

*Magazine.* Both of these are intended to show, That *God* is not *loving to every man*, that *his mercy* is not *over all his works*: and consequently, that *Christ* did not *die for all*, but for one in ten, for the Elect only.

2. This comfortable doctrine, the sum of which, proposed in plain English, is, God before the foundation of the world absolutely and irrevocably decreed, that "some men shall be saved, do what they will, and the rest damned, do what they can," has by these tracts been spread throughout the land, with the utmost diligence. And these champions of it have from the beginning proceeded in a manner worthy of their cause. They have paid no more regard to Good-nature, Decency or Good-manners, than to Reason or Truth. All these they set utterly at defiance. Without any deviation from their plan, they have defended their dear Decrees, with arguments worthy of *Bedlam*, and with Language worthy of *Bilingsgate*.

3. In the *Arminian Magazine* a very different opinion will be defended in a very different manner. We maintain, That *God willeth all men to be saved*, by *speaking the truth in love*: by arguments and illustrations drawn, partly from Scripture, partly from Reason; proposed in as inoffensive a manner as the nature of the thing will permit. Not that we expect those on the other side of the question, will use *us* as *we use them*. Yet we hope, nothing will move us to return evil for evil; or, however provoked, to render railing for railing.

4. Our design is, to publish some of the most remarkable Tracts on the Universal Love of God, and his willingness to *save all men* from *all sin*, which have been wrote in this and the last century. Some of these are now grown very scarce; some have not appeared in *English* before. To these will be added Original Pieces, wrote either directly upon this subject, or on those which are equally opposed by the Patrons of *Particular Redemption*.

5. We know nothing more proper to introduce a work of this kind, than a sketch of the Life and Death of *Arminius*: a person, with whom those who mention his name with utmost indignity, are commonly quite unacquainted; of whom they know no more than of *Hermes Trismegistus*. It is true, there is no such account of his Life extant, as one would expect to be given of so great a man: (at least, none such has come to our knowledge:) but even an imperfect account is better than none, and may serve to remove abundance of prejudice from candid and impartial men.

6. Since the first Proposals for this work were published, we have been much solicited, and by some for whose judgment we have a great regard, to give Poetry a place therein. They urge, that it may be profitable as well as agreeable; that it may not only afford some entertainment, but may be of real use to many serious readers, who have a taste for verse as well as prose. We acknowledge it may; and accordingly purpose at the close of every number, to fill up what is wanting in the pages proposed, with one or more copies of verses. But we faithfully promise, not to insert any Doggerel: nothing which shall shock either the understanding or the taste of the serious reader.

7. Each number will therefore consist of four parts: First, A defence of that grand Christian doctrine, "God willeth all men to be saved, and to come to the knowledge of the truth." Secondly, An extract from the life of some holy man, whether Lutheran, Church of England-man, Cal-