

once. It overturns both his justice, mercy, and truth. Yes, it represents the most holy God as worse than the devil: as both more false, more cruel, and more unjust. More false, because the devil, liar as he is, hath never said, "He willeth all men to be saved." More unjust, because the devil cannot, if he would, be guilty of such injustice as you ascribe to God, when you say, that God condemned millions of souls to everlasting fire prepared for the devil and his angels, for continuing in sin, which, for want of that grace *he will not* give them, they cannot avoid: and more cruel, because that unhappy spirit "seeketh rest and findeth none;" so that his own restless misery is a kind of temptation to him to tempt others. But God "resteth in his high and holy place:" so that to suppose him, out of his mere motion, of his pure will and pleasure happy as he is, to doom his creatures, whether they will or no, to endless misery, is to impute such cruelty to him, as we cannot impute even to the great enemy of God and man. It is to represent the Most High God ("he that hath ears to hear, let him hear!") as more cruel, false, and unjust, than the devil!

This is the blasphemy clearly contained in *the horrible decree* of predestination. And here I fix my foot. On this I join issue with every assertor of it. You represent God as worse than the devil; more false, more cruel, more unjust. But you say you "will prove it by scripture." Hold! What will you prove by scripture? That God is worse than the devil? It cannot be. Whatever that scripture proves, it never can prove this. Whatever be its true meaning, it cannot mean this. Do you ask, "What is its true meaning then?" If I say, "I know not," you have gained nothing; for there are many scrip-