AN

HISTORICAL VIEW

OF THE

STATE

OF THE

UNITARIAN DOCTRINE AND WORSHIP,

FROM THE

REFORMATION

TO OUR

OWN TIMES.

WITH SOME ACCOUNT OF THE OBSTRUCTIONS WHICH IT HAS MET WITH AT DIFFERENT PERIODS.

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THE

PREFACE.

Design of the work. Histories of virtuous sufferers in the cause of the Divine Unity; *useful. Archdeacon* Philpot *and* Socinus; *alike deserving of censure. The term,* Socinian, *improperly applied. A blameable insinuation in the author of the* "Essay on the Genius and Writings of Pope;" *rectified. The late Bishop of* Bristol's *censure; not to be passed over unnoticed. The author of* "The Light of Nature pursued;" *why so largely quoted. List of confessors to the sole worship of* the Father, the one only true God; *in the established church.*

IN a small tract (*a*), not long ago published, in the way of dialogue, it was endeavoured to shew, from the holy Scriptures,

(*a*) "The Catechist: or an Inquiry into the doctrine of the Scriptures, concerning the only true God and object of religious worship." N. B. The title, CATECHIST, prefixed to the work, and which occurred to the writer,

tures, that the One Almighty Father of the univerſe is the only God of chriſtians. And a ſecond part is intended to follow, in which, in the ſame familiar manner, all the paſſages of Scripture, ſuppoſed to favour the worſhip of Jeſus Chriſt, and of the Holy Spirit, will be conſidered. And the writer has a good hope, that it will there eaſily be made to appear, that although Three Supreme equal Divine Perſons, and a multitude of inferior demons or deities, have been for ages adopted into their rituals, and ſtill continue to be worſhiped by the greater part of chriſtians: yet, the worſhip of *One Perſon*, of *One ſingle Firſt Cauſe*, and Author of all things, is not in itſelf an intricate problem, difficult to be made out and ſolved, in the Old Teſtament, or in the New: and

writer, from the idea of the famous *Origen* being *Catechiſt* of the church of Alexandria, has, it ſeems, miſled and diſappointed ſome perſons; as if it were a compoſition fitted only for very young perſons; whereas it was intended, whether it will anſwer the purpoſe others muſt judge, for thoſe of mature age, who have not had ſufficient leiſure to attend to the ſubject; not without ſtriving at the ſame time, to make the whole plain to ordinary capacities.

and the deviations from it are eaſy to be accounted for (*b*) and explained.

In the preſent work, which was undertaken with a view to ſerve the ſame deſign, continual opportunities have offered themſelves of illuſtrating different portions of the ſacred writings, which relate to this Great Subject. And perhaps the *hiſtorical facts* intermixed, many of them little known, may attract a greater attention to it.

Thoſe facts, it is apprehended, will be reckoned curious by ſuch as wiſh to know

(*b*) See the "Hiſtory of opinions concerning Chriſt," in the firſt volume of Dr. *Prieſtley*'s "Hiſtory of the corruptions of Chriſtianity." Of this admirable Work, worthy of the great name of its author, the writer would have ſpoken more at length, had leſs been ſaid of himſelf in the dedicatory part of it. To be beloved and eſteemed by the wiſe and good, is a ſpur and incitement truly to deſerve it; and ſuch he earneſtly wiſhes may be the effect of his friend's over-partial regards.

One thing however he will venture to prognoſticate, from Dr. Prieſtley's labours and thoſe of others, to reeſtabliſh the true Scripture-idea of the perſon and character of Chriſt; that poſterity, and he truſts not a late poſterity, will look back upon the belief of *his* being the ſupreme God, or any thing but *the moſt excellent*, *perfect*, *human being*, with divine extraordinary powers, juſt in the ſame light as Proteſtants now view the Popiſh doctrine of *Tranſubſtantiation*.

what paſſes, and has paſſed upon the ſtage of this world of ours, concerning a point of ſo ſublime a nature; the diverſity of opinions that have been entertained upon it, the warm paſſions it has excited, and the ſingular events to which it has ſometimes given occaſion: in whatever light they look upon the religion of Chriſt.

But to thoſe who believe *that* religion to come from God, it is preſumed, they will appear both important and curious.

The Play-book, and the Novel, (would that all of them were drawn by the chaſte hand of *Addiſon*'s, *Thomſon*'s or *Cecilia*'s muſe!) are, in proper place and time, needful to refreſh and relieve the mind, fatigued and overplied with ſeverer ſtudies, or application to the world's neceſſary buſineſs; and may alſo well read many an uſeful moral lecture for the conduct of human life. But the hiſtory of virtuous, upright minds, and inquirers after truth, emerging out of the long night of antichriſtian darkneſs, ſeeking the great ſource of being and benevolent Father of all; and having found HIM, yielding themſelves to tortures and death, rather

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than diſown HIM (*c*), rather than not confeſs, and maintain, and declare to others, his tranſcendent majeſty and excellency, and ſuperiority to the things he has made;—— preſents the moſt inſtructive, awful, and animating ſpectacle and leſſon, of all others; tending to inſpire the reader with the like unſhaken courage, and love of truth, and loyalty to the righteous and moral Governor of the world.

It would be great ſatisfaction, to be made an inſtrument, in any the leaſt degree, to lead others out of the mazes of impenetrable myſtery, and polytheiſm, to this *Parent Mind*,

"To the Firſt good, Firſt perfect, and Firſt fair,"

alone worthy of the higheſt love, adoration, and gratitude.

Connected with, and by the means of this light, and juſt repreſentation of the One Supreme Being, it would be a no leſs deſireable ſervice, to ſhorten, and if poſſible, to aboliſh the gloomy reign of ſuperſtition over frail ignorant mortals; which, in particular, has

 induced

(*c*) Pag. 70. 87. Ch. iv. Sect. 1, 2. p. 270.

induced too many of the miſtaken followers of Chriſt, in all ages, to imagine they *did God ſervice*, (Joh. xvi. 2.) by hating and deſtroying their fellow-creatures, who did not think of his incomprehenſible deity, or of the nature and attributes of Jeſus Chriſt, exactly in conformity with themſelves.

MUCH therefore as Archdeacon *Philpot* is to be honoured, for nobly dying in defence of what he believed to be the truth of the goſpel, under Queen Mary; it ought not, for the ſake of others, to exempt him from the cenſure paſſed upon him, in the following pages (*d*), for his very unworthy behaviour towards ſome Unitarians of thoſe days. It will alſo be ſeen, that no endeavours are uſed to conceal or palliate a ſimilar (*e*) blameable conduct of *Socinus*, in his treatment of many perſons, who agreed with him in believing Chriſt to be only a human being, favoured with divine extraordinary powers; but could not come up to his notion of worſhiping and praying to him.

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(*d*) P. 89, &c.
(*e*) Ch. iii. Sect. 2. p. 194.

THE ſample which is given of the diſputation (*f*) upon this ſubject, which *Socinus* held with *Francis Davides*, will probably be acceptable to ſome perſons, as it is not commonly known. There, and in other places, where it was judged proper to produce the words of the authors themſelves, care has been taken to give an exact tranſlation of them. *Davides*, who had been at firſt of a contrary ſentiment, was impriſoned in conſequence of his maintaining in public; "that prayer was not to be offered to Jeſus Chriſt, but to God only." His part in the controverſy ſhews, that he had not receded from his former opinion, but on good grounds, and after well weighing the matter.

Mr. Toulmin's plan, in his uſeful life of Socinus, would not allow him to deſcend into ſo minute and particular a detail on this point. What is here offered, may be conſidered as ſupplemental to his faithful repreſentation of the opinions, and character of this eminent man; in piety and other virtues, not inferior to any of the Reformers; in ſagacity and inſight into the true meaning of

(*f*) Ch. iii. Sect. 1. p. 154.

of the Scriptures, in many things oftentimes much beyond them; but who, alas, like all (*g*) of them, was tainted with a ſpirit of bigotry, and intolerance towards thoſe who preſumed to differ from him, on ſome favourite topics.

It will be very apparent, that thoſe perſons, in our own country, who are called *Socinians*, are far from being eſpouſers of all *Socinus*'s opinions. Or rather, as I can ſpeak of myſelf, and as far as I know of others ſo called, they never borrowed their ſentiments from him, but had embraced them before they had read a page in his works.

But if the name, *Socinian*, be given by way of reproach, ſingly for believing that Jeſus Chriſt had no exiſtence before he was born in the reign of Herod, king of Judea; then, although they would not willingly be called followers of Socinus, or of any one, but of Chriſt himſelf; yet they refuſe not the appellation, but think it honourable: under a full perſuaſion, that Jeſus Chriſt never profeſſed himſelf to be a being of any other nature

(*g*) See "Memoirs of the life, character, ſentiments, and writings of Fauſtus Socinus, by Joſhua Toulmin, A. M." p. 112, &c.

ture than the human, and that his apoſtles never believed, or declared him to be any other.

It is high time to abſtain from names of ill ſound, when ſpeaking of chriſtians of different ſentiments from ourſelves; or elſe, to be extremely careful in cautioning others, not to aſſociate any thing blameable or hateful with the name. For otherwiſe the evil done thereby, particularly, for inſtance, in the uſe of the terms, *Arian*, *Socinian*, will not ſoon or eaſily be repaired. For the orthodox, who have hitherto been the moſt numerous, Divines, Poets, Hiſtorians, being accuſtomed in all their writings, to characterize ſuch perſons, as *enemies to Chriſt*, *perverters* and *oppoſers of the goſpel*, &c. the generality of chriſtians hence fix theſe ideas to their characters, and ſeldom think or ſpeak of them but with horror and deteſtation.

Whereas, all ſhould be taught, that there is nothing in any opinion concerning Chriſt, which men are led into from the ſtudy of the holy Scriptures, that will leſſen the divine favour towards them, but will on the contrary recommend them to it; and that at

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the laſt day, ſuppoſing they have thus fallen into any opinions that ſhould be found to leſſen the original dignity of Chriſt, they will not be on that account the leſs kindly received by him, their great appointed judge. For he will paſs ſentence upon them, not according to the opinions they have entertained of himſelf (which are matters of little account, ſo long as they have been honeſt and ſincere in them) but *according to their* (Rev. xx. 13.) *works, whether they have done good* (Joh. v. 29.) or *whether they have done evil* in this their firſt probationary ſtate.

I may here obſerve, for the honour of truth, and in vindication of a moſt worthy perſon, though it may not be perhaps quite ſo ſuitable in a preface, that a learned, ingenious writer, ſo lately as in 1782, ſhould not have fallen in with the ſtream of popular prejudice in this reſpect, by affording *any place* in his amuſing work, to an idle ſtory of Dr. Clarke's repentance on his death-bed, for having publiſhed his work upon the Trinity.

In the laſt edition of the "Eſſay on the "Genius and Writings of Pope," Vol. ii. p. 121. the author, having ſpoken, in a note, of a correſpondence between Mr. *Ramſay* and

and *Racine* the younger, on the ſubject of the *Eſſay on Man*; adds as follows:

" There is a circumſtance in the letter of Ramſay above mentioned, too remarkable to be omitted; and which, ſome perhaps may be almoſt tempted to doubt the truth of. In a caſe of ſo delicate a nature, I chuſe to quote the original. " M. le Chevalier " Newton, grand Geométre, et nullement " Métaphyſicien, etoit perſuadé de la vérité " de la Religion: mais il voulut rafiner ſur " l'anciennes erreurs Orientales, et renou- " vella l'Arianiſme par l'Organe de ſon fa- " meux diſciple et interprete M. Clarke; " qui m'avoua quelque tems avant que de " mourir apres pluſieurs conferences que " j'avois eues avec lui, combien il ſe re- " pentoit d'avoir fait imprimer ſon ouvrage: " je fus temoin, il y a douze ans, a Londres, " des derniers ſentimens de ce modeſte et " vertueux Docteur."

Dr. *Warton* raiſes the curioſity of his readers much, to expect ſome charge that bore very hard againſt Dr. Clarke, by not taking upon him to hazard a tranſlation of it. I ſhall here give it in Engliſh, having no doubt

of

of being able to prove, that there is no truth in it.

" Sir Isaac Newton, (says this Mr. Ram-
" say) a profound mathematician, but no
" metaphysician at all, was a sincere be-
" liever in christianity; but being carried
" away with a fondness to refine upon the
" ancient heresies of the East, he revived
" Arianism by the pen of his famous disci-
" ple and interpreter Dr. Clarke; who
" owned to me, some little time before his
" death, after several conferences that I had
" with him, that he greatly repented that
" he ever published his work (*on the Tri-
" nity*). I was witness twelve years ago,
" that these were the last sentiments of this
" modest and virtuous Divine!"

It is upon the face of the thing very injurious to the memory of Dr. Clarke, with no other proof than mere assertion, to make him nothing better than Sir Isaac Newton's Secretary, in what he published upon the Trinity; as if he was not an original in the opinions which he professed to deliver as his own. It might however probably be an hearsay story of the day, and take its rise from the intimacy that subsisted between

those

thoſe two great men. Mr. Whiſton (*i*) has mentioned it, but does not appear to think there was any thing in it; and he muſt be allowed to be a more competent judge than Mr. Ramſay.

That however this gentleman's pretended interview and converſations with Dr. Clarke, and being the confident and depoſitary of his dying ſentiments, is wholly without foundation, will be evident from the following facts.

1. Mr. *Emlyn*, than whom hardly any one had more of Dr. Clarke's confidence on theſe points, furniſhes a proof within a very ſhort time of the Doctor's death, of his not having changed his ſentiments concerning the

(*i*) " A. D. 1705. About this time, or not much " later, it was, that I diſcovered my friend Mr. *Clarke* had " been looking into the primitive writers, and began to " ſuſpect, that the Athanaſian doctrine of the Trinity was " not the doctrine of thoſe early ages.——Whether Mr. " *Newton* had given Mr. *Clarke* yet any intimations of " that nature; for he knew it long before this time; or, " whether it aroſe from ſome inquiries of his own, I do " not directly know, though *I incline to the latter*.

" Hiſtorical Memoirs of the Life of Dr. S. *Clarke*, p. 7, 8. By Mr. Whiſton."

the Trinity, which he had before publiſhed.

" He once ſhewed me, ſays Mr. Emlyn, " (*k*) that he had been making ſome emen- " dations in his *Common-prayer* book; and " the very laſt time, I think, I ever ſaw " him, (the *March* before he died) and in " ſome of our laſt diſcourſe at parting, he " aſked me, if he had ſhewn me what he " had been doing in his *Common* Prayer. I " ſaid I had juſt ſeen it once; he added, " that *it ſhould not be loſt*. With what de- " ſign or view he had done it, he never ſaid " to me.——But I hardly ſuppoſe he ever " finiſhed the work, being ſo ſoon after " taken away from us. A few days before " his ſickneſs in *May* 1729, I received a " letter from him about a private affair, but " before I could anſwer it, I heard firſt that " he was ſick, and quickly after that he " was dead; and thus to my great grief a " ſudden end was put to our friendly con- " verſe, and all his intercourſe with this " earth cut off."

Now it is well known, that Dr. Clarke's Amendments of the Common Prayer Book, at

(*k*) Emlyn's Works. Vol. II. p. 494.

at preſent lodged in the Britiſh Muſeum, and frequently mentioned in the following work, contain nothing leſs than a retractation of his former opinions about the Trinity.

2. Bp. *Hoadly*, Dr. Clarke's very intimate friend, in his "Preface to his works, giv-
"ing ſome account of the life, writings,
"and character of the Author" (p. xxxiv.) ſo deſcribes the Doctor's laſt illneſs, as leaves no room for Mr. Ramſay being admitted to his bedſide to have any converſation with him.

"On Sunday, May 11, 1729, he went
"out in the morning to preach before the
"Judges in Serjeant's Inn: and there was
"ſeized with a pain in his ſide, which made
"it impoſſible for him to perform the office
"he was called to, and quickly became ſo
"violent that he was obliged to be carried
"home. He went to bed, and thought
"himſelf ſo much better in the afternoon,
"that he would not ſuffer himſelf to be
"blooded: againſt which remedy he had
"indeed entertained ſtrong prejudices. But
"the pain returning very violently about
"two the next morning, made the advice
"and aſſiſtance of a very able phyſician

" abſolutely neceſſary: who, after twice
" bleeding him, and other applications,
" thought him, as he alſo thought himſelf,
" quite out of all danger; and ſo continued
" to think, till the Saturday morning fol-
" lowing: when, to the inexpreſſible ſur-
" prize of all about him, the pain removed
" from his ſide to his head; and, after a
" very ſhort complaint, took away his ſenſes,
" ſo that they never returned any more.
" He continued breathing till between ſe-
" ven and eight of the evening of that day,
" *May* 17, 1729, and then died: and by
" his death (let me be permitted to ſay it)
" left the world deſtitute of as bright a
" *light*, and as maſterly a teacher of *truth*
" and *virtue*, as ever yet appeared amongſt
" us."

3. It happens luckily that we have ſomething ſtill more poſitive and decided, to oppoſe to this idle ſtory of Dr. Clarke, a little before his death, finding all he had written upon the Trinity to have been wrong, and condemning himſelf for it. For, a little before, in the above cited Preface, p. xxvi. Biſhop Hoadly makes this remark:

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"One matter of fact I will add, that "from the time of Dr. *Clarke*'s publiſhing "this book, (his *Scripture doctrine* of the "*Trinity*) to the day of his death, he found "no reaſon, as far as he was able to judge, "to alter the notions which he had there "profeſſed, concerning the Father, Son, "and Holy Ghoſt, towards any of thoſe "ſchemes which ſeemed to him to dero-"gate from the honour of the *Father*, on "one ſide; or from that of the *Son*, and "*Spirit*, on the other. This I thought "proper juſt to mention, as *what all his* "*friends know to be the truth*. And indeed, "nothing to the contrary can be alleged, "without contradicting many expreſs ſen-"tences, ſcattered through all his works "which have followed, or will follow, the "forementioned *treatiſe*; evidently ſetting "forth, or implying, the ſame doctrine."

We have nothing therefore to conclude, but that this tale (*l*) of Dr. Clarke's re-

 converſion

(*l*) It is the evidence which men bring from the Scriptures, for their particular opinions; and not their name or authority, that is of any weight: and leaſt of all the judgment which they form at going out of the world, when

converſion to the orthodox opinion concerning the Trinity, too haſtily admitted into his Book by Dr. Warton, and which is inſinuated by the author of it as having been brought about in a good meaſure by his conferences with the Doctor, and the ſecret of which he intruſted to him alone when near his end, is nothing but an anecdote of Mr. Ramſay's own invention, contrived to ingratiate and make himſelf of conſequence with his new popiſh friends on the other ſide of the water, to whoſe religion he had become a convert. And it is one humiliating inſtance, among others, that high myſtic Pietiſts are wont to be above paying a ſtrict regard to truth, when ſome good end, as they imagine, may be ſerved by their deviating from it.

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when their reaſoning powers in general are the weakeſt. It was well however, that Dr. Clarke's ſon was living, a few years ago, to contradict a like fabulous report of his father having died under great anxiety of mind, for having written his book upon the Trinity; which was propagated in the public prints, and much cheriſhed and credited by ſome perſons.——See Mr. *Clarke*'s letter in "An Apology on reſigning the Vicarage of Catterick," p. 86, the *laſt* edition.

WHAT juſt occaſion there was for the writer to take notice of the (*t*) cenſures of Dr. Newton, the late Biſhop of Briſtol; and of the ſolidity and truth of what he has advanced, others will judge. But I ſhall here take the liberty to correct a former inadvertence of my own, as I know not how to find a better place for it.

The Biſhop, in his edition of Milton, had made this remark on a beautiful paſſage (*m*) of the *Paradiſe regained*; "How finely "and conſiſtently does Milton here imagine "the *youthful meditations* of our Saviour!" Upon this it was (*n*) obſerved; that it was much to be wondered, that the expreſſion, *youthful* meditations did not ſtrike the worthy Commentator's own mind, and lead him to reflect, that our Saviour could not be the ſupreme God, as he maintained; for that

 in

(*t*) Ch. iii. Sect. 3. p. 211.

(*m*) "When I was yet a child, no childiſh play
To me was pleaſing, all my mind was ſet
Serious to learn and know, and thence to do
What might be public good; myſelf I thought
Born to that end, &c."

Paradiſe regained. Book I.

(*n*) "Sequel to the Apology on reſigning Catterick." p. 406. *note*.

in any union or connexion whatſoever, it could never be ſaid that the *ſupreme eternal Being was* (*o*) *a child, or youth*. This paſſage however too eaſily perſuaded me, that Milton was at that time come off his former orthodox ſentiments, and was become a believer of the proper humanity of Chriſt; and I ſuppoſed this to be corroborated by a paſſage in his proſe writings: but in which I was certainly miſtaken.

I HAVE but ill repreſented my own feelings, if it does not appear from what I have ſaid of the author (*r*) of "The light of "nature purſued," how greatly I eſteem his character, and value his writings. If I have blamed him, whom I think I have ſufficiently proved to have been an enlightened *unitarian* chriſtian, for being a voluntary advocate

(*o*) "Neſtorius, Patriarch of Conſtantinople, exceptted againſt Mary being called Θεοτοκος, i. e. *the mother of* "*God:* becauſe, as he argued, Mary was a woman, and "that therefore God could not be born of her; adding, "*I cannot call him God, who once was not above two or* "*three months old.*" Evagr. E. H. l. i. c. 2. Socr. l. vii. c. 32, 34.

See "*Chandler*'sHiſtory of Perſecution." Such juſt remarks muſt in time ſhake the ſtrongeſt prejudices; and awaken chriſtians to learn to diſtinguiſh between GOD and the *creature*.

(*r*) Ch. vi. Sect. 6. p. 404.

advocate for the continuance of *trinitarian* forms of worſhip, and for a regular attendance upon them, I have at the ſame time made his apology as far as I could, and ſo as to juſtify the purity of his intention, though his judgment therein is not to be approved. It was to make his work more read, and at the ſame time to prevent the harm, on his part wholly undeſigned, that might enſue from ſuch a principle and practice grounded upon it, becoming univerſal; that induced me to produce ſuch large extracts from him. There is ſo much uncommon uſeful ſenſe, true philoſophy, and genuine piety and benevolence, ſcattered throughout his voluminous work, but not always under the beſt arrangement, that a judicious ſelection and abridgment of it, by an able hand, would be a ſerviceable preſent to the Public.

I SHOULD have been happy to have been able to have added the names only, of all the worthy perſons, under ſimilar circumſtances with thoſe mentioned in ſome of the laſt Sections ‡ of this book, believing it will be an acceptable part of the work to many.

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‡ Ch. vii. Sect. 3. p. 473.

One name, in the Univerſity of Cambridge, of a gentleman well known, had I thought myſelf at liberty to mention it, would have much adorned the liſt. Some ſmall part of his caſe and merits, is intimated at the cloſe of the *note*, p. 393; but nothing is ſaid of the great things that he has foregone, out of a principle of conſcience, and preference of the word of God to *the doctrines and commandments* (Matth. xv. 9.) *of men*.

What a loſs to human ſociety, when ſuch perſons are excluded from being teachers of true religion and virtue in thoſe famous ſeminaries; inſtructers, not of one or two individuals only, but of ſucceſſive numbers, in a long ſeries, of ingenuous youth; whoſe wide diſperſion, and various future deſtinations might effectually contribute to ſpread light and truth through the world!

Whilſt I am finiſhing this ſheet, I have an account ſent me from Wolverhampton, of the deceaſe of my ingenious, amiable friend, Dr. Robertſon, mentioned near the cloſe of the following work. He was born in Dublin, October 16, 1705, and died May 20, 1783.

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ERRATA.

E R R A T A.

Page 53, line 3, after John vi. add ver. 7.
57, line 3 from the bottom, read *unlearned.*
217, line 8 from the bottom, for *F.* read *Thomas* Randolph.
293, dele "*Sect. I.*"
401, for Sect. IV. read Sect. V.
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435, for Sect. V. read Sect. VII.
442, for Chap. VI. read Chap. VII.
462, line 9, for might, read would.

N. B. Sheet T. being mispaged, and the Impression printed off before the mistake was discovered, the Reader will be pleased to observe, that the matters referred to therein, are in the Index distinguished by the Sheet Mark being affixed to the number of the page.

CHAPTER I.

Of the State of the Unitarian Doctrine at the beginning of the Reformation, with ſome of the comparative advantages then enjoyed, for the underſtanding of the Scriptures in this reſpect, greater than at preſent.

HAVING been long perſuaded, from the moſt ſerious and diligent inquiry, of the ſupreme unrivalled majeſty of the *one God and Father of all, who is above all*; (Eph. iv. 6.) and of the worſhip due to HIM alone (*a*) and to no other;

(*a*) In a valuable Work lately publiſhed, the title of the firſt Section is; "What our Lord teaches of *God the* "*Father*:" and it concludes ——— "Such is *the God*, "——— who is the *ſole* object (Matth. iv. 10. "John iv. 23.) of our worſhip, ſervice and prayer, and "the higheſt and beſt object of our imitation and "love."

Obſervations on our Lord's conduct as a Divine Inſtructor, &c. by William Newcome, D. D. Biſhop of Waterford, 1782.

other; and at the ſame time convinced of the true character of the bleſſed Jeſus, that which he continually and invariably gave and exhibited of himſelf, that he was the ſon, the meſſenger, the ſervant, the prophet, the humble and devout worſhiper of the Father, the moſt high God, and not the moſt high God himſelf who was to be worſhiped; I eſteem myſelf happy in bearing teſtimony to theſe important truths, and in being engaged with other fellow-labourers in effecting among chriſtians the recovery of the long loſt truth of the *Divine Unity:* not doubting, but if undertaken with humble and upright views to God alone, it will be an acceptable labour and duty in the ſight of HIM, who has declared, [Iſaiah xlii. 8.] *that* HE *will not give* HIS *glory to another*; and who has ſeverely forbidden [xlvi. 5.] the comparing or equalling of any other Being or Perſon to Himſelf, *who is* GOD *alone*, [xlv. 5.] *and none elſe beſides* HIM. I am alſo well aſſured, that it will tend to promote the virtue and happineſs of mankind, by removing ſome otherwiſe unſurmountable obſtacles to the propagation of the divine truth of the goſpel. For while the

unbeliever

unbeliever is confirmed in his rejection of it, by the weak ſuperſtition and idolatry of chriſtians, in worſhiping one of the human race, who ſuffered death under the Roman power, as the ſupreme God; as if God could die: the (*b*) Jew and the

(*b*) Says *Orobio*, in his amicable diſpute with *Limborch* on the ſubject of Chriſtianity, *Amica Collatio*, &c. p. 108. "Whoſoever ſhall teach that he himſelf is to be worſhiped; or that ſhall take upon him to deliver any command as from himſelf and not from God; or ſhall aſſert that God and himſelf were one and the ſame being: ſuch a one is not a prophet, nor to be credited, or in any degree to be received as ſuch." In another place, p. 110. "Iſrael alone of all the nations, has been taught of God himſelf, to know and acknowlege him, as an eternal, infinite, pure ſpirit, omnipreſent, without body or figure, having none like to him, independent, incapable of death, ſuffering or change, and in all ſuch things infinitely removed from all creatures.——But by the chriſtian doctrine, God is held forth to be worſhiped under the idea of a man: for it commands to worſhip *an incarnate God*, a *Man-God*, (for *the Word was made fleſh*) and ſo makes him a viſible being, of a limited figure, confined to one place. Quod vero ſub idea hominis Deus adorandus proponatur, eſt chriſtiana doctrina: quippe adorare præcipit *Deum incarnatum*, *hominem Deum*, (ſiquidem *Verbum caro factum eſt*) eumque facit viſibilem, menſurabilem, loco concluſum."

Theſe and moſt of the other objections of this learned Jew to the goſpel, are not to be confuted upon the

 common

the (*c*) Mahometan will ever be averſe to the doctrine of *three perſons being each of them god*, which directly contradicts the divine revelation given to the anceſ-

tors

common Athanaſian ſyſtem, that Chriſt is the moſt high God, and to be worſhiped. Limborch therefore gives up theſe points in his reply, as being no part of Chriſt's doctrine, nor contained in the holy Scriptures: from which ſource alone, he tells Orobio (p. 296.) he ought to draw his arguments, and not from doctrines about which chriſtians themſelves are not agreed, and which the Scripture does not lay down as neceſſary to ſalvation.

(*c*) The following cenſure is paſſed upon the chriſtians of thoſe times, in the Koran of Mahomet, for their worſhip of Chriſt, and of his mother Mary. The paſſage is exceeding curious, and ſhews that this pretended prophet had ſtudied the chriſtian ſcriptures more attentively than many who call themſelves the diſciples of Chriſt.

" And when God ſhall ſay unto Jeſus at the laſt day; " O JESUS, ſon of MARY, haſt thou ſaid unto men, " take me and my mother, for *two gods*, beſide GOD? " He ſhall anſwer; Praiſe be unto Thee! it is not for me " to ſay that which I ought not. If I had ſaid ſo, Thou " wouldeſt ſurely have known it: Thou knoweſt what is " in me, but I know not what is in Thee; for Thou art " the knower of ſecrets. I have not ſpoken unto them " any other than that Thou didſt command me; namely, " *worſhip* GOD; *my* LORD, *and your* LORD: and I was " a witneſs of their actions while I ſtaid among them; " but ſince Thou haſt taken me to Thyſelf, Thou haſt " been the watcher over them; for Thou art witneſs of " all things."

Sale's Koran, p. 98. 4to Ed. Ch. V. near the end.

tors of the former, held by them both in the highest veneration; wherein it is most expressly taught that GOD is ONE; one single person; *Thou shalt have no other gods before me*, Exod. xx. 3. *The* LORD *our God is one* LORD, or *Jehovah our God, Jehovah is one*, Deut. vi. 4. Nor may it be passed by, for it has often been made an objection to the gospel, that the worship of three different persons, of such different characters as they are commonly considered and represented whom mistaken christians have for ages worshiped, has a tendency to produce (*d*) unfavourable effects on the morals and dispositions of their worshipers.

I am sensible that the plain religion of Jesus, stript of these mysterious inexplicable doctrines, to which mankind have been so long wedded, is not likely to gain proselytes immediately. Too many are the more attached to them on account of their being hidden and obscure; imagining their faith to be thereby rendered more august and venerable; although it be a false grandeur which they admire. Christians must be better taught and informed,

(*d*) Apology on resigning the Vicarage of Catterick, p. 82, 83. and p. 96, 97. last Ed.

informed, freer from violent, narrow, early prejudices againſt others of differing ſentiments, and more ſimplified in their ideas, before the true Unitarian doctrine of the Scriptures can be generally received. Among thoſe alſo who have more light and knowlege, many are found cautious and ſhy of producing it, and afraid, from different motives, good or otherwiſe, of diſturbing other people's minds, and putting them upon inquiry, and judging for themſelves. And it is far more eaſy and pleaſant for the multitude to think themſelves already good chriſtians, by believing or fancying they believe what is above their comprehenſion, than to become eſtabliſhed in the truth by a painful examination of facts for themſelves, *whether theſe things are ſo* [Acts xvii. 11.]; but of which even the unlearned are now at leaſt capable in a ſufficient degree, if they will apply themſelves to it. It muſt moreover fix a wrong bias on the minds of numbers, ſo long as the belief of theſe myſteries is not only the road to honour and preferment in this world, in all chriſtian countries, but is held neceſſary to men's final ſalvation in another, and ſo meritorious in the ſight of God, as of itſelf, to entitle them to his favour,

and

and atone for the want of piety, and a good life.

And yet notwithſtanding theſe obſtacles, there is abundant reaſon to rejoice, that the light of the knowlege of the glorious God, the great original, the ſole creator, and benevolent author of all things, is breaking forth through the dark clouds that have hitherto ſo long intercepted it, and hindered HIM from being ſeen by the followers of Chriſt as HE really is; and that, within a century paſt, this great truth of revelation confirmed by nature's ſtill and ſecret voice, that GOD is ONE, *one ſingle* ‡ *Perſon*, and not (diſtracting thought!) *compounded of two or three Perſons*, has been imperceptibly making progreſs in the breaſts of many among us; and, in the preſent day, to their honour, ſome are not afraid or aſhamed to come forth and openly confeſs it.

IN

‡ "In a word, all other notions of the word *Perſon*, "beſides the plain and obvious one, ſignifying *a real and* "*intelligent Agent*, have been already ſo excellently baffled "and learnedly confuted, that I am not able to reſiſt the "ſhining evidence of truth: Nor am I aſhamed to confeſs "my former *miſtakes* and *errors* in theſe matters after "ſuch ſtrong irreſiſtible conviction, ſeeing, *humanum eſt* "*errare*, all men are liable to error."

Whitby's Laſt Thoughts, Preface.

IN the beginning of the xvith century, there was a noble ſtand made by many excellent perſons, at the hazard of their lives, and to their great worldly loſs, againſt the tyranny and impoſitions of the Biſhop of Rome and his pretended authority over the chriſtian world; when they made a partial reformation as far as they durſt, or their lights went, and ſhook off and abandoned the idolatrous worſhip of their wafer-cake or god of bread, and of ſaints, and images, with ſome other ſuperſtitious doctrines and practices. But the learned leaders among theſe reformers never properly conſulted the Scriptures themſelves to know the Being they were to worſhip, but ſat down ſatisfied in this reſpect, in a blind reverence of what had been handed down to them in creeds and other writings of chriſtians of former ages, who had faſhioned the goſpel on this point in accommodation to their heathen

pre-

prejudices and philoſophy, or *ſcience falſly ſo called*, as the apoſtle (1 Tim. vi. 20.) ſtiles it. They alſo took up an unhappy preference for the *creed*, which they erroneouſly aſcribed to Athanaſius, an ambitious turbulent prelate of the ivth century, though indeed it correſponded well with his doctrine and character; and all their learning was bent, as it has been too much the turn of divines ever ſince, to the preſent day, to torture and twiſt the Scriptures to the ſupport of this doctrine.

In this *creed*, which was held ſacred as the Scriptures themſelves, or rather placed above them as containing a more full and exact account of the Deity than was to be found there; we have the following deſcription given of God and his worſhip, by the writer, whoever he was, with the doom to eternal perdition denounced by him againſt all whoſe belief did not come up to his ſtandard: *The catholic faith is this, that we worſhip One God in Trinity, and Trinity in Unity.——And this faith, except every one do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly.*

The

The compoſer of this creed was at full liberty to define and deſcribe the object of his worſhip in what terms ſeemed fitteſt and beſt to himſelf. And thoſe who adopt his ſentiments cannot be blamed for expreſſing them in the ſame form of words. But neither he, nor any other perſon ſince the Apoſtles time, can have any right to draw up a form of belief for any but himſelf, and ſtill leſs to annex the divine favour to thoſe who embrace his particular opinions, and denounce damnation on thoſe who diſſent from them.

It was in a milder way, without ſuch enigmatical language and menaces, that the holy Jeſus, that heavenly teacher of men, pointed out the true object of worſhip, as well as the moſt acceptable manner of performing it, to the *woman of Samaria*, who had put ſome queſtions to him about it. Joh. iv. 22. &c. *Ye* (Samaritans) *worſhip what ye do not know. We* (Jews, making himſelf, as he really was, one of them) *worſhip what we do know: for ſalvation is of the Jews. But the hour cometh, and now is, when the true worſhipers ſhall worſhip the* FATHER *in ſpirit and in truth: for the* FATHER *ſeeketh ſuch to*

worſhip HIM. We may ſay, without juſt cauſe of offence, that no unprejudiced chriſtian will heſitate a moment, whether with the ſuppoſed Athanaſius, he ſhall worſhip his *new invented god or gods in Trinity and Trinity in unity*, or the ſingle gracious Parent of the univerſe, in the number of whoſe worſhipers Jeſus here profeſſes himſelf.

The dreadful anathema however thrown out in this *creed*, that all who did not believe ſuch a *Trinity in Unity*, were without doubt to periſh everlaſtingly, being received and approved in all the chriſtian churches, proteſtant as well as popiſh, and adopted and confirmed by the ſecular powers every where, became the ſource of furious reſentments againſt thoſe who would not ſubſcribe to it, and of the unrelenting perſecution of them. For ſuch a falſe principle, and unworthy ſentiment of the Great God and moral Governor of the world, being once imbibed, that the bare holding of this doctrine was of ſuch vaſt conſequence that all who refuſed it were to be for ever excluded from his mercy; thoſe who controverted and oppoſed it would be looked upon as the moſt wicked of all beings, as ſetting themſelves againſt,

and

and aiming to deſtroy that on which their own and the future ſalvation of all men depended, and nothing would be thought too ſevere or cruel that could be inflicted on them.

BUT although the generality of Divines at the Reformation, under all the civil eſtabliſhments of religion, took this unfortunate Athanaſian bias, if we may ſo call it, which has hung about them more or leſs ever ſince; there was no ſmall number of learned men at the time, and alſo among thoſe who were not bred to learned profeſſions, who embraced and openly profeſſed the Unitarian doctrine, and on that account became the victims of the religious rage of popiſh or proteſtant perſecutors, as they happened to come under their power.

We find in different parts of Brandt's Hiſtory of the Reformation in the Low Countries, that many of this liberal and inquiſitive caſt among the lower claſſes condemned alſo the uſe of Infant-baptiſm, being thence denominated Baptiſts, or (*E*) Anabaptiſts,

(*E*) " Upon Luther's firſt preaching in Germany, " there aroſe many, who building upon ſome of his prin-

 " ciples,

baptiſts, and were the principal ſufferers for religion among the proteſtants in the Low Countries, under Charles V. and under his ſon Philip, that haughty, cruel monſter, never to be named without horror and deteſtation.

Moſheim (*e*) alſo bears teſtimony to the very early riſe of men, under this denomination, who were Unitarians, and makes mention of one in particular, who openly denied the Divinity of Chriſt, ſoon after Luther made his appearance.

Of theſe Anabaptiſts, part were properly Arians, i. e. who believed Chriſt to be a creature;

" ciples, carried things much farther than he did. The " chief foundation that he laid down, was, that the " Scripture was to be the only rule of Chriſtians. Upon " this many argued, that the myſteries of the Trinity, " and Chriſt's Incarnation and ſufferings, &c. were in- " deed philoſophical ſubtilties, and only pretended to be " deduced from Scripture, as almoſt all opinions of re- " ligion were; and therefore they rejected them. Among " theſe, the baptiſm of Infants was one. They held that " to be no baptiſm; and ſo were rebaptiſed: But from " this, which was moſt taken notice of, being a viſible " thing, they carried all the general name of Anabap- " tiſts."

Burnet's Hiſt. of Reform. Vol. I. p. 105.

(*e*) Eccleſiaſtical Hiſtory, Vol. IV. p. 169.

creature; but created before the formation of the world. Others among them adopted the opinion of the proper humanity of Chriſt, which was afterwards embraced by Socinus.

We are much obliged to this laſt hiſtorian, for furniſhing us with authentic memorials of the ſentiments of the latter ſort of Anabaptiſts, taken from one of their Catechiſms, or Confeſſions of Faith, printed in (*F*) Poland in 1574; that is, four years before Fauſtus Socinus came into that country.

The

(*F*) Moſheim gives the following account of the great number of Unitarians that were found in Poland at this time; which does not reflect much credit on their fellow-chriſtians of all denominations, whoſe cruel perſecuting ſpirit forced them to take refuge in that country. "There "were certain ſects and doctors, againſt whom the zeal, "vigilance and ſeverity of Catholics, Lutherans, and "Calviniſts, were united, and in oppoſing whoſe ſettle-"ment and progreſs, theſe three communions, forgetting "their diſſentions, joined their moſt vigorous counſels and "endeavours. The objects of their common averſion, "were the *Anabaptiſts*, and thoſe who denied the *Divinity* "of Chriſt, and a *Trinity of Perſons* in the Godhead. To "avoid the unhappy conſequences of ſuch a formidable "oppoſition, great numbers of both claſſes retired into "*Poland*, from this perſuaſion, that in a country whoſe "inhabitants were paſſionately fond of freedom, religious "liberty could not fail to find a refuge."

Vol. IV. p. 178.

The ſpirit of piety which it breathes, its ſimplicity and agreeableneſs to the Scriptures, cannot fail to recommend it to every unprejudiced mind, eſpecially when contraſted with that moſt unedifying form and confeſſion, which our firſt Reformers idolized ſo much, the ill effects of which we have been diſcuſſing.

(*f*) " The *Preface*, which is compoſed " in the name of the whole congregation, " begins with the following ſalutation :

" *To all thoſe who thirſt after eternal ſal-* " *vation, the* LITTLE *and* AFFLICTED " FLOCK *in* Poland, *which is baptized in* " *the name of* Jeſus of Nazareth, ſendeth " greeting; praying moſt earneſtly that grace " and peace may be ſhed upon them, by the " ONE *ſupreme* GOD *and* FATHER, *through* " *his only begotten Son, our Lord Jeſus* " *Chriſt, who was crucified.*"

" After this general ſalutation, the *Pre-* " *facers* give an account of the reaſons that " engaged them to compoſe and publiſh this " Confeſſion. The principal of theſe rea- " ſons was, the reproaches and aſperſions " that

(*f*) Moſheim, Eccleſiaſtical Hiſtory, Vol. IV. p. 183, &c. *note*.

" that were caſt upon the *Anabaptiſts* in ſe-
" veral places; from which we learn, that
" at this time, the denomination of *Ana-*
" *baptiſts* was given to thoſe, who in after
" times were called *Socinians.*"——" In
" their definition of the *Nature* of God,
" with which this Catechiſm begins, the
" authors diſcover immediately their ſenti-
" ments concerning Jesus Christ; by
" declaring that " *he, together with all*
" *other things, is ſubject to the ſupreme*
" *Creator of the univerſe.*"

" Their (g) ſentiment concerning Jesus
" Christ is expreſſed in the following
" terms: *Our mediator before the throne of*
" God *is a man, who was formerly promiſed*
" *to our fathers by the prophets, and in theſe*
" *latter days was born of the ſeed of David,*
" *and whom* God, *the Father, has made Lord*
" *and Chriſt, that is, the moſt perfect pro-*
" *phet, the moſt holy prieſt, and the moſt*
" *triumphant king; by whom he created the*
" new *world, by whom he has ſent peace*
" *upon earth, reſtored all things, and recon-*
" *ciled*

(g) Moſheim calls it, *their erroneous notion*, which I have taken the liberty to alter, but not without reminding the reader of it.

" *ciled them to himself, and by whom also he*
" *has bestowed eternal life upon his elect: to*
" *the end that, after the supreme God, we*
" *should believe in him, adore and invoke* (*h*)
" *him, hear his voice, imitate his example,*
" *and find in him rest to our souls.*"

" With respect to the *Holy Ghost*, they
" plainly deny his being a *divine Person*,
" and represent him as nothing more than a
" divine quality or virtue, as appears from
" the following passage: *The Holy Ghost is*
" *the energy or perfection of God, whose ful-*
" *ness, God, the Father, bestowed upon his*
" *only begotten Son, our Lord; that we,*
" *becoming his adopted children, might receive*
" *of his fulness.*"

THESE *Anabaptists* were a very different sort of men (*i*) from those wild fanatics of the

(*h*) N. B. It was an opinion, taken up without sufficient grounds by these early Unitarians, that Christ, although held by them to be only a human creature, was to be worshiped and invoked in prayer.

(*i*) Brandt (Vol. I. p. 58.) gives us Erasmus's testimony to the harmless commendable character of these first Anabaptists. " He (Erasmus) was particularly scan-

 " dalized

the ſame name, though ſome few were at firſt connected with them, who, in the year 1533, in Germany, and afterwards in Holland, brought diſcredit on the doctrine of the Divine Unity, and calamity on its profeſſors, as well as hurt the whole cauſe of the Reformation, by their horrid opinions and practices; maintaining *that the elect* (i. e. themſelves) *only had a right to govern the world*; (in the phraſe of the ſchools, *that dominion was founded in grace*) *that marriage was not to be contracted but with the ſaints*; *that polygamy was lawful*, &c. &c.

The

" dalized at the perſecutions which the Zuinglians raiſed
" againſt the Anabaptiſts: for it was about the ſame time
" that thoſe of Zurich had ordained by a ſecond decree,
" that the Anabaptiſts ſhould no where be tolerated within
" their Canton, but taken up, in order to be brought to
" capital puniſhment. They inſiſt and argue, ſays he,
" that heretics ought not to be puniſhed with death, whereas
" they themſelves inflict the ſame upon the Anabaptiſts,
" a people againſt whom there is very little to be ſaid,
" and concerning whom we are aſſured, that there are
" many who have been reclaimed from the moſt vicious
" practices and reformed; and though perhaps they may
" fooliſhly err in certain opinions, yet have they never
" ſtormed towns or churches; nor entered into any com-
" binations againſt the authority of the magiſtrate, nor
" driven any one from his government or eſtate."

