be an entity of the imagination,
 death also must be an entity of the same
 kind. How comes it then, that St. Paul says,
death was destroyed without remedy ? and that,
 apostrophizing death, he says, *O grave ? where*
is thy victory ? O death, where is thy sting ? does
 one speak so of entities of the imagination ? the
 same Apostle had said, some verses before, *the*
last enemy he shall destroy, shall be death. Isaiah,
 speaking of God, says, *he will swallow up death*
in victory, Chap. xxv. 8. God says by the
 mouth of Hosea, *O death, I will be thy plagues ;*
O grave, I will be thy destruction, Chap. xiii.
 14. Now, to be destroyed without remedy, to
 have victory, and a sting, to be swallowed up,
 are not they real goods, and real evils ? Yet the
 scripture, speaking in the persons of God, of the
 God, of the Prophets and Apostles, imputes,
 them to what we call entities of the imagination ;
 but that imputation proves not the reality of the
 substance of death. The same is to be said of
 the consequence deduced in the objection.

Tho' this answer, is more than sufficient to
 silence our adversaries, yet as this objection is
 merely cavil, and a sort of logical sophistry ; and

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as it may not be amiss to shew that this system is able to defend itself against attacks of all kinds, we shall here, still give an answer in the same stile with the objection; and hope the reader will forgive our making use of the same Jargon of certain terms the school-men have invented for a sort of conciseness in their expressious; and, for the most part, things we conceive but confusedly; or rather that we conceive not at all, for want of clear ideas of them.

We say, that between the spiritual man, the man renewed in Jesus Christ, and the old-man, there is, at least, an imaginary distinction, which shall be called, as you will, virtual, intrinsic, or formal; for 'tis certain, that these terms, the spiritual man, the inward man, and the natural man or old-man, are not synonymous. The mind finds, in the same men, the cause of the precise distinction it makes between those two terms, which St. Paul was so embarrassed to distinguish clearly, and to exhort strongly the faithful to put off the old-man; but as he knew the difference of them, he distinguished them well, one from the other; but that distinction confusedly understood, serves to give occasion of attributing contradictions to man. In man, for example, animality, and rationality, are really the same thing; and yet, because, we say rationality, as such, *in abstracto*, is not animality *in abstracto*, that distinction leaves us room to say, a man, an animal, reasons, and does not reason. Those two contradictory propositions are no more so, if attributed to man in a different sense. It is the same, of God; paternity, and innascibility, or propensity to beget in the
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divine nature, are the same thing ; yet a virtual distinction is sufficient to let us say, that pater-nity, and innascibility are incommunicable, and pater-nity begets, and the divine nature does not beget.

Why then should not that virtual distinction between the old-man and the new-man, be sufficient for it to be said of each of them in particular, such a one, and mean it to be the old-man who shall be condemned; salted with fire, gnawed by a worm that shall never die, tormented day and night, and be the object of the maledictions the scripture assigns to the sinful man; nor does all that hinder but it may be said of the same man, that in as much as made alive in Jesus Christ, he shall not be damned ; but, on the contrary, that he shall be saved, and enjoy all the benefits annexed to the *grace of redemption* ; and, over and above, all he shall merit by the *grace of superabundance* : and, if he makes a good use of that grace, that it shall obtain for him a degree of happiness, in heaven, proportioned to his merit. There is no man this may not be said of ; for Isaiah, in lxvi. chap. cited in the objection, ver. 23. says, *All flesh shall come and worship before me, sayeth the Lord.* Furthermore, read but all the chapters entirely from whence the passages in the objection are taken, and it will be obvious that there is a mystery in the stile of them, which, if understood according to the letter, are quite against those who would serve themselves by the sense of the objection ; for it would follow from them, that, after the last judgment, there would be no more torments in hell ; because there would be

no more day, nor night, nor years, nor ages ; there would be no more time, all would be consummated, all absorbed in eternity ; so that if the damned are tormented but for ages, they will no longer be so, since there will be no more time. Besides, in the never-dying worm, there is again a mystery ; for *Quomodo* ? How can a pitiful worm gnaw souls that are spiritual ? and fire salt them ? *Miris, sed veris modis*, wonderfully ! but truly. Let us admire, therefore, these things, without pretending to explain them in a manner injurious to the goodness of God, and to the *grace of redemption*.

