

are temporary Believers, and truly such are all that fall away. So they plainly tell us.

That the purest Churches under Heaven, are subject to Mixture and Error; and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan. Chap. 25. Sect. 5.

Surely the purest Churches under Heaven are true Believers; and if these purest Churches may become the Synagogues of Satan, it is too much to prove the Point.

For my part, tho' I doubt not but there is a state attainable, even in this Life, from which by the Grace of God Christians shall not fall; yet I hold it a vanity for any Man to affirm of himself, or of any other Person in particular, that it is impossible for him to fall. I hold it better by far, for the best, as well as others, to take heed lest they fall, And here the Decree concerning Reprobation may be useful; for God never made it to cause Men to be Reprobates, but to hinder them from being such; like as all good Laws made against *Treason* and *Felony*, were not made to make Men *Traitors* or *Felons*, but to prevent them that they might not be *Traitors* nor *Felons*.

Let us not then turn the Goodness of our God into Perverseness, nor his Grace into Wantonness, by thinking he will damn any Man, without first shewing Mercy; or save us of necessity; for *is God unrighteous, who taketh vengeance: How then shall He Judge the World?*

Pr. But why do you suggest your fears, that the *Presbyterians* are a terrible instance of falling away, as well as others?

Bapt. Because they have received a Doctrine, the Tenour of which is such, that no Man which receiveth it, can have any true or well-grounded Faith: For if God did extend the Death of Christ to scarce one Man of an Hundred, How is it possible for any Man to know assuredly, that Christ died for him in particular? He may have an opinion Christ died for him; but he cannot be sure of it, seeing the certain knowledge who Christ died for, must not be built upon any good which we conceive to be wrought in us, but upon the clear testimony of the Word of God. *Faith comes by hearing, and hearing by the Word of God.* Rom. 10. Hence all are bound to believe under pain of Damnation, *Mark 16. 16.*

Pr. We deny, by the Pen of Mr. *Whitfield*, p. 75. that all Men are commanded to believe, but only the least part of the World: And Mr. *Brinsley* tells us, There should no Gospel be preached, but for the Elects sake. And Mr. *Calvin* saith, That so many Nations of Men, together with

with their Infants, were involved WITHOUT REMEDY in eternal Punishment, by the fall of *Adam* [and he fell, because God thought it expedient] for no imaginable Reason, but that so it seemed good in the sight of God. *Calv. Inst. l. 3. c. 23.* And hence we conclude, that those Nations which have not the light of the Gospel, Christ died not for them; for if God gave his Son to die for them, which is the greater, he would not deny them the Gospel which is the lesser. *B. K. Sermon and Letter.*

Bapt. That God is known throughout the whole World to be Propitious, Gracious and Merciful, cannot be denied; and where God is known to be gracious, pardoning Sin upon Repentance, he is known in Christ, tho' the Name of Christ be not known; and indeed few knew him by that Name of *Jesus Christ*, till he was born of the Virgin. And that God has taken care that his Name, *Gracious and Merciful*, should be known throughout the World, is evident, not only by the Holy Scriptures, but by the Writings of the *Heathen*; yea, the *Turks* themselves, tho' they are for *Destiny*, yet begin almost every Chapter of their *Alcoran* with these words; *In the Name of God Gracious and Merciful.*

And *Prosper* (*Augustin's* Disciple) *de vocatione Gentium*, shews, That God did never leave himself without Witness in any part of the World, *Act. 4. 17.* which he compares with *Psal. 76. 8, 9, and 138. 4, 5, 6. Isa. 60.* to make it good. And *Mr. Pierce* shews excellently how the Gospel is spread throughout the World. As,