The ſpreading of the true doctrine of the divine Unity at this time, among many who had not enjoyed the benefit of a learned education, was mightily promoted by the Scriptures, in the ſeveral countries of Europe, being put into the mother-tongue and printed, when, being intirely new to them, they were read with the greateſt avidity and attention. And although they were handed to them ſomewhat tinctured with the prejudices of the learned Athanaſian Divines who tranſlated them, and a proper ſearch into the original manuſcripts of the New Teſtament had not led them to ſee ſome miſtakes that had crept into the ſacred volumes, by the ignorance or careleſſneſs of the tranſcribers; in thoſe paſſages, for inſtance, of Acts xx. 28. and 1 John iii. 16. which ſpeak of the *blood of God*, and of *God laying down his life*, and ſome others of the like kind: yet the more faithful and exact publications and latin paraphraſe and tranſlation of the New Teſtament by Eraſmus, that great light and ornament of the chriſtian world, who was of a more candid and liberal ſpirit in this reſpect than Luther, Melancthon, Calvin, and the other Re-

formers, had opened ſomewhat of a freer vein of inquiry into theſe points; which, on his works being tranſlated and more generally known, diffuſed itſelf among the common people, who gladly purſued the track of light which he had pointed out, while the learned were overawed, and kept back in their ancient darkneſs and errors by their prejudices or worldly fears. This was exemplified particularly among the Dutch, his countrymen, many of whom, of all ranks were led to ſee from the Bible, that there was but One God, the Father of mankind, and of all beings; and that Jeſus was his highly favoured and beloved ſon: and ſome of them ſuffered the moſt cruel deaths, in our own and other countries, with great conſtancy, rather than acknowlege Chriſt, or any other perſon, to be God, but the Father only.

There is a curious dialogue preſerved by Brandt, betwixt an Anabaptiſt, and a Franciſan Frier, of Dort, which ſhews of what vaſt ſervice the writings of Eraſmus had been in opening the eyes of the laity, and the reaſon his memory was ſo much execrated by the monks and prieſts, who wanted to keep all in darkneſs. I ſhall tranſcribe

a part

a part of it, as it will by no means break the thread of our argument, but rather ſtrengthen and confirm it, though the date of the tranſaction in 1569 be ſomewhat poſterior to the times we are treating of.

(*k*) "*A conference between* HERMAN VAN FLEKWISK, *an Anabaptiſt, and* CORNELIUS ADRIANS, *a Franciſcan Frier.*

"*Cornelius.* But do you not then believe that Chriſt is *the ſecond Perſon of the holy Trinity?*

Flekwiſk. We know not how to call things otherwiſe than they are named in the holy Scriptures.

Cornel. Is there not mention made in the holy Scriptures of *God the Father, of God the Son,* and *of God the Holy Ghoſt?*

Flekw. The Scriptures ſpeak only of ONE God, and of the Son of the LIVING God, and of the Holy Ghoſt.

Cornel. If you had but read the creed of St. Athanaſius, there you would have met with *God the Father, God the Son,* and *God the*

(*k*) Hiſtory of the Reformation in the Low Countries, Vol. I. b. 10. p. 282, &c.

the Holy Ghoſt: which *three Perſons* are by him ſtiled *the one true God.*

Flekw. I am not verſed in the *Athanaſian* creed: it is enough for me, to believe in the *living God,* and that *Chriſt is the Son of the living God,* as Peter (Matth. xvi. 16.) believed; and to believe in the *holy Ghoſt, which the Father ſhed on us abundantly, through Jeſus Chriſt our Saviour,* as Paul (Titus iii. 5, 6.) teſtifies.

Cornel. You are a pretty fellow truly, to imagine that God ſhould ſhed his holy Spirit on you, that do not believe that the holy Ghoſt himſelf is God. But you borrow theſe *heretical* opinions from the *deviliſh* books of that *damned* Eraſmus of Rotterdam: who, in his preface to the works of St. Hilary, pretends that the holy man, in the end of his twelfth book, ſaid, *that the holy Ghoſt is no where in the Scripture ſtiled God: but we are ſo bold as to call him God, whereas the* (firſt) *fathers of the church ſcrupled to do it.* Will you be a follower of that *Trinitarian?*" meaning *Antitrinitarian.*

Flekw.

Flekw. We neither follow Erasmus, nor Hilary, but the holy Scriptures; as they likewise do.

Cornel. But though the holy Ghost be not called God in any part of the Scriptures, what matters that? The holy Ghost has instructed our mother, the Church, to call him God, as appears by the *Athanasian* creed.——You must not pretend to teach me. For I say again, the *second Person in the godhead, or holy Trinity, was made man*, whom you refuse to call God.

Flekw. I call him *the Son of the living God*, as did also Peter; and, *the Lord*, as the rest of the apostles stile him. And so again, in the Acts of the Apostles, he is called (Acts ii. 22. 24.) *Jesus of Nazareth, whom God hath raised up*; and by Paul (Acts xvii. 31.) *that* man, *by whom* God *will judge the world in righteousness.*

Cornel. But, you, Antitrinitarian! St. John says (1 Ep. ver. 7.) *there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

Flekw. I have often heard say, that Erasmus, in his annotations upon this place,

proves that this text is not in the *Greek*, or original language."

"Upon this, ſays the hiſtorian, the monk *Cornelius*, turning to the ſecretary and clerk of the Inquiſition, who were preſent at this dialogue, ſaid to them; Gentlemen, what think you of this matter? Am I to blame for oppoſing ſo often in my ſermons, that wicked, that damned Antitrinitarian, Eraſmus? For it is true; he does indeed write ſo; &c. &c."

THROUGHOUT the whole of this *dialogue*, (for much of it is omitted) it is ſeen how far, with the few helps to be had at that time, perſons of plain ſenſe and integrity, might attain a right underſtanding of the Scriptures, in points ſuppoſed to be the moſt abſtruſe and difficult; and by comparing together the ſeveral parts of thoſe ſacred writings in order to come at their true meaning, eaſily become an overmatch for thoſe who could only ſupport their arbitrary unſcriptural poſitions, by human authority and the ſophiſtry of the ſchools. To their honeſt artleſs minds, the uniform language of the

Bible

Bible throughout, invariably ſpeaking of the Deity, as ONE, *one ſingle Perſon* or Being; as having *no other equal to*, or *to be compared with* HIM, would be intirely ſatisfactory, that HE was indeed *one ſingle Perſon*, and not *made up of two or three Perſons*.

And in like manner, with reſpect to Chriſt; they would well conclude that they were not to be guided in their ſentiments concerning him, by a few particular texts and expreſſions, which they would perceive from Eraſmus's writings, might not be truly repreſented to them; but that they were to form their opinions of him from his own conſtant declarations, *who he was*; and thoſe of his apoſtles, who knew his hiſtory, and were beſt acquainted with him.

When they obſerved him *always*, with deepeſt reverence, ſpeaking of God as his Father; and telling his diſciples after he was raiſed from the grave, that he conſidered them as his *brethren*, and that *he had the* ſame *God* (John xx. 17.) *and Father* to depend upon and truſt in that they had; they would be perſuaded, without the ſhadow of doubt, that he was the creature and offspring of the Great God, as they themſelves were.

When

When he ſaid, (John v. 30.) *I can of mine ownſelf do nothing:* (vi. 16.) *My doctrine is not mine, but* HIS *that ſent me.* From theſe and the like ſolemn references to almighty God, they would perceive that this humble Saviour would have it to be underſtood, that as he received his exiſtence from him, ſo his wiſdom and extraordinary powers were alſo the gift of God.

When, with that modeſty and humility which never forſook him, whenever his own name was mentioned along with that of GOD; *Jeſus ſaid,* Mark xiii. 32. *Of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father:* they would have no doubt but that he ſpake the truth, and was in real ignorance of that period of time, which was known only to God.

If there were any paſſages of Scripture at apparent variance with theſe direct and repeated accounts of Chriſt given by himſelf, of his being what he was from God, and depending upon him for every thing; they would have little doubt but that ſuch contrarieties might be reconciled, and every part of ſcripture ſhewn to be in agreement with each

each other, by an honeſt ſtate of the caſe. This they had frequently obſerved to have been done in the writings of their countryman Eraſmus; and particularly in that text, (*Romans* ix. 5.) where it was commonly read, *Chriſt, who is over all God bleſſed for ever, Amen:* but which, in another part of the foregoing dialogue, Flekwiſk aſſerted very juſtly to be ſpoken of God and not of Chriſt; and that it ſhould be read, *God who is over all be bleſſed for ever, Amen:* which Eraſmus had proved to be a tranſlation conſonant to the original *Greek* and the ſtile of the apoſtle.

BUT this happy ſtate of things ſo favourable to the progreſs of truth and free inquiry, did not long continue. Among thoſe who ſeparated from the church of Rome, the Bible ſoon became a book ſealed up and hidden from the laity and the unlearned, from all who choſe to ſubmit to thoſe who took upon them to be their guides: not indeed by forbidding the reading of the ſcriptures, as in former times under the papacy, but by throwing a veil over them, and di-

verting men from ſearching into them fairly to ſee what they truly did teach, eſpecially in what related to the Divine Unity, and the real character of Chriſt.

For from that period to the preſent day, in all proteſtant communities, in the churches of Scotland and England, and among Lutherans and Calviniſts upon the continent, their firſt care and principal labour has been beſtowed in ſecuring and guarding the Athanaſian doctrine of three perſons making one God, by compoſing public Confeſſions, Articles of faith and Catechiſms, for this purpoſe; to which all miniſters of religion were bound to ſubſcribe, and conform their public teachings and preaching, at their peril.

According to theſe preſcribed formularies, youth were to be taught the elements of chriſtianity; and inſtead of laying the greateſt weight, where Chriſt laid it, on piety to God, love and kindneſs to men, and integrity and ſincerity in their whole conduct: certain myſterious doctrines, particularly concerning Chriſt being the moſt high God, were recommended and inſiſted on as the very foundation of the goſpel, without which the whole fabric muſt fall to the ground.

And

And they were inſtructed to look upon thoſe who held the contrary ſentiments with horror, as perſons whoſe converſation was to be ſhunned and avoided; and for a long time no State would tolerate ſuch men, or allow them to worſhip God in their own way, and ſometimes would not permit them to ſtay in their country.

Public lectures have been eſtabliſhed and ſtipends annexed to the preachers of them, not to encourage men in the ſtudy of the Scriptures, and in interpreting them in the ſenſe that approved itſelf to their own judgments, but in agreement with that which was dictated by others. Such is the Lady Moyer's lecture in this metropolis, with ſome appointments of the like ſort among Diſſenters. And ſuch is that more recently inſtituted in the Univerſity of Oxford by Mr. Bampton (*L*).

The authorized forms of prayer or liturgies in uſe in all the eſtabliſhed churches of Europe,

(*L*) Extract from the laſt Will and Teſtament of the late Rev. John Bampton, Canon of Saliſbury.

"I give and bequeath my Lands and Eſtates to the "Chancellor, Maſters and Scholars of the Univerſity of "Oxford for ever——————to the endowment of Eight "Divinity

Europe, are all framed on this plan; in which two other perſons are worſhiped as gods, together with the ſupreme Father, who is God alone, bleſſed for ever. And private manuals of devotion, as might be expected, of courſe ſpeak the ſame language. From theſe circumſtances with others that might be enumerated, it is evident, that ſuppoſing the doctrine of the Divine Unity to be the truth, it is at the leaſt full as difficult in all the great civil eſtabliſhments of chriſtianity to come at the knowledge of it now, not only for the unlearned but for chriſtians in general,

"Divinity Lecture Sermons, to be eſtabliſhed for ever in "the ſaid Univerſity, and to be performed in the manner "following:

"I direct and appoint that upon the firſt Tueſday in "Eaſter Term, a Lecturer be yearly choſen by the Heads "of Colleges only and by no others, to preach Eight "Divinity Lecture Sermons the year following at St. "Mary's in Oxford, the laſt month in Lent Term and "the End of the third week in Act Term.

"Alſo I direct and appoint, that the Eight Divinity "Lecture Sermons ſhall be preached upon either of the "following ſubjects—to confirm and eſtabliſh the Chriſ-"tian Faith and to confute all Heretics and Schiſmatics—"upon the Divine Authority of the Holy Scriptures—"upon the Authority of the Writings of the primitive "Fathers

general, as it was at the beginning of the Reformation.

But what is chiefly to be lamented, becauſe therein writers ſeem to have been left more at liberty; learned and worthy men, who have taken laudable pains in illuſtrating the ſacred writings, have not been ſufficiently attentive and diſengaged from narrow prejudice in their commentaries and annotations, ſo as to give the plain and juſt ſenſe of thoſe writings; but have diſcovered a laboured partiality to interpret every thing exactly in conformity to the Athanaſian doctrine, maintained in the church of Rome, and embraced by all

"Fathers as to the faith and practice of the primitive "Church—upon the Divinity of our Lord and Saviour "Jeſus Chriſt—upon the Divinity of the Holy Ghoſt— "upon the Articles of the Chriſtian Faith as comprehended "in the Apoſtles and Nicene Creeds.

"Alſo I direct, that thirty Copies of the Eight Divinity "Lecture Sermons ſhall be always printed within two "months after they are preached;——and the Preacher "ſhall not be paid, nor be entitled to the Revenue before "they are printed."

See the Introductory Matter before Dr. Bandinel's Eight Sermons, preached in the year 1780, at the Lecture founded by the late Rev. and pious John Bampton, M. A. Canon of Saliſbury.

The clear income of Mr. Bampton's Eſtate amounts to about 120*l.* per Ann.

all the proteſtant churches that ſeparated from her.

Of this forced conſtruction and wreſting of the Scriptures from their true meaning to favour the faſhionable and received opinions, I ſhall produce a few inſtances; as it correſponds directly with my deſign in writing; and ſhall contraſt them with the better example of Eraſmus 250 years ago under the papacy, which but very few proteſtants ſince have had the courage and virtue to follow. For, whatever were his private ſentiments concerning Chriſt, Athanaſian; or Arian, as they have been commonly preſumed: however dangerous it might be to him to give a different turn to paſſages which were uſually ſuppoſed to favour the orthodox doctrine, or however advantageous to fall in with it in all reſpects: we never find him ſtraining the words of ſcripture all one way, to ſerve a particular purpoſe; but honeſtly, and without leaning to one ſide or the other, he gives what appeared to him to be the real words and the true ſenſe of the ſacred writers.

I PROFESS a great reſpect for the memory of the late Dr. Doddridge of Northampton,

though in perſon wholly unknown to me. He will always be honourably diſtinguiſhed from ordinary men, by his eminent piety, modeſty, and amiable ſocial qualities, beſides his learning and labours in the inſtruction of youth in literature and religion. His "Family Expoſitor, or Paraphraſe and Verſion "of the New Teſtament," muſt have coſt him prodigious pains, and is a very valuable work; ſincerely intended by him, and in itſelf calculated to promote piety and the knowlege of the goſpel. I wiſh I could equally praiſe him as a juſt and fair Expoſitor of the Scriptures in all points, without prepoſſeſſion (*l*), and indifferent in his reſearches

(*l*) "If I have hit upon any truth, it is wholly to be "attributed to my indifferency in ſuch ſearches to embrace "whatſoever I ſhould find, without any regard whether it "were for the advantage of one ſide or other; and not to "any ability beyond others." *Mede*'s Works, p. 881. Ep. xcvi. To this great ſcholar, and humble man, of ſuch a generous love of truth, it was given to throw ſingular light on that moſt intricate of all our ſacred books, *the Revelation of St. John*. And him alſo we have to thank, in theſe latter days, for firſt opening the way to rectify the ſentiments of chriſtians, with reſpect to the *Demons* and *poſſeſſions*, which we meet with at every turn in the goſpel hiſtory; which have prejudiced many perſons againſt the whole

ſearches into them, on whatever ſide the truth ſhould lie. But this I am forbidden by his manifeſt bias and aim, which he is at no pains to conceal, to turn every paſſage in favour of the popular doctrine, however difficult to make them bend to it. This is particularly ſeen in his dexterous uſe of metaphyſical ſcholaſtic language, and ſubtilties, unknown to the ſacred writers, when he would explain away the true meaning of thoſe texts, which ſpeak of Chriſt as an inferior being, and a creature of God.

As his *Family Expoſitor* is in great requeſt with the members of the church of England, as well as thoſe who have ſeparated themſelves from it, and contributes to keep many from the true knowlege of God and of Chriſt,

whole of it. So that it is now clear and evident, to the ſatisfaction of impartial inquirers, that there was no real poſſeſſion of evil ſpirits in the caſe, but that what is ſo called, was merely a deſcription of certain perſons under certain violent diſeaſes, epilepſie, inſanity, &c. in the common language of the jewiſh people; who had learned of the heathens, during their captivities among them, to aſcribe ſuch diſeaſes to the influence of demons, *i. e.* of the *ſuppoſed* ſpirits of dead men deified. To this language our Saviour of neceſſity conformed himſelf in ſpeaking of ſuch diſeaſes, if he would be underſtood by his countrymen.

Chriſt, by his ſtrained interpretation of the Scriptures to accommodate them to the Athanaſian doctrine, though in other parts it may be read with much information and profit; I ſhall point out a few out of the many blemiſhes of this kind, with which it abounds.

Mark xiii. 32. *But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father:* or (Matth. xxiv. 36.) *my Father only.*

Dr. Doddridge's paraphraſe runs thus:

" But of that great deciſive day, there is " no one who knows the preciſe time, nei- " ther the angels in heaven, neither the *Son* " *of man himſelf, with reſpect to his human* " *nature*, or as a part of what he is com- " miſſioned to reveal; for though it be de- " termined by the Divine decree, it is not " known to any but my Father alone, or " *the indwelling godhead.*"

Obſervation. Inſtead of the term *Son*, which our Lord uſes *abſolutely*, and thereby evidently denotes his whole perſon, and thereby likewiſe deſcribes himſelf in his higheſt

character as *Son of God*; the Doctor changes it to *Son of man*, to favour his notion of Chriſt poſſeſſing two natures, a divine and human nature, ſo compounded as to make him God and man at the ſame time; and this alſo, that he might be able to ſay that Chriſt here ſpoke only with reſpect to his human nature. By which management he makes our Lord aſſert, that *he did not know a thing*, the day of judgment for inſtance, *as man*, or as ſuch was not commiſſioned to reveal it, whilſt at the ſame time *he really did know it as God*. And then after all to finiſh this dark buſineſs, which at the beſt has but a very ugly appearance, a new name is invented for the Father, ſtiling him, *the indwelling godhead*.

To ſuch quibbling arts, which reflect no ſmall diſhonour on Chriſt's character, and to the uſe of theſe ſcholaſtic unintelligible terms, are they reduced, who want ſupport for a twofold or threefold deity of their own invention, not content with the ſingle ever bleſſed Parent of the univerſe, *who is God alone, and no other beſides* HIM.

Eraſmus thus fairly gives the ſenſe of our Saviour's words in his paraphraſe upon them,

without any ſuch reſerve or refinement, and without regarding whether it made for or againſt the doctrines in vogue. "Be ye not "carefull to know certaynely when that "ſame laſt day ſhall cum, foraſmuche as it "is not geven unto the angels to knowe it: "no nor yet to the Sonne himſelf. For "the Father hath reſerved this ſecrete "knowlege to himſelf alone." I keep to the old Engliſh tranſlation, made in the reign of Edward VI. and by him recommended to be in the ſtudies of Divines. Q. Elizabeth, in the beginning of her reign, ordered it to be put in all pariſh-churches for all perſons to read it.

John xiv. 28.—*For my Father is greater than I.* Our Lord ſays this, not with a view of comparing himſelf to God; for ſuch a thought could never enter into his humble and pious mind: but perceiving his choſen diſciples overwhelmed with ſorrow and dejection on account of his being ſoon to be taken away from them, for their encouragement, he tells them, that they ought rather to rejoice, as it would be a happy change to

himſelf, and alſo as he ſhould leave them in the hands of a far more powerful friend and protector—*for my Father is greater than I.*

Dr. Doddridge's paraphraſe upon the words is ;—for my Father, *whoſe ſervant I am as Mediator, is in that reſpect* greater than me.

This is not to interpret, but to pervert and contradict the words of Chriſt.

For he ſays of himſelf, without any limitation, *my Father is greater than I.* No: replies Dr. Doddridge; it is not intirely and abſolutely ſo. The Father is not greater than Chriſt, but in one reſpect. Had any one of thoſe who were preſent, when our Lord uttered theſe words, the forward diſciple Peter, for example, ſtood forth, and told him; that what he had ſpoken of his own inferiority was true only in one reſpect, and that otherwiſe, he was *as great as his Father, as great as God himſelf*; it may be left to the reader to imagine, what anſwer the apoſtle would have received from his maſter.

Not ſo Eraſmus. He never takes ſuch liberty with our Lord's words, to ſuppoſe he did not really mean what he ſaid. "Ye are "ſorrowful, ſays he in his paraphraſe upon "the paſſage, becauſe I go my ways, but

" and if ye did rightly love me, forſooth ye
" would rejoyſe both for your own ſake and
" myne: for —— I returne again to my
" Father, to obtayne for you more excel-
" lent gyftes at his hande, for becauſe my
" Father is greater than I am: and from
" him it cummeth what thyng ſoeverr I do
" depart with you."

Acts xx. 28. *Take heed therefore unto yourſelves, and to all the flock, over which the holy Ghoſt (Spirit) hath made you overſeers, to feed the church of God which he hath purchaſed with his own blood.*

Dr. Doddridge thus enlarges upon the latter clauſe of this verſe. " See then that
" —— you be careful diligently to feed the
" church of God which he hath redeemed
" with his own precious blood, graciouſly
" becoming incarnate for its ſalvation, and
" ſubmitting to the ſevereſt ſufferings and
" death in that *human nature*, which for
" this purpoſe he united to *the divine*."

To this paraphraſe he ſubjoins the following note in the margin. " How very
" little reaſon there is to follow the *few co-*

" *pies*, which read Κυριȣ *Lord*, inſtead of " Θεȣ *God*, the Rev. Meſſrs. Enty and La- " vington have ſo fully ſhewn, in their diſ- " pute with Mr. Joſeph Hallet on this " text, that I think this paſſage muſt be al- " lowed as an inconteſtable proof, that *the* " *blood of Chriſt* is here called *the blood of* " *God*, as being *the blood of that man*, who " is alſo *God with us*, *God manifeſted in the* " *fleſh*: and I cannot but apprehend that it " was by the ſpecial direction of the holy " ſpirit, that ſo remarkable an expreſſion " was uſed."

In what manner the ſubject was handled by the perſons here commended by Dr. Doddridge, I know not; but I think every attentive inquirer will have the moſt ſolid grounds to conclude upon, that no ſuch expreſſion as the *blood of God* was ever uttered by the apoſtle, or written by his hiſtorian, St. Luke, in this place. For in all the ancient MSS. of beſt account, the reading is, *the church of the Lord*, and not *the church of God*. In the moſt ancient tranſlation of the N. T. neareſt the times of the apoſtles, i. e. the Syriac, it is *the church of Chriſt*. There is alſo a great variation in the

readings

readings of other ancient MSS. as *the church of God and the Lord*; *the church of the Lord and God.* But *the church of God*, as we have it in our tranſlation, is hardly found in any ancient Manuſcript. So little foundation is there for this triumph of the Doctor upon the occaſion. That there ſhould be ſo much variation in the ancient MSS. will not be thought ſtrange, if a circumſtance often remarked by perſons verſed in theſe matters be attended to, viz. that in the ancient copies of the Greek Teſtament, written by the hand before the uſe of printing, the words *God*, *Lord*, *Chriſt*, were thus abbreviated, ΟΥ, ΚΥ, ΧΥ; and how eaſily one, might, by miſtake, be put for the other, will appear by the leaſt caſt of the eye. So that—but that one knows that it is a part of our frail humanity, to believe upon the ſlighteſt grounds what we wiſh and are inclined to; to be moſt confident often where we are leaſt aſſured, and endeavour, by vehemency of aſſeveration, to make up for defect of evidence—one might wonder to hear this worthy perſon aſſert, not only upon a point ſo very diſputable, but where there is the greateſt probability that he was in the wrong,

wrong, that *he apprehended that it was by the ſpecial direction of the Holy Spirit that ſo remarkable an expreſſion as that of the blood of God was uſed.*

In another work, (*m*) it was ſhewn, from a note of Wetſtein upon the place, that the very offenſive expreſſion, *the blood of God*, was reprobated by the famous Athanaſius in his day, as one of the extravagancies of the *Arians*. So that it is plain he knew nothing of this language, in which Dr. Doddridge glories ſo much. The ſame Writer remarks, that ſome of the firſt Reformers, however orthodox, were ſtaggered at ſuch a ſhocking phraſe. Bullinger would not ſay, *God died* for his church, but the Lord Jeſus Chriſt died, and cleanſed it with his own blood. And Aretius, that the church of God was purchaſed by the *blood of Chriſt*. They were not then ſo ready and expert in the doctrine of the two natures, by which more modern Divines can do ſuch wonders, and make Chriſt and his apoſtles intend one thing, while they aſſert the very contrary.

L'En-

(*m*) A Sequel to the Apology for reſigning the Vicarage of Catterick, p. 202, 203.

L' Enfant and Beufobre, in their French tranflation of the New Teftament, in a note upon the place, fuppofe the apoftle's words to have been, *the church of God, which he purchafed with the blood of his own fon*, which reading, they fay, is favoured by feveral MS. copies. Erafmus feems to have adopted this reading, or to have thought it the only rational conftruction that could be put upon the paffage, which he thus paraphrafes :

" Take diligent hede that Chrift's fhepe
" lacke no holfome food, and not to play
" the partes of wolves but of faythfull
" fhepherdes towards Goddes own congre-
" gation, which he muft not neglygently
" looke upon, forafmuch as God did fette fo
" much ftore by it, that he purchafed it by
" the bloud fheddying of his onely be-
" gotten fonne."

I was much furprifed to find the late Mr. Bowyer take it for granted, in his " Conjectures on the New Teftament," that the *blood of God* was the true reading in this place of Acts xx. 28. and this even without giving any account of the ftate of the evidence upon the queftion. For he makes no remark at all upon the paffage, but in *a note*

on

on John i. 1. refers to it as a proof of Christ being stiled God. The whole *note* is this.

"John i. 1. Και Θεος ην ο λογος.] This being the only place where Christ is stiled God, F. Και Θεϐ ην υ λογος, as Rev. xix. 13. ο λογος τϐ Θεϐ. *Crellius*. Init. Evang. S. Joan. restitut.—But see Matth. i. 23. Acts xx. 28. Rom. ix. 5. Phil. ii. 6. 1 Tim. iii. 15. Tit. ii. 13. Heb. i. 8."

This truly learned and very worthy person has here likewise indiscriminately sent his reader to *all the other* texts usually cited to prove Christ to be called God, as decisive on the point; and if he so esteemed them, which we are hardly allowed to doubt, it shews that his very general reading and attention to a thousand other matters, joined to the prejudices of education, never suffered him to examine properly into the meaning of the Scriptures on this important subject; but he took up implicitly with the vulgar authorized interpretations, which were also those of the learned, with whom he chiefly conversed. This, I apprehend, will appear by a careful inquiry into the true state and sense of these passages produced by him. For all of them will be found, either to relate

late to God, and not at all to Chriſt, as Matth. i. 23. Rom. ix. 5. Tit. ii. 13; or to be falſe readings, i. e. plainly not the words of the ſacred writers, or juſtly ſuſpected, as this of Acts xx. 28. and 1 Tim. iii. 15; or wrong and ungrammatical conſtructions of the reſpective paſſages, as Philip. ii. 6. Hebr. i. 8. Bp. Pearce's greater attention and accuracy led him to heſitate here, and to intimate that there was no ſufficient ground to read the *blood of God*, or to conclude Chriſt to be called God, as Mr. Bowyer would have it, from this paſſage of Acts xx. 28.

" Wetſtein, ſays the Biſhop, (*n*) has " taken much pains in his N. Teſtament, " to ſhew, that the reading of Κυριε *Lord*, " ſhould be preferred before that of Θεε *God*. " The MSS. vary in this point very much. " Some have Θεε *God*, others Κυριε *Lord*, " and others Χριςε Chriſt——agreeably to " which latter reading, in the form of con- " ſecrating Biſhops uſed in our church, it is " ſaid, that " we ſhould not be haſty in " laying on hands, and admitting any per- " ſon

(*n*) Commentary on the four Evangeliſts and Acts, &c. *in loc*.

" ſon to government in *the church of Chriſt,*
" *which he hath purchaſed with no leſs price a*
" *than the effuſion of his own blood.*"

Having taken the liberty, for the truth's ſake, to make theſe free remarks upon Dr. Doddridge, to ſhew that the common chriſtian, and the unlearned, are under leſs favourable circumſtances for coming at the true Scriptural knowlege of God and of Chriſt, from the commentaries and paraphraſes of Scholars and Divines at this day, than they enjoyed from the great Eraſmus's works at the dawn of the Reformation: I ſhall hope to be equally excuſed the freedom of pointing out the prevalency of the ſame narrow ſpirit in the members of the eſtabliſhed church; of which I ſhall produce one or two further inſtances from the laſt named work of the late Mr. Bowyer, republiſhed by Mr. Nichols, with additional conjectures of learned men among the laity and clergy.

Matth. xx. 23.—*but to ſit on my right hand and on my left, is not mine to give; but*

it

it ſhall be given *to them for whom it is prepared of my Father.*

Dr. Owen here notes, that the words put in by our Engliſh tranſlators, as they thought to compleat the ſenſe, and here marked in a different character, might better be left out, and the whole paſſage be thus rendered agreeable to the original Greek; "it is not mine to give unleſs to thoſe for whom it is prepared of my Father." After which this learned perſon adds. "I mention this, be-
"cauſe the common verſions, by introdu-
"cing *dabitur, it ſhall be given*, have injured
"the ſenſe, diminiſhed our Saviour's power,
"and given undue advantage to the Arians
"and Socinians." Conjectures on N. T. p. 507.

The excellent Bp. Pearce had made the ſame criticiſm before, but without ſuch reflection, as it is not indeed eaſy to ſee what ground there is for it. If by *Arians* and *Socinians* be intended thoſe who do not hold Chriſt to be the moſt high God, it will be difficult to ſhew how the alteration propoſed ſupports the contrary opinion, which may be preſumed to be that of Dr. Owen, viz. that *Chriſt is the moſt high God.* For in this

this amendment of the preſent verſion, which is very proper, there ſeems to be no change in the ſenſe to give occaſion to ſuch great exultation on account of it. Our Lord ſtill declares to the two ſons of Zebedee, that he had no power to diſtribute the honours of his kingdom, but under the plan and direction of God, the ſovereign diſpoſer of all things. And herein he evidently confeſſes himſelf an inferior being, and his powers under the limitation of HIM, who is ſupreme over him, and over all. Dr. Owen alſo would have done well to have recollected thoſe innumerable paſſages of the goſpel-hiſtory, wherein Chriſt acknowledges his life, his doctrine, and all his powers and abilities of every kind, to have been given him by Almighty God. Which aſſuredly demonſtrate him to be a creature of God, though moſt highly favoured above others; unleſs you recur to the imaginary doctrine of his being poſſeſſed of two natures, by which, as formerly obſerved, all theſe difficulties are ſuppoſed to be ſolved, while it really ſolves none, and only impoſes upon the unthinking and unlearned, by words without

meaning,

meaning, and without any countenance from the Scriptures.

Let us hear how Erasmus better taught the gospel in his day. " Jesus was content " that they sayde, that they were readye to " follow his crosse; but as touching the re- " warde, because they understode not what " they asked, and because it was not for " that tyme to commune of it, he sayeth, " that it is not in him to geve them, but " that such dignities should not chaunce " but unto them unto whom it was geven " of the Father, for to deserve (by deserv- " ing) the chief place through notable and " excellent virtue."

Acts vii. 59. And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

Upon Dr. Bentley's asserting, that the word *God*, which is not in the original, was left out by a slight oversight and mistake of the Transcribers, the late Mr. Markland remarks; " It is so far from being necessary to understand Θεον *God*, after επικαλουμενον *calling upon*, that it is quite contrary to

Stephen's intention, which was to die a martyr to *the divinity of Jesus Christ*. So that it is him only he invokes, as if it had been written, επικαλουμενον [τον Κυριον Ιησουν], και λεγοντα, Κυριε Ιησου, δεξαι, &c. *calling upon* the Lord Jesus, *and saying, Lord Jesus, receive my spirit*." Conjectures, &c. p. 221.

There is no ground to conclude from any thing related concerning Stephen, or spoken by him, that he knew any thing of what is here called *the Divinity of Christ*, or that he considered him as any other than a creature of God, highly exalted by him. Nor does it appear that he was put to death for any thing but maintaining, that Jesus, of whom the jewish people and their *rulers* had been (ver. 52.) *the betrayers and the murderers*, was nevertheless a most righteous person, and the Messiah, the great prophet whom God had promised to send to them. Nay so far was this holy martyr from asserting in his speech, which brought on his violent death, that Jesus was the most high God, that he distinguishes him as much as it was possible from that *adorable majesty*, by introducing the prophecy concerning him, and description of his person, which Moses their divine law-giver had

had given them many ages before he was born; ver. 37. that he was to be (*o*) *a man, of one of their tribes*, whom God would raiſe up in ſome future time; whom they were to obey.

Let us now contraſt this comment and interpretation with Eraſmus's paraphraſe upon the place, who follows the ſame conſtruction as Mr. Markland. "Soone upon this, ſays he, they began to ſtone Stephen, who neyther contended agayne, neyther ſpake woordes to them of any reproche, but made to Him, *whome he had ſeene*, his invocation, and ſayde, Lord Jeſu, take to thee my ſoule!" Eraſmus ſees here nothing to prove *the divinity of Chriſt*, but is very naturally led to conclude, as there is no other inſtance (*p*) but this in the Scriptures of any direct invocation of Chriſt, that therefore it was only the impreſſion of the heavenly viſion, with which Stephen had been favoured juſt before, being ſtill ſtrong upon his mind, that put him

(*o*) *This is that Moſes, which ſaid unto the children of Iſrael*, (Deut. xviii. 15.) *a prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me: him ſhall ye hear.* Acts vii. 37.

(*p*) Rev. xxii. 20. *Come, Lord Jeſus!* This is an addreſs made in a viſion, where Chriſt was preſent.

him upon invoking the Lord Jeſus, *whome he had ſeene.*"

The ſame apology which has been made for Mr. Bowyer's haſty interpretations of Scripture in what related to points of *eſtabliſhed orthodoxy*, as they are ſometimes called, muſt be applied to his friend Mr. Markland. This very learned man never appears to have had any doubt about thoſe myſterious doctrines, which he had been taught to revere in his childhood without underſtanding them. And the bent of his ſtudies afterwards, from which aroſe his great and accurate claſſical knowledge, led him quite another way. This is ſpoken with all due reſpect for his excellent talents in criticiſm, and particularly for their uſefulneſs in illuſtrating the ſacred text. But the province of interpreting the Scriptures is another thing, and requires a very different kind of application. I ſuppoſe this will be ſeen in the following note of his, p. 528. of the ſame work, which furniſhes a freſh ſample of the miſt which the learned in theſe days are continually throwing over the true character of Chriſt in the Scriptures, and which prevents many

from

from ever coming at the right knowlege of it.

" John vi. Philip anſwered Jeſus; two " hundred pennyworth of bread is not ſuffi- " cient for them, that every one of them " may take a little.] He ſeems to ſay, we " have but 200 *denarii* in ſtock; and if we " lay it all out in bread, it will not be ſuf- " ficient that each perſon may have a little. " See Mark vi. 37. " *The Creator of the* " *world and his companions, at that time,* " *probably were not worth ſeven pounds ſter-* " *ling all together.*" Markland.

Pious and good as certainly were this amiable perſon's intentions, had he ſat down purpoſely to deviſe how to miſrepreſent and diſgrace the goſpel, he could not have taken a more effectual method than by adopting ſuch ſentiments and expreſſions; of which there is no precedent in the Scriptures, and nothing aſſuredly in the paſſage before him to ſuggeſt it. One wonders his own mind was not ſhocked with the utter incongruity, and the degrading familiarity of ſpeaking of the *Creator of the world* having twelve Jews, or twelve men of any country, for his companions, and travelling about in poor cir-

cumſtances. He might equally have ſaid; *the Creator of the world was a babe* (Luke i. 12. 16.) *wrapped in ſwaddling clothes, and lying in a manger*; *was* (ii. 8.) *circumciſed*; *was ſubject* (ver. 51.) *to his parents*; *increaſed* (ver. 52.) *in wiſdom with his years*; *was faint and wearied* (John iv. 6, 7, 8.) with having taken a long journey, and *hungry*, and *thirſty*, &c. &c. &c. Surely the time will come, when theſe and the like circumſtances, in which the bleſſed Jeſus actually was, like one of us; and his conſtant and uniform declarations concerning himſelf, and thoſe of his apoſtles concerning him, will bring back the chriſtian world from acknowledging and worſhiping him as the world's Creator, who was in all reſpects a human creature, though indued with powers from God above any other of the ſons of men!

Where authors ſpeak from a ſyſtem, which has no foundation in the Scriptures, they will be ſometimes off their guard and inconſiſtent. Mr. Markland would have found it difficult to reconcile the following *juſt* remark with the above, without ſuppoſing *two Gods*, and *two creators of the world*.

"Matth.

" Matth. xi. 25. *O Father, Lord of the* " *heaven and earth!*] When our Saviour " has occaſion to name his *Father*, that the " Jews might not poſſibly miſtake whom " he meant by his *Father*, he often adds " ſome deſcription which belongs to GOD " *only*; as in this place, *Lord of the heaven*, " &c. which the Jews knew could not be " applied to any other than *the one true God*, " the *Creator* and *Proprietor* of the world." *Markland*'s Conjectures, &c. p. 503. Here is the God and Father of all, owned to be *the one true God*, and *Creator of the world*. Would Mr. M. then have us to underſtand that Jeſus was another *true God*, and *Creator of the world*.

I cannot diſmiſs the ſubject without obſerving, that Mr. Bowyer, upon Romans ix. 5. ſhould not have quoted Dr. Whitby's words, from his " Paraphraſe, with Annotations, on the N. T." without remarking the painful inquiry and evidence upon which the Doctor changed his ſentiments of this paſſage afterwards, as ſeen in his *Diſquiſitiones modeſtæ*, &c. and his Reply to Dr. Waterland's objections to that work, Part 1ſt and 2d. Nor ſhould an accurate critic have

left unnoticed, that this most learned, most truly honest, and venerable writer, in his treatise entitled, *The Last Thoughts of Dr. Whitby; containing his correction of several passages in his Commentary on the New Testament*, among other particulars, in which he corrects his former interpretation of this passage, declares his approbation of that *reading*, which is mentioned in the beginning of this note by Mr. Bowyer, viz. that most probably the apostle wrote, *whose are the fathers, of whom Christ came; of whom* (or *whose*) *is the God over all, blessed for ever*. Nor should it have been omitted, that this *reading* which might have been altered by the slightest mistake of a Transcriber, in putting ο ων instead of ων ο, is defended by Dr. Whitby, p. 80. by this argument; "that the apostle refers "to God the Father's being the God of the "Jews, and peculiarly known to them, and "related to them, as their God in cove-"nant. And this exposition, adds he in "the same place, is the more probable, "because this phrase is by the same apostle, "in this epistle and in another, plainly re-"ferred to God, the Father; as when he "says, Rom. i. 25. *the heathens worshiped*

"*the*

" *the creature more than the Creator,* ος εςιν
" ευλογητος εις τυς αιωνας, *who is bleſſed for*
" *ever.* And 2 Cor. xi. 31. *The God and*
" *Father of our Lord Jeſus Chriſt,* ος εςιν
" ευλογητος εις τυς αιωνας, *who is bleſſed for*
" *evermore, knoweth that I lie not.*"

A brief conſideration of Dr. Doddridge's *proofs from Scripture, for the two ſuppoſed natures in Chriſt; referred to above.*

Many will look upon it as a needleſs waſte of time, to take any notice of a doctrine ſo groundleſs and chimerical as this, which aſſerts that Chriſt was a Being compounded of two natures, a divine and a human nature, with ſeparate underſtandings and faculties belonging to each of them, ſo that what might juſtly be ſaid of him with reſpect to the one, was not true of him with reſpect to the other. As it is however a ſolution for this myſtery of men's own making, viz. that *Chriſt was the moſt high God and a mortal man at the ſame time,* to which the greater part, learned and unleaaned, fly to defend it, when every other device and expedient fails, as what is capable of reconciling direct

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contradictions, and of juſtifying our Lord in that double meaning which they would fix upon him, of ſaying that he did not know a thing, (Mark xiii. 32.) when he really did know it; I ſhall not think much of examining, what kind of ſupport for the reality of theſe two natures in Chriſt, is brought by Dr. Doddridge, in his note on the above text, Mark xiii. 32.

1. He firſt alleges the ſaying of the ſacred hiſtorian, (Luke ii. 52.) that *Jeſus increaſed in wiſdom.* Now unleſs you will ſuppoſe, and take for granted, the very point in queſtion, we have the fulleſt evidence here, that our Lord had but one nature, the human; or at leaſt that St. Luke knew not of any other. For this hiſtorian, having firſt mentioned Jeſus being born of Mary, and deſcribed him an helpleſs babe in arms; he proceeds to give a ſingular proof of his pious turn and knowlege of the Scriptures at twelve years old: After which, he ſays no more of him, from that time to the age of manhood, but this; *Jeſus increaſed in wiſdom and ſtature*; or, as it may more juſtly be rendered, *Jeſus increaſed in wiſdom with his years, and in favour with God and man.*

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Can any one with truth conclude from this account, that the evangelist intended to teach that Jesus was any other than a human creature; and that, like the rest of mankind, he gradually improved in knowlege and goodness? If I come, like Dr. Doddridge, to the reading of this and the like portions of Scripture, prepossessed and fortified beforehand with a full belief of Jesus having a divine nature, of his being God; and persuaded also that St. Luke, in the passage under consideration, speaks only of *the endowments of his human nature* (to use the Doctor's words) *being communicated to him in a gradual manner*; there is an end of all arguing and endeavours to come at the truth. I must be left to enjoy my own persuasion. However, we learn nothing of the kind from St. Luke, that Christ had also a divine nature, and was the most high God; but, quite the contrary.

2. The Doctor next produces that saying of our Lord to the learned Jew, Nicodemus; John iii. 13. *No man hath ascended up to heaven, but he that came down from heaven*, even *the Son of man who is in heaven*. And he supposes Christ to intend thereby, that

" even

" even while he was on earth, he was in " heaven at the ſame time, as he was every " where preſent with reſpect to his *Divine* " *Nature.*"

In another place (*q*), to which I would refer, it has been thought by ſome to be made out to full ſatisfaction, that the words in queſtion hold forth nothing of the kind which is here inferred from them; but are thus to be underſtood:

And no man hath aſcended up to heaven] viz. no man knows the whole mind and will of God for the ſalvation of mankind:

But he that came down from heaven] viz. but I, who have my commiſſion from God, who am his prophet, his meſſenger, the Meſſiah:

Who is in heaven] viz. who am intimately acquainted with the counſels of God. (*R*)

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(*q*) A Sequel to the Apology for reſigning the Vicarage of Catterick, p. 213 to 219.

(*R*) This interpretation is confirmed by John i. 18; the whole of which is expreſſive of the ſame ſentiment as this of John iii. 13; and ο ων εις τον κολπον του πατρος, *who is in the boſom of the Father*, has exactly the ſame meaning as ο ων εν τω ουρανω, *who is in heaven*; and ſignifies the being admitted to the knowlege of ſecret and gracious deſigns of the heavenly Father,

I did not know at the time, that Raphelius, in his preface to the firſt volume of his "Annotationes in Sacram Scripturam, &c." had ſo ably defended this interpretation, or I ſhould have cited him for it, as I have done other judicious critics. He produces a very learned Frenchman, Vatable, hebrew profeſſor in the College royal at Paris, who lived at the beginning of the Reformation, (for he died in 1547) giving this ſhort but comprehenſive paraphraſe of our Lord's words in this place; Nemo novit res celeſtes præter me, i. e. No man is acquainted with the counſels of God ſo fully as I am.