Indeed, we may say, by the way, that it is this wicked *Quomodo*, that has brought so many controversies into the church ; and that is the cause that so many are bereft of the *grace of superabundance*. They would not have attempted to explain things inexplicable, and which ought to remain in the simplicity of faith, and in the pure terms of the evangelical doctrine ; but the curiosity of the old-man, has shewn his wickedness, or his ignorance, in his answers ; and draws after him the third part of the stars to fix them to the earth.

The mysteries of the holy Trinity ! the incarnation ! are not they things incomprehensible to understandings limited as ours are ? Is it only then the present system that is debarred from having any points of incomprehensibility ? If only such is to be received as is comprehensible by human capacity, is it not there by perceived what advantage is given to the Infidels, against the Christian religion ?

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But it will still be said, it is granted, we are obliged to receive the incomprehensibilities that occur in the old system ; because they are mysteries which the Church declares to be such ; but she does not offer to us that of the separation of the old-man from the new ; therefore it is not necessary to receive it.

We answer to that, that indeed the Church does not expressly declare to us the separation of the old-man from the new-man ; but it puts into our hands the holy scriptures, in which we find all the proofs of that separation, as it results from what we have said ; and as reason supports what we have proved from scripture. Besides, it cannot be made appear that the church has formally declared any thing against the doctrine of this system. To interpret the decisions of the church according to the idea we have of the infinite goodness of God, we have only to examine well those decisions in the old system, and to make a right use of the principles we have settled in this work, and the truth of what we advance will be seen. For instance, in St. Anthanasius's Creed, which the church has adopted, it is said, *And they that have done good, shall go into life everlasting ; and they that have done evil, into everlasting fire.* One would think, nothing can be clearer than this decision ; take it literally, and in the strictness of terms, almost all men shall be saved ; because scarce one, who has not done some works good in themselves. On the other hand, behold all men damned ; seeing there is not one man who does not some evil, and seeing the most righteous, according to the scripture, sins seven times a Day ;

Day ; and yet nothing is more easy to be explained in conformity to our principles ; for what we call the inward man, the spiritual man, who, by his actions, has lived in the state of the *grace of superabundance*, shall be put in possession of the happiness that answers to that grace ; and, on the contrary, the old-man, who has shewn nothing but his corruption, shall be sent unto hell. What can be more natural, and more rational ?

We answer, *Secondly*, That to form an idea of that separation of the old-man from the new-man ; and of the wonderful change of bodies, at the resurrection, we must, with St. Paul, cast our eyes on what passes in nature ; and on what God has given us for an image of that resurrection ; for things present are the figures of the future.

Observe then what displays itself in the silk-worm. That animal, at its birth, only creeps ; is naked, without defence ; and eats almost incessantly ; before it dies, it buries itself in its work, dies in its tomb, and, after a certain time, rises into a butterfly ; It is numerically the same animal ; but no more like what it was ; it no more creeps ; it flies in the air ; it is no more naked, but cloathed with a fine down ; it feeds no more on the leaves of trees, but is nourished with a celestial liquor, which is the dew of heaven ; nothing remains in it of its former inclinations, it is quite changed ; in a word, nothing more is found in it of the silk-worm, than a semblance of its old skin ; for even from that it is separated, in becoming a butterfly.

We

We may, with reason, say, that something like this passes at the resurrection. A man raised again, shall be numerically the same man ; but his qualities, and inclinations, shall be altogether different ; so, as the silk-worm quits its former skin, man shall leave the corruptible qualities of his body ; for that body which he shall have, after the resurrection, shall be spiritualized. *It is sown a natural body, it shall rise a spiritual body*, says St. Paul.

Now, as it is in favour of the natural body, that the soul is endued with a quality for the functions of vegetative, and sensitive, who knows but those qualities shall be separated from the soul, to be left with the corruptible qualities of the body, to compose all that which we call the old-man ? for, after the resurrection, a man's body being spiritualized, and, consequently, incapable of diminution, or increase, of what use to the soul would be the qualities of vegetative, and sensitive ? and as the silk-worm becomes a butterfly, only carries with it the principal qualities of a silk-worm: which are vegetation, and sensation, and leaves the contemptible with its former skin, it may be too, that man's soul, putting on again its body, shall carry only its principal attributes ; and shall be purified from all matter irrational, and natural.

