



A Solemn Caution Against The Ten Horns Of Calvinism

Thomas Taylor

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When the forerunner of our blessed Lord came preaching his dispensation among men, it is said, “the same came for a witness, to bear witness of the light, that all men through him might believe. He was not the light, but was sent to bear witness of the light. That was the true light which lighteth every man which cometh into the world.” It is farther added, “this is the condemnation, that light is come into the world, but men love darkness rather than light.”

One would think such express testimonies were sufficient to convince any man who attentively considers what is here spoken, and who spake these words, “that Christ tasted death for every man;” and that he “would have all men to be saved, and come to the knowledge of the truth.” For many years I did not see the bad tendency which unconditional predestination has; for though I was convinced that it was not a scriptural doctrine, yet knowing some who held it to be gracious souls, I was ready to conclude that all or the greater part were thus happily inconsistent, and so, contrary to the genius and tendency of their doctrine, were perfecting holiness in the fear of the Lord. But latter years have convinced me to the contrary; and though many are either afraid or ashamed to hold it forth in its full extent, and have kept its chief features out of sight, yet it is still like that second beast which is mentioned in the Revelation,—its horns are like a lamb; but attend closely to it, and it speaks like the true dragon, and with its ten horns is pushing at the saints of the Most High; and, I fear, has cast down many, and is still pushing every way to the great danger of many more.

If it is so, that, God has from all eternity ordained whatsoever comes to pass in time; then it is certain, nothing can come to pass but what he hath ordained or appointed.—But, we are sensible, the most shocking things have come to pass; such is the rebellion and fall of the angels, who kept not their stations, but are become the enemies of God and man, and seeking to do all the mischief they can in the world. But if God has, by an express decree, ordained whatsoever shall come to pass, he has ordained that these angels should sin, and fall, and become devils; they could not help it; and all the mischief they do in the world is but fulfilling the divine decree. Likewise it was ordained, that they should seduce man, and that he should fall, and propagate a race of sinful creatures like himself, and that all the shocking consequences should follow; that Cain should murder his brother; that the old world should be immersed in sin and sensuality, and then be drowned; and, though Noah was a preacher of righteousness a hundred and twenty years, that none should believe and be saved; likewise the arriving of the Sodomites to such an enormous pitch of wickedness, was ordained; and that they should burn in lust, working that which was unseemly, and perish by fire; also that the Israelites should murmur, tempt God, commit fornication in the wilderness, and their carcasses should then fall; in like manner, after they were settled in the promised land, that they should fall in with the various abominations, such as burning their children to Moloch, use enchantments, witchcrafts, and every other abomination which we find them charged with. Then was not the cruelty exercised by Pagans, or Papists, or Mahometans all ordained?—also all the massacres, treacheries, plundering, burning of towns and cities, dashing poor infants to pieces, or starving them to death, ripping up their mothers, together with all the rapes, murders, and sacrileges which have ever come or shall come to pass? I say, this doctrine charges the blessed, the merciful God with it all, by ordaining from all eternity whatsoever shall come to pass in time.

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