1. All Protestant Countries.
2. All the Countries of *Papists*.
3. All the *Greek Churches*.
4. All the *Muscovites*.
5. All the *Asiaticks* under the Patriarch of *Jerusalem*.
6. The Christians called *Melchites*, under the Patriarch of *Antioch*.
7. The *Armenians* under an hundred Bishops.
8. The Christians called *Jacobites* mingled with the *Mahometans*, through a great part of *Asia*, under the Patriarch of *Carmite*.
9. The Christians under the Patriarch of *Mezul*, about *Assyria*, *Mesopotamia*, *Parthia* and *Media*, (ac-
- counted more than all the *Papists*.)
10. The Christians called *Georgians* in *Iberia*.
11. The Christians called *Circassians*.
12. The Christians called *Mengrellians*.
13. The Christians of *Natolia*, under the Patriarch of *Constantinople*.
14. The Kingdoms of *Cazan* *African*, &c. under the Patriarch of *Mosco*.
15. The Christians called *Maronites*.
16. The Christian *Indians* of *St. Thome*.
17. The Christians under the Patriarch of *Alexandria*, from the *Gaditan*

- ditan Straits to the River Nile.*
18. The *Abassine* Christians in *E-thiopia*.
 19. The Christians in *Congo* and *Angola*.
 20. All the Christian *Americans* (which are not few) thro' *New-Spain, Castella, Nova-Peru,* and *Brasile*.
 21. All the *English, Dutch,* and *French* Plantations, in *Mexicana,* and the Islands on either side.

Thus it appears that the Name of Christ is known in all the World, *Europe, Asia, Africa,* and *America*; tho', God knows, the Gospel in the purity of it, is too little known in all these Nations. But this may shew that Christ died for many more than the *Presbyterians*, and that the whole world has an Object of Faith, and not the lesser part only.

Pr. But Mr. *Barlee* confesseth, p. 87. That in the general Proposal of the Gospel; *Mark 16. 15.* cannot possibly lurk any mental Reservation, or Insincerity. Yet Mr. *Whitfield* saith, p. 61. That Christ cannot be said seriously to desire the Salvation of those, from whom he will not remove those things which he knows will hinder their Salvation.

Bapt. You are excellent at Self-contradiction, and you that represent Christ not to be serious, because he will not save Men whether they will or no, can never be serious in your calling upon Men to repent and believe; for whilst you inwardly believe God hath decreed they shall not believe, your Sermons are meer Dissimulation, or meer Absurdities; which made Bishop *Usher* cry out, *That this is the extream Absurdity* into which the *Arminians* did drive the *Calvinists*. For, saith he,

“ What would not a Man fly unto, rather than yield that Christ died in
 “ no wise for the Reprobates; and that none but the Elect had any kind of
 “ Title to him; and yet many thousands should be bound in Conscience to
 “ believe that he died for them, and tied to accept him for their Redeemer
 “ and Saviour——whereby they should have believed that, which in it
 “ self is most untrue, and laid hold on that in which they had no kind
 “ of Interest ?

“ *This Reverend Father said further;*

“ That the Satisfaction of Christ was once done for all, the Application
 “ is still in doing. The Satisfaction of Christ only makes the Sins of Man-
 “ kind fit for Pardon. All the Sins of Mankind are become Venial, in re-
 “ spect of the Price paid to the Father——But all do not obtain actual Re-
 “ mission, because most Offenders do not take out or plead their Pardon as
 “ they ought to do——We may safely conclude, that the Lamb of God offering
 “ himself a Sacrifice for the Sins of the whole World, intended, by giving
 “ sufficient

“ sufficient Satisfaction to God’s Justice, to make the Nature of Man which
 “ he assumed a fit Object for Mercy, and to prepare a Medicine for the
 “ Sins of the whole World, which should be denied to none that intended
 “ to take the benefit of it—In respect of his Mercy, he may be count-
 “ ed a kind of Universal Cause of restoring our Nature, as *Adam* was
 “ of the depraving of it.

I will conclude this Dialogue with the 3rd Article of the *Church of Eng-
 land*, which the *Presbyterians*, and other *Calvinists*, have lately subscribed:
 And shall appeal to their Consciences how they can reasonably believe the
Articles made by the *Assembly of Divines*, which I have excepted against; or
 be displeas’d with me, meerly because I teach, *That Christ died for all Men*.

The Article is this;

**Christ is a perfect Redemption, Propitiation, and Satisfac-
 tion for all the Sins of the whole World, both Original and
 actual.**

Let them stick to this, and then magnify God’s special Grace, and abase
 Man as much as they please.