On the other side, as they are the corruptible qualities of the body, and the natural qualities of the soul, that allure men to sensible good, and to all the pleasures of sense, which perhaps is the reason why the scripture gives them the name of Antichrist, the beast, &c. does it not appear to be rational that he who has been the cause of sin, should

should be the object of the wrath of God, and the proper subject of punishment ? It is in this manner, an idea may be formed of the separation that will be made between the inward-man, and the old-man ; waiting till it pleases God to unfold the mysteries to us, in the next life. But such an obscurity as this, ought not to beget a rejection of a system, which excepting this difficulty, easily explains all things ; and in a manner more conform to the idea of the infinite goodness of God, and more consolatory to mankind.

The eighth objection.

It may be said, that, in St. Luke, one asking Jesus Christ, *Are there few who be saved ?* as we have noted before ; the answer of Jesus Christ was this, *Strive to enter in at the strait gate ; for many, I say unto you, will seek to enter in, and shall not be able,* Chap. xiii. 24. He had said the same thing in St. Matthew, chap. vii. 13, 14. *Enter ye in at the strait gate ; for wide is the gate, and broad is the way that leadeth to destruction ; and many there be which go in thereat ; because, strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.* But if all men were saved, would Jesus Christ have said, that the way to heaven is narrow, and few there be that find it ? And if none were damned, would it be truth to say, that wide is the gate, and broad is the way to destruction, and many there be who go in thereat ? and why that exclamation of Jesus Christ, *O how strait is the gate that leadeth unto life !* Had he not the fairest

fairest occasion in the world to explain the doctrine of the salvation of all men? Yet far from that he said, many shall go the broad way that leads to destruction; and few shall enter at the gate that leads to life. It must needs be, therefore, that he intended we should understand by his answer, that the greatest part of men shall be damned; for let us put the case, that, he had drawn that consequence, he could not better have explained himself, to make us do so likewise.

Answer.

Whoever has attended to what we have hitherto said, that in reading the holy scripture, we are always to distinguish rightly between what relates to the *grace of redemption*, and what to the *grace of superabundance*; will reason thus, whoever diligently pursues the path of the *grace of superabundance*, and manifests in his works the new-man, by the practice of virtue, and the painful exercise of repentance, is in the direct way to that happiness, or life eternal, which is the reward of the good use of that grace; but he who only shews in his works the old-man, is in the way that leads to perdition.

First, Because, he loses the fruit of the *grace of superabundance*, which Jesus Christ has offered him, and which he might have acquired.

And, *Secondly*, because he altogether acts as he would have done, if Jesus Christ had not redeemed him. In that case, the path he treads in, would be the path of perdition, and it may still be called so; but, as he has been redeemed, he forfeits not his title to the fruit of the *grace of redemption*.

I

But,

But, you will say ; did not Jesus Christ answer according to the purport of the question, *If few should be saved ?* It was to that precisely he was to answer ; and very likely he did so.

Answer.

It is, as if he had said to them, “ I have often
“ declared to you, that I am come to save all
“ men ; that my father hath given all into my
“ hands ; and that nothing he has given me shall
“ be lost, because the benefit of the *grace of re-*
“ *demption*, which I am come to compleat, can-
“ not fail to any one : but I have still brought
“ another grace of great price, and which shall
“ enable those who receive it to merit an aug-
“ mentation of happiness ; the only thing,
“ therefore, to be done, to acquire that addi-
“ tion of happiness, is, to improve the *grace of*
“ *superabundance* which I have brought to you.
“ You must part with all, to enter at the strait
“ Gate ; O how strait it is ! for you must re-
“ nounce riches, pleasures, yourselves ; must
“ follow my example, and carry my cross every
“ day of your lives. Many shall desire to enter
“ at this strait gate ; but concupiscence, sensu-
“ ality, unworthiness, in one word, the adher-
“ ence to the old-man shall hinder them, so that
“ few shall enter therein.” We, every day, see
but too much of the truth of this prophecy of
Jesus Christ.