Indolent and ſuperficial inquirers among chriſtians, and unbelievers of like character, may object to ſuch a conſtruction of our Lord's words; that the real meaning ſhould be ſo remote from the ſound of the words. But where perſons ſtudy the ſacred writings as they would any others, and as they ought, to underſtand them thoroughly; examine the context, the perſons ſpeaking and ſpoken to, and compare together the different parts of a book ſo various and complicated, and reaching through ſuch a vaſt extent of ages as the Bible; all whoſe parts in ſome meaſure correſpond

respond with and are dependent on each other, and the same peculiar phraseology running through the whole, treating of divine things in language appropriated to them: such persons, who are alone the competent judges, will find this sense assigned to Christ's words natural and just.

3. Another proof of Christ's possessing two natures; that is, of his being the most high God as well as a mortal man, Dr. Doddridge derives from 1 Cor. ii. 8. where it is spoken of the Jews, that *they crucified the Lord of glory*. His argument, for this he does not draw out at large, is founded on a presumption, that *Lord of glory* is a specific title of the most high God. And not venturing to assert that *God could*, properly speaking, *be crucified*, he has recourse to the two natures, of which he reckons Christ to be composed, as explanatory of the whole matter: and infers, that in like manner as he had shewn on Mark xiii. 32. *that Christ might be said to be ignorant of the day of judgment, from his not knowing it as man, though as God he was well acquainted with it:* So St. Paul might say, *the Lord of glory was crucified, although as such he did not suffer death;*

death; not in his divine, but only in his human nature.

But all ſuch refinement and equivocation the apoſtles of Jeſus abhorred no leſs than their divine Maſter. There was no occaſion however to call in the imaginary doctrine of the two natures to account for the *Lord of glory being crucified*, as the difficulty ariſes wholly from miſtake. For as *the God of glory* (Acts vii. 2.) ſignifies the glorious God, and (Eph. i. 17.) the God of our Lord Jeſus Chriſt, *the Father of glory*, the glorious Father, by a moſt common form of conſtruction: So the *Lord of glory* ſignifies *the glorious Lord*, the Lord whom God has glorified. And how the holy Jeſus came to be poſſeſſed of this high title and preeminence, this *lordſhip*, whatever be implied in it, the Scriptures ſufficiently inform us. Phil. ii. 8, 9, &c. *Becauſe Chriſt Jeſus became obedient unto death, even the death of the croſs: Therefore God hath highly exalted him, and graciouſly beſtowed upon him a name which is above every name: that in the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs*

that

that Jesus Christ is Lord, *to the glory of God the Father*. And Acts ii. 36. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

4. With respect to the last proof of Christ having *two natures*, constituting him man and God at the same time, which Dr. Doddridge would deduce from Acts xx. 28; it has been shewn above, p. 39. &c. that there is satisfactory reason to believe that *this*—I had almost said *profane* language, *the blood of God*, was never made use of by the apostle Paul, nor penned by his historian St. Luke; but that his words were, either, *the church of Christ*, or *of the Lord, which he hath purchased with his own blood*; or *the church of God which he hath purchased with the blood of his own son.*

CHAP.

CHAPTER II.

Of the promiſing State of the Unitarian Doctrine in England, *at the time of the Reformation, with the violent means uſed to ſuppreſs it.*

STRYPE, in his Memorials of Archbiſhop Cranmer, after mentioning ſome perſons who held fanatical opinions about *grace*, and *the privileges of the Saints*, viz. that *the Elect have a right to take ſo much of the things of this world as may ſupply their neceſſities*, &c. which had done ſo much miſchief in Germany; obſerves farther, p. 179, in his account of the year 1548; that "there were other here-
"ſies now vented abroad, as the denial
"of the Trinity, and the deity of the Holy
"Ghoſt, and the aſſertion that Jeſus Chriſt
"was a mere man and not God, *becauſe he*
"*had the accidents of human nature, ſuch as*
"*hungring and thirſting, and being viſible*;
"and that the benefit men receive by Jeſus

" Christ was the bringing them to the true
" knowledge of God."

" There was one John Alberto, continues he, who preached these doctrines: " who, on the 26th of December, was summoned to Lambeth, to appear there before the Archbishop; when John Whitewell, the ABp's Almoner, and Thomas Langley, both priests, and his Grace's chaplains, exhibited a schedule of diverse heretical and damned opinions against the said Alberto, which are recited in the Abjuration he made. The tenor whereof is as followeth:

" In the name of God, *Amen*. Before " you most learned Father in God, Thomas " ABp. Primate and Metropolitan of all " England, Commissary of our most dread " Sovereign Lord, and excellent prince, Edward VI, by the grace of God, &c. I " John Alberto, priest, of my pure heart, " free will, voluntary and known knowledge, " confess and openly recognize, that in " times past I thought, believed, said, heard " and affirmed, these errors, heretical and " damnable opinions following; that is to " say, 1. That the trinity of persons was

" established (f. only) by the confession
" of Athanasius, declared by a psalm, Quic-
" cunque vult, &c. And that the Holy
" Ghost is not God, but only a certain
" power of the Father. 2. That Jesus
" Christ, that was conceived of the Virgin
" Mary, was a holy prophet, and especially
" beloved of God the Father; but that he
" was not the true and living God: foral-
" much as he was born, and lived, (as other
" men do) hungered, and thirsted.

3. " That this only is the fruit of Jesus
" Christ's passion; that whereas we were
" strangers from God, and had no know-
" ledge of his Testament, it pleased God by
" Christ, to bring us to the acknowledging
" of his holy power by the Testament."

" Wherefore I the said John Atheson,
" detesting and abhorring all my said er-
" rors, heresies, and damned opinions, will-
" ingly and with all my power affecting
" hereafter firmly to believe in the true and
" perfect faith of Christ, and his Holy
" Church, purposing to follow the true and
" sincere doctrine of Holy Church, with a
" pure and free heart, voluntarily mind,
" will and intend, utterly to forsake, re-

" linquiſh, renounce, and deſpiſe the ſaid
" deteſtable errrors, hereſies, and abomina-
" ble opinions: granting and confeſſing
" now, 1. That the bleſſed Trinity con-
" ſiſteth in three diſtinct Perſons, and one
" Godhead; as God the Father, God the
" Son, and God the Holy Ghoſt, coequal
" in power and might. 2. That Jeſus
" Chriſt is both God and Man, after his
" holy nature eternally begotten of his Fa-
" ther, of his own ſubſtance; and in his
" humanity was conceived by the Holy
" Ghoſt incarnate; and for our redemption,
" being very God, became Man. 3. That
" by the death of Jeſus Chriſt we be not
" only made partakers of the Teſtament,
" and ſo diſpoſed to the knowlege of his
" godly will and power, but alſo that we
" have full redemption and remiſſion of our
" ſins in his blood."

" Then he ſubſcribed his hand to this
" confeſſion before the Archbiſhop, exhi-
" biting it for his act; and lifting up his
" hand, beſeeched his Grace to deal merci-
" fully and graciouſly with him; and
" touching the goſpel, gave his faith that
" he would faithfully and humbly obey the
" commands

" commands of the Holy Mother Church,
" and whatſoever penance the ſaid reverend
" Father ſhould lay upon him."

Soon after this comes an account of two excellent perſons burnt to death, for holding the like opinions with this man; for *Arianiſm*, as it was then called.

Thus, by promiſes of life, and fears of the moſt dreadful ſufferings, were unhappy men dealt with and prevailed upon, to make abjuration of their hereſies, i. e. to diſſemble and ſpeak contrary to their inward perſuaſion. For hardly any one, who, on ſuch good grounds as this *Aſheton*, believed Jeſus Chriſt to be truly one of the human race; or who believed the holy Ghoſt or holy Spirit, to be only the power of the Father; could ſoon, or indeed at all be brought to believe theſe two to be each of them the moſt high God, and equal to the Father of all.

Pliny, the younger, is the firſt upon record, who ſet on foot this method of judicial proceeding againſt chriſtians, in compelling them, on pain of inſtant death, to abjure their religious opinions, and avow the direct contrary at the very moment; in

which he went on to act, not only without any ſenſe of God, but even of common humanity.

(*r*) " I put the queſtion to them, ſays " he in his letter to *Trajan*; whether they " were chriſtians. Upon their confeſſing to " me that they were; I repeated the queſtion " a ſecond and a third time, threatening " alſo to puniſh them with death. Such as " ſtill perſiſted, I ordered immediately to " be led out to ſuffer. For it was no " doubt with me, whatever might be the " nature of their opinion, that contumacy " and inflexible obſtinacy ought to be pu- " niſhed."

What! was conſtancy in what they were perſuaded was the truth, and agreeable to the will of God, to be called a contumacy and obſtinacy, for which men were not to be ſuffered to live? " There is here, (*s*) as " one well obſerves, the moſt enormous " and

(*r*) " Interrogavi ipſos, an eſſent chriſtiani. Confi- " tentes, iterum ac tertio interrogavi, ſupplicium minatus: " perſeverantes duci juſſi. Neque enim dubitabam, " qualecunque eſſet quod faterentur, pervicaciam certe, " et inflexibilem obſtinationem, debere puniri."

C. Plinius Trajano Imp. S. Lib. x. ep. xcvii.

(*s*) Bibliotheque ancienne et moderne. Tom. vi. p. 344.

" and complicated iniquity and injuſtice.
" Would *Pliny* then have had them, if they
" were chriſtians, to deny it? Was it juſt
" or equitable to puniſh capitally, men that
" he himſelf owns had no crime whatſoever
" laid to their charge, unleſs it was their ſin-
" cerity and courage in expoſing themſelves
" to death, rather than utter a falſhood?
" Where was the wiſdom of drawing weak
" and unprincipled men, when any ſuch
" were found among them, to tell a lie in
" order to ſave their lives; that is, to ſay that
" they had changed their ſentiments when
" they had nothing to move them to it, but
" the menaces he had thrown out againſt
" them? Threats and penalties convey no
" light into the underſtanding; nor do I
" ſuppoſe that *Pliny* believed they did."

The real truth is, this admired writer, and moſt accompliſhed character of antiquity, with all his politeneſs and humanity, for which he is juſtly celebrated in other reſpects, was here a *mere barbarian*; ſporting with the lives of innocent men, out of narrow views of State-policy, and wholly inſenſible of the obligations of truth upon the human mind, and of the duty, reverence,

and homage, which it owes to God, its Maker. A deplorable evidence of this was ſeen in the alternative, which he propoſed as judge to the innocent priſoners brought before him; either immediate death, or to worſhip the image of his Maſter, the emperor, and the ſtatues of their other gods, as a teſt of their renouncing the chriſtian faith. In this requiſition, he muſt be concluded to have been *a dark and groſs idolater*, if ſincere; or otherwiſe, an *egregious flatterer* of *royalty*, and *little leſs than an Atheiſt*.

It was, however, a poor temporary triumph over the truth, that was thus obtained by heathen or by chriſtian perſecutors. And how little likely a change of ſentiments ſo produced, and in ſuch circumſtances, was, to be genuine, the unhappy *Cranmer* himſelf ſoon gave melancholy proof, which is well known. Although he did all that mortal could do, afterwards, to redeem himſelf from the diſgrace of ſuch a foul act of diſſimulation, and to repair the injury he had done to the truth he had *ſeemed* to diſown; when, at the ſtake, he aſtoniſhed and confounded his unfeeling and exulting perſecu-

tors,

tors, by firſt nobly (*t*) ſcorching in the fire the hand that had ſigned his fatal recantation, before he committed the reſt of his body to the flames.

There were a few however in thoſe days, who abhorred all conſtraint upon conſcience; who better underſtood the nature of the goſpel, and the rights of men; and endeavoured to teach others. One excellent perſon, a foreigner,

(*t*) The following curious account of his manner of dying is given by a worthy and humane perſon, and no ordinary character, a Roman Catholic, himſelf an eye-witneſs of it, and pitying the ſufferer, all the while his wretched religious principles forced him to look upon him, as juſtly puniſhed here, and loſt for ever.

" Coming to the Stake with a chearful countenance " and willing mind, he put off his garments with haſte, " and ſtood upright in his ſhirt. And a Batcheler of " Divinity, named Elye, of Brazen noſe college, labour- " ed to convert him to his former Recantation, with the " two Spaniſh Friars. But when the Friars ſaw his con- " ſtancy, they ſaid in latin one to another, Let us go " from him; We ought not to be nigh him: For the " Devil is with him. But the Batcheler in Divinity was " more earneſt with him. Unto whom he anſwered; " that as concerning his Recantation, he repented it right " ſore, becauſe he knew it was againſt the truth; with " other words more. Whereupon the Lord *Williams* " cryed, make ſhort, make ſhort. Then the Biſhop took " certain

foreigner, it will be proper for me to mention, as his book was firſt publiſhed here, not long after the times we are treating of; and ſtill more, becauſe he was an *Unitarian* on the trueſt grounds, and of the beſt principles; a confeſſor alſo to the truth, and not without ſome ſufferings for it in our own country, whither he had fled for ſhelter.

(*u*) " That one thing (ſays he, referring to the very practice we are arraigning) " I " never

" certain of his friends by the hand. But the Batcheler " of Divinity refuſed to take him by the hand, and blamed " all others that ſo did, and ſaid, he was ſorry that ever " he came into his company. And yet again he required " him to agree to his former Recantation. And the " Biſhop anſwered, ſhewing his hand; *This is the hand* " *that wrote it, and therefore ſhall it firſt ſuffer puniſh-* " *ment.*"

" Fire being now put to him, he ſtretched out his right " hand, and thruſt it into the flame, and held it there a " good ſpace, before the fire came to any other part of his " body; where his hand was ſeen of every man, ſenſibly " burning; crying with a loud voice, *This hand hath* " *offended.* As ſoon as the fire got up, he was very ſoon " dead; never ſtirring or crying all the while."

Strype's Memorials of Archbiſhop Cranmer, p. 384 and 389.

(*u*) " Illud profecto, quin omni prorſus careat ratione, " aſſequi nunquam potui: quod qui falſum quid impi- " umque docuiſſe videatur, ut palinodiam canat, adigen- " dum

" never could look upon but as the moſt
" unreaſonable of all; that a man who is
" ſuppoſed

" dum putent, propoſita (ſi faciat) impunitate. Quor-
" ſum id quæſo? Quæ utilitas fuerit, ſi declinandi ſup-
" plicii cauſa, reluctante conſcientia, ſuam hæreticus re-
" tractaverit ſententiam? Illud unum prætexi poteſt, quod
" qui eodem tenentur errore, ac forte latent, ejus exemplo
" idem facturi cum animis ſuis videantur, erroremque
" abjecturi: quin etiam alius alii, ut idem faciant, au-
" thores futuri. Leviſſime vero impreſſam eam perſua-
" ſionem eſſe oporteat, quæ tam facile evelli poſſit. Quid?
" nullane ſubeat ſuſpicio, vitandi ſupplicii cauſa, non ex
" animo factam retractationem? Non hinc potius ad in-
" vidiam acceſſerit plurimum, ſi videatur magiſtratus non
" corpus tantum occidere, ſed etiam in animi machinari
" perniciem? Itane autem inermes ad debellandos errores
" ſimus, ut ponendum nobis ſit in mendacio, in fictis
" præ metu retractationibus præſidium? Sed dicat ali-
" quis: 'minime vero hoc agimus, ut qualemcunque
" extorqueamus palinodiam; ſed ut hæreticus errorem,
" non tam ore, quin etiam corde agnoſcat.' Præclare
" id quidem, ſi modo impetrare poſſis. Verum quid ſibi
" volunt hic ſive minæ, ſive blandimenta? Num hæc
" quidem ad voluntatem expugnandam valere aliquid
" poſſint? Sed cum intellectu res eſt: ille neque minis,
" neque blandimentis mutatur. Efficere hæc non poſſunt,
" ut quod verum ante videbatur, poſtea videatur falſum,
" ne ſi mutare quidem ſententiam vehementer cupiat.
" ——————Quod ſi non poteſt hæreticus, ne ſi velit
" quidem, errorem, niſi cogat ratio, abjicere; quid eſtis
" miſero ut mentiatur, Deumque in eo magis ac magis
" offendat, moleſti." *Acontii Stratagemata*, p. 176—178.

" ſuppoſed to have taught any thing falſe
" or impious, ſhould be compelled upon a
" promiſe of impunity, to make recantation
" of it. To what end this, I pray? What
" advantage can be propoſed by it, if the
" heretic, for the ſake of avoiding the pu-
" niſhment, retract his opinion againſt his
" conſcience? It may perhaps be pretend-
" ed, that thoſe who are in the like error
" and lye concealed, may thus be wrought
" upon ſincerely to renounce it, and all be
" brought by degrees to follow the example.
" But they muſt have taken up their ſenti-
" ments on very ſlight grounds, who can ſo
" eaſily relinquiſh them. Is there not much
" more reaſon to ſuſpect, that ſuch renun-
" ciation of their ſentiments may be made
" merely to avoid ſuffering? And will not
" this have the appearance of ſomething
" very ſhocking and oppreſſive, as if the
" magiſtrate aimed not only to kill the body,
" but to lay a ſnare for the deſtruction of
" the ſoul too? Are we then ſo deſtitute of
" armour wherewith to encounter heretical
" opinions, that we muſt have recourſe to
" lies and feigned abjuration for our defence
" againſt them? It may be ſaid, that this is
" by

" by no means what is intended, to procure
" a retractation any how of ſuch opinions,
" but that the heretic may not only in
" words, but from the heart abandon them.
" This is indeed finely ſpoken, if it can be
" accompliſhed. But what mean thoſe fierce
" threatenings on the one hand, and flatter-
" ing promiſes on the other? Theſe may
" indeed contribute to overcome and influ-
" ence the will and inclinations: but the
" great buſineſs is with the underſtanding.
" This cannot be affected by menaces or the
" moſt engaging allurements. They cannot
" make that which before appeared to be
" true, to appear falſe, how much ſoever a
" man may deſire it.———But if this
" cannot be done; and an heretic however
" earneſtly he wiſh it, cannot quit his here-
" ſy but by conviction of ſtronger argument
" againſt it, why ſhould you ſolicit and
" importune the miſerable man to lie, and
" thereby more offend both God and man?"

This is taken from *Acontius's Stratagems of Satan*; a valuable work, little known, compoſed in a fluent latin ſtile, the language of the learned univerſally at the time. I cannot readily give a higher character of it, than by mentioning,

tioning, that in our ſtruggles for religious liberty, firſt againſt Charles I. and Archbiſhop Laud and his brethren; next againſt the Aſſembly of (Preſbyterian) Divines, ſupported by the Long Parliament: to allay thoſe violent heats and intolerant animoſities that were then kindled on all ſides, ſome unknown friend to truth and to mankind ſtarted up, and tranſlated into engliſh, and publiſhed, the third book of this treatiſe. And not many years before, perhaps by the ſame hand, undoubtedly with the ſame chriſtian benevolent view, the original in latin had been handſomely printed at Oxford, to the honour of that Univerſity, with an emblematic Frontiſpiece engraved before it, and this title in engliſh: (I give the latin in the margin) (*w*).

The Stratagems of Satan. In Eight Books. Firſt publiſhed almoſt ſeventy years ago, and then dedicated to the moſt illuſtrious Queen ELIZABETH,

(*w*) STRATAGEMATA SATANÆ. Libri Octo. Quos JACOBUS ACONTIUS Vir ſummi judicii nec minoris pietatis, annis abhinc penè 70 primum edidit et ſereniſſimæ Reginæ ELIZABETHÆ inſcripſit. Editio iterata et emendata. *Servate unitatem ſpiritus in vinculo pacis.* OXONII. 1631.

ELIZABETH, By JAMES ACONTIUS, *a man of consummate judgment and eminent piety.* A new and correct Edition. *Keep the unity of the Spirit in the bond of peace.* OXFORD, 1631.

Acontius himself, or *Giacomo Contio*, as Bayle writes his name, was an Italian, a native of Trent; a place famous for the celebrated council held there. He informs us in a letter to a friend, printed at the end of his *Stratagems*, that he had been bred up to the study of the (*b*) law, and had afterwards spent a great part of his life in a court: not however basking in its luxurious ease and blandishments; but engaged in the duties of a laborious department. In the Dedication of his book to Q. Elizabeth, and in a dedicatory epistle

(*b*) It is in speaking of the difficulty he met with in translating into latin a treatise on Fortifications, which he had formerly penned in Italian, where he says with elegant simplicity; *Mitto difficultatem nova inventa latinis verbis exprimendi, homini præsertim qui bona vitæ parte inter* Bartoli, Baldi, *et ejus farinæ hominum sordes consumpta, multisque annis aulicæ vitæ, sed minime tamen otiosæ datis, sero admodum ad politiores musas accesserit.*

epiſtle to another work, (*c*) cited by Bayle, he ſpeaks of his being an exile from his native country, for the ſake of the goſpel. He left it in 1557. The above named letter mentions his having been ſome time ſettled in England, in December 1562, when it was dated; and enjoying by the Queen's liberality ſome employment about fortifications; having formerly turned his ſtudies that way, and being admirably fitted for it by his ſkill in mathematics.

His

(*c*) In this laſt, he thus addreſſes his friend, *Francis Betti*, a Roman. "The laborious and anxious employment, in which we have long been engaged together, the ſimilarity of our ſtudies and inclinations, and what is above all, our union of ſentiment in religion, and the reſolution we have taken of abandoning our native country for the ſake of it, have knit us together in the deareſt and moſt indiſſoluble bonds of friendſhip.—Communes fere quos diu ſuſtinuimus labores ac ſolicitudines, eadem propemodum ſtudia, idem velle ac nolle, et quod omnia ſuperat, eadem de religione ſententia, idemque ſumptum relinquendæ ob eam rem patriæ conſilium, ita arcto nos vinculo conjunxerunt, ut conjunctius jam nihil eſſe poteſt." How fruitful was Italy at that period, not only in men learned and ingenious, but of eminent piety and virtue, who gave up every thing to enjoy the purity of Chriſt's religion!

His *Stratagems* bespeak him to have been a firm believer in the Divine Unity. In one place indeed, p. 110. he stiles Christ God: but it is well known with what latitude that term has been used by many christians, and particularly that those who at that time held Christ to be only a man endued with extraordinary divine powers, made no scruple of calling him God on account of his divine powers and authority. Although it would have been better to have abstained from it, as it is not the language of Scripture; and is calculated to mislead the ignorant and unwary.

In London, our Italian became a member of the Dutch church in Austin Friers; where he came under some trouble for his opinions from the Bishop of London, who had the superintendence of the churches of foreigners. Strype, having mentioned their chief Elder, and Ministers, one of whom was *Hadrian Hamsted*, tells us, (*d*) "There were "at this time other learned foreigners be-"longing to this church; one whereof was "*Jacobus Acontius*, who, with *Hamsted*, was "touched

(*d*) Strype's Life of Grindall, p. 42.

" touched with *Anabaptiſtical* and *Arian* " principles; and had divers followers, " ſhrowding themſelves under the wings " of this church."

Their chief Anabaptiſtical principle, ſoon after explained by our hiſtorian, was, " that " Chriſt took not fleſh of the Virgin Mary, " but brought it down from heaven." This was held by the Dutch Anabaptiſts. And, as he proceeds to relate, (*e*) " being otherwiſe " outwardly ſober and quiet men, and pre- " tending (*profeſſing* rather) zealouſly to be- " lieve and worſhip Chriſt, and to expect " ſalvation by him; the aboveſaid Hadrian " took their parts, and laboured much for " their peaceable and quiet ſubſiſtence, and " enjoyment of their opinions till they were " further enlightened. And he declared " how this gentle behaviour towards them " was the likelieſt way to win them from " their error. Hadrian himſelf was a ſober " and pious man, and gave himſelf out to " be no *Anabaptiſt* in his own judgment; " but firmly held that Chriſt's taking fleſh " of the Virgin, was a thing neceſſary to " ſalvation. But he was for tolerating theſe " men

(*e*) Id. Ibid. p. 43.

" men that held the contrary; and wrote
" a paper confiſting of various arguments
" for the ſame. Wherein he ran out into
" many dangerous expreſſions, and vented
" divers unſound tenets."

It is nothing ſurprizing, that a plea for an univerſal toleration of chriſtians, however erroneous their opinions, who give no juſt offence to the ſtate, ſhould be reckoned dangerous, and give umbrage at that time. One may perceive in the third book of *Acontius's Stratagems*, a perfect reſemblance of this laudable moderation of Hadrian; and this, with his avowal perhaps of his unitarian ſentiments ſomewhat too freely, may have given occaſion to what Strype farther relates (*f*). " The
" Biſhop, (*Grindall*) as he had cenſured the
" aforeſaid *Hadrian*, he did the like to ano-
" ther learned man of the ſame church,
" named *Jacobus Acontius*, a favourer and
" adherer to this man and his opinions;
" being withheld by the Biſhop's ſentence
" from receiving the holy ſacrament, for-
" bidding both the Dutch or any other
" church to admit him."

Grindall

(*f*) Id. Ibid. p. 45.

Grindall was a truly pious and learned man, and a moderate good natured Divine: but the temper of the times and his own prejudices would not permit him to give any countenance but the contrary, where the Athanasian doctrine of Christ being the most high God was called in question; as it was by Acontius, and by the greater part of the Dutch Anabaptists at that time.

A little time after the forced Abjuration of Asheton above related, in 1550, Strype *represents the Unitarian doctrine as spreading so fast, that the leading churchmen were alarmed at it, and under apprehensions of its becoming the prevailing opinion.* His words are very remarkable.

" *Arianism* now shewed itself so openly, " and was in such danger of spreading far- " ther, that it was thought necessary to sup- " press it by using more rugged methods " than seemed agreeable to the merciful " principles of the profession of the gos- " pel."

He then proceeds to give an instance of their putting these their cruel unchristian resolutions

reſolutions in practice, upon Joan Bocher, or Joan of Kent, who, from her connections, which will by and by be ſeen, and from the extraordinary efforts uſed to bring her to retract her opinions, would ſeem to have been a perſon of family and note. She appears to have agreed in ſentiment with the Dutch Anabaptiſts above-mentioned, in their general perſuaſion of Chriſt being, not God, but a creature; and in their particular notion, concerning his not taking fleſh of the virgin Mary, and not having a mortal infirm body as we have; thinking it an injurious degradation (*C*) of him.

The Biſhops *Latymer*, *Cranmer*, and *Burnet* after them; mention that peculiarity of the Anabaptiſts, concerning Chriſt's body, as her only hereſy. The former of theſe, who was one of the Commiſſioners, (not much to his honour) who ſat in judgment upon her, ſays, "Her opinion was this: "that the Son of God penetrated through "the virgin Mary as through a glaſs, tak-"ing no ſubſtance of her. This fooliſh "woman denied the common creed, *natus* "*ex*

(*C*) Neal's Hiſtory of the Puritans, p. 60, 61.

" *ex Maria virgine, born of the virgin* " *Mary*, and ſaid that our Saviour had a " fantaſtical body (*D*)."

But Strype, in the *contents* prefixed to the chapter we have juſt now cited, wherein he ſpeaks of her, puts for one of its articles—*Joan of Kent promotes Arianiſm.* And immediately after the above quotation, he goes on to relate that it was for this that ſhe ſuffered, in the following words:

" One Joan Bocher, or Knel, commonly " called Joan of Kent, being condemned " for *this hereſy*, the latter end of the laſt " year, a warrant, dated April 27, was iſſued " by order of Council to the Lord Chan- " cellor, to make out a Writ to the Sheriff " of London for her execution, to be " burned for certain deteſtable opinions of " hereſy."

How it was that this worthy perſon promoted, I will not ſay, *Arianiſm*, but the right knowlege of God's truth, has been related from good authority in another place; (*d*) but

(*D*) Memorials of Archbiſhop Cranmer, by Strype, p. 180.

(*d*) Apology on reſigning the Vic. of Catterick, p. 43. Ed. iv. and Strype's Eccl. Memorials, vol. ii. p. 214.

but deſerves to be mentioned again; viz, "She was a great diſperſer of Tindall's "New Teſtament, tranſlated by him into "Engliſh, and printed at Colen, and was a "great reader of Scripture herſelf. Which "book alſo ſhe diſperſed in the Court, and "ſo became known to certain women of "quality, and was more particularly ac-"quainted with Mrs. Anne Aſcue. She "uſed, for the more ſecreſy, to tie the "books with ſtrings under her apparel, and "ſo paſs with them into the Court."

(*e*) Was a woman of this excellent character, who thus hazarded her life in dangerous times, to bring others to the knowlege of God's word, under a popiſh prince; to be burnt alive for her opinions, were they

(*e*) "Joan Bocher, an obſtinate heretick, maintaining "that Chriſt aſſumed nothing of the virgin Mary, but "paſſed through her as a conduit-pipe. She, with one "or two Arians, were all who, *and that juſtly*, died in "this King's reign, for their opinions." *Fuller*'s Church Hiſtory, p. 398. This obſervation, to his laſting diſgrace, is made by our Hiſtorian, upon the ſhort comment on Joan Bocher's death in Edward VI.'s Diary; by which it appears that that promiſing young prince had been told every thing in her disfavour, to make him eaſy with the

they ever ſo wrong, taken up out of reſpect for Chriſt; and this by proteſtant Biſhops? and her condemnation to ſo cruel a death to be in a very ſhort ſpace of time after, applauded by proteſtants themſelves under the croſs, as we ſhall ſoon ſee? But where religious zeal, and the ſuppoſed guilt of hereſy were concerned, neither age nor ſex were to be ſpared, nor any mercy to be ſhewn.

IN the following reign of Mary, when the Papiſts had the power of the ſword again in their hands; and it came to be the caſe of Proteſtants, who had made thoſe to ſuffer whom they deemed heretics, to ſuffer in their turn; in the examination of Archdeacon Philpot, a very eminent proteſtant Divine and martyr, before Lord Rich and other commiſſioners, we have the following dialogue

ſentence of her death, which he had ſigned reluctantly and by over-perſuaſion. And I produce *Fuller*'s remark, to ſhew how much all authors, and even men otherwiſe of good temper, are continually inflaming the minds of their readers, againſt thoſe who can ſee no grounds to believe Chriſt to be the moſt high God, but look upon him as an inferiour Being, from the account the Scriptures give of him.

dialogue concerning what paſſed, of Philpot's own writing, preſerved by Fox: in which the violent death of this worthy woman is again introduced.

" *The 6 Examination of maiſter* PHILPOT, *martyr.*

" *Lord Rich.*) All heretickes doe boaſt " of the ſpirit of God, and everie one " would have a church by himſelfe, as " Joan of Kent, and the Anabaptiſts. I " had myſelf Joan of Kent a ſevennight in " my houſe, after the writ was out for her " to be burnt, where my lord of Canter- " burie, and biſhop Ridley reſorted almoſt " daily unto her: but ſhe was ſo high in " the ſpirite, they could do nothing with " her, with all their learning. But ſhe " went willfully into the fire, and was " burnt; and ſo do you."

" *Philpot.*) As for Joan of Kent, ſhe " was a vaine (*f*) woman, I knew her well; " and *an hereticke indeed well worthy to be* " *burnt*, becauſe ſhe ſtood againſt one of " the manifeſt articles of our faith, con- " trarie

(*f*) A *vaine* woman) that is, conceited. As appears from his uſe of the term a few lines below.

" trarie to the Scriptures. And ſuch vaine
" ſpirites be ſoon known from the true
" ſpirite of God and his church: for that
" the ſame abideth within the limites of
" God's word, and will not go out of the
" ſame, neither ſtubburnely maintain any
" thing contrarie to the word, as I have
" God's word throughly on my ſide to ſhew
" for what I ſtande in."

Behold here the woful effects of the beſt and moſt merciful inſtitution of religion, ill underſtood and perverted; when ignorant, preſumptuous men make very diſputable points of doctrine, if not very falſe ones, of ſuch mighty importance, that thoſe who reject them are not to be allowed fit to live, but are to be hunted out of the world, and deſtroyed like wild beaſts. The mind is filled with horror and ſadneſs, upon ſeeing a perſon in the ſituation of this clergyman, under trial for his life before a popiſh tribunal, not only without any ſcruple, but with too viſible a ſatisfaction, declaring of his own accord, without being called upon, that a pious, conſcientious woman, had, not long before, been *juſtly burnt to death*, for no other crime, but becauſe ſhe was an he-

retic, and would not recede from ſome opinions, which her reſpect for Chriſt had led her to embrace. By this avowal, ſo far as his own verdict went, he juſtified his judges in the like cruel and unrighteous ſentence, which they ſoon after paſſed upon himſelf. For exactly in the ſame criminal light did he ſtand before them; *an heretic*, (to uſe his own words) *ſtanding out againſt manifeſt articles of faith, contrarie to the Scriptures*, in their ſenſe of them.

It would ſeem that Philpot had converſed concerning her particular opinions with this Kentiſh martyr, over whoſe aſhes he inſults with ſo much indecency; and as ſhe was abſolutely fixed in them, ſhe had probably offended him by not paying that attention and regard to his arguments which he thought to be due to them, and by inſiſting that ſhe was in the right faith, whatever he might pretend to the contrary. And where was the blame of adhering to what ſhe was ſatisfied was the truth? Would ſhe not have been to be condemned had ſhe done otherwiſe?—But when he goes on to accuſe her, that "ſhe *ſtubburnely* maintained what is "contrary to God's word;" as if that was ſufficient

ſufficient to authorize the moſt ſanguinary proceedings againſt her; may not we ſay, What authority had he to call his fellow-creatures to account for their inward thoughts and diſpoſitions? Or how could Mr. Philpot take upon him to decide, that if this perſon was in error, it was owing to the perverſeneſs of her will, and obſtinate refuſal of better information? Was he fit to ſit in judgment upon her, who was ſo much a ſtranger to the power of early prejudice over the human mind, as not to know that it will ſometimes blind it againſt the cleareſt evidence? Could he deſcend into the heart, and diſcern what paſſed there? Her having ſubmitted to die in torments, rather than give up or retract her ſentiments, ſhould have inclined him at leaſt to have allowed, that ſhe had taken them up from ſincere conviction, and really believed that to be the truth of God for which ſhe gave up her life.

IT ſeems that in the ſame priſon into which Mr. Philpot was caſt, were ſome of thoſe early Unitarians, "who denied the Trinity, and the Divinity of Chriſt;" either

foreign Anabaptiſts, or more probably Engliſhmen, their converts and diſciples: for Biſhop (*g*) Burnet takes notice, in the year 1549, that many of the former were at that time in ſeveral parts of England, who were generally Germans, driven from their own country.

Mr. Strype, the ſame induſtrious hiſtorian ſo often quoted, has preſerved a very ſingular *Apology* of Mr. Philpot, written by himſelf, and addreſſed to certain friends, who had much blamed him for ſome moſt inſulting and paſſionate behaviour towards theſe his fellow-priſoners, in the diſputes he had with them, and into which he ſeems to have firſt drawn them.

As it is very little known, I propoſe to tranſcribe ſome parts of it, and accompany it with remarks as I go along.

I do not give it the reader as a curioſity, although it will appear a very extraordinary one: ſince in that ſlight view of it, for the credit of Mr. Philpot and of human nature, I ſhould rather think it ought to have been for ever buried and obliterated. For to me it ſeems hardly poſſible to fix a deeper ſtain and reproach

(*g*) Hiſtory of the Reformation, Vol. I. p. 105.

proach upon the character of a profeſſed diſciple of Chriſt, than is exhibited in the temper and demeanour of Mr. Philpot towards theſe depreſſed unfortunate men, who differed from him on ſome points which he held ſacred, but which they could ſee no foundation for in the Scriptures. Nor are his arguments more to be approved than his temper; though Mr. Strype thought otherwiſe, and has commended him more than he ought to have done.——

——But I have choſen to inſert it here, becauſe ſome portion of the ſame evil leaven, and intolerant ſpirit, however of late years much abated, is ſtill found in too many; and ready to vent itſelf, if occaſion offered, and power were not wanting, againſt thoſe who entertain the like ſentiments of the *proper humanity of Chriſt*, which were embraced by the men who are here ſo ill treated. And I am not without hope alſo, that the *hideous deformity* of the picture, beheld in another perſon, who lived ſo long ago as Mr. Philpot; and the obſervations made upon his moſt unchriſtian behaviour, if well founded, may ſteal a ſecret approbation from ſome, whoſe prejudices hitherto have never

permitted

permitted them to ſee ſuch things in their true light; and lead them to perceive the utter irreconcileableneſs of ſuch a temper to that of a true diſciple of Chriſt; and how unfit any one muſt be to appear in the preſence of a merciful God, breathing nothing but the moſt bitter imprecations and deſtruction for ever, againſt a fellow-chriſtian, perhaps under fewer errors than themſelves; but certainly, equally ſincere, and therefore equally acceptable to the righteous judge of all.

I reckon alſo, that it will enable me, as we go along, to illuſtrate ſome parts of Scripture not generally well underſtood; and to rectify the abuſe of other paſſages, which have been, and are ſtill wreſted from their true ſenſe, thereby to foment and encourage in ſome perſons, an everlaſting inexorable averſion and hatred to thoſe who interpret the ſacred volume differently from themſelves, eſpecially in what relates to the perſon of Jeſus Chriſt.

Mr. *Philpot*'s firſt ſetting out does not promiſe very fair and candid treatment of his Opponent.

Opponent. For in the *title*, which he prefixes to his little tract, he ſpeaks of thoſe whom he calls *Arians*, in the moſt abuſive terms; ſo that an unguarded reader, who had implicit confidence in his judgment, would be apt thence to conclude them to be the worſt of men. Yet he afterwards allows them to be of unblemiſhed morals, though he calls their's a *counterfeit* holineſs; where alſo he accuſes them of *pretending to live without ſin:* which ſhews however that their principles did not lead them to allow themſelves in any thing they knew to be evil. This *title*, and the opening of his accuſation of them, and defenſe of himſelf, is as follows.

(*L*) *An Apology of* JHON PHILPOT: *written for ſpitting upon an Arian: with an invective againſt the* Arians, *the veri natural children of Antichriſt: With an admonition to all that be faithfull in Chriſt, to beware of them, and of other late ſprung hereſies, as of the moſt enemies of the goſpell.*

Philpot. *I am amaſed, and do tremble both in body and ſowle, to heare at this day certen*

(*L*) Strype's Hiſtorical Memorials, chiefly Eccleſiaſtical, Vol. II. Appendix, p. 145.

certen men, or rather not men, but covered with man's ſhape, parſons of a beſtly underſtanding, who, after ſo many benefyts and graces of our Lorde God and Saviour Jeſus Chriſt, declared to be both God and man by the ſpirit of ſanctification, the eternal ſon of God——, notwithſtanding are not aſhamed to robbe this eternal Son of God and our moſt merciful Saviour of his infinite majeſty, and to plucke him out of the glorious throne of his unſpeakable deity.

Remark. We have here evidently the language of paſſion, and a heated diſorderly imagination. Why ſhould he pronounce theſe *Arians* beaſts and not men, becauſe their opinions concerning Chriſt did not come up to his own? Or why reproach them on that account, with the want of a proper love and reſpect for Chriſt? If he had been more cool and conſiderate, he would have been far from accuſing them of knowingly depriving Chriſt of any dignity, which they thought properly to belong to him; and would have found, that they refrained from aſcribing *infinite majeſty*, or *deity* to him, becauſe they were perſuaded it appertained only to HIM, who was *the God* and *Father of all*; and be-

 cauſe

cauſe Chriſt himſelf always aſcribed it to HIM, and never arrogated any thing of the kind to himſelf.

Had theſe men been as angry as their accuſer, they might have retorted upon him, that he was more guilty of blaſphemy againſt the majeſty of Jehovah, the moſt high God, in making Chriſt to be another God equal to HIM, who had often declared by his prophets, that HE had *no equal*, and that there was *no other god beſides* HIM.

But in whatever depth of error concerning God and Chriſt, Mr. Philpot was buried, his antagoniſts would have been equally cenſurable with him, if they had uſed any hard ſpeeches againſt him, which might have implied in the moſt diſtant ſort, that he would be condemned of God, or deſerved hatred from men, for his opinions. Perſons may hold very innocently the moſt erroneous ſentiments in religion; and to point out theſe to them is ſometimes a duty: but not to arraign and pronounce ſentence againſt them, on that account.

Philpot. *O flaming fyerbronnes of hell*, &c. (as he goes on to exclaim and rail againſt them, p. 145.)—*what heart may bear ſuch blaſphemy?*

blaſphemy? what eye may quietly behold ſuch an enemy to God? what membre of Chriſt may allowe in any wyſe, ſuch a membre of the Divel? what chriſtian may have fellowſhip with ſuch Antichriſts? He proceeds then to call them, *the vile ſeed of the ſerpent to be cruſhed to peeces unto eternal wo after they have ſpewed out all their venym;—dead dogges blaſphemouſly barking againſt our Lord*; with other like aggravation of the injuries, which he would have ſuppoſed to be done to Chriſt, by not allowing him to be the ſupreme God.

Remark. Was this proper language to be uſed towards a fellow-creature, following the light of God's word to the beſt of his underſtanding, and for ſo doing thruſt into a dungeon, together with this Mr. Philpot, by their common enemy; doomed moſt probably, ſoon to be ſent out of the world in lingring tortures as well as himſelf, and as reſolved to ſuffer for what he believed to be the truth of Chriſt, as he was?

It is a very different method of treatment which *Acontius* above-mentioned, who lived in theſe times, preſcribes to be uſed towards a diſſenting fellow-chriſtian. It may be uſe-

ful to contraſt it with Mr. Philpot's conduct, and the pious humane reader will not be diſpleaſed with the length of the quotation. It is not neceſſary to cite the original.

" Nothing is more to be avoided than the " ſaying or doing any thing, that may wound " the mind of the perſon you are diſputing " with, or exaſperate him againſt you. Of " this nature are all expreſſions of diſlike and " diſguſt; all imputations of fraudulent de- " ſign, of ignorance, ſhameleſs effrontery, " or whatever may detract from his good " name. But you ſhould ſtrive by every act " of courteſy and humanity, to excite in him " a ſpirit of gentleneſs, moderation and be- " nevolence. Of which you can have no " better maſter and teacher than your own " charity and love for him: but then it muſt " be ſincere, and not put on for ſhow only. " And if you find you have it not, you had " better never attempt to ſay any thing to " him, 'till you have attained it."

" Should you however diſcover nothing " in the man himſelf to make you love him; " yet conſider how much there is in God and " his beloved Son, from whom he is what he " is, to conciliate your regards and affection " for him. Had it not been the good plea-

" ſure

" ſure of God, that he ſhould ſtill live and
" act his part in the world, he would never
" have been born, or inſtantly died after it,
" or certainly not have had his life ſo far
" prolonged. But now you ſee how God
" nouriſhes and takes care of him, ſo as to
" make his ſun to ſhine upon him as much
" as upon yourſelf, and cauſe him in a
" thouſand ways to ſhare in his infinite
" beneficence and goodneſs. Do you there-
" fore, who are God's ſervant, imagine,
" that you are to be leſs kindly affected to-
" wards ſuch a one, yourſelf? How know
" you, but he may be one of the Lord's
" ſheep, which though it wander now
" from the reſt of the flock, full of
" diſeaſe, will in time be found by the good
" ſhepherd, and healed, and brought back
" to his fold? But, if it be ſo, do not you
" perceive, that it is Chriſt, who preſents
" himſelf to you, weak and ſick, in the
" perſon of his ſervant, to make trial of
" your love to him, which he will remember
" at a future day? And ſince it belongs not
" to you to determine, whether it will be ſo
" or no, it ought to ſuffice you that he poſ-
" ſibly may become ſuch: ſo that whatever

" kind office you do to him, the Lord Jesus
" will take as done to himself. Do not
" therefore look at the man as he is in him-
" self, but in the relation he thus bears to
" Christ, whose wonderous love to yourself
" you will do well to remember. For holy
" and innocent as he was, he thought it not
" too much to subject himself to the most
" painful death for you the greatest of sin-
" ners. Oh! if we had but the least sus-
" picion that any one would be raised to an
" earthly kingdom and become an excellent
" prince, how far should we be from de-
" spising such a one, or rather how much
" should we respect him, notwithstanding
" his present low and obscure condition?
" And yet, what is the most exalted regal
" state and honour, compared with the dig-
" nity and splendor that belongs to God's
" chosen servants. And shall we think him
" unworthy of our kind treatment and re-
" gards, who may be born to inherit this
" glory.——To such reflexions as these, you
" should join frequent and ardent suppli-
" cation to God, that he would soften your
" own heart, and plant in it a genuine and
" lively charity, from whose influence and

" guidance

" guidance you will learn ſuch proper and
" ſuitable ways of dealing with an erring
" brother, that you cannot fail of ſoon
" bringing him back to juſt and right ſenti-
" ments." *Acontii Stratagem.* p. 74, &c.