Pr. But before we part, let me mind you of the Case of *Esau*, con-
 cerning whom *Huldericus Zuinglius* saith, *contra Catabap.* p. 172. That
 we cannot say of *Esau*, being rejected by God, I would to God he had
 died an Infant. For he could not die, whom the Divine Providence cre-
 ated to this very End, That he might live, and that he might live wickedly.

Bapt. Those whom *Zuinglius* called *Catabaptists*, were the faithful Asser-
 tors of the Doctrine of Baptisms against the Church of *Rome*, as we whom
 you falsely call *Anabaptists* are against both the Church of *Rome* and the
Presbyterians, who have changed God’s Ordinance, and set up your own
 Inventions instead of it.

But to the Case of *Esau*, how blasphemously do you speak in saying,
 That the *Divine Providence* created him that he might live wickedly? Al-
 though his Case is doubtful, (as well as *Solomon’s*, who sinned with as high
 a Hand as *Esau* did) yet it is rashness to conclude that either were damned.
 The Learned observe, that some of your own Writers believe the contrary.
Luber in *Gen.* 33. and *Mollerus* in *Malach.* 1. did not doubt of *Esau’s* E-
 ternal Bliss. Nor durst *Oecolampadius* to account him a Reprobate, be-
 cause he knew these words, *Rom.* 9. were only spoken by a Figure. See
Mr. Pierce *Ἀντικατάχρησις*, p. 197. And it is observed by *Mr. Sam.
 Loveday*, in his *Personal Reprobate reprobated*, p. 65. That it hath been
 the general Opinion of the Ancient Fathers, that *Esau* in Person is saved;
 and he particularizeth of the Ancients, *Ferom*, *Augustine*, and *Anselm*.

The

The Reasons why they think *Esau* was not damned, are three.
 1. He was fully reconciled to his Brother *Jacob*, notwithstanding the occasion of Offence given by *Jacob*: This appears *Gen. 33.*
 2. He joined with *Jacob* in the burial of their Father *Isaac*, *Gen. 35. 29.*
 3. They say he died in the True Religion, and that many of his Posterity were Godly: It is said to be the general Opinion of the Learned, That that holy Man *Job* was of *Esau's* Posterity; and was that *Jobab*, of whom we read *Gen. 36. 33. ex Loveday, idem.*

But he that will diligently read *Gen. 25. 23.* will find that there is not a word of hating *Esau* before he was born, but only it is foreshewed, that the Nation which should proceed from *Jacob*, should be greater than the Nation which should proceed from *Esau*: And how could this be any prejudice to the Salvation of *Esau*? And whereas *Paul* adds, in *Rom. 9.* as it is written, *Jacob have I loved, and Esau have I hated.* To this we say: First, There was no Scripture written at all, when *Jacob* and *Esau* was born, nor for many Hundred years after. Secondly, When it was written, it is evidently written of the Posterities of *Jacob* and *Esau*; and the only cause why the Posterity of *Esau* were hated, was their Pride and Wickedness, particularly against the *Israelites*, or Seed of *Jacob*; this will appear by reading the places where these things are written. First, the Prophet *Obediah* is very plain.

Ver. 6. How are the things of Esau searched out? How are his hid things sought up?—For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day thou stoodest on the other side, in the day that the Strangers carried away captive his Forces— even thou wast as one of them.—Thou shouldest not have entered into the Gate of any People in the day of their Calamity—Neither shouldest thou have stood in the cross way, to cut off those of his that did escape. And, ver. 3. The pride of thine Heart hath deceived thee. And for this Cause the Lord hated the Posterity of Esau; ver. 8. Shall I not—even destroy the wise Men out of Edom, and the Understanding out of the Mount of Esau? Yes, he would surely punish them for their Iniquity.

