PROPOSALS

For Printing, by Subscription,

(In one Volume, Octavo,)

A CAREFUL AND STRICT INQUIRY INTO The modern prevailing Notions OF THAT Freedom of Will,

Which is supposed to be essential to

Moral Agency, Virtue and Vice,

Reward and Punishment,

Praise and Blame.

By JONATHAN EDWARDS, A. M.
Late President of the College of New-Jersey.

Rom. ix. 16. *It is not of him that willeth.*——

CONDITIONS.

I. The work will be printed on good paper and a new type, in a neat and elegant manner.

II. When a sufficient number of subscribers offer to defray the expence of the work, it will be put to the press and finished with all possible expedition.

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IV. Those who subscribe for twelve sets, shall receive one *gratis*; and booksellers the usual allowance.

PLAN of the WORK.

PART I.

Wherein are explained various *terms* and *things* belonging to the subject of the ensuing discourse.

SECT. I. Concerning the nature of the *will*.—Sect. II. Concerning the *determination* of the will.—Sect. III. Concerning the meaning of the terms *necessity, impossibility, inability*, &c. and of *contingence*.—Sect. IV. Of the distinction of *natural* and *moral* necessity and inability.—Sect. V. Concerning the notion of *liberty*, and of *moral agency*.

PART II.

Wherein it is considered, Whether there is, or can be, any such sort of FREEDOM OF WILL as that wherein Arminians place the essence of the liberty of all moral agents; and whether any such thing ever *was*, or *can be* conceived of.

SECT. I. Shewing the manifest inconsistence of the Arminian notion of liberty of will, consisting in the wills *self-determining power*. Sect. II. Several supposed ways of *evading* the foregoing reasoning considered. Sect. III. Whether any event whatsoever, and *volition* in particular, can come to pass *without a cause* of its existence. Sect. IV. Whether *volition* can arise without a cause, through the activity of the nature of the soul. Sect. V. Shewing that if the things asserted in these evasions should be supposed to be true, they are altogether impertinent, and can't help the cause of Arminian liberty; and how, this being the state of the case, Arminian writers are obliged to talk *inconsistently*. Sect. VI. Concerning the will's determining in things which are perfectly *indifferent* in the view of the mind. Sect. VII. Concerning the notion of liberty of will consisting in *indifference*. Sect. VIII. Concerning the supposed *liberty* of the will, as opposite to all necessity. Sect. IX. Of the connection of the acts of the will with the dictates of the understanding. Sect. X. Volition necessarily connected with the influence of motives: with particular observation of the great inconsistence of Mr. Chubb's assertions and reasonings about the freedom of the will. Sect. XI. The evidence of God's certain *foreknowledge* of the volitions of moral agents. Sect. XII. God's *certain foreknowledge* of the future volitions of moral agents, *inconsistent* with such a *contingence* of those volitions as is without all necessity; and infers a necessity of volition, as much as an *absolute decree*. Sect. XIII. Whether we suppose the volitions of moral agents to be connected with any thing antecedent, or not, yet they must be *necessary*, in such a sense as to overthrow Arminian liberty.

PART III.

Wherein is inquired, Whether any such liberty of will, as Arminians hold, be necessary to moral agency, virtue and vice, praise and dispraise, &c.

SECT. I. God's *moral* excellency *necessary*, yet *virtuous* and *praise-worthy*. Sect. II. The acts of the will of the human soul of JESUS CHRIST *necessarily holy*, yet *virtuous, praise-worthy, rewardable*, &c. Sect. III. The case of such as are *given up of God to sin*, and of fallen man, in general, proves moral *necessity* and *inability* to be consistent with *blame-worthiness*. Sect. IV. *Command*, and obligation to obedience, consistent with moral inability to obey. Sect. V. That *sincerity* of desires and endeavours, which is supposed to *excuse* in the non-performance of things in themselves good, particularly considered. Sect. VI. Liberty of indifference, not only *not necessary* to virtue, but utterly *inconsistent* with it; and all, either virtuous or vicious *habits* and *inclinations* inconsistent with Arminian notions of liberty and moral agency. Sect. VII. Arminian notions of moral agency inconsistent with all influence of *motive* and *inducement*, in either virtuous or vicious actions.

PART IV.

Wherein the chief *grounds* of the reasonings of Arminians, in support and defence of their notions of liberty, moral agency, &c. and against the opposite doctrine, are considered.