Philpot.) *How may we with patience abide to heare the robbery of our Chriſt's equality with God, who, as St. Paul witneſſeth, thought it no robbery to be equal with God? What faithfull ſervant can be content to heare his Maſter blaſphemed? and if perchance he ſhew any juſt anger therfore, all honeſt men do beare with his doing in that behalf. And cannot you, chriſtian bretherne and ſiſterne, bear with me, who, for the juſt zeal of the glory of my God and Chriſt being blaſphemed by an arrogant, ignorant, and obſtinately blinded Arian, making hymſelf equal with Chriſt; ſaying, that God was none otherwyſe in Chriſt, than God was in hym, making hym to be but a creature as he was hymſelf, pretending you to be without ſynne as well as Chriſt? Cannot you bear with me, if after all this, I did ſpyt on him? Partly as a declaration of that ſorrow which I had to heare ſuch a prowd blaſphemer of our Saviour; as alſo to ſignify unto other theſe pre-*

 ſent,

ſent, whom he went about to pervert, that he was a parſon to be abhorred of all chriſtians, and not to be companied withal.

Remark. Of what vaſt conſequence is it, that the *word of* God, delivered by holy men, his prophets and apoſtles, ſhould be faithfully and honeſtly repreſented, in all tranſlations of it, and in the mother tongue in every country! This is one of thoſe important points, which chriſtians in high place, and of eminent abilities, ſhould attend to, and for the neglect of which they will be accountable. I ſpeak not of the *clergy*, as they are called, diſtinct from the *laity*, as if it were a matter peculiar to them; for the Scriptures know not any ſuch diſtinction: it belongs equally to all that are the diſciples of Chriſt. And the ſuffering ſuch a falſe account of St. Paul's words, as Mr. Philpot here ſets out with, to remain in our Engliſh tranſlation, is one cauſe of the like bitterneſs and ſavage animoſity, which we often find vented now by others, againſt their fellow-chriſtians; as if they had a deſign to rob *Chriſt* of ſomething that really belonged to him, and which he was jealous of maintaining, *by denying him to be equal with God.*

Whereas,

Whereas, if inſtead of putting it, that Chriſt *thought it no robbery to be equal with God*, it were tranſlated as it is well known, it ought to be, that *he was not graſping*, or *greedily ambitious to be like unto God*; that is, to be *like* him, in diſplaying the godlike power of working miracles which he had received from him; every one would then ſee, that the apoſtle here teaches Chriſt to have been a creature of God, and dependent upon him, as much as in any other part of his writings. But to return to our ſubject.

It appears from this and other parts of Mr. Philpot's *Apology*, that he had offended many of his pious friends, by his unwarrantable and indecent act towards the perſon with whom he was diſputing. But rather than own himſelf in the leaſt blameable for it, he labours to paint and ſet forth the provocation given him in the ſtrongeſt and moſt odious colours. Taking therefore this along with us, that we hear one ſide only, and have the repreſentation of an angry adverſary; and that paſſion always magnifies the faults and errors of thoſe we diſlike; with theſe abatements made, we ſhall find nothing reported by him, as al-

leged

leged or maintained by this *Arian*, for which the man might not have good authority in the Scriptures.

One of Mr. Philpot's accusations of him, to justify his own unworthy behaviour towards him, is, *that he held Christ to be a creature*. But was there any crime in this, if he was persuaded of it, from the holy Scriptures; and if he believed, which indeed is the fact, that Christ never spoke of himself in any other way, nor ever said that he was any other than a creature? Among many others, *one most plain and demonstrative proof of this, not commonly attended to, nor so much insisted on as it ought to have been*, is, our Lord's continually calling God *his Father*, the Father of himself, equally (Joh. xx. 17.) as of the rest of mankind; and using this appellation whenever he spoke of him, or invoked him in prayer. For *this was proclaiming to all the world, and telling to all that heard him then, or that can read or hear his words now; that he, the holy Jesus, was God's creature, as much and in the same manner as your calling God your Father, and invoking him by that name, whoever you be that cast your eye on*

this

this book, implies that you are God's creature.

But this *Arian* gave offence by ſaying, that *God was no otherwiſe in Chriſt, than in himſelf.* If we had been alſo told upon what occaſion, or in what connection of his diſcourſe, the man had advanced an aſſertion of this kind, it would have been readily ſeen, I doubt not, that he was well juſtified in it. As it is, we may preſume, that he was probably ſhewing, that the Scripture phraſe of *God being in Chriſt* (2 Cor. v. 19. John xiv. 10.) was no argument of his being God: for that God was alſo in the apoſtles and many of the firſt chriſtians, to whom gifts of an extraordinary divine power were communicated, in the ſame manner that He was in Chriſt, though not in the ſame degree; ſince we are told that *unto Jeſus* (Joh. iii. 34.) *God gave not the ſpirit by meaſure.* And he might maintain, that his opinion of this matter, was confirmed by our Saviour himſelf, in many of his diſcourſes; in which he ſpeaks of the power by which he himſelf acted, as well as his diſciples. For, Matth. x. 19, 20. where he is furniſhing what might encourage them, under the difficulties,

ficulties, in which he foretold they would be involved, in bearing teſtimony to the goſpel before the powers of this world, and in the higheſt courts of civil judicature; *When they deliver you up*, ſays he, *be not over-anxious how or what ye ſhall ſpeak. For it is not ye that ſpeak, but the ſpirit of your Father, that ſpeaketh in you.* Which is preciſely the ſame language that he uſes concerning himſelf, and the power by which he wrought miracles and uttered his divine inſtructions, Joh. xiv. 10; when he makes this reply to a queſtion put to him by one of his diſciples: *Believeſt thou not, that I am in the Father, and the Father in me? The words that I ſpeak unto You, I ſpeak not of myſelf; and the Father that dwelleth in me, he doth the works*; that is, his extraordinary wiſdom and power were owing to *the Father*, or *the ſpirit of the Father* dwelling in him: which divine aſſiſtance given to him, is expreſſed in the ſame terms as that vouchſafed to his diſciples. And as many have ſuppoſed, in all times, that a like extraordinary aſſiſtance of the ſpirit or power of God, is afforded to all pious chriſtians, in trying ſituations, to carry them forward

in

in their virtuous courſe; this *Arian* might probably be of this ſentiment, and ſo might ſay, without any juſt cauſe of offence, that *God was none otherwyſe in Chriſt, than he was in him.*

It is farther alſo made matter of blame to this perſon, that he ſhould ſay, and tell others, that *they were to be without ſin, as well as Chriſt.* Upon what occaſion he ſaid this we are not told. But whatever he intended by the compariſon, far from any arrogance, I have no doubt, which is the unfriendly conſtruction that a violent adverſary puts upon it; it ſhews, that he aſpired after holineſs and chriſtian perfection, and taught them to others.

But Mr. Philpot repreſents his own caſe in a far more favourable light than it will bear, when he alleges that it was ſorrow for what he thought was a diſhonour to Chriſt, that made him commit an act of ſuch indecent inſult and violence towards this *Arian.* So might the brutal Bp. Bonner, Mr. Philpot's judge, have defended himſelf, that it was ſorrow for the heretics contempt of the catholic truth, that led him ſometimes, when they refuſed to liſten to his argu-

ments

ments and defended their own ſentiments in his preſence, to fall upon them and beat them moſt unmercifully. Real ſorrow and concern for any unworthy ſentiments which men had let fall concerning God or Chriſt, and ſtill perſiſted in, would never vent itſelf in paſſionate expreſſions or violent outrage againſt their perſons. No: it was indignation and a train of far worſe paſſions, to find himſelf oppoſed, and his arguments and authority ſlighted by a perſon whom he thought ſo much beneath him in all reſpects, that excited Philpot at the moment to an act of ſuch rudeneſs and contempt; and he ſhould not have gone about thus to defend himſelf in it.

Philpot. *If this my fact ſeme to them, that judge not all things according to the ſpirit of God, uncharitable, yet let them know, that God, who is charity, allowith the ſame. For it is written yn the goſpel, that Chriſt came not to ſet us at peace with men yn the earth, but at diviſion; and that is for his cauſe and trewth. And whoſoever will not abide with Chriſt's church in the trewth, we ought not to ſhew the poyntes of Charity unto any ſuch, but to take him as a heathen and a publican.*

If

If any man, ſaith St. John, bring not unto you this doctrine which I have taught ye, ſai not, God ſped unto him: for whoſo ſayth, God ſped unto ſuch a one, is partaker of his evill doyngs. Conſider you therfor, who have love and fellowſhip with ſuch, that the ſame damnation ſhall fall upon you therfor, as is due to wicked heretycks.

Remark. It is no unuſual thing for religious perſons of ſtrong paſſions and high conceit of their own infallibility, to make the Almighty Being a party to any thing, however wrong, which they do. But if Mr. Philpot could prove what he attempts, that Chriſt and his apoſtles give encouragement to ſuch an unmerciful diſpoſition as he here glories in, and to ſuch unſeemly injurious behaviour towards a fellow chriſtian, without any other provocation than that of entertaining different ſentiments in ſome points from him, there would be but too much reaſon for the objections of unbelievers to chriſtianity on theſe accounts. But he will be found altogether a falſe interpreter of Scripture as might be well expected.

For,

Matth. x. 34. explained.

For, (1.) in that prediction and forewarning which Chriſt gave his diſciples, of the reception which they themſelves and his religion would meet with from the world; Matth. x. 34. *Think not, that I am come to ſend peace on earth: I came not to ſend peace, but a ſword:* he is far from ſpeaking of the deſign of his miſſion, or tendency of his doctrine, which were the very contrary: but he only declares the evils and diſturbances which both would innocently produce, through the oppoſition of worldly minded men at firſt, among the jews and heathens, and their perſecution of his followers. And if, as ſome ſuppoſe, through the foreknowlege given to him from God, he here carries his eye farther, to the no leſs horrible, and more laſting cruelties which his own followers would afterwards exerciſe one againſt another, to ſerve the views of a worldly ambition, or to gratify their pride and narrow prejudices: ſo far from recomending ſuch *uncharitable fact for his cauſe and trewth*, as Mr. Philpot here pleads, and ſoftly terms it; our Lord on the contrary, in this paſſage ſeverely condemns

demns it, as moſt oppoſite to the deſign of his religion, though among ſome of the foreſeen conſequences of it.

2. He is no leſs miſtaken in his application of Matth. xviii. 15, &c.— *Moreover, if thy brother ſhall* treſpaſs *againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the congregation: but if he neglect to hear the congregation, let him be unto thee as an heathen man, and a publican.*

Matth. xviii. 15—17. explained.

Our Lord is there giving a rule for diſcipline, or for the better ordering of their voluntary religious ſocieties, congregations, or churches, into which he preſumes his followers would form themſelves; when he tells them, that if, after frequent private admonitions as well as public, any one of their members ſhould ſtill perſiſt in his ill behaviour, he was then to be unto them as *a heathen man, or a publican.* A wiſe and

neceſſary counſel: that it might be known that he did not ſeek to have a crowd of any ſort of men to be his followers, but thoſe only who were ſeeking to become wiſe, and virtuous, and good.

But it is to be noted, that he orders this way of proceeding only with regard to ſuch as had committed a *treſpaſs*, that is, done a flagrant injury to others; and is far from authorizing them thereby to call in queſtion, or to uſurp any authority over a fellow chriſtian, who only differed from them in religious ſentiments: which could be no *injury* to any one. And moreover, the being bid to conſider ſuch obſtinate injurious perſons, as *heathen men* and *publicans*, was merely a diſowning of them as belonging to the chriſtian ſociety, and nothing more: but not to touch a hair of their heads, as we ſpeak; much leſs to outrage or inſult them. For the goſpel injoins it's votaries to bear injuries patiently, not to inflict them upon any. Theſe were not the weapons of the chriſtian warfare, nor the inſtruments of extirpating error, or bringing men to ſee the truth.

3. Mr. Philpot ſtrangely perverts another paſſage in the ſecond epiſtle of John, and draws

draws a ſhocking inference from it; when he declares to his friends, to whom he is making his apology for his blameable behaviour to theſe Arians, in priſon with him; that if they ſhewed any love or regards for the poor creatures, *wicked heretycks*, as he calls them, *the ſame damnation which was due to them, would fall upon themſelves.*

2 John, ver. 10, 11. explained.

The good old apoſtle's words are theſe, (2 John ver. 10, 11.) *If there come any unto you, and bring not this doctrine; receive him not into your houſe, neither bid him, God ſpeed. For he that biddeth him, God ſpeed, is partaker of his evil deeds.* And he will be found herein, far from commending or countenancing any ill treatment, or diſtant unhoſpitable carriage of chriſtians one towards another, on account of diſputes and differences concerning ſome points of the goſpel among themſelves.

The caſe, of which St. John ſpeaks, was peculiar to the perſons of the apoſtles, and to thoſe times; and no precedent for any that came after them. For he refers to many *Deceivers*, (as he calls them, ver. 7.) *who had entered into the world*, i. e. had taken

upon themſelves the character of goſpel-preachers, *who confeſs not*, ſays he, *that Jeſus, who came in fleſh, is the Chriſt*; (*H*) that is, who did not allow that he was a mortal man, ſubject to infirmities, ſufferings, and death; but was all this in appearance only.

Now, without taking upon him a power of knowing the hearts of men, (which belongs only to God, or to thoſe to whom he gives it on any particular occaſion, and the apoſtle lays in no ſuch claim here) St. John might pronounce theſe men *Deceivers*; becauſe it was not in an opinion or ſentiment, but a matter of fact, concerning Chriſt, in which he avers them to be miſtaken, and in which they muſt have been very blameable and conceited to have perſiſted, after he had let them know their error. Becauſe he could ſpeak with the fulleſt aſſurance of the falſeneſs of their aſſertions from his own knowlege, as he had lived and been moſt intimately acquainted with Chriſt; and had the moſt perfect aſ-

ſurance

(*H*) That ſo the apoſtle's words ought to be tranſlated, and not as in our preſent Engliſh verſion; See

"The Catechiſt, or an Inquiry into the doctrine con-
"cerning the only true God, &c. p. 119. note."

ſurance that he was a man as other men were; and, as another apoſtle ſpeaks, (Hebr. iv. 15.) *in all points tempted like as we are; yet without ſin.*

Such a doctrine as this, therefore, of Chriſt being a man in appearance only, and incapable of pain or ſuffering, going to the very foundations of chriſtianity, and quite deſtroying the efficacy of his example, and the meritorious ſeal and teſtimony which he gave at laſt to the truth of his divine miſſion, and the cauſe of the goſpel, by dying for it; well did it become the apoſtle to forbid his chriſtian friends, to give countenance to and aſſociate with thoſe who *brought ſuch a doctrine*, i. e. who came with a view to propagate it, leſt they ſhould be deceived by their wily arts. For he well diſcerned, how plauſible it would ſound to many, though directly contrary to what he knew to be the plain fact; when it was artfully inſinuated to them, *that they ought not to entertain ſo low and degrading an idea of the Saviour of the world, as to imagine he could be ſubject to the ſame feelings and infirmities as we poor mortals are; that he muſt be ſomething vaſtly above all this*; and there-

fore they ought not to think ſo injuriouſly of him, but to believe that *though he appeared to be a mortal man, he was not really ſuch*. But then, the apoſtle does not licence them to treat ſuch perſons with contempt, or to injure them, to deny them a night's lodging, or a meal's meat, or any preſent relief they might ſtand in need of; but only *not to receive them into their houſe, and bid them, God ſpeed*; that is, not to welcome them with the ſame cordiality, and preſs them to take up their abode with them as long as ſuited them, as they did other chriſtians, and were often exhorted to do, and commended for, in thoſe times and places, when there were no inns or convenient houſes of entertainment for travellers, as with us; and when the preachers of the goſpel, in particular, wandered about, poor, and ſtript of all their worldly poſſeſſions. In ſhort, they were to avoid, as much as poſſible, the conſorting with theſe men, leſt they ſhould give countenance and ſanction to their great corruption of the true doctrine concerning Chriſt, or become tainted with it themſelves.

But

But this wiſe caution of the apoſtle did not avail to ſtop the evil, though it corrected it for the preſent. For the great miſtakes concerning the perſon of Chriſt, which followed, and which continue to this day, have ſprung from this firſt error, as from their ſource; from chriſtians being aſhamed of the reproach of the croſs, of Chriſt crucified; unwilling to confeſs a mortal man, who was put, though moſt unjuſtly, and in the nobleſt cauſe, to the death of a ſlave and malefactor, to be their Saviour and the author of their religion; unleſs at the ſame time they muſt ſuppoſe, and make him to be, the moſt high God; or a great ſtupendous being, next to the moſt high God, and creator of all things under him.

Philpot. *Never was there more abominable Belials than theſe* Arians *be. The ignorant Belials* (meaning heathen men and papiſts) *worſhip the creatures for the Creator; but theſe perverſe* Arians *do worſhip Chriſt;——but as a creature like unto themſelves.*

Remark. Nothing which theſe Arians do, can pleaſe him. Otherwiſe he muſt have been convinced, that they had a ſincere reverence for Chriſt, although they believed

him not to be above the condition of a creature; becauſe they worſhiped him, by offering prayer to him. This, many Unitarians ſcrupled not, at that time, and afterwards; ſuppoſing Chriſt to be intitled to and qualified for it, by the gift of the Father, by the great power and dominion which God had conferred upon him for his perfect virtue and obedience unto death, in the cauſe of truth and righteouſneſs. But, if they were miſtaken in this practice, as they moſt probably were, *for without an expreſs command for it, we are not to worſhip any being but God himſelf; and there is no divine command for worſhiping Chriſt:* yet ſurely it was a venial error, and did not deſerve ſuch hard names and abuſe.

Philpot. *Who can abide the eternal generation of the Son of God to be denied; ſince it is written of hym,* His generation who ſhall be able to declare? *Is there any trew harte that grudgeth not at ſuch faithles blaſphemours?——Should not the mouth declare the zele for his Maker, by ſpytting on him that depraveth his divine majeſty, which was, and is, and will be, God for ever?—— If Chriſt, with a whippe, dryved out of the temple*

temple ſuch as were prophaners thereof, ought not the ſervant of God, by ſome lyk outward ſignification, to reprove the vilany of thoſe, who go about to take away the glory of him that was the Builder of the temple?

Iſaiah liii. 8. explained.

Remark. 1. It was not then unknown to the learned, and is now well known; that the prophet Iſaiah, in the paſſage cited by Mr. Philpot, ſpeaks not of any *eternal generation* of Chriſt, or of any exiſtence that he had before he was born of his mother Mary; but either of that evil *age* or *generation* of men, among whom his lot was caſt; or rather, (*h*) of his manner of life in this world, his unſpotted innocence and virtue. But why muſt he, for interpreting this text differently from himſelf, call theſe men *faithles blaſphemours*, who had examined the Scriptures, for aught he knew to the contrary, as ſincerely and faithfully as he had done; and who ſpoke of Chriſt, in as high terms as they were perſuaded he required of them, though not ſuch as Mr. Philpot could be ſatisfied with? They *depraved not*, as he accuſes them, the *divine majeſty of Chriſt*; for they did not believe that

(*h*) See Biſhop Lowth on Iſaiah liii. 8.

that it was what belonged to him: but he ſhould have been more careful of *depraving the divine majeſty* of the Father of Chriſt, and of mankind, in aſcribing to another what belonged to HIM alone.

John ii. 15. explained.

It is with an ill grace that Mr. Philpot ſeeks countenance for his own paſſionate behaviour towards thoſe who were far from intending any diſreſpect to Chriſt, from what Chriſt himſelf did to a ſett of worldly hypocritical Jews, who made no ſcruple of interrupting the devotions of the heathen worſhipers by carrying on their trades in the part of the temple appropriated for them by Almighty God. We can draw no precedent for our own conduct from ſuch inſtances as theſe, in which our Lord acted in his character of the great prophet and extraordinary meſſenger of the moſt high God to men. It is alſo always to be attended to, that every Jew, as being under a conſtitution of government immediately appointed by God, and adminiſtred by him, held it to be incumbent on him, in his own perſon, like Phineas, inſtantly to vindicate the honour of their divine law, and oppoſe the violation of it. The *whip of ſmall cords* mentioned

mentioned by one of the evangelists, as being in our Lord's hands, might be of some use to drive the cattle out of the sacred place of worship, but could be but a very puny instrument of offence, to expell the men who were prophaning it. Nor was it at all wanted in that respect. They were sufficiently overawed by his divine power and authority, and the character and circumstances in which he then appeared. For, as (*I*) one well remarks; "in what our Lord did to the buyers and "sellers in the temple, he is not to be con-"sidered as one single man only, but as at "the head of an infinite number of people, "all acknowleging him at that time for their "*Messiah* and *King*, and therefore ready to "support him in any reformation that he "should attempt." May not this also be considered as a kind of symbolical action, wherein by commanding and causing the temple to be cleared for the gentiles, Jesus inculcated that the time was come, when all the nations would be invited to become the church and people of God, equally with the Jews?

Philpot.

(*I*) See Bishop Pearce's works, Vol. II. p. 344, &c.

Philpot.—*But theſe wicked Arians, as their corrupt faces baſhe not to deny the eternal Son of God, ſo are they not aſhamed to deny the Holy Ghoſt to be God: their forehed is lyke the forehed of a whore, hardened with counterfeited hypocriſye. Stiff-necked wretches they are, that will not yelde to the trewth, though it be never ſo manifeſtly laid before their face. They have ſworne to run after their maſter the Divel without ſtay, and to draw with them as many as they can, in the which they are diligent.* The Lord confound them, &c. &c. &c.

Remark. I apprehend that the ſentiment, that the Holy Ghoſt, or Spirit, is not a being diſtinct from God, or a Divine Perſon, who is to be worſhiped, is now become very general among chriſtians that look into the Scriptures at all for themſelves; though Mr. Philpot was ignorant of this truth, and loads with ſuch heavy reproach theſe men, who ſaw it in that early day. It may furniſh us with one or two uſeful remarks, and relieve the reader, to mention an inſtance of a better ſpirit and treatment, about a century after, in a like caſe.

When

(*i*) When the pious and learned "John "Biddle, the Unitarian, was at Glouceſter, "ſays the Oxford Hiſtorian, under bail for "his appearance before the Parliament, for "his opinions concerning the *Deity of the* "*Holy Ghoſt*; about the month of June "1646, the learned Uſher, Primate of Ire-"land, travelled through that city in his "way to London; and having before heard "of him, ſpoke to and uſed him with all "fairneſs and pity, as well as with ſtrength "of argument, to convince him of his "dangerous error; telling him, that either "he was in a damnable error, or elſe that "the whole church of Chriſt, who had in "all ages worſhiped the Holy Ghoſt, had "been guilty of idolatry."

This worthy Prelate was miſtaken, or his ſentiments are miſrepreſented by the hiſtorian, in aſſerting that the Holy Ghoſt (*holy Spirit* rather) was worſhiped in all ages by the whole church of Chriſt. Whereas it is notorious, that we have no account of any ſuch thing 'till the fourth century. However, if ſuch an abuſe had crept in and begun in

(*i*) Wood's Athenæ Oxonienſes, Vol. II. p. 300.

in the very time of the apoſtles, and was contrary to what they taught, it argued the ſtronger neceſſity to diſcard it immediately. In a matter of ſuch importance as the true object of divine worſhip, we ſhould not be backward or aſhamed to own our errors and renounce them, for fear of conſequences to what has been long eſtabliſhed and held ſacred.

Uſher ſpeaks too much according to the ſavage and ignorant prejudices of the times, in calling the denial of the deity of the Holy Ghoſt, *a damnable error*. For ſuppoſing that Biddle had been miſtaken in his particular opinion concerning the holy Spirit; as it was an error that flowed from honeſt inquiry, and led him to nothing immoral, nor inſpired him with any malevolence or unkind thoughts towards others, one of the Archbiſhop's character and education ſhould not have uſed ſuch coarſe, ill tempered language, which tended to ſtir up men's evil paſſions againſt the perſon of whom he ſpoke. But he ſhould have frankly acknowleged, that error ſo circumſtanced could not be damnable, nor in the leaſt degree dangerous, or unfavourable to any man's

man's future happineſs. Infallibility is the attribute of God alone.

Philpot. *I marvel that there ſhould be ſo little zele in a trew chriſtian harte, that it can ſeme to take the part of an Arian. We cannot ſerve Chriſt and Baal. If you be unfaynedly of the trewth, abyde in the trewth, and let all your will be towards the profeſſors of the trewth in the unity of Chriſt's church; leſt you may appear to be ſcatterers with heretycks, rather than gatherers with Chriſt. Do ye not ſee what a rabble of new found ſcatterers there be, ſuch a ſort as never at ons have byn hearde of yn one realme, the one contrary to the other, ſo that the Divel might have ſeemed to have powred owt all his poiſons at ons againſt the goſpell. And will you that glory of the trewth, go abowt by word, dede, or help, to mayntayne any ſuch in their hedy errours? He that toucheth pytche, cannot chuſe but defile his fingers therwith.——St. Paul, writing unto Titus, commandeth all chriſtian parſons to avoid an heretyk after ons or twyce warning, knowing that ſuch a one is perverted and ſinneth, and is damned by his owne judgment.*

Remark.

Remark. Here and in many other places the Arian and his friends are upbraided with *breaking the unity of Chriſt's church.* This is an impoſing, fine—ſounding word, that acts like a charm upon many; and might have in it ſomething worth attending to, if it related to any thing of Chriſt's own appointment. But when it is really nothing but rejecting the opinions of men, however learned, however many in number, and in however long a ſucceſſion, to keep more cloſely to the words of Chriſt, and interpret them for a man's ſelf; the more ſuch unity is broken, the better; as it has generally been nothing but an unity in error. Was it not in the ſame way, in the uſe of his own private judgment, by interpreting the Scriptures for himſelf, that Mr. Philpot, with others, had lately *broken the unity of Chriſt's church,* in ſeparating themſelves from the Romiſh church? And why will he condemn another for taking the ſame liberty of thinking for himſelf, and differing, where he ſaw cauſe, from him or others, in any opinion or concluſion, merely of men, of however long ſtanding?

He rails at theſe *Arians*; and calls them, in a ſcornful way, *a rabble of new-found ſcatterers*, &c. But did not the Papiſts, by whoſe authority himſelf and this Arian were caſt into priſon, conſider them both alike, and ſpeak in the ſame terms of him, as well as of Cranmer, Ridley, Latymer, and many others at that time? If theſe Arians *ſcattered* the *good* ſeed of the word of God, or honeſtly and ſincerely intended it, and gave no juſt offence to the civil powers; neither he, nor the Papiſts, nor any power on earth, could condemn, or with juſtice interpoſe and prevent them. Whether they did right or not, belonged to another power and juriſdiction, than that of men.

But when he would counſel his friends, not to keep company with theſe Arians, as being in the number of thoſe *ſelf-condemned heretics*, whom St. Paul ſpeaks of, (Titus iii. 10, 11.) he ſhould have known; that ſuch *honeſt*, *conſcientious* men, could never come under that deſcription, viz. *the man that is an heretic, after his firſt and ſecond admonition, reject; knowing, that he that is ſuch is ſubverted, and ſinneth, being condemned of himſelf.*

Titus iii. 10, 11. explained.

A truly learned and good man, lately gone to reſt, has ſet this paſſage in its true light, (*k*) and fully proved, that what is here ſaid, relates to thoſe times, and to one particular perſon, *the heretic*, as the apoſtle calls him, or the cauſer of diviſions among them, by mixing jewiſh fables (Tit. i. 14.) with the goſpel; whom he here points out. And he repreſents Titus, as *knowing* the man *to ſin*, and to be *ſelf-condemned*; not from any *ſupernatural* knowlege, which himſelf or Titus had of the human heart, but from the man's adulterating the truth of the goſpel with ſuch foreign mixtures, which Titus and all others were perſuaded the apoſtles never taught; and becauſe the man himſelf could not but be convinced in his own conſcience, that he never received ſuch doctrines from the apoſtles.

It is well known how much this paſſage of the apoſtle has been abuſed in former times, to encourage chriſtians in their perſecutions of one another. As it now ſtands in our engliſh verſion, common readers will be

(*k*) Biſhop Pearce's Sermons, Vol. IV. p. 277.

be apt to conclude from it, that there is a certain claſs of chriſtians, called *heretics* in the Scriptures, teaching wrong and bad doctrines, eſpecially in denying the doctrine of the Trinity, and the divinity of Chriſt; (for to thoſe things in particular the term has been applied and confined) and who, on this account, are to be conſidered and avoided as infectious perſons, that poiſon the minds of thoſe who converſe with them, and would endanger their eternal ſalvation.

But the Scripture knows no ſuch uſe, or appropriation of the terms, *hereſy*, or *heretic*.

Hereſy, αιρεσις, ſignifies a ſect, or diviſion of men; holding certain opinions. St. Paul, in his ſpeech before Agrippa, ſays; (Acts xxvi. 5.) *after the moſt exact ſect, or hereſy,* [αιρεσιν] *of our religion, I lived a Phariſee.*

A *heretic* then, or *ſectary*, for the words are ſynonymous, may be a praiſeworthy or blameable character, according to the grounds on which he goes, and for which he divides or ſeparates himſelf from others. St. Paul intimates, in another defenſe of himſelf before the Roman governour; that

although his adverſaries accuſed him of making cauſeleſs diviſions, of being a heretic, or ſectary in the bad ſenſe of the word, by adjoining himſelf to the chriſtians; he had the approbation of his own mind in what he had done, and gloried in it: (Acts xxiv. 14.) *I confeſs unto thee, that after the way that they call hereſy, ſo worſhip I the God of my fathers.*

The *heretic*, or *ſectary*, in religion, is at ſuch times only a blameable character, when out of views of temporal power or profit, or any like ſiniſter motives, and not from a conſcientious regard for truth, he begins, cheriſhes, and continues diviſions in the chriſtian ſociety; like the man here cenſured by Paul.

The attentive reader, who conſiders, Titus i. 10, 15. and the connection of the preſent injunction of Paul to Titus, (iii. 10, 11.) with what immediately precedes it, will find, that it may thus juſtly be rendered into engliſh: *The cauſer of diviſions among you*, (by introducing doctrines which he knows do not belong to the goſpel) *after the firſt and ſecond admonition, have no ſociety with; as you are fully convinced that he*

he muſt be wholly perverted, and a bad man; becauſe he knows in his own conſcience, that he aſſerts what is falſe.

If then chriſtians will call others *heretics*, by way of reproach, for not holding with them in their opinions about the doctrine of the Trinity and Divinity of Chriſt, or any other opinions, and think it right to ſhun each others company on ſuch accounts, and to hate and perſecute one another, as this Mr. Philpot adviſes; they muſt ſeek for other authorities, and not quote this paſſage of St. Paul's epiſtle, nor his example, to countenance them in ſuch practice.

One remark may properly come at the cloſe of this account. We have been endeavouring here, and in a former inſtance, p. 115, to explain the conduct of two of the apoſtles; and I hope it has been done ſo as to acquit them of blame in both caſes. We are however under no neceſſity of juſtifying the apoſtles of Chriſt in all that they did. They are no examples to us any farther than as they acted with propriety, and free from the undue influence of paſſion, againſt which they ſometimes offended, and to their honour, made no ſcruple of telling the wrong things they

did. This ſhews that they were honeſt men, and ſpoke the truth, though it made againſt themſelves: a circumſtance which adds great ſtrength to their general teſtimony concerning the facts of the goſpel.

Philpot. *Thus have I touched to give you warning, how to behave yourſelfs with the Arians, and other ſchiſmatyks and heretyks, whom all godly order, and good learning diſpleaſeth.—If you heare there is contention betwyne us and them that be in priſon, marvel not therefor, nether let your mynds be alienated from the trewth any thyng therby: for as it is written,* it is neceſſary that hereſies ſhould be, that the elect might be tried. *Chriſt and Antichriſt can never agree.—Such Antichriſts be they as breke the unity of Chriſt's church, nether abyde in the ſame, nether ſubmitte their judgment to be tried in the cauſes which they brable for, by the godly learned paſtors therof: but arrogantly deprave them, and take upon themſelfs to be teachers, before they have learned; affirmying they cannot tell what, and ſpeakyng evill of that which they know not. Prowde they are, and puffed up yn the imagination of their owne blynd ſenſes, and judge themſelfs beſt of all other, becauſe*

they

they can make a pale face of hypocrisy to the world, and cast a glass of dissembling water before the eyes of the simple people, as thes Arians do.—Still they have the Scriptures in their mouths, and cry, the Scripture, the Scripture———. And when they be by the word rightly alleaged overthrowen, and they have not with reason what to reply, yet will they never be confounded, but either depart yn fury, or els stop their eares at the sayings of the wise charmer, like deaf serpents; or els fall to scolding, which is their surest divinity to fight withal. And if perchance any of them be soberer than other, their answer is; I pray you; let us alone. Our conscyens is satisfyed. You labour but in vayn to go about to turn us. For in self love, blindness, and vayne hypocrisy thes heretyks continue, be they never so charitably or learnedly informed.

Remark. Historians tell us, that (*L*) " the unhappy divisions and quarrels among " the protestants, who were under the cross " and in prison together, gave great advan- " tage to the common adversary, the Papist; " who

(*L*) *Burnet*; and *Neal*'s History of the Puritans, Vol. I. p. 105.

" who blazed abroad their infirmities, and " ſaid, *they were ſuffering for they knew not* " *what* (*l*). It was ſurely an ill choſen time " for diſputes. Their ſituation and the bit- " ter paſſage through which they were ſoon " to go into the other world, ſhould have " taught them more kindneſs and forbear- " ance towards one another."

But we ſhall be inclined to make all candid allowance for ſuch things, when we conſider the general miſtake which chriſtians then lay under, and which is not yet intirely removed; that certain opinions concerning the ſuppoſed deity of Chriſt, concerning Original Sin, Pre-

(*l*) " One thing now fell out, which cauſed ſome dis- " turbance among the priſoners. Many of them that " were under reſtraint for the profeſſion of the goſpel, " were ſuch as held Free-will, to the derogation of God's " grace; and refuſed the doctrine of Abſolute Predeſti- " nation, and Original Sin. They were men of very " ſtrict and holy lives, but hot in their opinions and diſ- " putations, and unquiet."——" Beſides theſe Anti- " predeſtinarians, there were ſome few who lay in priſon " for the goſpel, who were Arians, and diſbelieved the " Divinity of Jeſus Chriſt. Two of theſe lay in the King's " Bench. Theſe different opinions occaſioned ſuch un- " ſeemly quarrelſome diſputes among them, that the Mar- " ſhal was fain to ſeparate them one from another."

Strype's Life of Cranmer, p. 350, 352.

Predeſtination, and the like, were neceſſary to ſalvation; which made them anxious and reſtleſs to bring all perſons to embrace them. Theſe Arians probably were in fault, as all are apt to be too eager to gain over others to opinions which they think important. But Mr. Philpot ſeems to have been the chief aggreſſor. For ſuch were his intemperate zeal and haughtineſs, that he could not bear with patience thoſe that differed from him in any point, but eſpecially on the ſubject of the Trinity, and Divinity of Chriſt. And from his own words we learn; that when ſome of theſe perſons wiſhed to be quiet, and not to wrangle for ever, he would not let them alone.

His propoſed method of terminating their diſputes, would not be likely to be ſucceſsful or accepted. For he required them to ſubmit their judgment, and refer themſelves to *their godly and learned paſtors and teachers*; i. e. to himſelf, and others of like ſentiments. He owns, that they profeſſed to follow the Scriptures only; which is to their honour: but becauſe they would make uſe of their own underſtandings, and not implicitly receive his interpretation of them, he rails at and abuſes them. In ſhort, he was morti-

fied

fied to find himſelf oppoſed, and baffled perhaps, by unlearned men. For theſe Unitarians ſeem to have had a ſound and rational way of defending their opinion; and would find no difficulty in anſwering and confuting his arguments, whoſe force chiefly lay in declamation, and in texts of Scripture miſunderſtood, and ill applied.

Philpot. *Now will I turne to the Arian again, who transſigureth himſelf into an angel of light, as Satan oftentymes doeth, that he might under the cloke of holines more mightily deceve the ſimple folk. And verely he is a Divel incarnate; he hath a name that he lyveth, and indede is deade. Judge them not by their outwarde ſhew, wheryn they extolle themſelfs wonderfully, and dazel ſimple mens eys like larks. For our Maſter Chriſt propheſied of ſuch falſe hypocrites to come, gevyng us warning to beware of ſuch as pretend the ſimplicity of a ſhepe outwardly, and yet inwardely are ravening wolfes, devouring the ſowles and bodies of men unto perdition.—Who be ſuch Judaſes unto Chriſt as thes Arians, which ceaſe not to betray hym of his eternal deity?——Even ſo ſhall the Lord deſtroy thes unbelieving Arians, whom he did once through baptiſme deliver from the bondage*

dage of ſynne, becauſe they have forſaken the deity of Chriſt their original juſtice, and compared hym unreverently and ungodly to themſelfs; to whom eternal fire belongeth, which is prepared for the Divel, and for thes Arians, his chife angels. Worſe are they than the Divel, which, in Matth. viii. *did acknowledg hym to be the eternal Son of God.——— But thes Hell-hounds are offended at his eternal majeſty, and wold have hym no better than themſelfs, by creation. Is this the profeſſion of Chriſt, o ye Antichriſts? Doth your faynned hollines tend to this end, to diſhonour hym that is moſt holliest?——O you painted hypocrites, doth your counterfeited love, and diſſemblying patience, go abowt to debaſe the eternal love of God his beloved Son, o ye haters of God!*

Remark. Making due allowance for the violence of Mr. Philpot's paſſions and prejudices, one eaſily perceives, notwithſtanding what he ſays againſt them, that theſe Arians were harmleſs, kind-hearted, well diſpoſed creatures; ſomewhat too vehement perhaps in maintaining their opinions, for which however they had but too much provocation, and a bad precedent to follow

in

in their antagoniſt. And it is much to their credit, that to prevent the pity and reſpect which would otherwiſe have been ſhewn them, he is forced to depreciate their characters, by calling them hypocrites; whilſt at the ſame time he owns that their outward demeanor was unblameable and innocent. His rule ſhould have been, where ſuch *good fruits* were produced, to own that the *tree was good*; and where no evil appeared, to believe there was none; and therefore ſurely ought to have refrained from denouncing the divine judgments againſt theſe men.

The indecent behaviour towards them, of which he here undertakes the defence, was not the way to reclaim them, if in error, and was moſt unbecoming a diſciple of Chriſt. That heavenly teacher and Saviour was never wanting in ardent zeal for the glory of God, yet was mild and gentle to all that came to him; and tenderneſs, compaſſion, and forbearance towards ſincere and honeſt minds, however intangled in manifeſt errors, will meet with due honour and reward hereafter; when the contrary behaviour will be condemned, even in thoſe whoſe opinions were the moſt juſt and exact

concerning him, as ſpringing from pride and evil unſubdued paſſions, which are the worſt hereſy of all others.

Mr. Philpot ſhould not have ſet himſelf up as if he were to dictate to a fellow-chriſtian, what he was to believe or not to believe, becauſe he had not ſo much learning as himſelf; and happened not to be ſo well acquainted with the doctrines of churchmen, and the *fathers*, as they are called, in times paſt: but ſhould have conſidered, that he and his fellow-diſputant had one common Maſter, Chriſt, whoſe hearers were for the moſt part illiterate perſons, and whoſe words, which in general are not difficult to be underſtood, are the only rule, by which himſelf and this Arian and all others were to be guided, in all things; and which each perſon is to interpret for himſelf, and not another for him; and none to be liſtened to, however learned or eminent, any further than as each perſon finds them to ſpeak according to this rule.

General remarks on this APOLOGY.

WHAT excited this otherwiſe good man, and all the great proteſtant Reformers in

in general, to uſe ſuch bitter, intemperate language, and oftentimes to proceed to the moſt cruel outrages againſt thoſe who could not come up to their ſtandard of belief in theſe points, were the following falſe principles and maxims:

1. It was a point with them commonly taken for granted, without heſitation, that all oppoſition to the doctrine of the Trinity and the Divinity of Chriſt, proceeded only from pride, wilful blindneſs and perverſeneſs, hatred to God and his truth, and other bad diſpoſitions. Accordingly Mr. Philpot all along, without ſcruple, treats thoſe he calls *Arians*, much worſe than he would have done perſons of the moſt abandoned, profligate characters, reckoning their crime beyond all compariſon more malignant. It is however difficult to account, how a belief of the One living and true God, the Father, being *God alone, and none other beſides him*, ſhould ariſe from ſome evil principle, any more than the additional belief of Chriſt, and the Holy Spirit, being each of them God, and equal to the Father. Why ſhould we ſeek for other motives, when a love and deſire of truth, and of thereby recommending themſelves to the God of truth,

truth, is the moſt natural one that can be ſuppoſed to influence men in their religious inquiries, and particularly to embrace ſuch opinions as the reſult of thoſe inquiries, whereby they may be likely to ſuffer in their wordly intereſts? "There may be "(it is well (*M*) obſerved) as much lazy "ſloth *in taking up with what is firſt* "*taught us*; and as much pride *in pre-* "*tending to high faith*, and in being aſham- "ed to confeſs *our old long-defended opi-* "*nions to be at laſt nothing but ſad miſ-* "*takes*, as in any thing elſe."

But in truth we have no grounds or pretenſions whatſoever—to aſſert, that the religious perſuaſions of others, whatever they be, are eſpouſed by them upon bad and intereſted views, and not owing to ſincere conviction. Men's actions, if wrong, lie open to cenſure: but the motives of their perſonal religious ſentiments and conduct, are not within any human cogniſance. They belong to an higher tribunal, where we have no claim or right to interfere and pronounce ſentence, any way. *Who art thou that*

(*M*) Emlyn, Vol. II. p. 441.

that judgeſt another's (*m*) *ſervant? To his own maſter he ſtandeth or falleth.*

2. That none could be ſaved, or admitted to future happineſs, but ſuch as believed the doctrine of the Trinity and of the Divinity of Chriſt; was another maxim laid down by chriſtians, after they began to make articles of faith for others, and exerciſe a lordly power and dominion in the church of Chriſt. And this cauſed all thoſe, who aſſumed to themſelves the name orthodox, to keep no meaſures of charity or common humanity with thoſe who diſſented from them on theſe points. For when men can bring themſelves to look upon a fellow-creature as out of the favour of God on ſuch accounts; they are too apt to take the matter out of his hands, and go before him in inflicting the puniſhment, they ſuppoſe to be deſerved.

If ſuch perſons could have diveſted themſelves of their prejudices, and taken time to conſider the foundation of theſe concluſions, they muſt have been ſoon ſatisfied that there was ſome miſtake in their interpretations of the Scripture, and in making the favour

(*m*) *Romans* xiv. 4. So our engliſh verſion ſhould be put; and not *another* man's *ſervant:* for God is the Maſter here intended.

favour of God to depend on the belief and admiſſion of a doctrine, which they muſt at the leaſt have allowed to be of an obſcure, if not doubtful nature; ſince to many, in all ages, the direct contrary ſentiment has appeared to be revealed in the Bible. And they muſt have been convinced, that a Being of all goodneſs could not caſt off his creatures, and make them ſuffer for ever; or rather could not make them ſuffer at all, for the inevitable defects of their underſtandings; ſuppoſing them to be in an error in this reſpect. And it muſt ſavour of great ſelf-conceit not to allow others, who ſee the ſame things in a different light, to be as honeſt and upright before God as ourſelves, and therefore as acceptable to him, whatever involuntary miſtakes about HIM and his revealed will they may fall into.

3. When men could entertain ſuch unworthy ſentiments of God, that he could doom his creatures to miſery for ever for their miſapprehenſions concerning him, it was an eaſy ſtep to conclude that he was angry with them, and thus transfer their own malignant paſſions to their Maker. This is Mr. Philpot's language and practice

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throughout; that thoſe Arians, whom he juſtifies himſelf for maltreating, and calls upon others to do the ſame to them, and worſe, were as much hated of God, as deteſted by himſelf. But that *great firſt* and *beſt* of Beings can never be diſpleaſed with his creatures for their opinions concerning himſelf, however diſproportioned or inaccurate, to which they have been led by the weakneſs of their underſtandings, and not through want of due reverence for him, nor by any wilful perverſeneſs, or blameable worldly view or deſign. Still leſs has this benevolent parent of all commiſſioned others, prince, prieſt, magiſtrate, or any of mankind, to be judges of the faith of others, and to uſe them cruelly, and perſecute them for not being *ſound* in it, i. e. for holding and maintaining different opinions from their pretended accuſers and judges. But he will call to a ſevere account all thoſe who arrogate ſuch an authority to themſelves, and will make them ſenſible of their demerits and of his juſt diſpleaſure, in proportion to the miſery they have inflicted on their brethren, or the ſtill greater miſchief they have done, in making them diſ-

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ſemble through worldly motives of fear or gain; and in ſtopping free inquiry, which is the prime ſource of all truth, virtue, and happineſs.