C H A P. IX.

Shewing, that this doctrine is not repugnant to any one passage of scripture, or article of the Christian church.

First.

IT is not contrary to that article of the church,
on the subject of *Justification*.

All

All the church declares, concerning justification, is, that it is the fruit of the *grace of superabundance*; the church establishes the means to profit by it, and fixes the destruction to be made between the works of the man of sin, and the works of the new-man.

We say, then, that it appertains to the church, which is the depository of the faith, and the sacraments, to regulate what concerns the *grace of superabundance* in relation to justification; for it is to be observed, that there remains no occasion to her for any regulation on the subject of the *grace of redemption*; that is a privilege acquired for all, in virtue of the sufferings of Jesus Christ, who died for all; a gift of God, pure, simple, and absolute. The office of the church, is to settle the means by which we may obtain the *grace of superabundance*, and may profit by it. Without that grace, we cannot be just, in the sentiment of the church; and by that grace, we certainly become so.

Secondly.

Would it not follow from this treatise, that it may be said, that the church has grossly err'd? For she has believed that some are damn'd, and that there is a hell for the wicked.

The holy ghost has not promised to the church, that all propositions which she should declare to be true, should be so in all senses that may be put upon them. The holy scripture itself has not that advantage. It is sufficient, that a declar'd proposition should be true in one sense; and it is with respect to that true sense that the holy spirit has assisted the church with its influence.

Now, that the church should see reason to believe that some are damn'd, it suffices that the

old-man, the man of sin, the carnal-man, the man of flesh and blood, is damn'd, destroyed, and confounded for ever, *the wicked shall not rise in judgment*. The old-man consists in what St. John calls *the lust of the flesh, the lust of the eyes, and the pride of life*, 1 St. John ii. 16.

Thirdly.

Is it not to fall into error, to suppose all men should be saved ?

Nothing like that, is said in this treatise. The natural, the carnal-man, shall be destroyed for ever. For what concerns the Devils, Jesus Christ has said, that hell-fire was prepared for the Devil, and his angel. There we must suppress our curiosity, without penetrating into what imports us not to know ; for who can tell the ways of God with those angels precipitated into the abyss ? Since those he has been pleased to chuse, in regard to ourselves, appear so incomprehensible to us, that St. Paul, that great genius, whom God had instructed in the most sublime mysteries of our faith, was forced to exclaim that the judgments of God are incomprehensible, and his ways pass finding out ! *O the depth of the riches of the wisdom*, &c. Be it only observed, that St. Paul, speaking of the thorn in the flesh, that is to say, of the old-man, calls it the messenger, or the angel of Satan ; so that, according to St. Paul, that angel of Satan is the old-man destined to hell, seeing hell-fire is not only appointed for Satan, but likewise for his angels.

Fourthly,

Is it not a mere imagination, to say, that the old-man is Antichrist ? For the old-man is as old as the sin of Adam, and Antichrist, according to St. John, was to reign but three Years and

and a half, *and power was given unto him to continue forty and two months*, Rev. xiii. 5. And it is during that reign, that the church is to be, as it were, exiled into the wilderness *for a time, and times, and half a time from the face of the serpent*, Rev. xii. 14. It seems, therefore, impossible to believe, that the old-man, the man of sin, the body of death, the double heart, should be Antichrist.

The Mystery of Antichrist is so impenetrable, that it has been, hitherto, the rock on which all who would unfold it have split;—the diversity of opinions, both of the antients and moderns, is a proof of what I say. One of them, in his exposition of his Apocalypse, was not judged to have offended the faith, in attempting to prove, that Dioclesian was the Antichrist. He found in the name of that emperor, the number 666, which, according to St. John, is the number of the Beast; and happily enough applied to the life, and polity, of Dioclesian, all that is said of Antichrist, both in the Apocalypse, Chap. xiii. 8. and in the 2d Thessalonians ii. 7. *For the mystery of iniquity doth already work.*

5thly. If all sins are pardoned, and if they cannot damn the new-man, how are we to understand what Jesus Christ says in St. Matth. Chap. xii. 32? *Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* And, in St. Mark, it is likewise said, *He that shall blaspheme against the Holy Ghost, hath never forgiveness; but is in danger of eternal damnation*, Chap. iii. 29. St. Luke relates in the same manner those words of Jesus Christ, chap. xii. 10. Here, therefore, is a sin irremissible,

sible, and which, consequently, incurs eternal damnation.

