

the immensity of his knowledge? If he did, where was his wisdom and goodness in causing his Son to die in vain? There is likewise another difficulty attending such an escape; it is this, if all may be saved, then the dimensions cannot be regulated by a divine plan, but by the precarious determinations of the human will; and things which are uncertain do but ill agree with the nature of a building where every thing is known, planned, fixed, and determined.

3. Where is the consistency of offering terms of favour upon impossible conditions? Mr. Fuller allowed men to be totally depraved, and entirely unable to perform any spiritual acts. Now if faith and repentance are spiritual acts, and these acts the conditions on which the things offered are to be obtained, must not the conditions be impossible? In vain we look for the wisdom of a man who should engage to use effective measures to bring and unite to his building all the materials that he designed the building should require, and which must be completed when these are united to one another; and yet should offer to unite the rest upon condition that they would arise and move to the building, or pray and beseech him to move them. 'O but it would show his liberality and good will.' But then where would be his prudence and sincerity? If he wished to have them all, why not make the limits extensive enough to receive and contain them all? And why not use energetic and effective measures so as to see that they all are brought and built up as lively stones? If God really do wish to save all mankind, can any reason be shown why he did not determine to save them from all eternity, and why they are not brought to the footstool of mercy by the efficacious work of the Holy Ghost? This query meets alike the Arminian, Baxterian, and Fullerian. Let them assign some satisfactory reason, before they presume to hurl their bolts at those persons who consistently and conscientiously abstain from offering the sure mercies of David.

4. Where is the wisdom of a plan that designs embracing some, purchasing all, inviting some, and yet effecting the welfare of none but those included in the