

nor can be otherwise, after any other manner, or in any other place, time, number, measure, order, nor to any other end than they are. And all this in respect of the supreme cause, or a concurrence of extrinsecall causes, determining them to one.

Which though drawn up to his advantage, with as much caution as he would do a Lease, yet (excepting that which is not intelligible) I am content to admit. Not intelligible is, First, that the conversion of a sinner concerns not the Question. If he mean, that the conversion of a sinner is from necessity, and predetermined, then he is, for so much as the Question concerns Religion, of the same mind that I am, and what he can mean else by that exception I cannot guesse. Secondly, these words without their own concurrence, are insignificant, unless he mean that the events themselves should concur to their production: as that fire doth not necessarily burn without the concurrence of burning, as the words properly import: or at least without concurrence of the fuell. Those two clauses left out, I agree with him in the state of the Question as it is put universally. But when the Question is put of the necessity of any particular event, as of the Will to write, or the like, then it is the stating of that particular Question: but it is decided in the decision of the Question universall.

He states the same Question againe in another place thus, This is the very Question where the water sticks between us, Whether there be such a Liberty free from necessitation and extrinsecall determination to one, or not. And I allow it also for well stated so.

Again he sayes, In a word, so great difference there is between Natural and Moral efficacy, as there is between his opinion and mine in this Question. So that the state of the Question is reduced to this, Whether there be a Moral efficacy which is not Natural. I say there is not, he sayes there is.

Again he writes thus, And therefore as it were ridiculous to say, that the object of Sight is the cause of Seeing; so it is to say, that the proposing of the object by the Understanding to the Will, is the cause of Willing. Here also the