4. Another groundleſs preſumption has been very current with thoſe who have held Chriſt to be the moſt high God; which was, that he had great injury done him by thoſe who maintained that he was any thing leſs than the ſupreme; and therefore that it became them to reſent the injury, and to ſilence and puniſh all ſuch perſons. "*If* "*Moiſes*, (ſays Mr. Philpot, p. 148.) *be* "*commended by the Scripture for ſtriking an* "*Egyptian, that did injury to one of the* "*peeple of God; how may he juſtly be blam-* "*ed, which did but ſpyt at hym, that doeth* "*ſuch injury and ſacrilege to the Son of* "*God, as to pluck him from his eternal and* "*proper godhed?*" And again. "*Speak ye* "*that have tongues to praiſe and confeſs* "*God, againſt thes Arians:—Suffer them* "*not to paſs by you unpoynted at; yea, if* "*they will be ſo ſtowte as not to ceaſe to* "*ſpeak againſt God our Saviour and Chriſt,* "*refrayne not to ſpyt at ſuch inordinate* "*ſwyne, as are not aſhamed to tred under*

" *their feet the precious godhed of our Sa-*
" *viour Jesus Christ.*"

Moses is not commended for slaying the Egyptian in the Scriptures; (Exodus ii. 11, 12.) which only relate the fact. But he would have been to be condemned for it, if he had done it through any other motive than that of preserving the life of an innocent, injured countryman. And it would have become him equally to have defended an Egyptian against the violent attack of one of his own country. But this could afford no countenance to Mr. Philpot, in his insulting usage of a fellow-christian, who did him no injury; and who, notwithstanding this declamation, and unscriptural language, *of the eternal and proper godhed, the precious godhed of Christ*, was so far from any injurious detracting thought of Christ, that he was now in prison, and ready to die for his sake and for his truth, and probably soon after suffered for it.

Christ is still the same that the Scriptures make him to us, from whence alone we can draw any knowlege of him, nor can suffer any real degradation, whatever be men's thoughts of him. And they who diligent-

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ly ſearch and conſult thoſe ſacred oracles, to find out what they deliver concerning him, do him all the honour they can; and ſhould they thus be led to think his original dignity leſs than it really is, he will not find fault, or deem himſelf injured by them. For his great mind is infinitely above the pride, and low conceit, to which we are all ſo prone; nor is he diſpoſed at all to regard how exactly men think of him, and to eſteem and prefer them on that account, but for the honeſty and purity of their intentions and endeavours in following thoſe holy commandments which he delivered to them from God. And at the final conſummation of all things, when he is to be inveſted with power to judge the world, theſe miſtaken men, and paſſionate condemners of their brethren, will learn and reflect with concern, that their *zeal* (Rom. x. 2.) *was not according to knowlege*; and that the worſt error of all others that his true and ſincere followers could have fallen into, was to hate and deſtroy their fellow-chriſtians, equally pious and virtuous as themſelves, for not thinking of him their common Saviour

preciſely as they did, and ſeeing his perſon and character exactly in the ſame light with them.

To finiſh this long article, but which however long, I truſt may have it's uſe:

The ground upon which this proteſtant martyr, Philpot, ſhould have defended himſelf againſt the Papiſts, and have endeavoured to confute the Arians with whom he had a controverſy, ſhould not have been, by obſtinately maintaining that (*n*) *he only* had the truth, he only had Scripture on his ſide; and that thoſe who did not agree with him ought to be kept down and puniſhed in this world, and would certainly be everlaſtingly condemned in the next. But he ſhould have inſiſted, that the Papiſts had no right to call him to account for his religious opinions, much leſs to perſecute and murder him

(*n*) In his *Eleventh Examination* (See Fox's Acts, &c.) he ſaid before his popiſh judges; "Except the articles of "the Trinity, you are corrupt in all other things, and "found in nothing." This was becauſe on this point, their opinion happened to tally with his own.

In his *Thirteenth Examination*, he maintains that he was right, and the Papiſts and all heretics wrong, *by the ſpirit of God, which he had, and they had not; and by the word of God, which he knew to be on his ſide, and againſt them.*

him for them, ſo long as he comitted no offence againſt the civil laws of the community, nor did any thing worthy of death. And he ſhould have allowed, that the Arians, as he calls them, or any other chriſtians, if there were any, whoſe opinions were ſtill more oppoſite to his own, were not only to be ſecured from infamy or perſecution on that account, but exempted from all cenſure or blame. And at the ſame time that he condemned the dictatorial intolerant ſpirit of the one, and ſtrove to bring over others to what he believed to be the truth, he ſhould have chearfully granted and declared, that theſe and all other chriſtians, however diſſenting in opinion from himſelf, if alike ſincere, would be equally with himſelf entitled to and enjoy the everlaſting favour of God, as manifeſted and made known by Jeſus Chriſt.

CHAPTER III.

Of the worſhip of Jeſus Chriſt, *by* Socinus, *and his followers.*

IT was a circumſtance much to be regretted at the time of the Reformation in Europe, that thoſe men who ſaw through the thick darkneſs, which then covered the whole chriſtian world, and who boldly and openly aſſerted the *Divine Unity*, did nevertheleſs retain the worſhip of Jeſus Chriſt in their churches.

Whether they were biaſſed to this by the habit of offering up prayer to Chriſt, to which they had been inured from their infancy, under the papacy; and perhaps at the ſame time were wrought upon inſenſibly by a fear of giving too great (*a*) offence in receding

(*a*) In a letter to a Synod of Unitarian brethren, Socinus exhorts them, by all means, to be mindful to offer prayers to Chriſt in their churches; leſt they ſhould be reckoned to have a contemptuous opinion of him, and be ranked with thoſe, who not only renounced the doctrine of the Trinity, but the worſhip of Chriſt, at the ſame time.

Socin. Op. Vol. I. p. 491.

ceding too far at once from the eſtabliſhed worſhip: both which would incline them to imagine they ſaw foundation in the Scriptures for the invocation of Chriſt, when really there was none, as what we have been long accuſtomed to and much favour, we are apt to take up with and acquieſce in, upon very ſlight grounds:——From whatever cauſe it aroſe, ſo it was, that the Unitarian chriſtians at this period, and eſpecially thoſe among them, who becoming the followers of Fauſtus Socinus, were denominated Socinians, diſtinguiſhed themſelves by pleading with an immoderate zeal, that Jeſus Chriſt was to be worſhiped by prayer being made to him, although they did not look upon him as having had any exiſtence before he was born of his mother Mary.

There were thoſe however among them who diſapproved and rejected (*b*) ſuch worſhip, as being without any foundation in the holy Scriptures, the only rule of a chriſtian's faith and worſhip.

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(*b*) Moſheim, Vol. IV. p. 199. Ed. 8vo.

SECTION I.

Of the controverſy betwixt Francis Davides *and* Fauſtus Socinus, *concerning the worſhip of* Jeſus Chriſt.

THE Unitarians obtained a ſettlement very early in Tranſylvania, and have continued there under very various reverſes (*c*) and much oppoſition to the preſent day. But in the year 1578, Francis Davides, an Hungarian, the Superintendent of their churches, or principal miniſter, a moſt learned man, of admirable ſenſe, as the ſmall remains of his writings ſhew, and of a life irreproachable, began openly to controvert the received doctrine of praying to Chriſt, in

(*c*) Id. p. 190. *Clauſenburg*, otherwiſe *Coloſwar*, is a town in Tranſylvania, extremely populous and well fortified. The Socinians have here (viz. in 1755) a public ſchool, and a printing houſe; and their community in this place is very numerous. 'Till the year 1603, they were in poſſeſſion of the cathedral; which was then taken from them and given to the Jeſuits, whoſe college and church they had pulled down. p. 200.

in which he was ſupported by other (*d*) miniſters of the goſpel among them.

A principal perſon of his congregation at the time was George Blandrata, an eminent phyſician, of Piedmont, one of thoſe Unitarians that roſe up in Italy at the very beginning of the Reformation. He had fled from the Inquiſition at Pavia, and taken refuge in Geneva, where he had thoughts of eſtabliſhing himſelf. But he ſoon gave offence there, eſpecially to Calvin, by calling in queſtion the Divinity of Jeſus Chriſt. And it becoming hazardous for him to ſtay in a place where Servetus had been burnt to death for opinions ſimilar to his own but a few years before, viz. in 1553; he quitted it in 1558. He next retired to Poland, where at that time liberty of conſcience was granted to the ſects who had departed from the church of Rome. There he was well received

(*d*) Socinus, in the preface to his Diſputation with Davides, mentions Jacobus Paleologus, Joannes Sommerus, Matthias Glirius, men of note, and others in Tranſylvania, who beſides, or before Davides, were in theſe ſentiments, which he calls *jewiſh* opinions concerning Chriſt. Socinus had ſpoken more truly and fully, if he had called them alſo *apoſtolical* opinions concerning Chriſt.

ceived by the *Reformed*, as the moſt prevailing ſect was called; till Calvin's virulent letters found him out, and indiſpoſed them to him. For he ſoon let him know, as Bayle remarks, that Divines of his high eſtimation, had long arms. At length, when he could no longer live quiet and unmoleſted among them, he was very happy in receiving an invitation to attend John Sigiſmond, prince of Tranſylvania, for the recovery of his health, in 1563; who became a proſelyte to his opinions, and died in 1570. Blandrata acted as chief phyſician to him; and to Stephen and Chriſtopher Battori, princes of Tranſylvania after Sigiſmond, who were not ſo favourable to the Unitarians; continuing to ſerve Stephen in the ſame capacity after he became king of Poland. He ſeems to have been much hurt by his high ſtation; and became a ſad example to chriſtians, of the extreme danger of a love of the world, and of courting the favour of princes. For in the latter part of his life, he forſook (*e*) the intereſts

(*e*) Monendum lectorem cenſui, Blandratam haud paulo ante mortem ſuam, vivente adhuc Stephano rege Poloniæ, in

tereſts of the Unitarians, and took part with the Jeſuits, who were in credit at court; and came to an untimely end at laſt, being ſtrangled in bed by his nephew, whom he had made his heir.

Blandrata had brought Fr. Davides along with him, when he went into Tranſylvania; and by their joint labours they ſucceeded ſo far as to engage the prince and the greateſt part of the nobility in their cauſe, and brought over almoſt the whole province to embrace

in illius gratiam, et quo illum erga ſe liberaliorem (ut fecit) redderet, plurimum remiſiſſe de ſtudio ſuo in eccleſiis noſtris Tranſilvaniis, noſtriſque hominibus juvandis: immo eo tandem deveniſſe, ut vix exiſtimaretur priorem quam tantopere foverat, de Deo et Chriſto ſententiam retinere: ſed potius Jeſuitis, qui in ea provincia tunc temporis ope ac liberalitate non mediocriter florebant, adherere, aut certe cum eis quodammodo colludere. Illud certiſſimum eſt, eum ab eo tempore quo liberalitatem quam ambiebat regis Stephani erga ſe eſt expertus, cepiſſe quoſdam ex noſtris hominibus quos chariſſimos prius habebat et ſuis opibus juvabat, ſpernere ac deſerere etiam contra promiſſa et obligationem ſuam, et tandem illos penitus deſeruiſſe, atque omni veræ ac ſinceræ pietatis ſtudio valedixiſſe, et ſolis pecuniis congerendis intentum fuiſſe. Quæ fortaſſe, juſtiſſimo Dei judicio, quod graviſſimum exercere ſolet contra tales deſertores, ei necem ab eo, quem ſuum hæredem fecerat, conciliarunt.

Socin. Op. Vol. II. p. 538.

embrace their ſentiments, obtaining for the miniſters and members of their communion, the privilege of profeſſing and preaching their doctrines in a public manner. This muſt have been much promoted by a public Diſputation, which Blandrata and Davides maintained, with great ſucceſs, before the court, againſt *quelques docteurs Reformez*, viz. ſome who followed Calvin's opinions, in 1566, as Bayle remarks. Blandrata, however, was much diſturbed at the objections ſtarted by Davides, being very earneſt that the worſhip of Jeſus Chriſt ſhould be maintained in their churches. And therefore, after exerting all his own endeavours in vain, by argument and intreaty to keep him in the received practice, he called in to his aſſiſtance the celebrated Fauſtus Socinus, who was then at Baſil, in Switzerland; and with that view engaged Davides to take him under (*f*) his roof, to board

(*f*) Habitavi ego apud Franciſcum, ejuſque menſa ſum uſus menſes circiter quatuor cum dimidiato. Quod domi ipſius habitarem, et ipſius menſa uterer, id ſane non gratis ab ipſo habebam, immo chariſſimo pretio perſolvi; quod tamen pretium mihi a D. Blandrata redditum poſtea fuit.

Hac

board with him; where he abode four months and a half; that they might debate the point between themſelves at full leiſure, Blandrata himſelf defraying the expences of his board and journey. For Davides was but in moderate circumſtances, and Socinus, having left his country, and all its honours and faireſt worldly proſpects for the goſpel's ſake, was not rich.

It would have been happy, if Blandrata had ſuffered things to have gone on in their own train; and left the miniſters to ſettle the point in queſtion among themſelves and with their reſpective congregations, without interfering himſelf any farther, or calling in the ſecular power, as was afterwards done. In which caſe it may well be conjectured, that the ſentiment of Davides would have prevailed, and the worſhip of Chriſt, or of any other perſon, but the God and Father of all, would have been intirely excluded from their churches. For, after all, Socinus himſelf

Hac enim conditione Baſilea me evocaverat, ut et itineris, et commorationis meæ in Tranſilvania, ipſe omnes impenſas ferret.

Fauſti Socini epiſtola prefix. Diſputat. quam habuit cum Fr. Davidis.

ſelf tells us, (*g*) that he neither ſatisfied Blandrata, nor the Unitarians of Tranſylvania, nor his Poliſh brethren, that he ſtood upon ſolid ground in this controverſy; becauſe he confeſſed, that *there was no expreſs command in the Scriptures for the Invocation of Chriſt:* ſo that they would never conſent to his printing his own account of it; and he adds, that at the laſt it came out by the encouragement and at the expence of a particular friend. And moreover, while the diſpute was depending, or ſoon after, in a private

(*g*) Cœpi vehementer cupere, et per literas D. Georgium Blandratam rogare, monere, atque adeo urgere, ut aliquid libro iſti opponeretur. Sed nihil unquam efficere aut impetrare potui.——Cum igitur ſpem nullam eſſe cernerem, ut fratrum Tranſilvanorum opera libro iſti ulla ex parte publice reſponderetur; converti me tandem ad fratres Polonos, inter quos jam diu habitabam, illiſque perſuaſi, recte futurum, ſi Jeſu Chriſti invocatio ab impugnationibus Franciſci Davidis defenderetur, idque edita mea Reſponſione ad illius pro ſuis Theſibus Defenſionem. Verum, ubi in Reſponſione mea ſcriptum eſſe reſciverunt, *nullum extare expreſſum in ſacris literis præceptum de Chriſto invocando*, &c. ut ipſi hanc meam Reſponſionem edendam curarent, nunquam adduci potuerunt.——Itaque tandem ſumptibus mihi ab homine pio et liberali benigniſſime ſuppeditatis, integram meam cum Franciſco Davidis de Chriſti invocatione Diſputationem ſub prælum dedi.

Id. Ibid.

private aſſembly of ſome of the miniſters of Tranſylvania, there had been a general agreement in diſapproving the cuſtom of praying to Chriſt; and they had come to ſome reſolutions againſt it, "*Chriſti invocationi plane adverſantia,*" ſays Socinus.

It was laid to Davides's charge, that he had violated his word, by taking a principal part in the reſolutions of this aſſembly. As this accuſation was brought againſt him after he was dead, and could not defend himſelf, we cannot determine how far, or whether he was at all blameable; only we find his friends vindicated him in it intirely. As to that which Socinus farther urges againſt him; viz. (*b*) that after having been cautioned not to

(*b*) "Hiſce D. Blandratæ literis acceptis, non deſtiti ego Franciſcum monere, ut caute poſthac ſe gereret, et ea, quæ in ſynodo iſta decreta fuiſſent, ad Chriſti invocationem pertinentia, ſi fieri poſſet, reſcindi curaret;—alioqui ipſi non leve periculum impendere, cum D. Blandrata, quem plurimum apud principem poſſe, omnes norant, ægerrime ſynodi decreta iſta tuliſſet.——Sed ſprevit ſimiliter Franciſcus denunciationem iſtam; immo pro eo, quod cautior ſaltem poſthac in ſuo *impio* dogmate ſpargendo eſſe debuerat, poſtridie ejus diei, cum dies dominicus eſſet, et de more in majore templo ad populum concionaretur, diſerte (quod quidem et publica fama, et literarum monumentis

 teſtatum

to propagate his *impious* doctrine, (as he calls it, but ſurely in too dogmatical and imperious a way,) Davides, on the contrary notwithſtanding, upon the very next day, being Sunday, preaching in the great church to the people, told them in ſo many words; that *there was as much foundation for praying to the virgin* (*i*) Mary, *and other dead Saints, as to* Jeſus Chriſt: there ſeems to have been nothing juſtly reprehenſible in this. Who had any juſt authority to reſtrain or limit him,

teſtatum eſſet) *tantumdem eſſe affirmavit, Jeſum Chriſtum invocare, atque Mariam virginem et alios ſanctos mortuos.*" *Id. Ibid.* The reader will conclude, that Socinus could not be in a proper temper to debate the point, for which he was called into Tranſylvania, who beforehand held it *impiety* in Davides to aſſert that Chriſt, whom he believed to be a human being, was not to be invoked in prayer; but, God only.

(*i*) Others have made the ſame remark. The following declaration of an excellent perſon is full to the point. " I " acknowlege that a very high degree of reſpect and vene- " ration is due to the character of *Jeſus*, as the anointed " prophet of the moſt High, far excelling in dignity and " power every prophet that preceded him. I honour him " as the *Son of God*, in what appears to me the Scripture " acceptation of that term; as the common Lord of " chriſtians; as the appointed judge of the living and the " dead. But at the ſame time I am convinced, that the " diſtance between him and Deity is INFINITE; that " prayer

him, in the inſtructions which he was to deliver from the Scriptures, to the congregation? It might have been his duty, and ſo eſteemed by him, to bear his teſtimony in this public way, to ſo important a doctrine, as that which related to the true and only object of divine worſhip. At the laſt however, when Davides could not be prevailed upon to try to procure a repeal of thoſe reſolutions, made by himſelf and the other miniſters, which condemned the worſhip of Chriſt; nor would promiſe to conceal or ſuppreſs his ſentiments: (which was much to his honour, as it was very aſſuming in Socinus and Blandrata to put him upon it;) the civil power interpoſed, moſt probably at the inſtigation of the latter, and three days after Davides had preached the above diſcourſe, the Senate of Clauſenburg had orders from the prince, (*k*) to

" prayer to him is no where commanded in the Scrip-
" tures; and, conſequently, that *the addreſſes of chriſtians*
" *may with the ſame propriety be directed to the virgin* Mary,
" *as to the Perſon of our Lord.*"

A *ſhort ſtate* of the Reaſons for a late Reſignation, &c. p. 5. by John Jebb, M. A. 1775.

(*k*) " Tertio poſt die, accepit Senatus Claudiopolitanus priores principis literas; quibus jubebat, Franciſcum a

to remove him from his office of public Teacher, and put him in prison.

DIFFERENCES concerning matters purely religious would never have raised disturbances, or done any harm, any more than the disputes among the philosophers about their peculiar dogmas, if the magistrate had never taken any other notice of them, than to keep the peace among the contending parties, when either of them presumed to lift up the hand of violence against the other. The consequence here was, that a most learned, worthy man, and eminent teacher of divine truth, lost his liberty and life, and the world the benefit of his useful talents, as he soon after died in prison; and, what was still a more fatal evil (*l*), many others were

munere publice populum docendi removeri, et sub custodia asservari." *Id. Ibid.*

(*l*) In the beginning of the Preface to the Dispute betwixt him and Davides, printed at the distance of fifteen years after the death of the latter, one is grieved to find Socinus, remarking with some kind of insult; "Jam vero, de Francisci Davidis causa, judicio peracto, quamvis ejus affectæ

were conſtrained through worldly terrors, to diſſemble their real perſuaſion, and go contrary to the ſenſe of their own minds. And thus liberty of conſcience, and free inquiry in this momentous point, were no more ſuffered in that country.

I have ſought much to obtain ſome information concerning this excellent perſon, and ſufferer for the truth of Chriſt, Francis Davides: who in that early day bore ſuch a conſtant and well ſupported teſtimony to the One only true God and Father of all, and to

aſſeclæ fere omnes, ſententiam de Chriſto non invocando ſe abjicere palam profeſſi fuiſſent; tamen cognitum eſt poſtea, id non ex animo ab ipſis factum fuiſſe"—i. e. "And "now, ſince the ſentence and condemnation pronounced "in the caſe of Davides, although almoſt all his retainers "openly profeſſed that they renounced their opinion of "not praying to Chriſt, yet it was known afterwards, "that *they did not do it from the heart.*" How unfeeling are perſecutors! where men weakly ſuppoſe the favour of heaven confined to the holding of certain opinions, which they have eſpouſed, and think their honour or intereſt concerned in maintaining. How blind was Socinus to the fatal conſequences of the iniquitous ſeverities, of which he had been in ſome meaſure the author, or the accomplice at leaſt; in forcing men to diſſemble and act a diſhoneſt part: which he ought rather have wept over, and condemned himſelf for, inſtead of ſpeaking ſo lightly of it!

to the worſhip of HIM only; but have been able to glean very little. What I have met with has been in Beza's correſpondence, where he is brought in merely to traduce his character. The candid reader however will not be the leſs inclined to eſteem him for what is there brought againſt him.

This man, Beza, of great learning and unqueſtionable abilities, but of a moſt bitter ſpirit, purſued his maſter Calvin's plan, in reviling and perſecuting all chriſtians who diſſented from him, in certain points of doctrine, the *Trinity*, *Predeſtination*, and the like.

In a long letter, dated Geneva, Auguſt, 1567, deſigned, as appears from the contents, for Tranſylvania and Poland in particular; but entitled, *To all chriſtian and orthodox churches in our Lord Jeſus Chriſt, the eternal coeſſential Son of the eternal Father*; he makes it his buſineſs to heap together various ſtories and calumnies againſt the oppoſers of the doctrine of the Trinity, from the apoſtles time down to his own. Many of his aſperſions of his contemporaries were known to be abſolute falſhoods; particularly,

ly, that Paul Alciat, (*m*) one of the Italian Unitarians, became at laſt a Mahometan: which will not diſpoſe us to give much credit to his reports of others, that lived in remoter periods.

At a time when theſe Unitarians were the object of the common hatred and perſecution of all other chriſtians every where, and were actually laid in wait for and purſued like ſo many noxious animals, which it was meritorious to ſeize and deſtroy; (*n*) Beza makes no

(*m*) Ruarus, in one of his letters, mentions Alciat's ſpending the latter part of his days, at Dantzick, the place where he himſelf then was, upon the authority of perſons who had known him well; and from the ſame teſtimony, informs us, that he made a very pious end ſuitable to his paſt life. *Ruari Epiſt. Centur. prim.* p. 226.

(*n*) Beza wrote a letter in the ſame calumniating ſtrain, againſt the Unitarians, to Andreas Dudithius, one of the firſt and moſt accompliſhed characters of the age; who had been ſent to the Council of Trent by the Emperor Maximilian II. and was highly valued by that excellent prince. As Dudithius favoured the Unitarians, but had not yet taken part with them, Beza's aim was to prejudice him againſt them, and incline him towards the *Reformed*. Ochinus was one of thoſe Italian Unitarians, who had been obliged to fly his country for the goſpel, and had met with great misfortunes. To this Geneva Divine's falſe crimi-

no ſcruple of repreſenting each trouble and calamity that befell them, nay even their very

nations and barbarous inſult over him, Dudithius thus replies; " Cum Ochini larva luctaris; pœnas etiam ab uxore divinitus ſumptas affirmas, quaſi e cælo, atque ex Dei ſenatu delapſus, hoc nobis illinc nuncium adfers. Vobis hoc in more poſitum eſſe video, ut ſimul atque aliquis paulo miſerabiliore morte obeat, ſtatim hoc juſto Dei judicio factum eſſe clametis. Non eſt humanum mortuis inſultare, neque a mortis genere de pietate judicium ferri debet. Alioqui quid Joſiam, et alios fuiſſe dicetis? Quid de Chriſto et Apoſtolis, atque infinitis martyribus, qui omnes ignominioſa et horrenda morte extincti ſunt, ſentietis? Quid denique de veſtro Zwinglio reſpondebitis! Præclarus ille verbi Dei præco, Chriſti ſcilicet diſcipulus, magiſtri nimirum et apoſtolorum exemplo, in prima acie cæſus eſſe dicitur! Quod genus mortis, neque chriſtiano doctore dignum, neque non miſerabile tamen fuit. Quare deſine ita cum vulgo ſentire, ut ſtatim impium fuiſſe cenſeas, ſi quis non levi ac placida morte moriatur." Cracoviæ Calend. Auguſti. 1570. Socini Op. Vol. I. p. 521. that is; " *You only fight with Ochinus's* " *ghoſt*; (He had been dead ſix years) *and talk as if you* " *were juſt come down from heaven, and from the councils of* " *God, when you tell us with authority that his wife was* " *taken off by the divine vengeance.* (N. B. She died many " years before her huſband, by an accidental fall.) *I* " *obſerve this to be the way of all your party, that no ſooner* " *does any one of different ſentiments meet with a more calami-* " *tous death than ordinary, but you immediately cry out, that* " *it happens by the juſt judgment of God upon him. It is an*

" *inhuman*

very poverty, as a judgment of almighty God upon them for their opinions concerning the Trinity, and, Divinity of Chriſt. (*o*) "To one he imputes it as a token of the "anger of heaven againſt him, that he died "of the plague, all men ſhunning him; and "that he hardly found one to bury him: "To another, that he drowned himſelf in "a well;

"*inhuman part to inſult the dead, and very wrong to meaſure* "*and decide upon men's characters by the kind of death which* "*they die. According to your rule, what ſort of perſons muſt* "*we reckon Joſiah, and others like him, to have been? Nay,* "*what muſt we think of Chriſt and his apoſtles, and of an in-* "*finite number of martyrs, who were put to the moſt cruel* "*and ignominious deaths? Or, laſtly, what ſhall we anſwer* "*for your own Zwinglius, that famous preacher of the word* "*of God and diſciple of Chriſt? Was it after the example of* "*his great Maſter and the apoſtles, that he was ſlain in war* "*in the front of the battle? A miſerable way this ſurely of* "*going out of the world, and unbecoming a chriſtian teacher.* "*Leave off then this trite and vulgar cuſtom of judging and* "*concluding every one to be a bad man, who does not paſs* "*gently and calmly out of life.*"

(*o*) "Gribaldus, peſte correptus, fugientibus illum omnibus, vix a quo ſepeliretur, invenit. Liſmaninus, a quo introductus fuit Blandrata, ſeipſum in puteum abjecit. ——Illum Franciſcum Davidis, qui non ita pridem in Tranſilvania, Chriſto poſtridie maledicturus erat, quid ab extremo corporis et animæ exitio, ruente repente domo, præter longam Dei μακροθυμιαν, eripuit?

Bezæ Epiſtol. Theologic. p. 338.

" a well;" which if it were true, is nothing more than the beſt of mankind are liable to ſometimes, through depreſſion of the animal ſpirits, or a ſudden fit of inſanity. Had he compoſed this letter to the Poliſh churches ſome years later, the manner of Francis Davides's death in a priſon would have been a ſubject for him to have dilated upon. But not being able at the time, to find out any other event of this perſon's life, that might bear ſuch a dark colouring, he makes " his having narrowly eſcaped being " killed by the fall of a houſe, to be a mark " of heaven's vengeance purſuing him to the " utter deſtruction of ſoul and body, and " nearly overtaking him:" from which he concludes that " nothing but the long-ſuf- " fering of God ſaved him at that hour." One of a leſs hoſtile diſpoſition, would have conſtrued the deliverance into a token of a watchful and kind providence. And this Beza would not have failed doing, in the caſe of himſelf, or of thoſe he calls orthodox; i. e. of his own religious perſuaſion. But no kindneſs from God or man, was to be ſhewn to thoſe of a different opinion.

IN

IN the ſame letter, Beza acquaints us, that Blandrata firſt met with Fr. Davides in Tranſylvania; which muſt have happened in ſome journey that he made thither ſoon after he firſt went to Poland: and that this phyſician was converted by him from one ſort of blaſphemy to another much worſe, as he is pleaſed to term it; that is, from having been of the *Arian* ſentiment concerning Chriſt, he became perſuaded of his *proper humanity*.

He then refers to ſome printed propoſitions aſcribed to Fr. Davides; "which I dare "maintain and averr, ſays Beza, contain the "ſeeds of every hereſy, with which Satan "hath at any time oppoſed the goſpel of "Chriſt. But (proceeds he) what he after-"wards ſo impudently vomited forth, in pro-"nouncing the (*p*) following perſons, with-"out any reſerve, not to be heretics, but "teachers

(*p*) "Certe in illis quas initio ſcripſit theſibus, quæ illi tribuuntur, auſim dicere et profiteri, omnium hæreſeôn, quibus unquam Chriſti perſonam Satan oppugnavit, ſemina contineri. Quæ vero poſtea evomuit adeo impudenter, ut aperte et ſine ambagibus, non pro hæreticis ſed pro veritatis aſſertoribus, Origenem, Eutychem, Neſtorium, Samoſatenum, Arium, Donatum, Helvidium, Nepotem, Eunomium,

" teachers of truth; namely Origen, Euty-
" ches, Neſtorius, Eunomius, Praxeas, Pho-
" tinus, Cerdo, Sabellius, Acephalus: theſe
" and the like aſſertions which he makes,
" were all that was wanting to place Sa-
" tan himſelf in the throne of God and of
" truth."

We may preſume that Davides had commended theſe perſons in general, as they well deſerved, on account of their honeſt and bold defence of what they believed to be the truth of God, againſt prevailing error; not that he approved all their peculiar and differing opinions, which was impoſſible: and few perſons of any candor, who are acquainted with the pages of eccleſiaſtical hiſtory, and the ſmall remains of ſome of theſe early chriſtians, will refuſe them this juſt praiſe.

Beza finiſhes his letter, with bidding the princes of Tranſylvania (*q*) *not to cheriſh unawares*

Eunomium, Praxeam, Photinum, Cerdonem, Sabellium, habeat et nominet; hæc, inquam ejuſmodi ſunt, ut unum hoc ſupereſſe jam videatur, ut Satanam ipſum in Dei et veritatis ſolio collocet." *Id. Ibid.* p. 333.

(*q*) "Tuum autem eſt imprimis, auguſtiſſime rex fortiſſimæ Polonorum gentis, in eo quod tam feliciter cœpiſti, con-

wares a monſter in their boſom, meaning probably Blandrata; and commends the king of Poland for what he had already done againſt the Unitarians: exhorting him *not to endure any one in his dominions, who ſhould calumniate the Son of God, by transforming him into a creature, or by reſtraining the name and unity of God, to the Father only*; and then laſtly, addreſſing them all together, admoniſhes them *ſo to reverence the Son,* as not to ſuffer any to inhabit their reſpective countries, *who ſhould dare to rob him of his deity.*

Was any one, at this day, like this forward impetuous Divine, to take upon him to

conſtantiſſime pergere, neque pati ut qui Filio Dei maledicit, (quis autem apertius ei maledicit, quam qui ſive unum ſive verum Dei nomen ad ſolum Patrem reſtringunt, vel illum in creaturam transformant?) regnum tibi a Filio Dei commiſſum, ejuſmodi blaſphemiis, reddat iræ Dei omnipotentis obnoxium. Tuum quoque eſt, ſereniſſime Tranſilvaniæ rex, quem pene in ſinu imprudens foveas, circumſpicere, &c.——Vos autem illuſtres et generoſi Domini, quos Dominus ille dominorum vera ſui cognitione in utroque illo regno dignatus eſt, oſculamini Filium, nec committite, ut qui ſua illum Deitate ſpoliant, apud eos conſiſtant, quos in primis oportet ipſius gloriæ ac dignitatis vindices et aſſertores ſe præbere."

Id. Ibid. p. 338, 339.

to addreſs that great and wiſe prince, the preſent emperor of Germany, recommending ſimilar violent meaſures to be uſed againſt his ſubjects, the Unitarians of Tranſylvania, Hungary, and other parts of his dominions; he would ſurely order the meddling man to mind his own affairs, and not to buſy himſelf with regulating the opinions, and dictating to the conſciences of other men.

I reckon it a great misfortune to Socinus, to have been called out upon this occaſion purpoſely, as a champion, to defend the particular doctrine of the worſhip of Jeſus Chriſt; and that he was employed to convert one, who, by himſelf, and his employers, was already prejudged to be in error. For he came, *non tam diſcere*, (*r*) *quam docere*, *not as an inquirer after truth, but to dictate to others*; as Davides well reminded him towards the end of the diſpute. This made him enter into it, with ſuch conceit and preſumption of the rightneſs of his own opinions, and contempt of his opponent as maintaining an *impious* doctrine, that he was not to be moved

(*r*) Socini Op. Vol. II. p. 766.

moved by the force of any arguments brought by Davides; but litigated the plaineſt points, and evaded them by a variety of diſtinctions and refinements; in which he was moſt fertile. It indeed hindered him from ſeeing the truth ever after. For very rarely is there found candour enough in the human breaſt, for a man to recede from opinions, for the defence of which he has drawn his pen, and been highly applauded, however ſtrong and demonſtrative be the evidence to the contrary that is preſented to him.

Both the diſputants agreed in this, which they equally believed to be the doctrine of the Scriptures; that is, that Jeſus Chriſt was a human creature, who had no exiſtence till he was born into this world, according to the current computation, 1578 years before.

But Socinus withal had taken up an opinion, "that in condeſcenſion (s) to human "weak-

(s) "Ingens autem Dei benignitas erga humanum genus ea fuit, quod Chriſto homini, duci ac principi eorum hominum, qui ad immortalem vitam ab ipſo Deo vocantur, et ea mala experto, quæ ſequentibus eum experiri neceſſe eſt, tantam dederit poteſtatem, ut ad eum, tanquam

" weakneſs, in order that mankind might
" have one of their own brethren, more
" upon a level with them, to whom they
" might have recourſe in their ſtraits and
" neceſſities, Almighty God, for his emi-
" nent virtues, had conferred upon Jeſus
" the Son of Mary, ſome years after he was
" born, a high divine power, lordſhip and
" dominion, *for the government of the chriſ-*
" *tian world only*; and had qualified him to
" hear and to anſwer the prayers of his fol-
" lowers, in ſuch matters as related to the
" cauſe of the goſpel." The chief foundation, on which Socinus erected this new object of religious worſhip, Jeſus Chriſt, whom he acknowleged to have had no being before he was born in Judea; and for which, he conſtantly and fairly acknowleged, that there was no expreſs precept, was; the declarations in the Scriptures concerning the kingdom and power beſtowed upon Chriſt; the interpretation which he put on thoſe paſſages

quam ab ipſo ordinatum, confidenter in iis, quæ ad eam vitam conſequendam ſpectant, confugere poſſint. Nos vero, aliquot annis, poſtquam ex Maria natus eſt, eam poteſtatem Chriſto ex libera et voluntaria Dei benignitate conceſſam fuiſſe dicimus."

Id. Ibid. p. 715. 737.

paſſages which ſpeak of angels and heavenly powers being put under him and worſhiping him; his having a knowlege of the ſecret thoughts of men imparted to him, and the like; which, with ſome *preſumed* inſtances of the fact, of prayer being actually made to him; he maintained to be a ſufficient, though indirect ſignification of the divine will, that men ſhould invoke Chriſt in prayer.

To this reaſoning Davides replied in general; that in each of his particular inſtances Socinus miſtook the ſenſe of the ſacred writings: and moreover, granting that ſuch a perpetual power and government over chriſtians had been intruſted to Chriſt, which there was not, it would by no means follow that on that account their prayers ought to be addreſſed to him. For to conſtitute him an object of prayer, there needed an expreſs command of Almighty God. But no authority of this kind was pretended, nor indeed can be produced.

IT will gratify ſome readers, and not be beſide our purpoſe, to give a few inſtances of Socinus's ſkill and dexterity in parrying

off his opponent's arguments againſt the worſhip of Chriſt: though it often required all the acuteneſs he was maſter of, to do it with any appearance of plauſibility.

When, in his prayer, a little before his death, for himſelf, his apoſtles and followers to the end of time; Jeſus ſaid; (Joh. xvii. 11.) (*t*) *Holy Father, keep in thy name thoſe whom Thou haſt given me, that they may be one, as we are:* Davides argued from it; that by this language, Chriſt plainly ſignified, that *he himſelf* was not the perſon whom his followers were to ſupplicate for preſervation and ſupport, but God, *the father*; whom in the entrance of his prayer, he ſtiles *the only true God.* And to the moſt ordinary, unprejudiced underſtanding, this would appear as clear an indication of the mind of Chriſt on this head of religious worſhip, *namely*, who was the perſon whom his diſciples were to ſupplicate for protection; as it was an undeniable demonſtration

(*t*) "Not, as in our preſent Engliſh verſion, *keep* "*through thine own name:* but, *keep in thy name*, as in "ver. 12. i. e. preſerve them in the true worſhip of "Thee, and in the doctrine of the goſpel, which I have "manifeſted unto men, ver. 6."

Biſhop Pearce *in loc.*

ſtration of his own practice. But the turn which Socinus gives to it is this : " *Chriſt*, ſays he, (*u*) *at this time, recommended his diſciples to the Father only, and intimated nothing concerning his own protection of them, becauſe he had not yet received his power and dominion from God, which was to enable him to inſpect and govern them, after his removal out of this world. And although he knew at the time, that he was to be inveſted with ſuch a power, it was proper for him, before it really took place, to utter ſuch a prayer, that it might thence be known, that he received it from the bounty of God, and that he himſelf acknowleged it to be ſo, &c.*"

There might have been ſome colour for this ingenious evaſion, if Chriſt, by himſelf, or his apoſtles, had at any other time directed

(*u*) " Chriſtus autem propterea ſuos, hinc diſceſſurus, patri commendavit, quia munus et poteſtatem, eos, licet abſens, gubernandi, nondum adeptus fuerat. Quod quamvis, ut alibi apparet, ipſe futurum ſciret; decebat tamen eum, antequam id reipſa fieret, precantem ita loqui; ut ea ratione, et id deinde ſibi ex Patris largitate datum agnoſceretur, ipſeque ſe idem agnoſcere profiteretur, &c."

Id. Ibid. p. 727.

directed men to pray to him. But when there is nothing of this kind injoined in his life time, or after his resurrection, and being taken up to heaven, in respect of his being an object of prayer to his followers; his own address and supplication to the heavenly Father, to preserve them when he was departed from them, is a sure guide to us as it was to them, that it is God, our heavenly Father, only, to whom we are to offer up prayer, in the hour of distress.

(*w*) "THAT maxim stands firm, and "will for ever stand, says Davides; that "there is extant a strict divine command, "that no one is to be invoked in prayer, "but God, the Father, the Creator of "heaven and earth: (referring to Matth. "iv. 10. Luke iv. 8. before cited by him.) "And

(*w*) "Firmiter persistit, et persistet axioma illud; severum extare mandatum Dei, neminem extra Deum, patrem, creatorem cœli et terræ, invocandum esse: ipso Christo quoque veritatis magistro docente; *Vos, cum oraveritis, dicite, Pater noster*, &c. Huic enim contrarium mandatum nullibi extat de invocando Christo; nisi fortasse alibi alia extent Biblia mihi hactenus incognita."

Id. Ibid. p. 740.

" And Chriſt, the great Maſter of truth,
" himſelf, alſo teaches; Matth. vi. 9.
" *When ye pray, ſay,* OUR FATHER, &c.
" For *there is no contrary command given, of*
" *praying to Chriſt, unleſs there be ſome other*
" *Bible which I have not yet ſeen.*"

In his ſtrictures on the firſt part of this aſſertion of Davides, Socinus refers to ſomething, elſewhere remarked by him, not very ſolid, on that prohibition, Matth. iv. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*; viz. that it relates to *adoration* only, not to *invocation in prayer*. But he replies, acutely enough, to the quotation brought from Matthew vi. 9. that Chriſt is not there teaching *who was the object* of prayer, but *in what manner* the Father was to be worſhiped in prayer. " *Nevertheleſs,* ſays he, *I* (*x*) *confeſs, from the whole of this*

(*x*) " Fateor tamen, ex univerſo apud Matthæum Chriſti ſermone, atque ex re ipſa ſatis conſtare, ad ſolum Deum patrem, illo tempore et antea, in Dei populo preces dirigi conſueviſſe. Sed quid mirum, cum Chriſtus nondum vel extitiſſet, vel glorificatus eſſet, qui ſolus inter res creatas hoc a Deo obtinuit, ut ad ipſum quoque, licet corpore abſentem, preces noſtræ dirigi poſſint?"

Id. Ibid. p. 740.

this ſermon of Chriſt in Matthew, and from the thing itſelf, that at that time, and before, prayer was wont to be directed by the people of God, to the Father only. But what is there in this to be marvelled at; when at ſuch times, either Chriſt had not a being, or was not yet glorified, by having this peculiar honour above all other creatures of God beſtowed upon him, that is, of being invoked in prayer, when abſent and inviſible."

But Socinus ſhould have conſidered, that ſince, by his own avowal, at the time when Chriſt delivered this ſermon upon the mount, there was no other object of prayer that had ever been acknowleged by the people of God, but Jehovah, the heavenly Father of all; and Chriſt directed prayer to be made to the Father, without dropping the leaſt intimation that there was any other perſon to be prayed unto: if *he himſelf* really, nevertheleſs, was one day to be worſhiped by prayer, he moſt aſſuredly would have been careful to have marked it particularly afterwards; and would have given ſome expreſs and explicit directions concerning it, which could not be miſtaken. But

as he never did this, the conclusion is unavoidable, that Christ was the farthest possible from proposing himself as an object of divine worship and prayer; and that therefore no such worship is to be paid to him. And although Socinus adds, that there is no need of a divine command for invocation of Christ in prayer, when there is nothing in the Scriptures to the contrary, which either expressly or tacitly excludes him from being the object of worship: Yet, in this view of the subject, every direction of the sacred writers or of Christ, to pray to Jehovah, the Father; every instance of holy men or of Christ's own praying to the Father, was a direct exclusion of Christ himself from being the object of prayer and worship.

IN another part, Socinus is thus strongly pressed by his adversary: (*y*) "When Christ "was

(*y*) "*Franciscus Davides*. Dixit cum in terris versaretur Christus, (Joh. xv. 15.) Vos autem dixi amicos, quia omnia quæcunque audivi a Patre meo, nota feci vobis. Si hæc patris voluntas fuisset, ut ipse in Christo adoraretur,

" was converſant upon earth, he ſaid to his
" apoſtles, (Joh. xv. 15.) *I have called you*
" *friends; becauſe all things that I have*
" *heard of my Father, I have made known*
" *unto you.* If then it had been the will of
" the Father, (continues Davides) that *He*
" ſhould be worſhiped in Chriſt, or Chriſt
" in him, i. e. *that Chriſt ſhould in any ſort*
" *be prayed unto and worſhiped; he, their*
" *divine Maſter,* would certainly have ſigni-
" fied it to his diſciples: *becauſe he made*
" *known unto them all things which he had*
" *heard*

aut Chriſtus in ipſo, certe id diſcipulis ſignificâſſet; omnia enim illis ſignificavit quæ a patre ſuo audivit: certum autem eſt, quod hoc a patre ſuo non audivit. Doctrina igitur iſta, ut non ex Deo patre, et Chriſto ſit oportet. Si fortaſſe, ut contendimus, aſſeveraverimus, poſtquam in cœlos aſcendit, omnem accepit poteſtatem, ſuper omnia exaltatus eſt, hanc conſecutus eſt dignitatem, ut adoretur et invocetur,——nequaquam conſiſtere poteſt. Nam poſt ſuam in cœlum aſcenſionem, miſit diſcipulis ſpiritum ſanctum, per quem omnia illis annunciavit. Sed hic nec alia, nec prioribus contraria, docuit. Nam de patre accepit, et illum glorificavit; non docendo, in Chriſto Deum patrem præcipue adorari, aut Chriſtum adorandum et invocandum eſſe, verum in doctrina per Chriſtum tradita confirmavit. Et ſic nos quoque diſcipulos ſuos futuros eſſe dixit, et patrem ſuum celeſtem glorificaturos, ſi ſermonem illius ſervaverimus; non ſi Deum patrem in Chriſto adoraverimus, aut Chriſtum in Deo patre."

