

of their hearts, to wash their hearts from wickedness that they may be saved, (Jer. iv. 4, 14) to put off the old man and put on the new, (Eph. iv. 22) to lay aside all filthiness and superfluity of naughtiness, and to receive with meekness the ingrafted word, (i Peter ii. 1, 2) for to suppose that God commands the duty, or imposes that as our duty under the penalty of everlasting wrath, which he both knows, and according to this *hypothesis* hath declared we never can do without that mighty aid which he neither doth nor ever will vouchsafe to the greater part of those to whom these precepts are directed, is to require them in vain to do these things, and in effect to declare they are to look upon themselves as inevitably damned, and that even for not doing that which it is no more in their power to do, than to create a world." After quoting Isaiah v. 4, "What could have been done for my vineyard, that I have not done in it? or, as he renders it, "What was there more to do for my vineyard, which I have not done in it? Wherefore when I looked (or expected) that it should have brought forth grapes, brought it forth wild grapes?" He goes on to say: "For doth not this enquiry make it evident that the means which God had used to make this vineyard bring forth good grapes were both intended for that end, and were sufficient, though not effectual, through her perverseness, to produce in her these fruits which he expected from her; if an unfrustrable operation on her were absolutely necessary to that end, must he not in vain have used all other means here mentioned to produce it, whilst that was not vouchsafed? Admit this supposition, and it demonstrably follows that this vineyard had not grace sufficient to answer her Lord's expectations, and if so, must he not unreasonably complain that she brought forth wild grapes, and more unreasonably expect good grapes, and chide his vineyard for want of them, and most unreasonably punish her for not doing that which he would not give her grace sufficient to perform, and which could never be performed by her without grace sufficient?" Every Gospel hearer is under obligation to give his heart to God. Every Gospel hearer is the subject of divine influence; the Spirit of God is pleading with Him to turn to God; to repent, to believe and live. The sinner is responsible for resisting these holy and heavenly influences, which are brought to bear upon his mind. He is responsible for remaining a single day in an unregenerated, unconverted, unsanctified, condition; and since God is waiting to be gracious, willing to save, anxious to bless every Gospel hearer with pardon and peace, the doctrine of irresistible grace is unscriptural and delusive.