And to the same purpose are the words of the Prophet *Malachi*, *ch. 1. 2, 3, 4. I loved Jacob, and hated Esau, and laid his Mountains and his Heritage waste, for the Dragons in the Wilderness. Whereas Edom (that is, the Posterity of Esau) saith we are impoverished, but we will return and build the desolate Places: Thus saith the Lord of Hosts, They shall build, but I will throw down. And thus did the Lord hate Esau, that is, the Posterity of Esau, who lift up themselves in Pride against God, and Cruelty against the *Israelites.**

The truth is, God is no respecter of Persons; and therefore God will hate at this kind (that is, punish) as well Judah the Seed of Jacob, as Edom the Seed of Esau; yea, both these Nations, as well as other Nations, when they lift up themselves with Pride against him. Read and consider, *Jer. 9. 25. 26. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the Uncircumcised; Egypt, and Judah, and Edom, and the Children of Amon and Moab, and all that are in the utmost Corners, that dwell in the Wilderness: For all these Nations are uncircumcised, and all the House of Israel are uncircumcised in the Heart.* Lo, here is the Cause why God hates Men, even their hardness of Heart, and Rebellion against him, and nothing else.

POSTSCRIPT.

WHAT I have here presented to consideration, is but an *Essay* for I doubt not but that the contrary minded will quarrel these my Labours. Know therefore, that as Occasion shall be offered, you may expect (if God permit) a more ample Account of the things briefly noted in the preceding *Dialogue*.

It hath pleased God to stir up some of Learning and Judgment, to serve the Truth in these Enquiries; of whose Learned Labours I hope to give a more full Account, and especially concerning the Doctrine, of the Christian Writers from the Apostles Days, to the Time of *Augustine*, which was more than 400 Years; During which Time this dreadful Doctrine, opposed in these Treatises, was a Stranger to the Church of Christ. The Testimonies being many and large, it may be convenient to take a further time for the producing of them, as well in the languages wherein they were first written, as in our English Tongue. And the same may also be necessary in respect of those Modern Writers which have so greatly eclipsed the Grace of God to Mankind. All which may be done by an industrious Hand, though but meanly Learned, because these things are made ready to our Hands, and may therefore be made the more serviceable to the Truth when dispersed in small Volumes, for these large Tracts come but into few Hands.

And were I never so capable to collect and translate those Authors Opinions respectively, yet, I would rather make use of the Collections and Translations already made, by those whose Abilities that way are unquestionable;

questionable; and what they have done of this kind, approved and defended; as may also be shewed in time convenient.

I confess I never had experience of the Effects of the Spirit, which makes Men think that God in Christ loves but a very few of his Offspring, (I mean Mankind, *Acts* 17. 28.) and that he hates the far greatest part of them from all Eternity: I say, I never had so much experience of this Spirit, in its bitter Effects, as since I came to reside in *Norwich*. It hath filled even the highest sort of Professors with such indignation

Calvin burnt Servetus. (a learned and pious Baptist) for differing in Opinion in Matters of Religion. Servetus is justified since his Death, and Calvin condemned for a false Accuser and Fratricide, by Grotius and other Learned Men

against me merely for preaching God's Love to all Men, [for let them talk what they please, this is the thing] that if they could, I should not have had a Place whereon to lay my Head in *Norwich*. And I have been prayed against (as I am informed) as a Limb of Antichrist; and God hath been desired to confound me with Antichrist, &c. such a Fury does this Doctrine of irrelative Reprobation beget in the Hearts of its Admirers. *A Fraterritate Calviniana libera nos Domine.*

Now the Lord knows, (to whom I appeal) that I have born these things with Patience, (and yet vigorously preached the Truth, according to my ability) and I have, and do heartily pray for Mercy for these my Persecutors, and hope by such Endeavours to prevail; praying them timely to consider the dismal Effects of their Doctrine, [*that Christ died but for a few:*] How many have hereby despaired of Mercy, and laid violent Hands upon themselves! and too many (God knows) about this City. And here the most humble Christian is in the greatest danger.

And on the other Hand, how, does the careless and confident sort go on in their Evil Courses; concluding from those *peccant Articles* (above recited) that not one more can be damned, nor one less can be saved than was decreed, (and that unchangeably) to be saved or damned from the beginning, yea, from before the World was, yea, from all Eternity: And therefore it is all one whether they be Religious or Irreligious.