It is surprising to see how expositors have tortured their imaginations to find the true sense of those words.

But, in our present system, 'tis extremely easy to explain, which, in every other, are inexplicable ; for there is no more in it, than that the sin against the Holy Ghost is, the rejecting, and slighting the *grace of superabundance*. It is that sin only, that is irremissible in the world to come ; because, whoever has not had that grace in this world, by not having done his utmost to obtain it, will be eternally deprived of the happiness which answers to the state of it ; yet, nevertheless, all his sins shall be forgiven him ; but so that he shall enjoy only the happiness that answers to the *grace of redemption*.

If we reject that *grace of superabundance*, we, in a manner, blaspheme against the Holy Ghost. It is, to say to him, that he is not worthy to be received ; and that we will not acknowledge him for what he is ; for he, himself, is that Grace ; which diffuses itself in our hearts, as St. Paul says, *Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us*, Rom. v. 5. The eternal Father has given his Son unto men, to redeem them from damnation ; the Son offered his holy spirit, to sanctify them, and to put them in a state of a *grace of superabundance*, that they might merit an augmentation of happiness. Those, who will not acknowledge Jesus Christ to be the Messiah, absolutely reject the Holy Ghost ; and those, who, acknowledging the Messiah in the person of Jesus Christ, yet reject the same Holy Ghost offered to them, will not accept the sanctification, which is the effect of it ; therefore it is, that they shall be deprived of it for ever.

This

This is the irremissible blasphemy the Jews commit, to this Day, against the Holy Ghost, by rejecting him; and that, the Libertines, and the wicked, are guilty of, by resisting him, and estranging themselves from him.

Sixthly,

How can it be, that an opinion so important to all men, as that advanced in this treatise, should be so long unknown? for it cannot be denied but there have been very great men, who have devoted all their lives to meditation on the mysteries of the holy scripture, in order to unfold the sense of them.

Answer.

We desire to know, how it can be, that Moses, so intimately admitted to a participation of the secret will of God, so well affected to the people of the Jews, whose leader and law-giver he was, should never say one word to that People, concerning the immortality of the soul, in which it was so necessary he should be instructed? These are of the hidden things of the providence of God, who calls forth the diversity of opinions, and discovers the truth when he thinks fit; and who, almost ever, makes use of the meanest instruments to bring about the greatest things; and rightly is it said, *Deus, in dispositione mirabili, infirma mundi eligit, ut fortia quæque confundat*, God, in his wonderful providence, chooses the weak instruments of the world, that the mighty may be confounded. He is pleased to do so, that none may assume the boldness to attribute to themselves the glory of his actions, and that all should ascribe them to his holy name.

O Lord! said the prophet of old, *Thou art a God altogether concealed.* As if he had said,
God,

God, who is truth itself, is concealed from the old-man, and discovers not himself, but to those who love him, and seek him; and that, when it is most fit for them.

But you will urge, if the goodness of God be infinite, ought it not to bestow on all men not only the fruit of the *grace of redemption*, but likewise that of the *grace of superabundance*? for a goodness that would bestow both, would appear greater than that which bestows only one. This is the principle you have built on yourself, in this system.

Answer.

Though we have, elsewhere, sufficiently answered this question; We say here, that it must be observed, that it is improperly we call the happiness God bestows on mankind in heaven, infinite. It is not called infinite, but because it cannot be greater, with respect to the subject who receives it. If God did not, himself, exalt man above his nature, to make him capable of enjoying the delights of the glory of heaven, he would be unfit to relish that glory. Man so exalted, receives as much happiness, as he is capable of; with respect to the exaltation he is placed in, he is filled with it. A vessel cannot receive more than it can contain; all that could be brought more to it, would not fill it more; but that hinders not, but that, if that vessel were enlarged, it might then receive the quantity it ought to hold. Now, as God never so exalted the angels, and never so exalts the souls of men, that he cannot still exalt them more, it follows, that they never enjoy a happiness infinite in itself. That would be to exhaust his power in their favour; which he cannot do but for himself.

