

life," — John v. 40. "The power of the Lord is present to heal them," but they will not be healed. "They reject the council," the merciful counsel, of God *against themselves*, as did their stiff-necked forefathers. And therefore are they without excuse, because God would save them, but they will not be saved: this is the condemnation, "How often would I have gathered you together, and ye would not," — Matt. xxiii. 37.

Thus manifestly does this doctrine tend to overthrow the whole Christian revelation, by making it contradict itself; by giving such an interpretation of some texts, as flatly contradicts all the other texts; and indeed the whole scope and tenor of scripture. An abundant proof that it is not of God: but neither is this all. For it is a doctrine full of blasphemy; of such blasphemy as I should dread to mention, but that the honour of our gracious God, and the cause of his truth, will not suffer me to be silent. In the cause of God, then, and from a sincere concern for the glory of his great name, I will mention a few of the horrible blasphemies contained in this horrible doctrine. But, first, I must warn every one of you that hears, as ye will answer it at the great day, not to charge me, as some have done, with blaspheming, because I mention the blasphemy of others. And the more you are grieved with them that do thus blaspheme, see that ye "confirm your love towards them" the more, and that your heart's desire, and continual prayer to God be — "Father, forgive them, for they know not what they do."

This premised, let it be observed, that this doctrine represents our blessed Lord, "Jesus Christ the righteous, the only begotten Son of the Father, full of grace and