specter of men's persons, but he is a respecter of his own glory.

The Arminian scheme, according to James i, 1—4, makes God partial, and a respecter of persons. "Have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment; and ye have respect to him that weareth gay clothing, and say unto him, sit thou here in a good place, and say to the poor, stand thou there, or sit here under my foot-stool, are ye not then partial in yourselves?" This clearly shows, that did God choose and save any because they were thus and so qualified, or on account of any circumstance, qualification or condition, whereby they were any better or worse than others, that he would be partial to them on account of that circumstance, condition or qualification, and a respecter of their persons for the same reason. For a judge to acquit a criminal on account of some fine qualification, or because he is his friend, or relation, or rich and powerful, would constitute him partial, and a respecter of persons. But though a judge in administering justice must do alike to all who are in the same condition; yet when he is considered in another capacity, at perfect liberty, under no obligation by any law or rule, he may adopt into his family whom he pleases, or bestow his estate on whom he will. Whence it is evident, that partiality and respect of persons have nothing to do with matters of mere bounty, free liberality; but only in preferring one above another in matters of right, from some sinister or selfish end.

Though ministers cannot assure any sinner that he shall certainly be saved; yet no one ought to draw up dark conclusions against himself, as if the decree of God was against him. "O, unconverted sinner, do not murmur at the decree of election; for that is very displeasing to God. You have no reason to do so, for no decree of God, as I have already shown, can be the cause of your sin and impenitence : their cause is,