I

It must not be thought, therefore, that God bestows equally on all, an infinite happiness, to give us an idea of the infinity of his goodness; but it may be said, that the happiness he bestows, extends itself to all men as far as they are capable of receiving it; and that every one of them receives as much as he can contain, with respect to the point he is exalted to. That renders him perfectly satisfied; because, that plenitude is the bound of his desire; and he cannot desire more, for want of capacity to receive more; insomuch, that he who has only the *grace of redemption*, and who has only received the exaltation that answers to that grace, is not capable of receiving more than that he has; whereas he who has enlarged his vessel, by the *grace of superabundance*, would not be satisfied with the happiness only that answers to the *grace of redemption*; because he has room to receive more; and he must receive more, to be content.

As to the old-man, the body of sin, he being by his nature, incapable of any grace, because he ever is the enemy of God, and the object of his execration, the infinite goodness of God never lets itself extend to him; and he is incapable to participate even in the *grace of redemption*.

Seventhly,

What advantage can we reap in embracing this system; and in forsaking the old hypothesis, which informs us, that great numbers shall be damned? that is the opinion we have hitherto followed, why should it not prevail to the end of the world? Is it not a constantly received maxim, that, in the business of religion, nothing ought to be innovated? But, if this system be right, here is a terrible innovation; how many books must be committed to the flames! how many sermons to be reformed!

K

The

. The advantages we shall reap from the present system are very great, and of a great number; but before we shew them, we say, that those of the old Opinion are far from finding themselves easy in it; on the contrary, they are quite otherwise. In fact, the old-man, the man sin, was he ever more active, than at this present time? we see nothing but crimes. It is at present, that we may pronounce, that all the virtues of men are but vices disguised. All ranks, and orders, *seek their own, not the things which are Jesus Christ's*, as St. Paul said of his own times, writing to those of the City of Philippi. Except, from among them, some few who hold their integrity, self-interest is the first mover that sets all a-going. The fear of hell-fire is not able to effect that which ought only to be the consequence of the love of God. In the old hypothesis, to save a small number of the elect, the rest of mankind must be damned; and, as every sect among christians is greatly opposite, paradise must be thought of a very narrow compass, and hell a place most immense; which is visibly contrary to the disposition of things God has manifested in the universe; and that is a proof, that the views of God are not such as they are supposed to be by the old system.

We shall shew, in the following chapter, the advantages of our new system in reference to what is alledged, that, in matters of religion, nothing ought to be innovated. That is true, as to the tenets of faith, and to whatever has been declared for incontrovertible, by the church; but she was not able in her first assemblies, to settle all that related to the faith. In proportion to her doubts, difficulties and contentions arose, about some places of scripture, and created divisions; so that it became necessary to assemble from time to time, councils, synods, or convocations,

cations, to define the true sense of those passages which particular men had diversly interpreted. Certain it is, that there still remain many points to be explain'd ; and difficulties that require to be cleared up.

C H A P. V.

The benefits which accrue to mankind in general, from embracing the system we have endeavoured to establish.

THIS system, without affecting the essential Practices of religion, forces us, to cherish an ardent, and grateful love for God ; for having delivered us from the bondage of Satan, and given us an assurance of heaven, by the *grace of redemption*, without regarding our merits, or the corruption we were involved in by the sin of Adam.

It excites us to admire the wisdom of God, for his having found means so sure to save all men, in letting them fall in Adam, to raise them again in Jesus Christ, in whom they are all justified, without distinction of people, or nation.

It establishes a perfect charity among men of whatever condition, or religion ; makes them regard one another, as children of the same father, and as persons they are to live with, for an eternity in heaven ; so that however much a sinner, and corrupted a man may be, I distinguish in him, the old-man from the new-man ; I abhor the first, and love the second, and with compassion see him subject, in this life, to the wickedness of the old-man ; from whom, however, I am persuaded he will one day be separated ; and therefore it is, that in whatever faith a man dies, I look not upon him as a fire-brand of hell because he was not a christian, or a good liver.