SECT. I. The *essence* of the virtue and vice of the dispositions of the heart, and acts of the will, lies not in their cause, but their nature. Sect. II. The *falseness* and *inconsistence* of that metaphysical notion of *action* and *agency*, which seems to be generally entertained by the defenders of the fore-mentioned notions of liberty, moral agency, &c. Sect. III. The reasons why some think it contrary to *common sense*, to suppose things which are *necessary*, to be worthy of either *praise* or *blame*. Sect. IV. It is agreeable to *common sense*, and the *natural notions of mankind*, to suppose moral necessity to be consistent with praise and blame, reward and punishment. Sect. V. Concerning those *objections*, That this scheme of necessity renders all *means* and *endeavours* for the avoiding of sin, or the obtaining virtue and holiness, *vain* and to no purpose; and that it makes men no more than mere *machines*, in affairs of morality and religion. Sect. VI. Concerning that *objection* against the doctrine which has been maintained, That it *agrees* with the Stoical doctrine of *fate*, and the opinion of Mr. Hobbes. Sect. VII. Concerning the *necessity* of the *divine will*. Sect. VIII. Some further *objections* against the moral *necessity* of GOD's *volitions*, considered. Sect. IX. Concerning that *objection* against the doctrine which has been maintained, That it makes GOD the *author of sin*. Sect. X. Concerning *sin's first entrance* into the world. Sect. XI. Of a supposed *inconsistence* of these principles, with God's *moral character*. Sect. XII. Of a supposed tendency of these principles to *atheism and licentiousness*. Sect. XIII. Concerning that *objection* against the reasoning by which the Calvinistic doctrine is supported, That it is *metaphysical and abstruse*.

THE CONCLUSION.

WHAT *treatment* this discourse may probably meet with from some persons. *Consequences* concerning several Calvinistic doctrines—such as *an universal, decisive Providence*. The total *depravity* and *corruption of man's nature*. *Efficacious grace*. An universal and absolute *decree*; and absolute, eternal, personal *election*. *Particular redemption*. *Perseverance of saints*. Concerning the treatment which Calvinistic writers and divines have met with. The unhappiness of the *change* lately in many Protestant countries. The *boldness* of some writers. The excellent wisdom appearing in the holy scriptures.

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☞ The gentlemen who are to take in subscriptions for this important work, are requested to forward to the publisher their lists of subscribers by the first of April next, when, it is expected, it will be put to press.

To be SOLD, AT PUBLIC SALE,

On Friday, the ninth day of April next, if fair, if not the next fair day, at the late dwelling plantation of WILLIAM YEALDHALL, of Anne-Arundel county, deceased,

SUNDRY ARTICLES of PERSONAL PROPERTY, consisting of work horses, horned cattle and hogs, plantation utensils and household furniture. The terms will be made known on the day of sale. All persons having claims against the estate of said William Yealdhall are desired to bring them in legally authenticated on that day, and those indebted are requested to make payment to

SAMUEL YEALDHALL, Executor.

March 9, 1790. 3X

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Five Pounds Reward.

RAN away from the subscriber, living in Anne-Arundel county, near Annapolis, the 30th day of December last, a negro man named CHARLES, about five feet eight inches high, a well made likely fellow, twenty-five years old; had on two brown cloth and one fearnought jackets, new country linen shirts, Welch cotton breeches, yarn stockings, negro shoes, and felt hat. Whoever takes up and secures the said negro, so that his master gets him again, shall receive, if ten miles from home twenty shillings, if out of the county forty shillings, and if out of this state the above reward, including what the law allows, and reasonable charges, if brought home, paid by

BRICE T. B. WORTHINGTON.

January 10, 1790. 10

In Chancery, February 12, 1790.

ORDERED,

BY THE CHANCELLOR,

THAT the terms in this court hereafter be, the second Tuesday in February, the first Tuesday in May, the first Tuesday in October, and the third Tuesday in December, and that all process be returnable accordingly.

Test. S. H. HOWARD,
6 Reg. Cur. Can.

ALL persons indebted to RANDALL and DELOZIER, or the subscriber, are earnestly requested to settle their accounts as soon as possible, which will prevent the trouble and expence of suits, and very much oblige their obedient servant,

JOHN RANDALL,

Who has on Hand,

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DRY GOODS,

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J. R.

Annapolis, February 22, 1790. 5 tf

Anne-Arundel county, March 13, 1790.

ALL persons having claims against the estate of EZEKIEL DAVIDGE, late of Anne-Arundel county, deceased, are requested to present them to the subscriber, legally authenticated, that they may be settled, and those indebted are requested to make payment, to 2 REBECCA WELCH, Executrix.

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