

That the Will may choose whether it will Will or
not; That many things come to pass without Neces-
sity, by Chance; That though God foreknow a thing
shall be, yet it is not Necessary that that thing shall
be, in as much as God seeth not the future as in its
Causes, but as present. In sum, they adheare both
of them to the Scripture; but one of them is a learn-
ed School-Divine, the other a man that doth not
much admire that kind of learning.

This is enough to acquaint you withall in the be-
ginning, which also shall be more particularly ex-
plained by and by in the stating of the Question, and
dividing of the Arguments into their severall heads.
The rest you shall understand from the persons them-
selves when they enter. Fare ye well.

T. H.