I see nothing damnable in him but the old-man,

and I believe that the new-man, the inward-man, is saved by the participation he has in the redemption of Jesus Christ.

In that, I perceive the immutability of God, in the real design he had to create men for heaven, and to save them all, after they had unhappily fallen by the sin that rendered them unworthy of the beatitude to which they were appointed. I, with humble gratitude, adore so gracious a Father, who is never incens'd against children; and who, if he chastens them for their faults, does it in such a manner as not to deprive any of them of his tenderness for them; and who *is not angry for ever*, but with the old-man.

This system banishes from the minds of men the fear of death; it makes us look it in the face as the expedient to put us in a state to see God, and our Redeemer; it frees us from the servile dread of eternal pains; and inspires us only with a filial fear of God, filled with love and acts of thankfulness.

Liberty is the richest present that can be bestowed on human nature; yet the old system leads us to believe, that nothing so pernicious could be granted to mankind; as if it were that liberty is the cause that of thirty persons, twenty-nine at least, are damned; but the present system shews us how precious that liberty is; it makes us see that it is a present worthy of God; and that it cannot but contribute to our happiness, in putting us in a way to be benefited by it, if we do our utmost to obtain the *grace of superabundance*, to augment our glory in heaven, it not being in our power to use that liberty so, as to deprive us of the felicity that is the fruit of our redemption; the only use, therefore, we can make of it is, to acquire the degree of happiness that is the prize of the right

right use of the *grace of superabundance*; and not, that it can any way make us lose that which is acquired for us by the *grace of redemption*, which is an inamissible gift of God.

By this system, the inward-man can continually see, in this world, a true image of paradise. He may for that purpose, by an operation of the mind, abstract from all mankind the old-man, the man Antichrist, and then there will remain only happy men, every one of whom will be satisfied with his condition, without envying that of others. Such a contemplation of the present state of men upon earth, will naturally furnish him with a very sensible idea of the state of happiness which all men enjoy in heaven. The great number of the vulgar, may represent those on whom heaven is bestowed only in virtue of the *grace of redemption*; the different conditions of men, elevated to different degrees of pre-eminence, and to the ranks of honour, delineate the different degrees of glory which is the fruit of the *grace of superabundance*, in proportion to the good use those make of that grace, who are more or less raised to dignities; the potentates and princes, will figure to him the chosen vessels, who, by the uniformity and sanctity of their lives, and by the practice of virtue, have overcome the corruption of the old-man, and have set themselves above the allurements of the lusts of the flesh. This is the image of the beatitude men enjoy in heaven; which, at present we only see darkly, the old-man interposing a cloud, and causing the obscurity.

This system, delivering us from the dreadful apprehensions the uncertainty of our salvation, in the old hypothesis, begets in us, fills us with consolation and joy. It makes, that we may say, with St. Paul, *I am persuaded, that neither death*

death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ our Lord, Rom. viii. 38, 39.

Seeing therefore it has been rendered evident both from scripture and reason that the kind Creator of the world, far from partially consigning the greatest part of his creatures to damnation, has provided for the happiness of all; and in a more peculiar manner for that of those who will properly apply that *superabundant grace*, which he is ever ready to dispense to them who sincerely ask it: let us banish from our minds all mean and contracted sentiments of a God extensively good and merciful, nor presume to think he has formed an individual being for misery eternal. Let us cherish the most cordial love and ardent affection for a Being whose essence is benevolence, and studiously cultivate those exalted dispositions, and that sublime temper of mind, which constitute a resemblance of the divine perfections, and in which alone consists the true happiness of reasonable and immortal Beings. Above all let us evince to the world around, that this system, instead of promoting licentiousness or vice of any kind, stimulates us from the noblest and most disinterested motives to the practice of every virtue that can be honorary to God or ornamental to mankind; let us reject every mean and sordid pursuit, and ever live and act becoming such, who despising things perishable and fleeting, are the certain expectants of glory, honour, and immortality, as the gift of God, through our Lord Jesus Christ.

F I N I S.