" *heard of his Father.* But ſince he never
" did this; it is certain he never heard it
" of the Father. The doctrine therefore
" of worſhiping Chriſt, is neither from
" God, nor from Chriſt. If, becauſe we
" allow, that after he aſcended into heaven,
" all power (Matth. xxviii. 18.) was given
" to him, and he was exalted, above all
" things, it be hence maintained and
" concluded, that the honour of being
" to be worſhiped and invoked in prayer,
" was alſo then conferred upon him; this
" cannot with any truth be aſſerted. For
" after his aſcenſion into heaven, he ſent
" to his diſciples the holy ſpirit, by whom
" he told them all things. But the ſpirit
" taught them nothing more in this reſpect
" than they had learnt before. For he re-
" ceived of the Father, and glorified him;
" not by teaching, that the Father was
" chiefly to be worſhiped in Chriſt, or that
" Chriſt in any ſort was to be worſhiped
" and invoked in prayer: but only con-
" firmed them in the doctrine that Chriſt
" had delivered to them. And ſo alſo Chriſt
" has inſtructed us, that we ſhall become
" his true diſciples, and glorify his hea-
" venly Father, *if we keep his words*; not,

" if

" if we worſhip the Father in Chriſt, or
" Chriſt in God the Father."

(z) Socinus replies; " that he had alrea-
" dy ſpoken to theſe objections: but that
" he would now add, that Davides did not
" ſufficiently attend, that Chriſt, who had
" ſaid that he had *made known unto his dif-*
" *ciples all things that he had heard of the*
" *Father*; did afterwards tell them, (John
" xvi.

(z) " *Fauſtus Socinus.* Quanquam per ea quæ modo diximus, ſatis ad ea omnia quæ hoc loco dicis, reſponſum eſt; illud tamen addemus, te non animadvertiſſe eundem Chriſtum, qui dixerit diſcipulis ſuis, omnia quæ audiviſſet a patre, nota ſe illis feciſſe, eiſdem poſtea dixiſſe, multa ſe habere quæ illis diceret, quæ nondum portare poſſent. Inter quæ, ſi Dei per ipſum, et in ipſo adoratio et invocatio, a nobis numeraretur, quid quæſo abſurdi in ea re contineretur, cum hæc ſummam illam poteſtatem, et eccleſiæ gubernationem in Chriſto, licet corpore abſente, ipſiuſque paterni ſolii participationem omnino requirant, quam, ante ſpiritum illum veritatis acceptum, Chriſti diſcipuli nec intelligebant aut ſuſpicabantur, nec intelligere aut ſuſpicari poterant? Chriſtum autem, et in Chriſto Deum adorari et invocari poſſe, poſtquam ſpiritum illum, qui eis facilia portatu redditurus erat omnia, accepiſſent, Chriſti diſcipulos intellexiſſe, vel id ſatis declarat, quod primus ipſorum, qui ſanguine ſuo veritati divinæ teſtimonium dedit, Chriſtum ea in re invocavit, in qua ipſe Chriſtus Deum patrem invocaverat."

Id. Ibid. p. 747.

" xvi. 12.) *I have yet many things to ſay*
" *unto you; but ye cannot bear them now.*
" And what *abſurdity*, proceeds he, is there
" in *ſuppoſing*, that this doctrine of wor-
" ſhiping God by Chriſt and in Chriſt,
" and of invoking Chriſt in prayer, was one
" of the things his apoſtles could not then
" bear; as they had no ſuſpicion of that
" immenſe power, and government of the
" church, when inviſible and removed in
" body from them, and the partaking of
" his Father's throne, to which he was to
" be advanced: which would authorize in-
" vocation of him in prayer, when he came
" to be poſſeſſed of them. But when they
" had received the promiſed holy ſpirit,
" which was to make all things eaſy to be
" borne by them, they were then under no
" difficulty in comprehending, that Chriſt,
" and God in Chriſt, were to be worſhiped
" and invoked in prayer; which appears by
" the firſt martyr for divine truth, recom-
" mending his ſpirit (Acts vii. 59.) to
" Chriſt, in the ſame manner as Chriſt,
" when he expired, (Luke xxiii. 46.) re-
" commended himſelf to God the Father."

Remark.

Remark. There would indeed have been no *abſurdity* in *ſuppoſing*, as Socinus puts it, that the worſhip of Chriſt and invocation of him in prayer, was one of thoſe things which he did not mention to his apoſtles in his life-time, becauſe they would not have been able to bear it; if his apoſtles afterwards, when they had received the gifts of the holy ſpirit, had ever informed us, that it was a new additional precept to what their Maſter Chriſt had given them whilſt living with them upon earth, that *He* was to be a perſon, that was to be worſhiped and addreſſed in their prayers, together with God, the Father of all, to whom alone they had been wont to offer prayer. But when the apoſtles are themſelves intirely ſilent in this reſpect, and their ſentiments are preſumed and gueſſed at from dubious expreſſions; or from ſuch a ſingle *imperfect* example, may we not well call it, as that of the holy man Stephen, calling upon Chriſt when going out of the world, whom he had juſt before ſeen in a viſion, and when the impreſſion of what he had ſeen might well be ſuppoſed to be preſent to his mind: for theſe and other reaſons,

this

this argument of Socinus, though ingenious, is by no means ſatisfactory.

BUT although Socinus thus warmly contended for addreſſing prayer to Jeſus Chriſt, he acknowleged that there was no divine command for it, and therefore not any abſolute neceſſity of doing it: which was the circumſtance in his diſpute with Davides that diſobliged his friends, Blandrata (*a*) in particular, ſo that they were always againſt its being made public. The ground of his making and adhering to this diſtinction and reſtriction upon this point, was this. If he had maintained that it was abſolutely neceſſary to pray to Chriſt, which it would have been on the ſuppoſition of an expreſs divine command for it, there (*b*) would then have been

(*a*) Prefixed to the Diſpute between Socinus and Davides, are Blandrata's objections to the manner, in which Socinus had handled it.

Socin. Op. Vol. II. p. 716.

(*b*) "Si præceptum eſt datum, ut Chriſtum invocemus, quandocunque ejus rei occaſio ſe obtulerit; id facere omnino debemus. Omnia enim præcepta affirmantia ſemper obligant, cum ſe rei præceptæ occaſio offert. Occaſio Chriſti

been no reaſon why we ought not *always* to pray to Chriſt: and this he ſaw would interfere with, and tend to ſuperſede and exclude the worſhip of the only true God, the Father.

Socinus therefore aſſerted, and frequently recurred to it, that it was right and fit that chriſtians ſhould pray to Chriſt, though they were not by any abſolute command bound to do it; and he complains much of his adverſary accuſing him falſely of ſaying, (*c*) *that we muſt and ought* to pray to Chriſt, whereas he maintained only that we *might*, and that it was proper to do it.

When the difficulty of knowing when to pray to Chriſt, or what things *to aſk of him in*

Chriſti invocandi eſt ſine dubio, cum quis in aliqua neceſſitate eſt conſtitutus, quæ divina ope indigeat, et multo magis cum quis jam reipſa invocare vult. Ergo ſi præceptum eſt ut Chriſtum invocemus, nunquam, cum in aliqua neceſſitate ſumus quæ divina ope indigeat, et multo minus cum jam reipſa invocare volumus, omittere poſſumus quin Chriſtum invocemus. Sed hoc manifeſte falſum eſt. Ergo falſum eſt extare præceptum de Chriſt invocando."

Id. Ibid. p. 478.

(*c*) "Jam probatum eſt, Chriſtum invocari poſſe, id quod ego contendo; non autem, ut tu hic et ubique fere mihi affingis, invocandum eſſe." Id. Ibid. p. 756.

in particular, was urged to him, if there was no command to ſpecify any thing concerning it, nor any abſolute neceſſity for it. He replied, (*d*) " that there might happen " ſuch circumſtances, in which there would " be a *relative neceſſity* of doing it, and " chriſtians would be guilty of a great ſin " in neglecting it. When, for inſtance, " they happened to be in a congregation " where prayer was offered to Chriſt: or, " when at any time they felt an impulſe " upon their own minds, to pray to him. " Although in the ſame place, he allows, (*e*) " that

(*d*) "Quod ſi in hac diſputatione cum Franciſco Davidis non ſemel affirmamus, nos non teneri invocare Chriſtum, ſed tantum jure omnino poſſe; id non ita intelligendum eſt, quaſi nunquam neceſſe ſit ut Chriſtum invocemus, nunquamve evenire poſſet ut peccemus, ſi Chriſtum non invocaverimus. Hoc enim evenire poſſe, prorſus ſtatuimus; veluti, ſi in cætu in quo præſentes ſimus, Chriſtus publice invocetur; ut non raro fieri contingit. Vel ſi ſpiritus nobis ſuggeſſerit, ut id faciamus. Verba enim noſtra de abſoluta tantum, non autem de qualibet neceſſitate, accipienda ſunt." Id. Ibid. p. 712.

(*e*) " Dico igitur non eſſe abſolute neceſſe, ut quis ad Chriſtum ne ſemel quidem preces ſuas dirigat; id eſt, fieri poſſe, ut quis preces ſuas nunquam ad ipſum Chriſtum direxerit, et tamen nec ideo peccaverit, et nihilominus ſalutem

"that it might alſo ſo fall out, that a chriſ-
"tian might never all his life pray to Chriſt,
"without forfeiting thereby his ſalvation."
And with reſpect to diſcriminating what things to aſk of Chriſt, and what of God, how to divide the duty of prayer betwixt both, (which ſeems an inſuperable difficulty with thoſe that hold Chriſt to be an object of prayer; whether they look upon him as a man, or the firſt of created Beings, or another ſupreme God, equal to the Father and ſome way or other one with him) Socinus had contrived this ready anſwer; (*f*) "that
"of God, may be aſked all kind of good
"things relating to any perſon whatſoever;
"but of Chriſt, only thoſe things which in
"any way belong to his univerſal church,
"and

ſalutem per eundem Chriſtum conſequatur: quippe cui nunquam contigerit ullam ex iis cauſis habere, quas ſupra attigi, omnino preces ſuas ad Chriſtum dirigendi."

Id. Ibid. p. 479.

(*f*) "A Deo omnia cujuſcunque generis bona, et ad quemcunque pertinentia, peti poſſunt: a Chriſto vero ea tantum, quæ ad ipſius univerſam eccleſiam, et ejus ſingulas partes, ſingulaque membra quodammodo pertinere queant. Quandoquidem horum tantum largiendorum poteſtatem a Deo Chriſtus adeptus eſt."

Id. Ibid. p. 764.

" and its ſeveral parts, and each particular
" member of it. For that Chriſt had
" granted to him from God the diſtribution
" of theſe things only, and of no others."
But whilſt Socinus thus boldly preſumes and undertakes to draw the line of prayer, with reſpect to God and Chriſt, of his own fancy, and without any authority whatſoever, in which no one can ſafely truſt him: it remains, and will remain for ever unreſolved, upon his or any other plan; *why apply at all to Chriſt in prayer, for any thing, when you have no divine command for it, and when you may, and are encouraged to pray to Almighty God, for every thing?*

SECTION II.

Of Socinus's *behaviour towards other* Unitarians, *who refuſed, and oppoſed the worſhip of* Jeſus Chriſt.

THUS with all his ingenuity and refinements, Socinus had but a very unſatisfactory account to give of the obligations of praying to Chriſt. And yet like moſt others, who have been bent at all events to carry a diſputed point, what was deficient in argument he failed not to make up in paſſion, and angry denunciations of the wrath of God againſt thoſe who ventured to oppoſe his ſentiments. In which, if he did not come up to our countryman Archdeacon Philpot above commented upon, or the Frenchman Beza, it was only becauſe his nature was gentler, and his education more poliſhed. And yet from what I am going to relate, ſome will think he fell little ſhort of either of them.

SOCINUS

SOCINUS is far from appearing in an amiable light, in his anſwer to a friend, that had blamed him for his harſh invectives againſt *Paleologus*, who had written againſt the worſhip and invocation of Chriſt. The reaſon he alleges for his having called Paleologus a Jew, and perſiſting in it, ſhews to what pitiful arguments and excuſes a learned man will have recourſe, who is reſolved never to own himſelf in the wrong. For he maintains, that he ought not to be accuſed of reviling Paleologus by uſing ſuch language, (*g*) *becauſe in the opinion of* almoſt all *the true churches of Chriſt, he was manifeſtly reckoned to judaize.* But what if *all* the churches of Chriſt, and *all* the members of them, without exception, had charged him with judaizing, in worſhiping God, the Father only, and not Chriſt, or in any other peculiar opinions entertained and propagated by him? This would have been only more to his honour, whilſt he

(*g*) "Quod vero Paleologum aliqua in re Judæorum ſimilem appello, idque ſimul verum eſſe demonſtro, non video cur ob id maledicentiæ accuſari poſſim, præſertim cum jam omnibus fere veris Chriſti eccleſiis, eum plane judaizare aperte conſtet."

Socini Op. Vol. I. p. 365.

he had the teſtimony of Chriſt and his apoſtles in his favour; by which the truth of the goſpel doctrine is to be proved, and not by the number of voices on this ſide or that ſide.

He is ſtill more cenſureable in the ſame place, for calling Paleologus, (*h*) *a man quite blinded with hatred to Chriſt's glory.* How could Socinus know another man's heart, or take upon him to point out the inward motives by which he was actuated? He might entertain as real an eſteem and honour for Chriſt, as himſelf, though he durſt not, without an expreſs divine command, rank him ſo far on an equality with God, as to worſhip him. If Paleologus had replied to him, and been equally diſpoſed to railing, he might have accuſed Socinus of being infatuated with a blind zeal for his undue exaltation of him whom he acknowleged to be a human creature lately born, Jeſus the Son of Mary; and putting him upon a level with the moſt high God,

(*h*) "At enim alibi eum Chriſti gloriæ odio excæcatum eſſe dicis. Quid tum? Si non modo id veriſſimum eſſe ex compluribus aliis manifeſtum eſt, verum etiam locus ipſe id omnino requirebat, &c."

God, in worſhiping him together with God, and praying to him.

(*i*) " I do not believe, continues Socinus " ſoon after the above, that any one can " read Paleologus's book, without owning, " that he could hardly have been anſwered " in any other way, or that a milder treat- " ment than this could with any propriety " have been given to him. And I am per- " ſuaded, that they would be the more of " this opinion, if they were as well ac- " quainted

(*i*) "Nec ſane quenquam futurum puto, qui modo Paleologi librum legerit, quin fateatur vix aliter quam ego feci (quod ad hanc partem attinet) ei reſponderi potuiſſe, aut mitius aliquanto cum eo agi debuiſſe. Quid ſi cognitum haberet, ut quidem ego habeo, quot malorum cauſa, non iſthinc tantum in Tranſilvania, ſed in Ungaria quoque, in Lithuania, et aliis in locis Paleologi auctoritas et ſcripta fuerint? An non ipſe primus omnium in provincia iſta, ſententiam illam maxime impiam et deteſtandam de non adorando neque invocando Chriſto, una cum aliis pluribus peſtilentiſſimis erroribus, docuit et ſcriptum reliquit? Nonne ejus doctrina hodie, quæ quibuſdam Franciſci Davidis doctrina eſſe creditur, integræ eæque non paucæ eccleſiæ in Ungaria fœdiſſime ſunt corruptæ? Nonne is in Lithuania, alterum quendam Franciſcum Davidis, quantum in ſe fuit, jam excitavit, et provinciæ illius eccleſias ſuo veneno infecit, ab ipſiuſque Poloniæ eccleſiis jam fere divulſit ac ſeparavit?"

Id. Ibid. p. 365.

" quainted as I am, with the mischiefs
" which his writings have occasioned, and
" the great vogue they have had, not only
" there in Transylvania, but in Hungary
" also, and in Lithuania, and in other pla-
" ces. *Did not he, the first of all others in*
" *that province* (Transylvania) *teach and*
" *publish in print, that most impious and de-*
" *testable opinion of his, that Christ was not*
" *to be worshiped and invoked by prayer,* to-
" gether with very many other most pesti-
" lential errors? Is it not with that doctrine
" of his, which is by some thought to be
" Davides's own, that not a few churches
" in Hungary have been intirely and most
" shockingly corrupted. Has not he, as
" far as lay in his power, excited another
" Davides in Lithuania, who has infected
" those churches with his poison, and caus-
" ed a schism, and separation from the Po-
" lish churches?"

The charge of causing mischief and disturbances has been the common cry and cant of intolerant bigots in all ages, against such as would not conform to their dictates. Our Saviour's apostles were stiled by their Jewish adversaries, (Acts xvii. 6.) *men that turned*

turned the world upside down. What harm was there in the churches of Lithuania or Transylvania differing from those of Poland, by rejecting the worship of Christ, whilst each of them honestly followed their convictions, and embraced what they believed to be the truth? Or what necessity was there for them all to hold exactly the same opinion in this respect, any farther than that Socinus might give the lead, and all men bow to his decisions? If he termed the sentiment of Paleologus, that Christ was not to be worshiped by prayer, impious and detestable; there were others, not a few, who would startle at his maintaining with so much vehemence, that a human creature, who was born but yesterday as it were, at Bethlehem in Judea, should be made a God, to whom worship and prayer should be offered.

BUT Socinus discovered a far worse spirit, in his treatment of Paleologus, after he was dead. The little I have been able to gather of the history of this remarkable man, from Moreri and others, and of his unfortunate end, is this. He was a Greek christian

of the iſle of Chio, and one of many others who took refuge in Italy, after the Turks had become maſters of Conſtantinople. He had been ſhut up in the priſons of the Inquiſition at Rome for the freedom of his religious opinions, but had eſcaped thence in 1559. After this he fled into Germany, where, as alſo in Poland, Tranſylvania, and other parts, he zealouſly propagated his peculiar ſentiments, and ſupported them by his publications, being a ſtrict Unitarian, denying any other God but Jehovah, the Father and Maker of all things; or that worſhip and prayer was to be offered up to Chriſt, in any way, or on any account whatſoever: which laſt was what gave ſuch great offence to Socinus. The Biſhops of Rome uſed all poſſible endeavours for many years to get him back into their power again, and at laſt ſucceeded in procuring him to be arreſted in Moravia, by means of the Emperor, and ſent to Rome.

There again, in the hands of the Inquiſition, we are told, that he at firſt boldly aſſerted the truth of the doctrines he had taught: but being condemned, and on the point of being executed, he recanted, and

promiſed

promiſed to confute his former publications; which he accordingly is ſaid to have done, on being remanded back to priſon; and there died.

I would here obſerve, that huddled up as every thing is within thoſe dark walls, we have nothing certain to ſay farther of Paleologus, but that he ended his days in horrid confinement, in the year 1585. We may however form a probable conjecture, that he never wrote expreſſly againſt his former ſentiments: for if ſo, we can have little doubt but his work would have been made public. And if it be true, that after having been for a while firm and unſhaken, he at laſt gave way and retracted his former ſentiments, through the inſupportable terrors of the rack and of being burnt alive; let thoſe blame who think they can ſtand the fiery trial unmoved: we need not however to fear, but that he will find all compaſſionate allowance with the Father of mercies, for this ſingle act of human frailty, and ſurely ought to have experienced the ſame from his fellow-creatures; far from deſerving that unfeeling, unchriſtian barbarity, with which Socinus purſues his memory, and inſults over what

he

he took to be his final ruin; as is ſeen in what follows.

Vujekus, a Jeſuit, of Poland, in his book, in the Poliſh language, *on the Divinity of the Son of God, and of the Holy Spirit*, had commended Paleologus, for being reconciled, before he died, to the Church of Rome. Socinus in his Anſwer to Vujekus replies, " (*k*) that ſuch a converſion was no " favour of God towards Paleologus, but a " juſt puniſhment of his impiety. For " (proceeds he) he was one, and if I am " not miſtaken, the chief ſtandard-bearer " among

(*k*) " At de Paleologo, quem ſimiliter ex noſtro numero fuiſſe ſine dubio arbitrantur, jam reſpondeo; nullo pacto Dei beneficium erga ipſum iſtud fuiſſe, quod eccleſiæ romanæ reconciliatus fuerit, ſed debitam ipſius impietati pœnam. Nam præterquam quod noſtros homines ſimpliciſſimos licet atque innocentiſſimos edito adverſus eos libro, cum interim tamen eos fratres appellare illum non puderet, tanquam peſſimos nebulones traducere non eſt veritus; unus etiam atque adeo, ni fallor, præcipuus fuit ex anteſignanis illorum, qui Chriſtum nec adorandum nec invocandum eſſe hodie affirmant, et interim tamen ſe chriſtianos eſſe impudenter profitentur, quo vix quidquam ſceleſtius in religione noſtra depravanda, excogitari poſſe exiſtimo. Merito igitur talis homo talem finem eſt ſortitus; ut cum ſui nominis perpetua ignominia, et quod multo pejus eſt, animæ

" among thoſe, *who at this day affirm, that*
" *Chriſt is not to be adored and invoked in*
" *prayer, and yet in the mean while have the*
" *effrontery to call themſelves chriſtians*;
" than which nothing I think can be de-
" viſed, more profligate, or more debaſing
" to our religion. Deſervedly therefore
" did ſuch a man come to ſuch an end;
" that, together with the perpetual infamy
" of it, and what is much worſe, the ever-
" laſting deſtruction of his ſoul, he ſhould
" be again united to and become a member
" of that Great Whore, with whom the
" kings of the earth have committed for-
" nication, from whoſe tyranny he had
" formerly by the favour of God ſeparated
" himſelf, and been more than once deli-
" vered: not prevailed upon by any good au-
" thority or argument, but merely through
" the dread of preſent puniſhment, to re-
" turn

animæ eterna jactura, illi magnæ meretrici, cum qua ſcortati ſunt reges terræ, a qua per Dei gratiam olim ſe ſejunxerat, et ab ejus tyrannide non ſemel liberatus fuerat, non quidem teſtimoniis aut rationibus ullis permotus, ſed præſentis ſupplicii terrore compulſus, denuo ſeſe adjunxerit; cujus imperio ac juſſu miſer poſtmodum cruenta morte finem ſenilibus ſuis annis invenit."

Vol. II. p. 538.

" turn to her again, from whoſe hands the
" wretched man at laſt met with a moſt
" cruel death in his extreme old age."

Poor vain mortals, *ſick of a little brief authority*, will preſume to deal out the divine judgments againſt their fellow-creatures, who ſubmit not to their dictates, however different and contrary the doctrines on which they take upon them to make their final ſalvation to depend. We have a little before ſeen an Athanaſian Divine, himſelf at the time in circumſtances that one ſhould naturally ſuppoſe would have ſubdued and ſoftened all pride and paſſion, and diſpleaſure at others, (p. 89.) pronouncing without remorſe the ſentence of the divine condemnation, upon an innocent woman, then lately put to death, and on another perſon with whom he was diſputing; for denying the Trinity, and the Divinity of Jeſus Chriſt. Here we have Socinus, who denied both theſe points, excluding a man agreeing in ſentiment therein with him, from heaven's mercy, without any crime to allege, or accuſation to bring againſt him, but his maintaining, from the authority of Scripture, contrary to what Socinus thought, that

Chriſt

Chriſt was not to be worſhiped, or invoked in prayer. Both Philpot and Socinus had forgotten that benevolent leſſon of their common Lord and Maſter; (John xiii. 35.) *By this ſhall all men know that ye are my diſciples, if ye have love one to another*; and hurried by their blind zeal and paſſion, too nearly approached the temper of the moſt inveterate enemies of the goſpel, of whom the holy Jeſus warns his diſciples in the ſame converſation with them;——(xvi. 2.) *the time cometh, that whoſoever killeth you, will think he doth God ſervice.*

TOWARDS the concluſion of his treatiſe againſt Paleologus, Socinus ſuffers himſelf to be drawn into ſome very diſreſpectful language concerning Chriſt and his apoſtles. Of this I ſhall take ſome notice, as the bad example has of late years been too much followed, where one would hardly have expected it; and it will naturally lead to other matter, belonging to our ſubject. I ſhall give the whole paſſage, as it ſhews his too confident temper, and how far he was from that modeſty, which became a man who

was

was aſſerting a very diſputable at leaſt, and, in the opinion of many, a very wrong point.

" I maintain, therefore, (ſays Socinus to " Paleologus,) that this your opinion is on " this account moſt impious, or as I ſaid be- " fore, moſt injurious (*l*) to God and to his " Chriſt, becauſe it deſtroys the moſt ex- " cellent workmanſhip of God, in which " his ſupreme goodneſs and beneficence to " the human race ſhines forth; and de- " prives

(*l*) " Dico igitur, ideo maxime impiam tuam iſtam ſententiam eſſe, ſive ut ante locutus ſum, in Deum Chriſtumque ejus maxime injurioſam, quod et Dei opus præſtantiſſimum, in quo ſuprema ejus erga humanum genus bonitas ac beneficentia elucet, plane tollit; et Chriſto honorem et gloriam, quæ ut præcipua ſic propria ejus eſt, adimit. Nam in quo (obſecro) tantam erga homines benignitatem ac liberalitatem oſtendit Deus, quantam in eo, quod homini illi Jeſu Nazareno, qui Chriſtus dicitur,——tantam poteſtatem dedit, &c. Quid porro ipſi Chriſto vel convenientius vel honorificentius, quam, in cœlis manentem, eccleſiam ſuam quæ in terris degit, regere et gubernare, ab ipſaque jugiter et adorari debere, et in ſuis neceſſitatibus confidenter invocari poſſe?———Sic enim cum ab ipſo, tum ab ejus apoſtolis edocti ſumus. *Quamobrem et ipſe, et illi inſignes impoſtores et falſarii fuerunt, ſi id verum non eſt; et idcirco nulla prorſus eorum dictis fides adhiberi nec poteſt, nec debet.*"

Socini Op. Vol. II. p. 112, 113.

" prives Chriſt of his chief and peculiar
" honour and glory. For wherein, I pray,
" could the benignity and philanthropy of
" God be equally manifeſted, as in conſti-
" tuting the man Jeſus of Nazareth, the
" Chriſt, a leader and guide to other men in
" the road to virtue and immortality; and
" in beſtowing upon him power to aſſiſt
" and protect them in this mortal life from
" the ſnares of Satan and of the world?
" And moreover, what ſo becoming and
" honourable to Chriſt, as to reſide in hea-
" ven, and from thence to rule and govern
" his church upon earth, and to be conti-
" nually worſhiped by chriſtians, and with
" confidence addreſſed and invoked by them
" in their neceſſities? All which comes to
" nothing, if Chriſt does not at preſent in
" perſon adminiſter the affairs of the chriſ-
" tian world, but is paſſive in that reſpect."

N. B. *This might be all very well, were there any foundation for it. The point is not, what Socinus might conceive to be worthy of God; and honourable to Chriſt, in his being appointed to hear the prayers of his followers, and to help them: but, whether God has thought proper to give him ſuch a power and*

authority.

authority. He then goes on to aſſert, " that " it is included in the very term and name, " *the Chriſt*, which God has given to this " Jeſus of Nazareth, that he ſhould thus " be our king, to rule over us and to help " us; and that this is the very doctrine of " Chriſt himſelf, and of his apoſtles." *But he forgets that ſome better proof of it is wanting, than his own warm and poſitive aſſertion*. It then follows; " *Therefore Chriſt* " *and his apoſtles muſt have been moſt re-* " *markable impoſtors and falſifiers, if this* " *be not ſo:* (i. e. if Chriſt be not the ob- " ject of the chriſtians worſhip and prayer) " *and no credit can or ought to be given to* " *any thing they ſay*."

Such vehement aſſeverations, and unworthy inſinuations concerning our Lord and his apoſtles, betray a mind too much heated with prejudice and ſelf-opinion, to inquire with a proper temper after truth. It is difficult to aſſign what could be the motive, which could induce a ſerious chriſtian, to make uſe of expreſſions, which, in the remoteſt degree, bring the moral character of Chriſt and his apoſtles in queſtion. Socinus argues afterwards, " that chriſtians would

" want

" want the neceſſary aids and ſupport to
" keep them ſteady and virtuous in this
" dangerous world of trial, if they had
" not one, who had been a man like them-
" ſelves, to apply to in prayer, for help
" and aſſiſtance." But this remark and aſ-
ſertion was obviouſly nothing but the effect of cuſtom and pure prejudice, in Socinus. Believing himſelf to have derived the greateſt advantages from the uſe of prayer to Chriſt, in carrying him ſafe and innocent through various difficulties in the courſe of his life, he grew thence by degrees, to imagine that it was a thing no leſs neceſſary for all chriſtians. So, many pious Roman Catholics have believed themſelves to have reaped great ſpiritual benefit from praying to the Virgin Mary, and have been perſuaded that thoſe who neglected it, deprived themſelves of a principal means to make them holy and virtuous. But none are to be governed by the fancies and authority of others, but by what the Scriptures preſcribe, concerning the Object of Prayer. And theſe uniformly direct and lead us to make our ſupplications to the merciful Creator and heavenly Father,

as one who careth for us, and who alone heareth, and can help us.

NOT long ago, I was led to mention, in what manner a (*M*) worthy perſon ſtill living, ſuffered himſelf to be drawn into a ſtrain of very depreciating expreſſions concerning Chriſt and his apoſtles, ſimilar to what Socinus here uſes.

But, as if the example was infectious, Biſhop *Newton* ſince, has ſtill more, if poſſible, tranſgreſſed all rules of decency in this reſpect; in his Works, publiſhed within the preſent year, 1782, and nearly, if not intirely printed off under his own inſpection. As the Writer is in ſome meaſure a party concerned, having innocently given occaſion to the uſe of ſuch intemperate language; and alſo falls under no ſmall part of the intended blame, if there be any belonging to thoſe, who do not believe the doctrines for which the Biſhop pleads ſo vehemently; I ſhall make ſome animadverſions upon the whole

(*M*) See A Sequel to the Apology for reſigning the Vicarage of Catterick, p. 418.

whole of the ſhort tract in queſtion, as well as this exceptionable part. And as I have made ſo free with Socinus, I hope I ſhall not be thought to violate the aſhes of the dead, in what I offer here. The diſquiſition will be found to make a proper part of my deſign, which is, among other things, to ſhew, how much the general ſtream of authority and of writers of note in the times we live in, oppoſes free inquiry into the Scriptures; eſpecially in what relates to God and the proper object of worſhip, and the true character of Chriſt.

SECTION III.

Of the late Biſhop of Briſtol'*s method of arguing againſt* Socinians *or* Unitarians.

WHAT I propoſe to make ſome comment upon, is in the Biſhop's fifth Charge to his clergy of the dioceſe of Briſtol, for the years 1776 and 1777; in both which years, we may preſume, it was delivered. The title is; *A Diſſuaſive againſt Schiſm.* Soon after the beginning, he remarks; vol. ii. p. 703, &c.

Bp. Newton. " Others there are who have a better plea for their ſeparation, if their principles were true. Theſe are they who deny the divinity of our bleſſed Saviour, admit him indeed to be a teacher ſent with an extraordinary commiſſion from God, but will not allow him to be more than man, or to have had any exiſtence prior to his being born of the virgin Mary, and conſequently profeſs to reverence and obey him as their prophet, to apply to him as their mediator, but not to worſhip and adore him as their God. Now the doctrine and practice of the church of England being contrary to theirs, they can no longer join in communion with her, but renounce her liturgy and articles, reſign their livings, and publiſh apologies for ſo doing."

Remark. This is a fair ſtate of things, to which the Writer ſubſcribes; ſave only that if *by applying to Chriſt as mediator*, be underſtood the addreſſing him as *hearing prayer*, or having any knowlege of it, he finds no countenance for any ſuch ſuppoſal in the Scriptures (*a*).

Bp.

(*a*) *Reſign their livings, and publiſh* apologies *for ſo doing*) When the perſon, to whom the Biſhop points, publiſhed what

Bp. Newton. "If their principles, I ſay, were true; if their premiſes were right, their concluſion alſo would be right, and we ſhould be really, what they are pleaſed to call us, *idolaters.* But they have no better reaſon for their denying the divinity of our Saviour and the doctrine of the Trinity, than becauſe they cannot comprehend them; and if they are to reject every thing in religion which they cannot comprehend, there will be ſcarce any article of faith remaining."

Remark. They have given their reaſons for rejecting the divinity of Chriſt, and the

what he called his *Apology* on reſigning his benefice, in uſing that term, he did not intend an excuſe for what he had done, which was nothing more than what he believed to be right and his duty. But he gave it the title of an *Apology*, as being a narrative of the reaſons inducing him to quit his preferment and connection with the church of England, which he thought ſome would be glad to know. And this meaning of the word was not unuſual. So we underſtand Πλατωνος, Απολογια Σωκρατες, *Socrates*'s Apology, given us by his ſcholar *Plato*, as an explanation of the motives upon which he had conducted himſelf, and what had raiſed him the enemies who had brought him to the ſituation he was in; not as an excuſe for the part he had acted. So alſo we underſtand "The Apology of *Algernon Sydney* on the day of his death."

doctrine of the Trinity, very different from what are here aſcribed to them; namely, that after the moſt laborious reſearch, they cannot find any ſuch doctrines in the holy Scriptures; and particularly, that it is the ſupreme Father and Creator of all things, and *not himſelf*, whom Chriſt invariably ſpeaks of, as being *his Father* and *his God*, and as *the only true God*.

But in repreſenting thoſe perſons who thus diſſent from him, as calling himſelf and others *idolaters*, for their worſhip of Chriſt and the Holy Spirit together with the Father; the Biſhop betrays a temper of mind of too great affinity with what we have ſeen in Mr. Philpot and Socinus, in drawing and urging conſequences from the opinions of thoſe he is writing againſt, which they themſelves are far from drawing.

For although they ſay, that with *their* ſentiments, and under a full conviction, that neither Jeſus Chriſt, nor the Holy Spirit, are either of them the moſt high God, or objects of divine worſhip and prayer, *they ſhould be ſelf-condemned in praying to either of them, and guilty of idolatry*, ſo far as a violation of the divine command given to

Moſes

Moſes may be ſo called; viz. (Exodus xx. 3.) *Thou ſhalt have no other gods before* ME; i. e. Thou ſhalt not give that worſhip to any other perſon, which thou giveſt to me: And do alſo farther own, that at times their minds have been formerly diſturbed and nearly overwhelmed with ſelf-condemning apprehenſions at being concerned in carrying on and joining in worſhip ſo utterly diſapproved by them, before they could accompliſh their purpoſe, of emancipating themſelves intirely from it; yet, however they ſhould judge of themſelves in the caſe, they never permit themſelves to call the worſhipers of Chriſt and of the Holy Spirit, *idolaters*. Or if ever they have in any ſort ſeemed to do it, they retract and reject ſuch a cenſure, and condemn themſelves for it. For we cannot know what connections and aſſociations of ideas are formed by others, nor the various ways in which they have been taught and accuſtomed to reconcile things to their own minds, which ſeem to us moſt repugnant. When therefore a perſon ſeparates and withdraws himſelf from a particular church or ſociety of chriſtians, on account of their worſhip being ſuch in which he

cannot conſcientiouſly join, and ſhould look upon himſelf as guilty of idolatry in ſo doing, he does not thereby condemn them, or call them *idolaters*. What he does amounts only to this; that he ſhould be guilty and condemned himſelf by continuing to worſhip with them.

Bp. Newton. "Their writings and *Apologies* ſtrike out no new lights, furniſh no new matter, nor even one new argument to the purpoſe: they are only a dull repetition of ſtale objections, which have been refuted over and over again."

Remark. If they only preſent, neglected truths, and good old arguments in ſupport of them, before their readers, they may not be wholly to be diſcommended: for it is often an uſeful and neceſſary ſervice. But concerning this point the Biſhop aſſuredly had a juſt right to judge for himſelf, and to declare his ſentiments.

Bp. Newton. "But it is not fitting, that ſuch peſtilential hereſies ſhould be ſuffered at any time to walk about without notice or reply. As faſt as theſe Hydras revive and raiſe their heads, they ſhould be knocked down again; which in the preſent caſe hath been

been done moſt effectually, and to general approbation, by a moſt ingenious layman and member of the Iriſh Parliament, (Mr. *now* Dr. *Burgh*) by the worthy Preſident of Corpus Chriſti college, (the Rev. Dr. *Randolph*) and by a learned clergyman of my own dioceſe, Mr. *Bingham*, a name memorable for the knowlege of chriſtian antiquities."

Remark. There can be no reply made to the language of the former part of this paragraph. All the notice that has been thought neceſſary to be taken of theſe publications ſo highly praiſed by the Biſhop, by the Writer, is contained in the Preface to a "Sequel to "the Apology on reſigning the Vicarage of "Catterick." But he would refer the Reader to a valuable work, viz. "Letters to the Rev. F. Randolph, D. D. &c. by A. Temple, M. A. with an appendix, in which the tendency and merits of Dr. Burgh's Publications are particularly conſidered;" and alſo to "Remarks on Dr. Burgh's Scriptural Confutation, &c." by the ſame author.

WHAT the Biſhop goes on to produce in favour of the doctrine of the Trinity, and of

of the worſhip of Three Divine Perſons, each of them God; and particularly on the worſhip of Chriſt, p. 706, 707, 708, has been conſidered in the *Apology* and *Sequel*, and in a "Diſſertation on praying to Chriſt." I paſs therefore to the part, where he endeavours to prove Chriſt to be the moſt high God; and in which he gives way to ſuch diſreſpectful and blameable expreſſions concerning both Chriſt and his apoſtles.

Bp. Newton. Vol. ii. p. 709. "Chriſt in his godhead is equal to the Father, he is inferior only in his manhood. As man only he is not to be worſhiped by us, he is to be worſhiped as God."

Remark. Theſe general abſtract terms, *manhood*, *godhead*, &c. which are the creatures of our own brains, and by which many impoſe upon themſelves and others, as if they were ſomething real; do here refer to the fiction of *two natures* in Chriſt, one human, the other divine, by which he is made to be the moſt high God and a mortal man, at one and the ſame time. The ſuppoſed grounds for ſuch a diſtinction, and what countenance and ſupport it receives from the Scriptures, have been conſidered above,

above, in examining Dr. Doddridge's arguments in its behalf.

Bp. Newton. " *But if he be not God, nor consequently to be worshiped by us, what becomes of the truth of the christian religion; or what can be said in vindication of Christ and his apostles for advancing so many falsities, and unavoidably leading us into such pernicious errors? What apology or excuse can be made for such gross fraud and prevarication, as well as for such audacious effrontery and presumption, as their ascribing to him, and his arrogating to himself, the stile and title of godhead, when he was no more than a creature?*

Remark. The apostles never ascribed to Christ, nor did he ever arrogate to himself the stile and title of godhead, or assume any authority but what was suitable to a creature, highly favoured of God; so that the Bishop might well have spared this abusive language concerning Christ and his apostles, upon such a supposition. On any supposition it ought not to have been used. But it is civil speech, compared with what will soon follow.

Bp.

Bp. Newton. "The Jews more than once charged Jesus with blasphemy, because (John v. 18.) he called God πατερα ιδιον, his own father, making himself equal with God; and because (x. 33.) he being a man made himself God: and indeed if he had been man only, the charge would have been unanswerable. But he was so far from admitting their argument, or retracting in the least what he had said, that in all his answers he rather confirmed and established his being equal with God, and his being God."

Remark. In both these accusations which the Jews allege against Jesus, (John v. 18.) that *he made himself, not equal with,* but, as the original should be translated, *like to God;* and again (x. 33.) *we stone thee—for blasphemy, and because that thou, being a man, makest thyself God:* they did not mean to charge him with asserting himself to be the most high God. Whoever deliberately considers, in what connection these charges are brought against him; and particularly his answer to the last, concerning his being guilty of blasphemy in *making himself God, when he was* confessedly but *a man,* will find that our

Lord's

Lord's countrymen by no means intended to accuſe him of affirming himſelf to be the very God whom they worſhiped, or of taking upon himſelf to be a different creature from other men, but only *with aſſuming to himſelf the power and authority of God*; in other words, preſuming, without ſufficient grounds, to be the Meſſiah.

Bp. Newton. "According to St. Paul, (Philip. ii. 6, &c.) Chriſt's merits conſiſted in this, that *being in the form of God, he thought it not robbery to be equal with God*, i. e. he did not aſſume to be equal with God, but *made himſelf of no reputation*, εαυτον εκενωσε, emptied himſelf, diveſted himſelf of his former glory, and *took upon him the form of a ſervant, and was made in the likeneſs of men*; and for this reaſon *was highly exalted, and a name given him above every name, that at the name of Jeſus every knee ſhould bow:* but according to theſe men, the reverſe of all this was the truth, and he was guilty of this robbery in arrogating an equality with God."

Remark. Here again appear the evil effects of not correcting confeſſedly wrong tranſlations of the ſacred text. For the learned and

 careleſs,

careleſs, whoſe prejudices ſuch wrong tranſlations favour, as well as the unlearned, who are moſt to be pitied, will ſtill continue to uſe and be guided by them. Biſhop *Newton* ſhould have known, tho' Mr. *Philpot*, (See p. 104.) more than 200 years before, might be ignorant of it; that the original greek of Philip. ii. 6, &c. gives no ground for any ſuch engliſh expreſſions, as *robbery*, *being guilty of robbery*, in this caſe: an imputation, which he not very candidly ſuppoſes thoſe he is arguing with to fix upon Chriſt. The very unwarrantable paraphraſe of Biſhop *Hurd* upon the paſſage is; "that Jeſus "Chriſt was in no haſte to ſeize upon, and "aſſert *his right of equality* with God." St. Paul's words, as ſhewn in an examination of that *paraphraſe*, (*o*) convey no ſuch ideas. He was better inſtructed in the Scriptures, than to make any other perſon, *God's equal*. Error is infinite. Behold the ſtrange flight of imagination, which a truly pious writer indulges, on this miſtaken interpretation and ſuppoſition

(*o*) "The Catechiſt; or an Inquiry into the doctrine "of the Scriptures concerning the only true God, &c." p. 70. note.

ſition of Chriſt's *equality with God.* (*p*) "*Jeſus thought it no robbery*: it was his indiſputable right, *to be equal with* the infinite, ſelf-exiſtent, immortal *God. Yet*, in mercy to ſinners, *He emptied himſelf* of the incommunicable honours, *and* laid aſide the robes of incomprehenſible glory. When he entered upon his mediatorial ſtate, inſtead of acting in the grand capacity of univerſal ſovereign, he *took upon him the form of a ſervant*, &c."

Amidſt theſe extolled popular writers, on the one hand, and learned men in high offices in the church, on the other, the generality of chriſtians have little chance for coming at the knowlege of Chriſt's true character.

Bp. Newton. "If he was nothing more than man, and had no being before he was born of the virgin Mary, how could he ſay (John viii. 58.) *Before Abraham was, I am; I am*, the name by which God made himſelf known unto the children of Iſrael."

Remark.

(*p*) "*Hervey*'s Contemplations on the ſtarry Heavens." p. 182. *note.*

Remark. It has been proved at large in another (*N*) place, that our Lord, in ſaying, *Before Abraham was, I am*; affirms nothing more to the Jews concerning himſelf, than that he was their divinely appointed prophet, *propheta deſignatus*, the Chriſt, the Meſſiah. As though he had ſaid to them, in other words; "You need not to be ſurprized at what I have aſſerted of the great "account which our anceſtor Abraham "made of me: for I aſſure you, that be-"fore Abraham himſelf was born, *I am* "he, i. e. I am the Chriſt, the Meſſiah." For ſo the very ſame phraſe is interpreted and ſupplied in verſe 24 of this ſame chapter; and our Lord plainly refers to his having been deſtined for that great office and dignity before even Abraham had a being. According to the ſame hebrew phraſeology, it is ſpoken of thoſe who remained firm in the profeſſion of the truth in corrupt times; Revel. xiii. 8. that *their names were written in the book of life of the lamb ſlain before the foundation of the world.* In agreement with which,

(*N*) A Sequel to the Apology on reſigning the Vicarage of Catterick, p. 222, &c.

which, the Apoſtle Peter ſays of Chriſt; (1 Pet. i. 20.) that *he was verily foreordained before the foundation of the world, but was manifeſt in theſe laſt times.* And ſo far is our Lord, in this place, from alluding to or aſſuming the name and character of Almighty God, exhibited in Exod. iii. 14. as if it belonged to him, and he was the ſelf-exiſtent God: that, as the learned know, the words written by Moſes are not, *I am what I am*, but *I will be what I will be*, and therefore Chriſt could never refer to them here.

Bp. Newton. "Or how could he mention his having been in glory before the world was?"