This is the Doctrine (saith a Learned Man) which is calculated for the Kingdom of Satan, than which no Doctrine can more befriend his devouring Designs against the Souls of Men; for, saith he, *A Man may (now) be unjust, unmerciful, partial, and full of dissimulation; hating most Men without a cause, and yet be most like God.* And indeed how should Men have, thoughly imbibed these Principles, be better than they take their God to be? O then beware of a false Apprehension of God; for when Men have set up such an Image of God in their Judgment, they will adore it, and thereby depart from God, and do Mischief at a venture. As

As concerning God's Election and Reprobation, I shall briefly here assert my Judgment.

1. That God did from the beginning chuse (in Christ) to Salvation, all that part of the fallen Race of *Adam*, that die in their Innocency, or accept of his Mercy and Grace according to the means he gives them; and this Decree proceeds from his own Goodness, and is not built upon any Goodness in the Creature.

2. God did reprobate in his Decree and Determination, from the beginning, all that should, in the successive Ages of the World, reject or despise his Mercy and Goodness, which should have led them to Repentance? even every Soul of Man that doth Evil, as well of the Jews as of the Gentiles, Rom. 2. 8, 9.

3. That no Man that is an unregenerate Sinner, is actually Elected, till he turns from Sin, and accepts of God's Mercy by Faith, Rev. 17. 14. And that none are actually reprobated till they depart from God, or reject his Mercy and Goodness, which he graciously holds forth to them, Rom. 1. 28. And this is so clear, that even those who are our Adversaries, are forced to allow it. For thus they speak, *Assemb. Conf. of Faith, c. 11. God did from all Eternity decree to justify the Elect— Nevertheless they are not justified, until the Holy Spirit doth in due time actually apply Christ unto them.* And to make this Matter evident to every considerate Reader, I shall offer this Argument.

All that are actually Elected, have an Inheritance in the Kingdom of God and of Christ, and none can lay any thing to their Charge, 1 Pet. 1. 2, 3, 4, 5. Rom. 8. 33.

But no Unbelieving, Drunkard Whoremonger, Murtherer, or Idolater, hath any Inheritance in the Kingdom of God, and of Christ, *Ephes. 5. 5.* and these Impieties may be laid to their Charge.

Ergo, No unbelieving Drunkard, Whoremonger, Murderer, or Idolater, is actually Elected. And yet we know that some which have been such, were actually Elected, when they were purged from their Filthiness, and by Grace renewed.

As for *personal, irrespesive, and unavoidable Reprobation*, it is a Plant which bears most dismal Fruit: An Instance we have of it in *Calvin*, who confesseth that he procured the burning to Death of *Michael Servetus*, who was a learned and worthy Man, though perhaps in some things mistaken. See *Hug. Grot. in Points of Controv.* Of which inhumane Act I will make this just Reflection to prevent the like.

A Dialogue between

O Calvin, why did thou (like *Cain*) thy pious Brother slay,
 Because he could not walk with thee, in thy self-chosen Way?
 He did, in Sacred Baptism (tis plain *) the Truth assert:
 And thou, by chusing Infancy (as plainly) did it pervert:
 To which thou needst wouldst it dispence, without one word of Truth,
 To stand by thee in thy defence. Whilft it with open Mouth
 Did stand by him whilft he did plead, Repentance and true Faith,
 (In Sinners all) *prerequisites*, are for that Holy Bath.
 Why didst thou slander him, and then his Books to Ashes burn,
 Left by his Innocence, thy Wrath should to thy shame return?
 But some did 'scape thy furious Flames, and he by them does speak
 More Truth than thou his Enemy. But yet suppose him weak,
 (Tho Wise and Learned all must grant) must he therefore be slain?
 And Charitable too he was, (thou dost confess): How vain
 Then must thou be him to oppress? Let all thy Brood take heed,
 They *Reprobate* no Man (as thou) by such an horrid Deed.

* See *Calv. Inst. cont. Servet.*

T.G.

FINIS.

