

truth," as a hypocrite, a deceiver of the people, a man void of common sincerity : for it cannot be denied, that he every where speaks as if he were willing that all men should be saved. Therefore, to say "he was not willing that all men should be saved," is to represent him as a mere hypocrite and dissembler. It cannot be denied that the gracious words which came out of his mouth, are full of invitations to all sinners. To say then — He did not *intend* to save all sinners, is to represent him as a gross deceiver of the people. You cannot deny that he says — "Come unto me, all ye that are weary and heavy laden." If then you say he call those that cannot come, those whom he knows to be unable to come, those whom he can make able to come, but will not ; how is it possible to describe greater insincerity ? You represent him as mocking his helpless creatures, by offering what he never intends to give. You describe him as saying one thing, and meaning another ; as pretending the love which he had not. Him in "whose mouth was no guile," you make full of deceit, void of common sincerity : then especially, when drawing nigh the city, "He wept over it and said, O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together — and ye would not." Now if you say, *they would*, but *he would not*, you represent him (which who could hear ?) as weeping crocodile's tears, weeping over the prey which himself had doomed to destruction.

Such blasphemy this, as one would think might make the ears of a Christian to tingle. But there is yet more behind ; for just as it honours the Son, so doth this doctrine honour the Father. It destroys all his attributes at