Remark. The Biſhop here, by truſting to his memory, miſquotes, and thereby undeſignedly miſrepreſents the words of Chriſt. For he *does not mention his having been* IN *glory, before the world was.* But he ſays; (Joh. xvii. 5.) *And now, O Father, glorify Thou me, with thine ownſelf, with the glory, which I had with Thee, before the world was.*

And if we pay due attention to this our Lord's ſolemn prayer to Almighty God, comparing the ſeveral parts of it with each other, and having an eye alſo to his

circumſtances and ſituation at the time, to which his requeſts would be exactly ſuited; we ſhall find, that he has no retroſpect to any prior exiſtence, which he had in another world, before he was born into this, nor aſks for any dignity and felicity which he had formerly enjoyed, to be reſtored to him: But what he aſks for, is ſomething that he had never enjoyed before, to be beſtowed on him in conſequence of *having finiſhed the work which God had given him to do*, and as the promiſed reward of it:——ſomething that he had always had a reſpect unto, as being *deſtined* for him by Almighty God in his eternal counſels, and thereby as fully inſured to him, as if he had been from all eternity in actual poſſeſſion of it: So that he might on that account ſay, that he *had had it with the Father*, exactly in the ſame way of ſpeaking, as a little afterwards in the ſame prayer, he ſays, *he had given*, [i. e. promiſed, engaged to beſtow] this ſame thing to his diſciples and followers, which he ſupplicated and ſought for himſelf; ver. 22. *And the glory which Thou haſt given me, I have given to them:—them*, that is, ver. 20. *to all thoſe who ſhould believe on him through*

the preaching of his apoſtles; both to you and to me, chriſtian reader, if we are Chriſt's true diſciples. Now what is this ſomething, this *glory*, which Chriſt ſo earneſtly deſired, at going out of the world, for himſelf, his apoſtles, and followers, for you and me, that we ſhould be partakers of it with him? Why, it was to be inſtrumental in promoting the ſucceſs of the goſpel; to have the honour and glory, after him, of bringing the loſt human race out of darkneſs, idolatry and ruinous vice, to virtue and to the attainment of eternal life. This will be found to have been the bleſſed Jeſus's *glory*, which was his earneſt deſire and prayer at this time; which he ſo much longed for and aſpired after; and I would add an infinitely nobler and more ſatisfying object, to a rational mind, than any perſonal honour, dignity, and exaltation, of which many would make Chriſt ambitious here, and to be ſoliciting it from Almighty God.

Bp. Newton. "If he was nothing more than man, how could he ſpeak of himſelf (Joh. iii. 13.) as coming down from heaven, and being in heaven, even while he was upon earth?"

Remark. Our Lord, though he was nothing more than man, could thus ſpeak of himſelf with truth and propriety, in the ſame way that he could ſay of his doctrine, *that it came down from heaven.* viz. "*My Father giveth you the true bread* (Joh. vi. 32, 33.) *from heaven. For the bread of God is that which cometh down from heaven, and giveth life unto the world.*" In the ſame ſenſe alſo as he could ſay, that John's baptiſm *was from heaven*; Matth. xxi. 25. His own doctrine, and John's baptiſm, are both ſaid by him to *come down* or *to be from heaven*, becauſe they were both of divine authority. And in like manner, he here deſcribes *himſelf, coming down from heaven*, becauſe he had an extraordinary commiſſion and authority from God. But I refer to what has been above delivered on this paſſage of Scripture, p. 60.

Bp. Newton. "Or how could he declare, (Joh. v. 23.) *that all men ſhould honour the Son, even as they honour the Father?*"

Remark. It immediately follows: *He that honoureth not the Son, honoureth not the Father, which hath ſent him.* And thus, taking

taking the whole paſſage together, we plainly ſee, that Chriſt ſpeaks only of the honour that was to be paid him, as *ſent by the Father*, as God's ambaſſador or meſſenger. And this honouring of Chriſt conſiſted in receiving and obeying his meſſage, *not* in receiving him as the moſt high God, or in worſhiping and praying to him, as to God himſelf. It is obſervable, that this is one of the principal texts inſiſted upon by Socinus, as juſtifying the worſhip and invocation of Chriſt.

Bp. Newton. "If he was nothing more than man, how could he aſſume divine attributes to himſelf, (Rev. i. 17, 18.) *I am the firſt and the laſt, I am alive for evermore.* (ii. 23.) *I am he which ſearcheth the reins and the heart, and I will give to every one of you according to your works?*"

Remark. The whole of the firſt paſſage Rev. i. 17, 18. ſtands thus; *I am the firſt, and I am the laſt: I am he that liveth and was dead; and behold, I am alive for evermore.* And if the Biſhop had cited it all together, his reader would have ſeen, that the perſon who ſpeaks, was not the moſt high God, *the firſt and the laſt*, in that ſenſe; but

a creature, a mortal creature originally, who had been put to death, and restored to life again. But GOD *cannot die.*

To shew that, in the other passage, Rev. ii. 23. Christ does not ascribe omniscience to himself, but speaks only of such a degree of knowlege as was communicated to him by Almighty God at that time, and at that time only, may I refer to " The Catechist, or Inquiry into the doctrine of the Scriptures concerning the Only True God, &c. p. 96.

Bp. Newton. " Nothing could justify such language, but its being the voice of a God and not of a man. In any mere man it would be insufferable; and such a man so presumptuously affecting godhead, we could never with any reason believe to be a messenger of God, and a teacher of righteousness, but *must necessarily look upon him with abhorrence, as a gross impostor, or foul blasphemer,* or *downright madman* at best. It is *impossible* therefore for *any consistent Socinian* to be a *true christian.*"

Remark. It is happy for us, that whether we be *true christians,* or no, is not to be decided by each other's partial and prejudiced verdicts, but at a higher and more equitable tribunal.

tribunal. But whatever liberties men may think themſelves allowed to take in cenſuring their fellow chriſtians, it is wholly unaccountable how they can bring themſelves to uſe ſuch terms as theſe, concerning the bleſſed Jeſus; that he muſt be thus undervalued and ſet at nought, as a groſs impoſtor, or foul blaſphemer, or downright madman, if he be not what ſome men take him to be, and do not come up to all that their warm imaginations have figured to them concerning him.

There was a noted Divine of the church of England, at the cloſe of the laſt century, who was alſo a violent declaimer, in his day, againſt Socinians and Socinianiſm. Mr. *Locke* fell under his diſpleaſure for writing his "*Reaſonableneſs* of Chriſtianity:" and in his attack upon him for it, this Mr. *Edwards* contrived to give ſuch a turn to his words, as to charge him with *making our Saviour a coward.* To ſuch an accuſation, the ſum of that great and good man's anſwer, was; (r) *that it is difficult to ſay how, conſiſtently with any true piety, a man can entertain ſo*

(r) Locke's Works, Vol. III. p. 248. 4to. Edition.

ſo vile a thought, or uſe ſuch a profane expreſſion of the Saviour of the world.

I would be far from ſaying, that *Socinus* or Biſhop *Newton* were men void of *true piety*, as I believe they had a great deal; and it is a diſpoſition of mind that is particularly diſcernible throughout all the writings of the former. But this may be ſaid concerning them, from the licenſe which they both gave themſelves in aſperſing the characters of Chriſt and his apoſtles, on the ſuppoſition that their words were not agreeable to their interpretation of them; that they were men of ſtrong paſſions, unreaſonably attached to their own concluſions, and impatient of contradiction about them; and perhaps (which is the beſt apology that can be made for them) weakly imagined that all revelation would fall to the ground and come to nothing, if their particular ſyſtems concerning it, were not to be embraced, and univerſally prevail.

Bp. Newton—thus concludes. "If ever there were any, theſe are the men, who not *privily*, as the apoſtle ſpeaks, (2 Peter ii. 1.) but *publicly*, bring in damnable hereſies, even denying the Lord that bought them, the

atone-

atonement made by Chriſt as well as *his divinity*. But this is not their only fault. *They have new modelled the Liturgy in accommodation to their own tenets*, and would willingly change the whole form of government; many of them being no leſs enemies to our civil than to our eccleſiaſtical conſtitution, Socinians in the one, Republicans in the other, and promoters of anarchy and confuſion in both."

Remark. With what foundation of juſtice and truth, the Biſhop applies the apoſtle's words; others will judge. But he is miſtaken in imagining Chriſt to be *the Lord that bought them*, mentioned in this paſſage by the apoſtle. For he ſpeaks not of Chriſt, but of God, the ſupreme Father of all, whoſe creating power and governing providence were denied by theſe perſons ſo ſeverely cenſured by him. For it is not the uſual language of Scripture concerning Chriſt, that *he* bought or redeemed us; but of God: however commonly it has been aſcribed to Chriſt. And the apoſtle moſt probably refers to certain chriſtians, of whom we have well authenticated accounts, that ſoon after the death of the apoſtle John, they held the

opinions

opinions here condemned, which may have begun to ſhew themſelves a little before Peter died, when he wrote this epiſtle. "For they oppoſed the divine authority of "Moſes and the prophets, and maintained "that this world was not made by God, "but by inferior agents, with the tacit "conſent of the ſupreme Being, and with-"out his interpoſing to prevent them (*d*)."

The

(*d*) See Dr. Lardner's Hiſtory of Heretics; p. 78, 79. a poſthumous work; but the moſt valuable account in our language, of the ſtrange characters and doctrines, that ſprung up, in that dark period of eccleſiaſtical hiſtory, which immediately ſucceeded the times of the apoſtles. The worthy author, after the truly learned and candid Beauſobre, of whoſe Hiſtory of the Manicheans he makes great uſe; thus apologizes for the errors of theſe men: "*Baſilides* "ſuppoſed this lower world to have been made by angels. "This is an opinion, which many went into out of "reſpect, though a falſe reſpect, for the Deity. They "thought it below the ſupreme Being to meddle with "*matter*, in order to give it form and beauty. They "judged it to be unworthy of him to make periſhing and "mortal beings. Above all, they could not endure the "ſuppoſition, that God was the author of the many evils "that are in this world. If God had made this world, "they argued it would have been perfect. But as there "are in it many imperfections, it cannot be the work of "God, infinitely perfect, infinitely good. They choſe "therefore to aſcribe it to angels," &c. *Id. Ibid.*

The Form of Public Prayer in uſe at the Chapel in Eſſex-Street, to which the Biſhop next alludes, was moſtly compiled from Dr. Clarke's Reformed Common Prayer Book. But, as ſome other alterations were admitted, which were however ſignified at the time to the public, the title would have been more juſt, if it had been called; (*E*) "The "Book of Common Prayer Reformed, in "which Dr. Clarke's Amendments have "been chiefly followed." And this choice was made by the Preacher at the chapel, becauſe, although in ſome things he differed in ſentiment from that excellent perſon, yet the Amendments made by him, in reſpect of the great and ſole object of worſhip, were ſuch as he intirely approved, and believed to be the truth. For the Doctor has thrown out all thoſe paſſages in the Liturgy of the church of England, in which prayer is addreſſed to Chriſt, or to the Holy Spirit, or any other, but the perſon of the one true God, and Father of all.

Con-

(*E*) The title now is; "The Book of Common Prayer reformed, according to the plan of the late Dr. Samuel Clarke, together with the Pſalter or Pſalms of David, and a collection of hymns for Public worſhip."

Concerning this Reformed Liturgy of Dr. Clarke, which has been in this manner adopted at the Chapel in Eſſex-Street, we have the following teſtimony of a late liberal and judicious Prelate, in its favour, in a private letter to a friend (*e*).

Extract of a Letter from Archbiſhop *Herring* to Dr. *Jortin*, Dated *Croydon*, Aug. 7, 1753.

" I have ſeen Dr. Clarke's Common Pray-
" er Book. I have read it; have approved
" the temper, and wiſdom of it. But into
" what times are we fallen after ſo much
" light, and ſo much appearance of mode-
" ration, that one can only wiſh for the
" ſucceſs of truth? The world will not
" bear it."

With reſpect to the charge of diſaffection to the civil conſtitution of our country, which is brought againſt thoſe who approve and attend this Reformed Worſhip, no one needs to be ſcandalized or diſturbed at it; as it is but a ſlight ſample of the treatment which the Biſhop has given to a much larger body of good Engliſhmen, in the Memoirs of

(*e*) New Review by Henry Maty, A. M. Vol. I. p. 241.

of his own life, drawn up by himſelf, and prefixed to his works. From the view here exhibited of Bp. *Newton's* methods of controverſy, I hope I ſhall not be thought uncandid or unjuſt, in applying to him, what is remarked by Archbiſhop Tillotſon in one of his Sermons; that "*where reaſon is weak and blunt, "paſſion muſt be whetted, the only weapon "that is left, when reaſon fails. And I "always take it for granted, that no man is "ever angry with his adverſary, but for "want of a better argument to ſupport his "cauſe.*"

SECTION IV.

Of Socinus's *method of promoting the worſhip of* Chriſt.

WE return again to Socinus, to mention only one or two more circumſtances relating to our ſubject and his conduct.

His unrelenting rigour in inſiſting on the worſhip of Chriſt, by thoſe who conſidered him

him in no higher light than himſelf, as one of the human race, does no where more fully appear, than in his Epiſtle to the Synod of Wægrow. How long after he came to Poland it was written, does not appear, as it has no date. I ſhall give ſome extracts from it, with a remark or two.

A Letter from Socinus *to the Synod of* Wægrow.

(*m*) " With reſpect to the immediate de-
" ſign of your Synod now aſſembled at Wæ-
" grow

(*m*) " Cæterum, quod ad eas cauſas attinet, ob quas iſthic Wægroviæ in Dei Chriſtique nomine conveniſtis, etſi ego vobis ulla de re admonendis parum ſum aptus, tamen viſum eſt mihi vos hortari, ut de adoratione et invocatione Chriſti in eccleſiis noſtris conſervanda, imprimis laboretis. Hac enim retenta, perfacile omnes judaici errores convelluntur; ea vero vel ſpreta vel abjecta, nulla ratione fieri poteſt, ne ubique judaïſmus vigeat, vel potius turpis epicureiſmus atque atheiſmus. Quemadmodum et pie et docte ſcripſit olim D. Gregorius Paulus frater noſter ad Tranſilvanos, cum de cauſa Franciſci Davidis agi cœptum eſt. Præpoſtere igitur omnino fit, ſi quis cum eo diſputans, quem conſtat adorationem et invocationem Chriſto non tribuere, conetur illum ab aliis quibuſdam judaicis erroribus retrahere, priuſquam eum a tanta ignorantia et cæcitate liberet, quæ omnium ejuſmodi errorum tanquam

" grow in the name of God and of Christ;
" although I do not think myself qualified
" to advise you in any thing, I have thought
" proper nevertheless to exhort you, to la-
" bour and take care in the very first place,
" that the adoration and invocation of Christ
" may

tanquam certissimus ac perennis quidam fons est ac scaturigo.————Quod si qui sunt, qui nullo pacto adduci queunt, ut Christi hoc tempore regni sui administrationem et divinam potestatem agnoscant, non est cum illis amplius (ut mihi quidem videtur) in rebus sacris commercium habendum. At vero ne alii in posterum in eandem impietatem facile delabantur; non abs re inter alia quæ fieri possent fore existimarem, si omnibus verbi Dei ministris injungeretur, ut in publicis precibus, statutis saltem quibusdam diebus, Christum Jesum Dei filium nominatim invocarent. Quamvis enim rectissime, jam inde ab ipso initio in Christi ecclesia, sive usu receptum, sive lege constitutum fuerit, ut ad ipsum Deum preces dirigantur, quo illi prærogativa sua perpetuo conservetur; tamen ex historiis simul manifestum est, Christum quoque, statim post patefactam ejus gloriam ac potentiam, publice ab iis qui ejus nomen profiterentur, invocari consuevisse. Quod si unquam temporum et personarum ratio tulit ut id fieret, nunc maxime inter nos fert, cum et nos tanquam Jesu Christi contemptores pessime apud alios christiani nominis homines audiamus; et eorum, qui Christi nomen profitentes ipsum tamen nec adorant nec invocandum censent, et nihilominus quia Trinitatis opinionem abjecerunt ex nostro cætu esse existimantur, aliquis omnino sit numerus."

Socini Opera, Vol. I. p. 491.

" may be ſecured in our churches. For
" by making a point of retaining this, all
" judaical errors will eaſily be rooted out.
" But if this be neglected, judaiſm will
" prevail every where; if it may not rather
" be called a filthy epicureiſm, or even
" atheiſm; as our brother D. Gregory Paul,
" with great piety and learning warned the
" Tranſylvanians, when Fr. Davides's affair
" began to be diſcuſſed. In diſputing then
" with thoſe, who do not allow the adoration
" and worſhip of Chriſt, it will be very
" prepoſterous to endeavour to remove them
" from other jewiſh errors, before they are
" freed from this ſo great blindneſs and ig-
" norance, which is the moſt certain and
" everlaſting ſource of all ſuch errors.——
" But if there be thoſe who cannot by any
" means be brought to acknowlege Chriſt's
" divine power and perſonal adminiſtration
" of his kingdom at preſent, in my opinion
" there ſhould no more ſociety or intercourſe
" be kept up with ſuch perſons in religious
" matters. And moreover to prevent any
" perſon hereafter from ſliding into ſuch
" impiety, among other methods that might
" be taken, I ſhould hold it quite right,
" that

" that an injunction ſhould be laid upon all
" miniſters, that in their public devotions,
" on certain ſtated days, they ſhould be
" bound to offer up prayer expreſly and
" by name, to Jeſus Chriſt. For although
" moſt fitly, from the beginning, in the
" chriſtian church, whether by particular
" appointment, or by cuſtom, it has been
" uſual to pray to God himſelf, in order to
" preſerve to him invariably his juſt preroga-
" tive: yet it appears from hiſtory, that after
" Chriſt's glory and power were manifeſted,
" he was wont to (*M*) be invoked in prayer by
" his followers, in their aſſemblies for wor-
" ſhip. And if ever the times called for
" ſuch an appointment, it ſeems to be ne-
" ceſſary now for us, when we are pub-
" licly ſlandered, as deſpiſers (*N*) of Jeſus
" Chriſt, from our being ranked among
" theſe

(*M*) N. B. There is no example in the Scriptures of ſuch worſhip of Chriſt. The heathen converts very ſoon corrupted the goſpel, it is probable, in this, as well as in other reſpects: by which it ſuffers to this day.

(*N*) I hope to be excuſed inſerting here, without leave, the remark of a friend, who did me the favour to look over theſe papers, before they were ſent to the preſs. " At the cloſe of the extract, Socinus ſpeaks the truth,

" theſe men, who rejecting in common with
" us the doctrine of the Trinity, and pro-
" feſſing themſelves to be the diſciples of
" Chriſt, do nevertheleſs refuſe to worſhip
" and pray to him."

Remarks on this letter.

1. We have here one inſtance among a thouſand others, of the wretched lengths to which warm opinionated chriſtians of the beſt underſtandings, may be carried, againſt thoſe who refuſe aſſent to their favourite notions, which they have laid down as neceſſary to ſalvation. It is *judaiſm*; it is *epicureiſm*; nay it is *atheiſm* itſelf, according to Socinus, not to agree with him in worſhiping and praying to Jeſus Chriſt: as if thoſe Unitarians, who did not ſee any ground in the Scriptures for praying to any perſon but God himſelf, could not be as virtuous characters,

" and aſſigns the very reaſon of this violent language. It
" was to ſave himſelf from the reproach of thoſe he had
" left. And ſuch we well remember, ſome of the Clerical
" Society at the Feathers ſuſtained from the *more moderate*
" Reformers."

characters, and as ſincere chriſtians, as himſelf.

2. His next uncharitable ſtep is, to forbid all union and intercourſe with ſuch perſons in the things of religion: which was to publiſh, that they held ſome very dangerous and pernicious ſentiments, and amounted to the ſame as forbidding to hold any friendly ſociety of any kind with them. For where any are taught to ſhun and keep at a diſtance from others, on *religious* accounts, they will ſoon transfer it to the aſſociations of civil life; and thus learn *piouſly* to hate and perſecute one another.

3. But in that other device, which Socinus falls upon, to conſtrain all thoſe to whom his influence could extend, to worſhip Chriſt, againſt their better perſuaſion; there is ſomething ſtill more to be condemned. For he adviſes the Synod to make a law, contrary to their ſettled practice, to inforce the offering up of prayer, on certain ſtated days, to Jeſus Chriſt; and not to pray, as was their uſual form, to God only. This was to compel thoſe who were of a different perſuaſion, or doubting, to go againſt their conſcience; or elſe to drive them from the

chriſtian ſociety, and mark them out as irreligious characters.

4. All that our Saviour, by himſelf, or by his apoſtles, required of thoſe who came to him, to qualify them to become his followers; or, as we ſpeak, to intitle them to the name of Chriſtians; was, to believe him to be the Chriſt. Other doctrines they were to believe and receive afterwards, as far as they could come at the knowlege of them. But Socinus here ſets up a new chriſtianity of his own, a new religion; and will not allow any to be chriſtians, who do not pray to and worſhip Jeſus Chriſt, although they declare themſelves ready to do it, if they could find that Chriſt himſelf had ever injoined it.

It was here indeed, in the whole of his conduct, that Socinus was fundamentally wrong; in making his private religious opinions and practice, a model and ſtandard for others to be governed by, and to follow. With regard to himſelf, a man may ſay, that to embrace certain opinions, and adhere to one way of worſhip, is neceſſary to *his own ſalvation*. For example; it may be neceſſary for you to pray to Chriſt, if you are

fully perſuaded in your mind that he ought to be worſhiped; and for me not to worſhip him, if convinced from the holy Scriptures that he can neither hear my prayer, nor help me; and that this belongs to God alone. It is not however, becauſe either the one or the other opinion, or practice, is neceſſary to Salvation for other men; to worſhip or not to worſhip Chriſt; (although there is certainly a right, and a wrong, in the caſe) but becauſe neither you, nor I, can approve ourſelves to God, unleſs we act the part of honeſt men, and follow the dictates of our conſciences, in this, as well as in all other points.

In all ages, it has been too much the way of warm and well-intentioned, but narrow-minded chriſtians, like Socinus, to paint the characters and opinions of thoſe who diſſented from them, in the worſt light, as deiſtical, atheiſtical, and what not? Where ſuch injurious repreſentations are made by men, who in other reſpects are juſtly eſteemed, it is often an uſeful ſervice to hold them up to public view, in their true light. And there is an inſtance of the kind, in an author abovecited by me, which

well deſerves cenſure; and which by no means leads me from my ſubject, to mention.

The late Dr. Doddridge, in that part of the life of Colonel Gardiner, where he is apologizing for the Colonel's warmth in defence of certain points of doctrine, maintained in the eſtabliſhed churches of England and Scotland; after a very uncharitable reflection on ſome of the Miniſters of thoſe churches, who did not conform their public diſcourſes to thoſe formularies of faith they had once ſubſcribed: proceeds to ſay, "(*n*) I muſt obſerve that it was the Co-
"lonel's moſt ſtedfaſt perſuaſion, that all
"thoſe notions which repreſent our bleſſed
"Redeemer, and the Holy Spirit, as mere
"creatures, or which ſet aſide the atone-
"ment of the former, or the influences of
"the latter, do ſap the very foundation of
"chriſtianity, by rejecting the moſt glori-
"ous doctrines peculiar to it. He had
"attentively obſerved (what indeed is too
"obvious) the unhappy influence which
"the denial of theſe principles often has
"upon the characters of Miniſters, and on
"their

(*n*) Remarkable Paſſages in the life of Colonel Gardiner by Dr. Doddridge, 6th Edition, 12mo. p. 88, 89.

" their ſucceſs; and was perſuaded, that
" an attempt to ſubſtitute that mutilated
" form of chriſtianity which remains, when
" theſe eſſentials of it are taken away, has
" proved one of the moſt ſucceſsful methods,
" which the great enemy of ſouls has ever
" taken in theſe latter days, to lead men by
" inſenſible degrees into Deiſm, vice, and
" perdition." Soon after the doctor adds;
" On the whole, it was indeed his delibe-
" rate judgment, that the Arian, Socinian,
" and Pelagian doctrines were highly diſho-
" nourable to God, and dangerous to the
" ſouls of men; and that it was the duty
" of private chriſtians to be greatly on their
" guard againſt thoſe miniſters by whom
" they are entertained, leſt their minds
" ſhould be corrupted from the ſimplicity
" that is in Chriſt. Yet he ſincerely ab-
" horred the thought of perſecution for
" conſcience ſake."

Dr. Doddridge here exhibits a curious, but not uncommon piece of ſelf-deluſion, in ſaying very gravely, that Col. Gardiner *abhorred the thought of all perſecution for conſcience ſake*, when ſome inſtances are at the very time given, of his perſecuting con-

ſcientious men to a certain degree, and when the Doctor, who ſhews marks of approbation all along, is, at the moment, *beating the drum*, (pardon the coarſeneſs of the expreſſion for its truth) to excite the bad paſſions of chriſtians, and ſet them one againſt the other. For what elſe is it? What gentler name can be given to ſuch deſcriptions of the characters of goſpel miniſters; and accounts of their doctrines as tending to ruin the ſouls of men for ever? Are not theſe likely to inflame the minds of thoſe unthinking multitudes, who pay an implicit deference to what is ſaid by a perſon in ſo high repute as Dr. Doddridge, and fill them with implacable reſentments againſt ſuch miniſters, and their teachings. We have read in the memorials of paſt times, and have experienced in our own, the wretched effects of the like paſſionate and injurious repreſentations. And after all, what is there in the peculiar tenets of *Arians*, *Socinians*, *Pelagians*, that does not tend to make men good and virtuous? which is ſurely the great and ultimate end of the goſpel. Admit that they may not think ſo highly of the perſon of Chriſt, as the *Trinitarians* do; yet ſurely the condeſcenſion

and

and merciful goodneſs of Almighty God, manifeſted by Chriſt, are not leſſened, but increaſed, on their plan. And is not this a ſufficient motive, can there be a greater, to carry men to the higheſt attainments of piety, benevolence, and integrity? Is all true wiſdom and goodneſs confined to thoſe chriſtians, who call themſelves orthodox? Was not Dr. Clarke, who is comonly eſteemed an *Arian*, a character as virtuous, pious, and exemplary in all reſpects, as Dr. Doddridge; and his writings, to ſay the leaſt, as valuable a legacy to the chriſtian world, and to all lovers of truth? And without diſparagement to Calvin; wherein was Socinus, who was a ſtrict *Pelagian*, inferior to him in true piety and virtue? Few perſons ſeem to have lived more under a continual ſenſe of the preſence of God with him, and regard to him, than the latter, from his writings, appears to have done.

And with reſpect to the ſuperior beneficial effects, ſaid to ariſe from the preaching of the doctrines of *atonement*, and the like, in bringing men off from vicious practices; if inquiry be made, it will be found, where it really has been the fact; not to have been

ſo

ſo much owing to the doctrines themſelves, as to the fervour, earneſtneſs, and diligence of the preachers of them; which will at all times proportionably affect the hearers on all ſubjects, eſpecially upon thoſe moſt important ones, relating to God, and a future eternal world and their lot in it, and win many over to ſerioufneſs and ſobriety of mind.

The great point however, to which every goſpel-preacher is to bend his attention, is not, what doctrines we ourſelves may imagine, to be moſt ſuited to the converſion and ſalvation of ſinners, but what it is that the Scriptures hold forth for theſe purpoſes; and to reſt eaſy and perſuaded, that what we learn there, will moſt ſurely in the end promote the virtue and happineſs of the world, with whatever name, or in whatever way, angry men may brand it, or traduce the teachers of it.

I have dwelled the longer on this matter, becauſe it has fallen much in my way to obſerve, that inſinuations of this nature againſt the characters of other chriſtians; and vehement condemnation of the doctrines held and taught by them, made by ſuch pious

and

and popular writers as Dr. Doddridge, not only indiſpoſe thouſands for the truth, and for free inquiry, the only way to come at it; but alſo are often of the moſt fatal conſequence, in generating and cheriſhing a bitter malevolent ſpirit in ſome chriſtians againſt their brethren; to the diſgrace and diſcredit of chriſtianity; and to the diſturbance, not only of private families and neighbourhoods, but ſometimes of whole nations and kingdoms.

SECTION V.

Of the conſequences which enſued from Socinus's *worſhip of* Chriſt.

THE ſame principle of praying to Chriſt, whilſt eſteemed by them no more than a creature; and the ſame narrowneſs of ſpirit and intolerance, in not allowing thoſe Unitarians to be chriſtians, who did not conform to their practice, continued among the diſciples and followers of Socinus, upon the continent,

continent, after his deceaſe. Various inſtances of it might be produced; but it will be ſufficiently evident from the following extracts from their Catechiſms, publiſhed at different periods.

The firſt was printed in 1605, a year after Socinus's death, in the Poliſh language; and tranſlated into Latin, and dedicated to our king James, in 1609, four years after. It thus exhibits their ſentiments on this head.

(*o*) "*Queſtion.* What think you of theſe "men, who do not pray to Chriſt, nor al- "low that he is to be worſhiped."

"*Anſwer.* I think, *they are by no means* "*chriſtians*; becauſe *in fact* they do not "own Jeſus to be the Chriſt: and though "in words they dare not deny it, they do it "in their deeds."

In two following editions of the ſame work, improved and enlarged, in 1659 and 1680, they are more mild in their language, but

(*o*) "*Quid vero ſentis de iis hominibus, qui Chriſtum non invocant, nec adorandum cenſent?*

Prorſus non eſſe chriſtianos ſentio, cum reipſa Chriſtum non habeant; et licet verbis id negare non audeant, reipſa negent tamen."

Catecheſis Eccl.—Polon. &c. p. 115. Racoviæ. 1609.

but not leſs peremptory in their cenſure, that ſuch as did not invoke the name of Chriſt in prayer, were not chriſtians. The article is word for word the ſame in both, and runs thus:

(*p*) " *Q.* But what do you think of theſe " men, who hold that Chriſt is neither to " be prayed to, nor worſhiped?"

" *A.* Since they only are chriſtians, who " acknowlege Jeſus to be the Chriſt, i. e. " the heavenly king of the people of God; " and therefore worſhip him, and heſitate " not to pray to him: on which account, " as we have ſeen above, *chriſtians are de-* " *ſcribed as thoſe that called upon the name* " *of the Lord Jeſus:* from all this, it is " eaſy to be inferred, that thoſe who refuſe " to do this, are not yet chriſtians, although " they

(*p*) *Quid vero ſentis de iis hominibus, qui Chriſtum nec invocandum, nec adorandum cenſent.*

" Quandoquidem illi demum chriſtiani ſunt, qui Jeſum agnoſcunt eſſe Chriſtum, ſeu cœleſtem illum populi divini regem, ac porro eum divina ratione colunt, ejuſque nomen invocare non dubitant; qua de cauſa ſupra vidimus chriſtianos ita deſcribi, quod nomen Domini Jeſu Chriſti invocent: facile intelligitur, eos, qui id facere nolunt, chriſtianos hactenus non eſſe, quamvis alioqui Chriſti nomen profiteantur, et doctrinæ illius ſe adhærere dicant."

Catech. Eccl. Polon. p. 172. Irenopoli. 1659.

" they profeſs the name of Chriſt, and main-
" tain that they keep cloſe to his doctrine."

N.B. The compilers of this catechiſm were miſtaken in alleging, that chriſtians are ever deſcribed in the New Teſtament, as *thoſe that called upon the name of the Lord Jeſus*; that is, as his worſhipers. They ſhould rather have ſaid: that they are deſcribed, as *thoſe that were called by the name of Jeſus*; that is, his diſciples, his followers. For ſo ought thoſe paſſages to which they allude, to be tranſlated and underſtood.

Thus Acts ix. 14. *Here he hath authority from the chief prieſts, to bind all that call on thy name*; ſhould be tranſlated, *to bind all that are called by thy name.* And ver. 21. *Is not this he which deſtroyed them that called on this name in Jeruſalem!* ſhould be, *them that are called by this name*; that is, chriſtians. And ſo, 1 Cor. i. 2. *with all that in every place call upon the name of the Lord Jeſus Chriſt*, ſhould be *with all that in every place are called by the name of the Lord Jeſus Chriſt*; that is, with all chriſtians (*a*).

This

(*a*) See " Two Diſſertations. On the Preface to St. John's goſpel; and on Praying to Jeſus Chriſt."—p. 93—99.

This turn however, which was taken by Socinus, and thoſe properly called Socinians, was a great bar to the ſpreading of the doctrine of the Divine Unity, otherwiſe ſo ably maintained and defended by them. For their own profeſſed practice, and rigid demand from others, of worſhiping Chriſt whom they held not to be above the condition of a human being, raiſed a great clamour, and created infinite prejudices againſt them and their writings, in the breaſts of the whole body of Athanaſian chriſtians, who had ſeparated from the church of Rome; with whom it was a general fixed principle, that to be adored and invoked in prayer was the ſole privilege of the Deity, an high prerogative and excellency, of which *no creature could be capable*, and therefore intirely incommunicable.

Their argument upon this point deſerves attention. I ſhall give it, as I find it ſtated by Dr. Clagget, a Divine of eminence in the church of England. And I apprehend it will appear to have great weight in it, ſo as not eaſily to be overſet by inferences drawn from Chriſt's kingdom, and the ſuppoſed extent of the powers beſtowed upon him; or

by one or two precarious doubtful inſtances of prayer to him; or indeed hardly by any thing, but an expreſs command of God to make him an object of worſhip: and this Socinus never aſſerted; but the contrary. It is in the Doctor's Sermon on Matth. iv. 10. Vol. i. p. 122, 123.

"Prayer and thankſgiving (ſays he) are proper expreſſions of divine honour or worſhip; the *proper expreſſions of honouring God as God*; becauſe they are the acknowlegements of God's omnipotence, ſovereignty, and infinite goodneſs; and becauſe our calling upon him at all times and in all places, is a clear acknowlegement of his omnipreſence and infinite knowlege. For when we ſpeak to an inviſible Being, we can have no aſſurance that we are heard, but only this, that the Being is every where preſent; and therefore, though we ſee him not, we know that he is with us, and that our prayer is not loſt. In theſe two things then, that is, in prayer and thankſgiving; or, to include both in one expreſſion, *in religious invocation, the ſubſtance of divine worſhip conſiſts.*" And one of his inferences from his text, upon this ground is; "all honour which is done

to

to any invisible Being besides God, by formal invocation of it, or calling upon it, must therefore necessarily be idolatry; because it ascribes, in the very nature of the act, omnipresence to it; which is a divine perfection (*b*)."

We may see in what Beza said, in his time, of the *unitarian* worshipers of Christ, in Poland and Transylvania, how much the *orthodox* christians, as he calls himself and others

(*b*) The same opinion is thus briefly but peremptorily expressed by another protestant writer. "Prayer is one "of the principal branches of religious worship, and *the* "*peculiar prerogative of the Great God.* If therefore men "make the object of it a creature, they are guilty of "downright idolatry."

Serm. at Salter's Hall, Vol. ii. p. 8.

An author, high in worldly rank, thus puts the argument:

"If our Saviour be but a creature, how can divine worship be paid to him agreeable to the light of nature? Or, how can we *change the truth of God into a lie*, (Rom. i. 20. 25.) which is the account the apostle gives of it, according to common sense; and this in spight of the many express texts of Scripture, and the first commandment, in *doing service to one*, (Gal. iv. 8.) *who by nature is no God?*

"For no excellency whatsoever, short of the godhead, can entitle any person to divine worship; for God

others of his own ſentiments, were averſe to them, on that account. It is in the very entrance, the firſt words of a letter of his, written in 1567, from Geneva, quoted above, p. 171, that he thus exclaims againſt them :

(*c*) " Who could have thought it poſſible, that among the very men who profeſs them-

(Iſaiah xlii. 8.) *will not give his glory to another*; and what the angel ſaid to St. John, is no leſs true in this caſe; (Rev. xix. 10.) *See thou do it not*; *for I am thy fellow-ſervant:* WORSHIP GOD. So that if he be a creature, he ought not to be worſhip'd; or, if he muſt be worſhip'd, he muſt be God."

" *The Anſwer of the* Earl of Nottingham *to* Mr. Whiſton's *Letter to him, concerning the eternity of the Son of God, and of the holy Ghoſt.* p. 4. 6th Edition. 1721."

(*c*) " Quis fieri poſſe credidiſſet, ut in iis ipſis, qui ſe profitentur, abjecta omni idololatria, Chriſtum adorare, comperirentur, qui Deitate illum ſpoliarent, et θεανθρωπον in θειον ανθρωπον transformarent? Nam certe amentis eſt hominis, et prorſus αναισθητε, idololatram ſe negare, et tamen eum verum ac natura Deum eſſe inficiari, quem invocandum, omnibuſque divinis honoribus afficiendum, prædices. Reperta ſunt tamen jam olim ejuſmodi hominum monſtra, quæ propterea Antichriſtos orthodoxi vocant, ut Cerinthus et Hebion ipſis etiam apoſtolorum temporibus: quorum blaſphemiam interpolarunt poſtea Theodotus Byzantinus, et execrandus ille Samoſatenus, ejus eccleſiæ conſpurcator, in qua primi ſunt chriſtiani nominati."

themſelves the worſhipers of Chriſt, and to be free from all idolatry, there ſhould be found thoſe who *rob him of his deity*, and *transform the God-man* into a mere *divine man*. For ſurely it is the mark of perfect inſanity, and being void of all ſenſe, for a perſon to diſown his being an idolater, at the ſame time that he invokes in prayer, and pays the higheſt divine honours to one whom he denies to be the true ſelf-exiſtent God. But ſuch monſters were formerly to be found, and were by the orthodox called *Antichriſts*, ſuch as Cerinthus, and Hebion, even in the very days of the (*d*) apoſtles. And their blaſphemy was new vamped and furbiſhed afterwards, by Theodotus of Byzantium, and the execrable Paul of Samoſata, the foul diſgrace of that church, where the diſciples were firſt called *chriſtians*."

The

(*d*) *Beza* might have extended his invective to the apoſtles themſelves; who appear to have had no idea of their Lord and Maſter, Jeſus, being any other than a human being. It happens alſo unfortunately for him, that the apoſtle John, in his firſt epiſtle, calls ſome of the firſt heathen converts to the goſpel, *Antichriſts*; *becauſe they denied Chriſt to have been really and truly a man.* See a "Sequel to the Apology on reſigning the Vicarage of "Catterick." p. 291.

The excellent and gentle Tillotſon calls no names, but is no leſs keen in his raillery on theſe men for their inconſiſtency, in worſhiping Chriſt, when they held him to be not above the condition of a creature.

(*e*) " And can they diſcern no difficulty, " no abſurdity, *ſays he*, in this? What, no " abſurdity in bringing idolatry by a back " door into the chriſtian religion, one main " deſign whereof was to baniſh idolatry out " of the world? And will they in earneſt " conteſt this matter with us, that the giv- " ing divine worſhip to a mere creature is " not idolatry? And can they vindicate " themſelves in this point any other way, " than will in a great meaſure acquit the " pagans and the papiſts from the charge of " idolatry?

" What? no abſurdity in a god as it were " but of yeſterday? in a creature-god? in a " god merely by poſitive inſtitution, and " this *in oppoſition to a plain moral precept* " *of eternal obligation*, and to the fixed and " immutable nature of things?"

" So that to avoid the ſhadow and appear- " ance of a plurality of deities, they run " really

(*e*) Tillotſon's Works, Fol. Vol. I. p. 457, 458.

" really into it; and for aught I can ſee, " into downright idolatry, by *worſhiping a* " *creature beſides the Creator, who is bleſſed* " *for ever.*" Rom. i. 25.

There is an old proverb, that he, the walls of whoſe houſe are made of glaſs, ſhould be careful how he throws the firſt ſtone at his neighbour's window.

In the very proſtrate condition, in which the church of Chriſt has lain for many ages, reſpecting the article of divine worſhip, firſt cauſed by the heathen converts to chriſtianity, ſo that the pure worſhip of the (*f*) Father, of the parent Mind, the ſingle creator and governor of the univerſe, is not publicly held forth and profeſſed, but the worſhip (*g*) of two other perſons mingled with

(*f*) John iv. 21. 23. *Jeſus ſaith; the hour cometh, and now is, when* the true worſhipers ſhall worſhip the Father, *in ſpirit and in truth:* for the Father ſeeketh ſuch to worſhip HIM.

(*g*) *the worſhip of two other perſons*] Upon mentioning an obſcure intimation thrown out by the famous Mr. *Joſeph Mede*, in the laſt century, of ſome ſin " whereof " the whole body of the Reformation is guilty, and which " nevertheleſs is counted no ſin;" and ſuppoſing farther *Sir Iſaac Newton* to have had the ſame in his mind, when

with it: and, together with theſe, in moſt chriſtian countries, there is a farther addition made, of the worſhip of the mother of Chriſt; and of a tribe alſo of dead men and women, called Saints, exactly anſwering to the demon-worſhip of the heathens, of *Jupiter*, *Juno*, *Apollo*, *Minerva*, and ſo on: In ſuch a ſtate of things, the good Archbiſhop ſhould have been more ſure that his accuſation of the Socinians could not be retorted upon himſelf. If he charged thoſe worſhipers of Chriſt with bringing idolatry

he ſpeaks of "all nations having corrupted the chriſtian "religion, and of effecting a recovery of the long loſt "truth;" "I can by no means conceive, ſays a living "author of great eminence, what it is that theſe learned "and judicious writers here point at, except it be *the* "*Supremacy of the God and Father of all:* (*who is above* "*all, and through all, and in you all.* Eph. iv. 6. Εις Θεος "και πατηρ παντων, ο επι παντων, και δια παντων, και εν πασιν "υμιν·) which they might poſſibly believe to be a truth, "that has been denied and loſt by the general declaration "of the churches, that *Two other Perſons are his equals.* "This is ſo far from being looked upon as a ſin, that it "is a ſign of orthodoxy, and is a doctrine that pervades "the whole Reformation."

"Reflections——on the xvth chapter of Mr. Gib-"bon's Hiſtory, &c. page 73. *note*, by Henry "Taylor, Rector of Crawley and Vicar of Portſ-"mouth, Hants." 1781.

try by a back door into the chriſtian church, he ſhould have conſidered whether they might not upon good grounds reply to him, that he ought to look about him, leſt, in his own ſyſtem, *idolatry*, or *ſomething very like it*, did not enter, in full front, at the fore-door, by his diſtinct and ſeparate worſhip and invocation of two other perſons, by name, together with the ſupreme Father of all: which however gloſſed over in his own mind, (*t*) by metaphyſical abſtraction and refine-

(*t*) Upon that paſſage, *The Lord thy God is one Lord*— therefore *thou ſhalt love* him *with all thy heart*, &c. *this is the firſt and great commandment*; the Archbiſhop obſerves, "that it comprehends in it, that we ſhould ſerve *him only*, "and pay *no religious worſhip* to any but *him*. For to pay "*religious worſhip* to any thing, is to *make it a God*, and to "acknowlege it for ſuch: and therefore God being but "*one*, we can give *religious worſhip* to none but *him* only. "And among all the parts of *religious worſhip*, none is "more peculiarly appropriated to the *Deity*, than ſolemn "*invocation* and *prayer*. For he to whom men addreſs "their requeſts, at all times, and in all places, muſt be "ſuppoſed to be, always, every where preſent, to under-"ſtand all our deſires and wants, and to be able to ſupply "them: *and this, God only is, and can do*." Tillotſon's Works, Vol. I. p. 498. This pious and good man could make theſe juſt remarks on the unity of God, and of his worſhip; and yet through the influence of the

refinement, as the worſhip of one God only; would, by all perſons in general who attended ſuch worſhip, and in all juſt conſtruction and interpretation, by every cool obſerver, be eſteemed the worſhip of three ſeveral intelligent Beings or Agents: and therefore whether, (to uſe his own words) this his own worſhip was not "*in* oppoſi-
" tion to a plain moral precept of eternal
" obligation, (Exodus xx. 23. *Thou ſhalt*
" *have no other gods* before ME) and to the
" fixed and immutable nature of things."

ſcholaſtic philoſophy of the times, in which he was educated, without ſuſpecting there was any thing wrong or inconſiſtent in it, could offer up prayers to two perſons, to Jeſus and the Holy Spirit, together with the perſon of the Father, and believe and be perſuaded all the while, that he was praying to one God, one ſingle Being, one ſingle HE. Such philoſophy, 'tis to be hoped, will in time give way to common ſenſe, and the plain meaning of the Scriptures.

SECTION VI.

Of Socinus's *ſevere opinion relating to the ſalvation of the* Papiſts.

HOWEVER harſh and dictatorial Socinus was in his cenſure and condemnation of other Unitarians, in not allowing them

them the name of chriſtians, who refuſed to worſhip and pray to Jeſus Chriſt; he carried his excluſive edict againſt the papiſts much farther. For chriſtians (*q*) of all other denominations he owned, might be ſaved, however differing from himſelf in religious ſentiments; if their lives were conformable to the precepts of the goſpel: "but I cannot, ſays he, "affirm the ſame "concerning the papiſts; all of whom, at "this day, I look upon as idolaters: and "I know, that no idolater can inherit "eternal life."

But ſurely it beſpoke a very blameable inattention in this acute writer, to claſs the chriſtian worſhipers of Saints and images with the idolaters mentioned by the apoſtle, 1 Cor. vi. 9, 10. where he ſays: *Know ye not, that the unrighteous ſhall not inherit the kingdom*

(*q*) "Quod ad me attinet, nullum mihi eſt dubium, quin omnes illi, ſive Calviniani, ſive Lutherani, ſive Anabaptiſtæ, ſive Ariani, qui ſe ad præſcriptum Chriſti geſſerint, (nec enim dubito, ex ſingulis iſtorum ordinibus tales non paucos eſſe, aut eſſe ſaltem poſſe) cœleſtis vitæ hæreditatem adituri ſint. *De Papiſtis idem affirmare nolim*, quos omnes hodie idololatras eſſe ſtatuo: novi vero, neminem idololatrarum ſalutis eternæ compotem fore."

Socini Op. Vol. I. p. 502.

kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. For it is evident, from the connexion and company, in which these idolaters are placed, that they were esteemed by the apostle similar to the rest, whom he mentions, and very immoral persons. And it is well known, that among the Corinthians, many lewd and abominable rites were practised, as a part of their false religion, and believed to be authorized and sanctified by it. But the principles of all professed christians, and of the papists as much as of any others, lead them to hold all such shameful things in abhorrence; and therefore they ought not to be compared or ranked with such characters.

I would moreover add, that it would be equally injurious to apply to *all* the *heathen* idolaters, what St. Paul here speaks only of some of them; and to suppose, that *merely on account of their idolatry and false worship*, they will not inherit the kingdom of God; but be outcasts from him and from happi-

ness

neſs for ever. For ſurely it is to entertain a moſt unworthy thought of the righteous and merciful Father of all his creatures, to imagine that he will cut off from his favour for ever, thoſe of them who have honeſtly, though imperfectly, acted up to the light he gave them, however weak and glimmering; who have lived and purſued truth and goodneſs ſo far as they ſaw them; which doubtleſs has been the caſe of thouſands and ten thouſands of the heathen world; and who have only been miſtaken in the object of their religious worſhip, through unavoidable and invincible darkneſs and ignorance?

And here I cannot but think that learned and good man, the late Bp. *Pearce*, too ſevere in his crimination of the worſhip of Chriſt, upon the ſuppoſition that there is no authority in the Scriptures for it (*e*). "If Chriſt, ſays he, is not to be worſhiped; "if we have not firm and ſure authority "from Scripture for worſhiping him, then "it muſt be acknowleged that chriſtians "direct their worſhip to falſe objects, and "*are therefore guilty of great impiety.*"

This

(*e*) Bp. Pearce's Sermons, Vol. IV. p. 364.

This is intirely Socinus's wrong idea, and hafty prefumption; that merely to worfhip a falfe god is criminal, and impious. Impiety can only be charged, where there is a want of due reverence and regard for the object men worfhip, and not where their religious regards are only mifplaced and turned to falfe objects; and there can be no crime, where men act wrong through infuperable ignorance. The *Bifhop* fhould rather have faid; that fuch fincere chriftians as worfhip Chrift, believing they have authority for it, when really they have none, are men much to be pitied; but that they commit no crime, contract no guilt whatfoever, in fuch circumftances, by directing their worfhip to a falfe object.

Very different therefore is the idolatry of the heathens condemned by St. Paul, from that which obtains now, and has fubfifted fo long, among the greater part of the chriftian world. Nor fhould any one prefume to judge and condemn them for it; but leave that province to HIM to whom it belongs. This only perhaps we may be allowed to fay concerning it: that where men have not made ufe of the faculties, lights

and

and advantages given them, to know and worſhip the true God; but have ſuffered themſelves to be diverted and drawn away from ſerious inquiry, by indolence, by inſatiable purſuits of pleaſure, or ambition; or where through hypocriſy, and ſecular ſelfiſh regards, like many of the heathen world, they have ſtifled their better knowlege, and have with the multitude, *fallen down before Nebuchadnezzar's image*, worſhiped whatever was eſtabliſhed by public authority: in ſuch caſes, they will be reſponſible to the judicature of a holy and juſt God, and lover of truth, in the degree and proportion that ſuch ſiniſter intereſted motives, or evil paſſions have been predominant in them, and turned them from his true worſhip; and receive good or evil according to their works.

CHAP-

CHAPTER IV.

Of the ſtate of the Unitarian doctrine in the reign of Queen Elizabeth, *and of the* Stuarts.

SECTION I.

Of the cauſe of the great ſilence concerning the Divine Unity, *during this period.*

AN hiſtorian of great credit, in an account of the "Spaniſh Proteſtant "Martyrology," begins his preface with the following remark on the ſituation of things in that country, about the time of the death of *Charles* V.

"The eminent Spaniſh Divines, that were ſent by the emperor Charles V. and his ſon Philip, into Germany, England, and Flanders, to convert the Proteſtants in thoſe countries

countries to the *Roman Faith*, having by converſing with the Reformers, and reading their books, been converted themſelves, returned home full of zeal to propagate that holy faith through their native country: and being perſons, both by their exemplary piety, and great learning, extremely well qualified for ſo great and bleſſed a work; their ſucceſs in it was ſuch, that had not a ſpeedy and full ſtop been put to their pious labours, by the mercileſs Inquiſition, the whole kingdom of *Spain* had in all likelihood been converted to the proteſtant religion, in leſs time than any other country had ever been before. *So mightily grew the word of God, and prevailed* by the labours of ſuch great men, and who had been called to the knowlege and love of it, after ſuch an extraordinary manner." (*a*)

If the report ſhould be found true, that by the happy diſpoſition of the preſent king of *Spain*, a juſt and benevolent prince, that horrid tribunal of the Inquiſition is to be aboliſhed;

(*a*) "Miſcellaneous Tracts, by Dr. Geddes, p. 447. where he produces the teſtimony of contemporary writers, themſelves papiſts, to this very remarkable fact.

abolifhed; it is to be hoped, that a ftill *purer proteftant faith* will make its way into that country; which, amidft other important truths, may hold forth the Creator and Father of the univerfe, as the only true God, and object of religious worfhip; and be a pattern in its turn, in this refpect, for all proteftant countries to follow.

I would apply this remark of Dr. Geddes, to account for the fingular inattention and unconcern about the doctrine of the *Divine Unity*, during the period of which I am about to treat. It appeared above, p. 84, from undoubted authority, that there was fuch an enlightened zeal for this doctrine, and it fpread itfelf fo much, in the fhort reign of Edward VI; that his Bifhops, quite alarmed at it, againft the prince's inclinations, put in practice the methods of the mercilefs inquifition to ftop it: which were followed and adopted afterwards by their brethren, as well as countenanced by the fucceeding princes.

The memory of Elizabeth, and of her fucceffor, James I. will be for ever tarnifhed in this behalf: fhe, for burning alive fome unhappy Hollanders, Anabaptifts, who had

had taken refuge here, (*b*) againſt much importunity and intreaty to ſpare them: James, for his ſtill more cool and wanton ſavageneſs towards (*c*) *Legatt* and *Wightman*; and a *Spaniſh Unitarian*, who happened unfortunately to be in his dominions and within his reach.

The ſecret, arbitrary proceedings, and dreadful puniſhments of the Inquiſition, have hindered all free examination of the Scriptures, and ſearch into their true meaning, in Spain, to this hour: though the hour of darkneſs, we truſt, is now paſſing away. In our own country, in the interval of time before us, all ſuch inquiry was ſuppreſſed by the horrible *burning alive* of all perſons, who durſt make uſe of their underſtandings to find out the God that made them, and declare and worſhip HIM, in any way different from what was eſtabliſhed by the civil magiſtrate; when they had diſcovered him. Men's minds were every where kept in awe, and ſcared at the thought of prying into a ſubject ſo big with myſtery and danger.

(*b*) Apology on reſigning the Vicarage of Catterick, p. 47.

(*c*) Ibid. p. 48, &c.

We ſhould have been glad to have been better acquainted with the hiſtory and characters of our two countrymen juſt mentioned; whom death in its moſt frightful ſhape did not deter from an open avowal of what they believed to be the truth, in oppoſition to prevailing error; eſteeming it to be a duty which they owed to God, and for the ſervice of their fellow-creatures. Both appear to have been ingenious and learned. One of them, (*E*) by the teſtimony of his adverſaries, of unſpotted morals; and we may well conclude the ſame of the other, ſince nothing is told us to the contrary. After much fruitleſs ſearch, what follows is all the farther information which I have been able to gather concerning them.

In a letter from Mr. Locke to his friend Limborch, there is an account of *Legatt* and *Wightman*'s condemnation, and a liſt of the opinions, for which the latter ſuffered; taken out of an Engliſh book, which it has not been my good fortune to meet with, under this title, " The Hiſtory of the firſt " fourteen

(*E*) Apology for reſigning the Vicarage of Catterick, &c. p. 50.

"fourteen years of king James:" (without "the name of the author.) "To which is "added, A true relation of the commiſſi- "ons and warrants, for the condemnation "and burning of Bartholomew Legatt, and "Edward Wightman, the one in Weſt "Smithfield, the other at Litchfield, in the "year 1611, ſigned with king James's own "hand." (*d*) The three firſt mentioned opinions for which the latter ſuffered, are

 1. That

(*d*) "Hic Bartholomæus Legatt ab epiſcopo Londi- "nenſi, aſſiſtentibus conſentientibuſque aliis reverendis "epiſcopis, doctiſque clericis, hæreſeos condemnatus eſt, "et brachio ſeculari traditus, et deinde igni commiſſus et "combuſtus in Weſt-Smithfield Londini.

"Eodem ſupplicio affectus eſt Edwardus Wightman, "in civitate Litchfield, anno 1611, ab epiſcopo Coven- "triæ et Litchfield, hæreſeos damnatus, ob has ſequentes "opiniones.

"1. Quod non eſt trinitas perſonarum, patris, filii, et "ſpiritus ſancti, in unitate Deitatis.

"2. Quod Jeſus Chriſtus non eſt verus, naturalis filius "Dei, Deus perfectus, et ejuſdem ſubſtantiæ, æternita- "tis, et majeſtatis cum patre, reſpectu Deitatis ſuæ.

"3. Quod Jeſus Chriſtus eſt homo ſolummodo, et "mera creatura, et non Deus ſimul et homo in una "perſona."

"*Locke*'s Works. Vol. IV. p. 456, 457."

1. That there is no trinity of perſons, Father, Son, and Holy Spirit, in the unity of the Godhead.

2. That Jeſus Chriſt is not the true, natural Son of God, perfect God, of the ſame ſubſtance, eternity, and majeſty with the Father, with reſpect to his godhead.

3. That Jeſus Chriſt is man only, and a mere creature, and not God and man together in one perſon.

Among Wightman's other opinions that are afterwards enumerated, there are ſome that ſavour of vanity and ſuperſtition; ſuch as his being *the prophet* foretold Deut. xviii. and by Iſaiah; the *Elijah to come*, of whom Malachi ſpeaks. But we may well heſitate here, whether ſuch were the man's *real* ſentiments, or only thoſe which his adverſaries would fix upon him. The reader will be pleaſed with Limborch's reply on this head.

(*e*) " I thank you for the great pains you " have taken to gratify me. It gives me " much

(*e*) " Pro labore, quem meo rogatu ſuſcepiſti, maxi- " mas tibi habeo gratias. Gaudeo me ex literis tuis " didiciſſe, quæ epiſcoporum illius temporis judicio hor- " renda illa crimina fuerint, non niſi atrociſſimo ignis " ſupplicio

" much ſatisfaction to learn from your ac-
" count, what were the horrid crimes, which,
" in the judgment of the Biſhops of thoſe
" times, deſerved the moſt terrible puniſh-
" ment of being burnt alive. I obſerve
" that ſometimes one and the ſame opi-
" nion is delivered in different words; and
" ſo, what might have been comprized in
" one, is ſtretched out into ſeveral articles,
" with a view, doubtleſs, that the great
" number of hereſies might ſeem the more

" ſupplicio luenda. Video quandoque unum idemque
" dogma diverſis verbis enuntiari, atque ita, quod uno
" comprehendi poterat articulo, in plures diſtendi, procul
" dubio ut plurium hæreſium reatus tam atroci ſupplicio
" prætexi poſſit. Malim dogmata ipſis eorum, qui ea
" profeſſi fuerint, verbis legere expreſſa; ſic certus forem,
" me non legere conſequentias, ſed ipſa dogmata, eaque
" non terminis odioſis concepta, forte in alienum ſenſum
" detorta, ſed ipſis autorum verbis nude et candide enun-
" tiata, nihilque continentia, niſi quod ipſe, cujus cauſa
" agitur, pro ſuo agnoſcit. Quando autem procedendi
" modum video, ad ſancti tribunalis inſtar omnia exacte
" eſſe conformata, non ſine dolore, agnoſco.————
" Talia in Reformationis opprobrium cedunt. Mihi
" enim perinde chriſtianæ charitati adverſari videtur tri-
" bunal de fide, ſive id propter Tiberim, ſive Lemanum,
" ſive Thameſin conſtituatur; eadem quippe exercetur
" crudelitas, licet alio in loco, et ab aliis hominibus."
Amſtelod. 6 Nov. 1699. Id. Ibid. p. 458.

" to juſtify the infliction of ſuch ſhocking
" torments. I ſhould have liked much bet-
" ter to have had the men's opinions, *ex-*
" *preſſed in their own words:* which would
" have aſſured me, that I was not reading
" *the conſequences* that others drew from
" them, but *their own real ſentiments*; and
" thoſe, not clothed in odious obnoxious
" terms, or turned to a quite different ſenſe,
" but directly and fairly expreſſed in the
" very phraſe of the perſons themſelves,
" and containing nothing but what they
" that were accuſed, acknowleged as their
" own." He afterwards concludes, " Theſe
" things are a ſcandal to the Reformation.
" A court of inquiſition into men's faith is
" alike contrary to chriſtian charity, whe-
" ther it be erected on the banks of the
" *Tiber*, or of the lake of *Geneva*, or by
" the ſide of the *Thames:* for it is the ſame
" iniquitous cruelty, though exerciſed in
" another place, and on different ſubjects."

Amſterdam, 6 Nov. 1699.

I reckon this moſt antichriſtian ſpirit to have been much kept up and ſtrengthened among us, by the connection which our Reformers, and Queen Elizabeth's biſhops

and

and clergy, maintained with Calvin firſt, and Beza afterwards; and particularly from the notes of the latter of them, upon the New Teſtament, which were in high requeſt; and his other writings. The temper and diſpoſition which theſe tended to infuſe towards all who denied the Divinity of Chriſt, was formerly intimated, (*G*) and may be farther ſeen in the following ſample (from one of his tracts,) of his treatment of the unhappy Servetus; who had been burnt to death, the year before, viz. 27 Oct. 1553.

The title of it is (*f*), "*A treatiſe on the* "*right of the civil magiſtrate to puniſh here-* "*tics; in anſwer to the farrago of* Martin "Bellius, *and the ſect of modern Sceptics,* "*by* Theodore Beza *of* Vezelai. 1554." It was well ſaid, that it might have better been intitled, "The right of the civil ma- "giſtrate to be the Church's or the Preſby- "tery's hangman." The perſons againſt

 whom

(*G*) Apology for reſigning the Vicarage of Catterick, p. 38.

(*f*) De Hæreticis a civili magiſtratu puniendis Libellus, adverſus Martini Bellii farraginem, et novorum Academicorum ſectam, Theodoro Beza Vezelio auctore. Oliva Roberti Stephani. 1554.

whom he writes, had condemned in print the late cruel tranſactions at Geneva, by aſſerting that the puniſhment of heretics belonged not to the civil magiſtrate, and by confuting the arguments commonly brought in defence of perſecution for religion.

Bellius, (which is a fictitious name, for it was dangerous for the real author of ſuch a book to be known) had advanced (*g*) "*that* Satan *himſelf*, (the greateſt enemy to the goſpel) *could have done nothing more than burn thoſe who called upon the name of* Chriſt:" thereby pointing to the caſe of Servetus, (as will be ſeen in Beza's anſwer) who had invoked Chriſt whilſt he was burning at the ſtake. For it was his perſuaſion, as alſo that of Socinus and others, after him, that prayer might ſometimes be offered to Chriſt.

(*h*) "But with regard to Servetus, re-
"plies Beza, whom ye dare not mention
"by

(*g*) "*Quid enim poſſet aliud facere Satan, quam ut eos*
"*comburat, qui Chriſti nomen invocant.*"

Beza, de hæreticis puniendis, p. 97.

(*h*) "Nam quod ad Servetum attinet, quem vos nominatim appellare non audetis: quo pudore ipſum in mediis flammis Chriſtum magna voce concelebraſſe, et ſe in eum pleno ore credere vociferatum dicitis: quum hoc,

" (*i*) by name; with what face can ye pre-
" tend that he worſhiped Chriſt in the midſt
" of

hoc, ab eo jam morituro, nullis eccleſiæ precibus extorqueri potuerit, ut Chriſtum pro æterno Dei filio agnoſceret? Neque ullis miniſtrorum præſentium obteſtationibus et pene lachrymis impetrari ut ſui ipſius rationem haberet? Nam etiam in ipſo mortis articulo, ſuarum artium obliviſci non poterat, quas tota vita exercuerat. Itaque quum ſedulo admoneretur, ut aliquod reſipiſcentiæ ſignum daret: " Ego, inquit, Chriſtum æterni Dei filium eſſe fateor." Quum autem, detecta ejus fraude, ab eo peteretur, ut non modo æterni Dei filium, ſed etiam æternum eſſe Dei filium agnoſceret, ne officium Mediatoris illi eriperet: obmuteſcere maluit, quam filio Dei debitum honorem tribuere, partim horrore mortis perturbatus, de qua nunquam antea ſerio cogitârat; partim, ut ego exiſtimo, juſto Dei judicio perculſus. Et Chriſtum ab ejuſmodi hominibus invocari arbitrabimur? Abſit. Imo vero quoties Chriſti nomen pronuntiant, toties ab ipſis Dei filius blaſphematur; ut qui Chriſtum, non qualis eſt, et qualem nobis in verbo ſuo ſeſe declarat, ſed qualem ipſi ſibi finxerunt, id eſt, pro vero et unico Chriſto idolum pertinaciter amplectantur. Nam alioqui inter hæreticos nullus unquam fuit, qui non Chriſti nomen ſuis erroribus obtenderit, ſeque ſuper Chriſtum ædificare jactârit: ſed fruſtra; quum reipſa Chriſti doctrinam rejiciendo, Chriſtum ipſum repudient." Id. Ibid. p. 98, 99.

(*i*) Calvin and Beza, with other Swiſs miniſters, had repreſented Servetus's character and opinions in ſo ſhocking a light, that the people of Geneva, and every where, held him in execration; and the few that thought otherwiſe

" of the flames, and cried out aloud that he
" believed in him; when at the time that
" his end approached, it could not be ex-
" torted from him by the prayers of the
" church, to acknowlege Christ to be the
" *eternal* Son of God; nor could all the
" intreaties, I had almost said, the tears of
" the Ministers, prevail upon him to do
" this, and save himself." N. B. *Surely it was much to his honour, that neither intreaties, nor the near* prospect *of the most horrible sufferings could induce him to say or do*

wise, were afraid of appearing openly for him. Beza sets out in his first page with saying; that " a year ago, " the almighty and merciful God, the just avenger of all " wrongs and injuries done to himself, had snatched out " of the jaws of the papists, that most vile and detestable " heretic, Servetus, and delivered him up with his own " hand, as it were, to the Republic of Geneva, that it " might have the honour of inflicting the punishment " due to his crimes upon that man, of all that ever lived, " the most wicked and blasphemous." i. e. " Quum enim abhinc annum Deus optimus, maximus, justissimus injuriarum suarum vindex, Servetum illum impurissimum hæreticum ex Pontificiorum faucibus ereptum, tanquam de manu Genevensi Reipublicæ tradidisset, per quam homo ille omnium qui adhuc vixerunt maxime impius et blasphemus, scelerum suorum pœnas daret, &c."

Id. Ibid. p. 5.

do any thing against his conscience. " Nay, " continues he, in the very instant of death, " he could not forget his old tricks, which " he had practised all his life. For when " he was seriously reminded of giving some " signal of his repentance: *I confess*, says " he, *that Christ is the Son of the eternal* " *God.* But, his artifice being discovered, " when it was farther requested, that he " should acknowlege him to be not only " *the son of the eternal God*, but also *the* " *eternal Son of God*, lest he should take " away from him his office of Mediator: " he chose rather to be silent, than to ren- " der to the Son of God the honour due to " him; partly, through dismay at the hor- " ror of dying, which he had never in ear- " nest thought of before; and in part, I " believe, from the state of stupefaction " which he was in, by the just judgment " of God." *It would have been more natural and equitable, as well as humane, to have ascribed his silence at this time, to his persevering integrity, and patient submission to his hard fate.* " And shall we think that " Christ can be invoked in prayer by such " men? It cannot be. Rather every time

" they

" they pronounce his name, he is blaſphem-
" ed by them; ſince they do not take Chriſt
" to be what he really is, and what he declares
" himſelf to be in his word, but ſuch as
" they have framed him after their own
" fancies; that is, inſtead of the true Chriſt,
" they obſtinately cleave to an idol of their
" own making. For if it were otherwiſe,
" every heretic would juſtify and cover his
" errors with the name of Chriſt, (as they
" have always done) and boaſt that he builds
" on his foundation. But this is all vain
" pretence, for in rejecting the doctrine of
" Chriſt, they diſown Chriſt himſelf."

Thus nothing that Servetus *could do was right; his very praying to* Chriſt *was blaſphemy; becauſe he did not think and believe concerning him, as* Beza *and the church of* Geneva *profeſſed to believe.*

SECTION

SECTION II.

Of Mr. John Biddle, M. A. *of the University of* Oxford.

AFTER a long interval, from the burning of *Wightman* at *Litchfield* in 1611, we hear of none who dared to avow and publiſh the dangerous doctrine of the *Divine Unity*, till the latter end of the reign of Charles I. when Mr. *John Biddle*, who had ſtudied at Magdalen Hall, and diſtinguiſhed himſelf with deſerved reputation in the Univerſity of Oxford, drew the attention of many to the queſtion concerning the "One "moſt high God, (as he ſpeaks) Creator of "heaven and earth; whom he maintained "to be none other than the Father of our "Lord Jeſus Chriſt."

I have elſewhere related, how narrowly he eſcaped being burned to death for his opinions, by the Aſſembly of (Preſbyterian) Divines, who had then the chief hand and direction in matters of religion; and that at laſt he

he perifhed in prifon in 1662, when the power of the epifcopal church returned. As the author of a fhort but valuable account of his life, informs us, (p. 4.) " It " was by diligently reading the holy Scrip- " tures (for *Socinian* books he had read " none) and fervently imploring divine il- " lumination, that he perceived the com- " mon doctrine concerning the holy Trinity, " was not well grounded in revelation, much " lefs in reafon. And being as generous in " fpeaking as free in judging, he did, as " occafion offered, difcover his reafons of " queftioning it." And yet he was one who did not unreafonably obtrude his peculiar opinions upon others, though he omitted no fair opportunity of bearing teftimony to the divine truth, either from the prefs, or in any other way. A proof of his modefty, as well as courage, is feen in the following inftance. " There was a confiderable number of a " congregation of thofe called *Anabaptifts*, " who began to entertain J. Biddle's fenti- " ments concerning the Trinity. The paf- " tor, one Griffin, thinking, it fhould feem, " to reduce them to their former opinion, " and to put a ftop to the fpreading of this

" gangrene, as he eſteemed it, challenges
" Mr. Biddle to a public diſputation, at his
" meeting place at St. Paul's, upon the ſub-
" ject of Chriſt's *ſupreme Deity*; which he
" would have declined, as knowing Mr.
" Griffin to be far inferior to him in learn-
" ing, &c. but at length he accepted it.
" And being met, in the midſt of a numerous
" auditory, among whom were not a few of
" Biddle's inveterate and fiery adverſaries;
" Mr. Griffin, either imprudently, or to
" prejudice the hearers againſt his antago-
" niſt, or for ſome worſe end, repeating the
" queſtion, aſks; *If any man there did deny,*
" *that Chriſt was God moſt high?* To which
" our Biddle reſolutely and conſcientiouſly
" anſwers; *I do deny it.* By which gene-
" rous profeſſion, he gave his adverſaries
" occaſion of a poſitive and clear accuſation;
" which they ſoon laid hold of." It gives
much ſatisfaction to find, that the Unita-
rians who ſuffered in our own country, were
all of them eminent examples of piety and
virtue. Our Biographer well remarks, p.
10. " But that which in my judgment does
" more commend our John Biddle, than all
" his labours and ſufferings for the propa-
" gation

" gation of great and important truths, was
" his great zeal for promoting holineſs of
" life and manners: for this was always his
" end and deſign in what he taught. He
" valued not his doctrines for ſpeculation,
" but practice; inſomuch that he would
" not diſcourſe of thoſe points wherein he
" differed from others, with thoſe that ap-
" peared not religious according to their
" knowlege. Neither could he bear thoſe
" that diſſembled in profeſſion for worldly
" intereſt.—He would often tell his friends,
" that no religion could benefit a bad man;
" and call upon them to reſolve with them-
" ſelves, as well to profeſs and practice the
" truth according to godlineſs, as to ſtudy
" to find it out; and that againſt all terrors
" and allurements to the contrary; being
" aſſured, that nothing diſpleaſing to al-
" mighty God, could be in any wiſe profit-
" able to them."

I ſhall cloſe this head, with one of the articles of his belief; relating to *the ſuppoſed two natures in Chriſt*. It is in his " Confeſſion of Faith touching the Holy Trinity:" The TRINITY, ſays he in one part of it, p. 10. which the apoſtle Peter believed, (Acts

(Acts ii. 22, 23. 36.) consisteth of *God the Father, of the man Jesus Christ our Lord*, and of *the holy Sprit, the gift of God* through our Lord Jesus Christ."

Article iii.

" I believe, that Jesus Christ, to the in-
" tent he might be our brother, and have a
" fellow-feeling of our infirmities, and so
" become the more ready to help us, (the
" consideration whereof is the greatest en-
" couragement to piety that can be imagined)
" *hath no other than a human nature*; and
" therefore in this very nature is not only a
" person, since none but a human person
" can be our brother; but also our Lord,
" yea our God."

N. B. Biddle here, in like manner as Socinus, and other Unitarians, before and since, made no scruple of calling Christ, God, although he believed him to be only a human creature, on account of *the Divine Sovereignty*, as he calls it, with which he was invested. It is in the same way that Moses, and magistrates are also called *gods* in Scripture.

After this, having ſhewn, by a variety of Scripture proofs, that Chriſt had *no divine*, but *only a human nature*; was a man, and nothing elſe: towards the concluſion he alleges the following texts of Scripture and remarks upon them.

" Acts x. 38. *God anointed Jeſus of Na-*
" *zareth with the holy Spirit, and with*
" *power; who went about doing good, and*
" *healing all that were oppreſſed of the de-*
" *vil; for God was with him.* Luke xxii.
" 48. *And there appeared an angel to him*
" (Chriſt) *from heaven ſtrengthening him.*
" Matth. xxvii. 46. *Jeſus cried with a loud*
" *voice*, ſaying; *My God, my God, why haſt*
" *Thou forſaken me?*" " What need was
" there, in theſe inſtances, that the *holy Spirit*
" *ſhould be given to Chriſt*, to enable him to do
" miracles; and *an angel appear from heaven*
" *unto him to ſtrengthen him?* or why ſhould
" he ſo earneſtly expoſtulate with God *for*
" *forſaking him*, if Chriſt were he, by whom
" the firſt creation was performed, *had a di-*
" *vine nature*, and was God himſelf? Could
" not he that firſt created the world, do
" miracles, without being empowered by
" another? Would it be ſaid of him that
" had

" had the *Divine nature*; that he did mira-
" cles, becauſe *God was with him*; and not
" rather *becauſe he was God?* Or needed
" *he* in his agony to be ſtrenghtened by an
" angel? Would not the *Divine nature* in
" Chriſt, at this rate, be in the mean time
" idle and uſeleſs? Could he that was very
" God himſelf, cry out; *My God, my God,*
" *why haſt thou forſaken me? Was he his*
" *own God, and had forſaken himſelf?*

" Theſe things have I here ſet down, out
" of zeal to the *true* Son of God, the man
" Chriſt Jeſus; that the adverſaries may by
" theſe means be brought to bethink them-
" ſelves, and not ſubſtitute a *falſe* one in
" his ſtead, namely, *an eternal Son begotten*
" *out of the ſubſtance of God*; whereas there
" is no place in the Scripture, that either
" ſaith, or intimateth any ſuch thing."

" But they will ſay, that if Chriſt were
" not God, he could not ſatisfy for our
" ſins: which reaſon overthroweth itſelf,
" and ſheweth their opinion concerning the
" Divine Nature of Chriſt to be fictitious.
" For how can God ſatisfy God? Can any
" one make ſatisfaction to himſelf? Neither
" will it relieve them, to reply, that there

" are *ſeveral perſons in God*, and ſo the *ſe-*
" *cond* ſatisfied the *firſt*. For if there be
" *three* perſons to whom we are indebted,
" and but *one of them* ſatisfied, we are in as
" bad a condition as before, in that we ſtand
" in need of ſomeone to make ſatisfaction to
" the *ſecond* and *third perſons* in God. If they
" further anſwer, that the *ſecond* freely for-
" giveth us: this will make *him more boun-*
" *tiful* than *the firſt*, who would not do it
" without receiving full ſatisfaction. But
" this doctrine of *the Satisfaction* of Chriſt,
" as well as that of his *two natures*, where-
" on it is, though very ruinouſly, built, is
" a meer device of man; for neither is it
" expreſt in Scripture, nor can ſolidly be
" deduced from it." p. 11, 12.

CHAP-

CHAPTER V.

Of the State of the Unitarian doctrine and worſhip, from the Reſtoration to the cloſe of the laſt century.

SECTION I.

Of Mr. THOMAS FIRMIN.

THE piety and ſuperior virtue of *Thomas Firmin*, citizen of London, are well known to all who are acquainted with the hiſtory of the *Unitarians* in England after the Reſtoration; or who have peruſed his life, written in a homely ſtile, but ſtored with facts, that beſpeak an active benevolence and unwearied exertions to ſerve mankind, which few have equalled in any age. As he was the diſciple of Mr. *Biddle*, and befriended him living, he was ſtrenuous in

ſupporting the cauſe of the Divine Unity, in which he had ſtood forth ſo nobly, after his deceaſe. Biſhop *Burnet*'s account of him may be inſerted here, as it juſtifies our giving him a place, as a Reviver of the doctrine of the Divine Unity, though ſpeaking of his death, it may be thought to come in ſomewhat prematurely.

" This year, 1698, (ſays he) Thomas Firmin, a famous citizen of London, died. He was in great eſteem for promoting many charitable deſigns, for looking after the poor of the city and ſetting them to work; for raiſing great ſums for ſchools and hoſpitals, and indeed, for charities of all ſorts, private and public. He had ſuch credit with the richeſt citizens, that he had the command of great wealth as oft as there was occaſion for it; and he laid out his own time chiefly (it ſhould have been added *his fortunes* alſo) in advancing all ſuch deſigns. Theſe things gained him a great reputation. He was called a *Socinian*, but he was really (*k*) an *Arian*;

(*k*) " *Burnet*'s Hiſtory of his own Time, Vol. iii. 8vo. p. 292. It muſt have been owing to great inattention, that the Biſhop pronounces him ſo poſitively to have been an *Arian*; when the author of " An Account of Mr. Firmin's

an: which he very freely owned, before the Revolution; but he gave no *public* vent to it, as he did afterwards. He ſtudied to promote his opinions, after the Revolution, with much heat. Many books were printed againſt the Trinity, which he diſperſed over the nation, diſtributing them freely to all who would accept of them."

But a zealous Unitarian as Mr. Firmin was, it muſt be owned, what has before been obſerved concerning *Socinus*, and thoſe properly called *Socinians*, that he much diſſerved the cauſe he had at heart, by his own contradictory and inconſiſtent conduct, at leaſt what appeared ſo to others; becauſe profeſſing to believe the Father of Chriſt, and of mankind, to be the only true God, he continued to frequent thoſe chriſtian aſſemblies, where two other perſons, the Son, and the Holy Spirit, were each of them prayed unto ſeverally, and worſhiped together with the ſupreme Father of all.

Firmin's religion," printed in 1698, ſays, p. 4. that he embraced the opinions of Mr. J. Biddle; who in an article of his belief above cited, declares his perſuaſion, that Chriſt *had no other than a human nature.*"

It is probable that Mr. Firmin, being originally a member of the church of England, a ſeparation from it did not at firſt occur to him, as he had a method of reconciling to his own mind the exceptionable paſſages in its public ſervice; and there was no ſociety of chriſtians then, whoſe principles in this reſpect were leſs exceptionable to him, eſpecially after his friend Mr. Biddle had periſhed in priſon. Being alſo ſettled in a part of the city of London where he had an opportunity of being a hearer of, and of contracting an acquaintance, and cultivating even an intimacy with ſome of thoſe moderate *latitudinarian* Divines, as they were called, *Owtram*, (*l*) *Whichcot*, *Tillotſon*, *Fowler*, &c. this may have contributed the more to ſilence his ſcruples, and to reconcile him to a continuance in that communion, that he might not be deprived of the advantage of the public inſtructions of thoſe ſhining

(*l*) I have not obſerved in Dr. Whichcot's writings, any language concerning God and Chriſt, but ſuch as is intirely Scriptural, and in which an Unitarian might heartily join. This is particularly obſervable in that fine prayer, which he was wont to uſe in the pulpit, and which is preſerved in his works.

ſhining lights, and eminent preachers of chriſtian virtue, who ſtill live, and ſpeak in their writings.

The idea and plan on which Mr. Firmin and other Unitarians, his friends, defended their joining in Trinitarian forms of worſhip; and with which they came forth in print, upon the controverſy about the Trinity betwixt Dr. Sherlock and his opponent Dr. South, and others, was by ſeizing and adopting the explications of the latter, who were called Nominaliſts, i. e. *nominal* Trinitarians, becauſe they aſſerted that *their Trinity* was not the ſame with that of Dean Sherlock, did not conſiſt of *three divine perſons* who were *three real beings*, *three infinite minds*, as the Doctor maintained; but was only *three properties* of the Deity, *three internal relations* or *reſpects* of the INFINITE MIND to itſelf.

Hence when Mr. Firmin was reproached, as he frequently was, with his inconſiſtency in paying divine honours to a creature, in worſhiping Chriſt, whom he believed to be one of the human race, diſtinguiſhed indeed from other men by divine extraordinary gifts, but who had no exiſtence before

he

he had his birth in Judea, in the manner in which we lately ſaw Abp. Tillotſon point his arguments argainſt him and others; he defended himſelf by alleging, that although Chriſt was a man, he was nevertheleſs God (*m*) in reſpect of God *in him*, *dwelling in* him, and *being with him*, by thoſe continual extraordinary communications and powers vouchſafed to him; and that the holy Spirit, being nothing elſe but the divine power or influence, by which Chriſt and his apoſtles were actuated and led, might alſo not improperly be ſtiled God, as the power of God is God himſelf. So that *his Trinity*, was the one true God in a threefold view of him; (1.) as the prime ſovereign agent, and author of all things; (2.) as manifeſting himſelf by Chriſt; and (3.) alſo by his holy ſpirit, or extraordinary power in the eſtabliſhment and propagation of the goſpel.

No one can juſtly queſtion Mr. Firmin's ſincerity and integrity, as we have all reaſon to believe, that in this as well as every im-

(*m*) See "An Account of Mr. Firmin's Religion," p. 18.

portant

portant concern of his life, he acted from the pureſt motives; yet we cannot but lament, that he ſhould have ſeen the thing in ſuch a light, and been the cauſe of miſleading many then and afterwards, by giving them a handle and encouragement, to look upon the *Trinitarian* worſhip of the church of England as *Unitarian* or *Socinian*, and conform to it as ſuch.

He and his friends however appear to have entertained a ſuſpicion, that this way of acting was not quite right, by their advancing an apology for it, which looks too artificial, and will not bear examination. For they alleged, that the words uſed by them on this ſubject, were to be conſtrued into a ſenſe by themſelves, ſuch as can be applied to God only, and not to created beings. Says one of them (*h*), " by this form of prayer, *O God the Father, have mercy upon us; O God the Son have mercy upon us; O God the holy ghoſt, have mercy upon us:* the church only means

(*h*) " Judgment of a diſintereſted Perſon, concerning the controverſy between Dr. South, and Dr. Sherlock, p. 29. By a Divine of the church of England." London printed, 1696; and referred to in " An Account of Mr. Firmin's religion," p. 18.

to

to invocate God by the *three diſtinctions* which ſhe owneth to be in him. And when ſhe names thoſe *diſtinctions* or *properties*, *Father*, *Son*, and *Spirit*; ſhe intends thoſe words, *not as when they are uſed of men, or of any other creatures; but only in the ſenſe that they are applicable to God. Father*, when ſaid of God, is *original intellect*, or *mind*; *Son* is *reflex wiſdom*, and *Holy Spirit* is *Divine Love*."

All this might have paſſed without blame, if it had been a matter univerſally known, acknowleged, and acquieſced in, to put ſuch a meaning and conſtruction upon words uſed in acts of public devotion; ſo as to make *three different and diſtinct addreſſes to God the Father, to God the Son, and to God the Holy Ghoſt, to be an addreſs to, and invocation of One God only*. But when by far the greater part conſidered theſe phraſes and addreſſes in their plain natural ſenſe, as devout applications to three *different* and *diſtinct* perſons, three *ſeveral* intelligent agents, according to the way in which they uſe the like terms, in the common tranſactions of life: it had not a good aſpect for the worſhipers of the one true God, the Father of

Chriſt,

Chriſt and of mankind, to unite with ſuch perſons in their devotions; and muſt have much diminiſhed the good effect of their teſtimony which they might bear in their writings, or in any other way, to the doctrine of the Divine Unity; and make others not pay a proper attention even to the moſt powerful evidence they might produce for it. For although learned and ingenious ſpeculatiſts, may ſatisfy themſelves with refining upon and interpreting away the juſt and proper and acknowleged general meaning of words, the common underſtanding of mankind will hardly ever be reconciled to ſuch artificial practice: but where they ſee perſons offering prayer ſeverally, to God the Father, to God the Son, and to God the Holy Ghoſt, will conſider them as praying to three different Beings; as worſhiping three diſtinct objects of worſhip.

There was an attack made on Mr. Firmin's reputation ſoon after his death, by a violently orthodox preacher of thoſe days, in the city, who "accuſed him of changing ſides in his religion, when he was in danger of being called to martyrdom for it,"

" it," (*n*) alluding to the abovementioned public profeſſiou of his agreement with the church of England, and approbation of its Trinitarian worſhip, by putting his own ſenſe upon it; and intimating, as if he had thereby eſcaped ſome perſecution.

But this ſeems to have been pure ſurmiſe and ſlander on the part of his accuſer: although one is ſorry that there ſhould have been any thing in Mr. Firmin's conduct to give a plauſible colour to the charge of his being a temporizer in matters of religion. We find indeed the Diſſenters, a little before Mr. Firmin's death, in the year 1697, in the addreſs of their body to King William, by Dr. Bates, very inconſiderately beſeeching him to ſhut the preſs againſt the Unitarians; wherein they had chiefly in view the Tracts written by Mr. Firmin's friends, patronized and circulated by him. But the king (*o*), as one well obſerves upon the occaſion,

(*n*) See " A Vindication of the late excellent and charitable Mr. Thomas Firmin, from the injurious reflections of Mr. Luke Milbourn, in his Sermon before the court of Aldermen at St. Paul's church; Aug. 28, 1698. p. 34."

(*o*) " Emlyn's Works, Vol. ii. p. 374.

caſion, *was not willing to be made a perſecutor.* It muſt not however be omitted, that this great prince, about this time, ſuffered himſelf to be prevailed (*p*) upon to paſs an *Act*,

(*p*) That the King yielded to it with reluctance, and through the neceſſity of the times, will appear moſt probable from the following fact; which is greatly to his honour. " The Scottiſh Commiſſioners who came up to " make a tender of their Crown (Anno 1689,) to K. " William, (and who were, the Earl of Argyle for the " Lords, Sir James Montgomery for the Knights, and " Sir John Dalrymple for the Boroughs) being introduced to their Majeſties at Whitehall, preſented firſt a " preparatory Letter from the Eſtates, then the Inſtrument of Government, with a paper containing a Recital of the Grievances of the Nation; and an Addreſs " deſiring his Majeſty to convert the Convention into a " Parliament. The King having graciouſly promiſed to " concur with them in all juſt meaſures for the intereſt " of the Kingdom, the Coronation-oath was tendered to " their Majeſties by the Earl Argyle. As it contained " a Clauſe importing, that *they ſhould root out hereſy*, the " King declared, that he did not mean by theſe words, " that he ſhould be under an obligation *to act as a Perſecutor.* The Commiſſioners replying, that ſuch was " not the *Meaning* or Import of the Oath, he deſired " *them*, and others preſent, *to bear witneſs to the Exception he had made.*"——Smollet's Hiſtory of England, Vol. viii. p. 319.

Burnet,

Act, that bore very hard upon all ſuch chriſtians as Mr. Firmin; though we do not find that any were brought into trouble from it at that time. As this *Act* ſo immediately belongs to the ſubject I am treating upon, it will be proper to lay it before my reader with ſome remarks.

Statute 8 *and* 9 William III.

By Statute 8 and 9 William III. c. 32. intitled, "An Act for the more effectual ſup-
"preſſing of Blaſphemy and Profaneneſs," it is enacted, "That if any Perſon having
"been educated in, or at any Time having
"made Profeſſion of the Chriſtian Religion,
"within this Realm, ſhall by Writing,
"Printing, Teaching, or adviſed Speaking,
"deny any one (*P*) of the Perſons of the
"Holy

Burnet, in his Hiſtory of his own time, thus expreſſes it more briefly: "When the King and Queen took the
"oaths, the king explained one word in the oath, by
"which he was bound *to repreſs hereſies*; that he did not
"by this bind himſelf *to perſecute any for their conſcience.*"

(*P*) The Long Parliament in 1648, by the influence of the Preſbyterians, paſſed an Act ſimilar to this, but with

" Holy Trinity to be God, or ſhall aſſert
" or maintain there are more Gods than
" one, or ſhall deny the Chriſtian Religion
" to be true, or the Holy Scriptures of the
" Old and New Teſtament to be of Divine
" Authority, and ſhall ——— be thereof
" lawfully convicted by the Oath of two or
" more credible Witneſſes; ſuch Perſon for
" the

with the ſeverer penalty of death to be inflicted on the party condemned: though indeed three years impriſonment is ſometimes worſe than death. The part in it relating to the Trinity, is as follows: " For the preventing of the " growth and ſpreading of *hereſy* and *blaſphemy*, be it " ordained by the lords and commons in this preſent par- " liament aſſembled: That all ſuch perſons as ſhall from " and after the date of this preſent ordinance, willingly, " by preaching, teaching, printing, or writing, maintain " and publiſh——*that the Father is not God, the Son is* " *not God, or that the Holy Ghoſt is not God*; or *that they* " *three are not one eternal God*; or that ſhall in like man- " ner maintain and publiſh, that *Chriſt is not God equal* " *with the Father*; or ſhall *deny the manhood of Chriſt*; " or that *the Godhead and manhood of Chriſt are ſeveral* " *natures*————all ſuch maintaining and publiſhing of " ſuch error or errors, with obſtinacy therein, ſhall by " virtue hereof be adjudged felony: and all ſuch perſons " upon complaint and proof made of the ſame, in any of " the caſes aforeſaid——the ſaid party ſo accuſed, ſhall " be by the ſaid juſtices of the peace committed to priſon " ————and in caſe the indictment be found, and the

" the firſt Offence ſhall be adjudged inca-
" pable and diſabled in Law to have and
" enjoy any Office or Employment Eccleſi-
" aſtical, Civil or Military: And if ſuch
" Perſon ſhall be a ſecond time lawfully
" convicted as aforeſaid of all or any of the
" aforeſaid crime or crimes, that then he
" ſhall from thenceforth be diſabled to ſue,
" proſecute, plead, or uſe any Action or
" Information, or to be Guardian of any
" child, or Executor or Adminiſtrator of
" any Perſon, or capable of any Legacy, or
" Deed of Gift, or to bear any Office, Civil
" or Military, or Benefice Eccleſiaſtical for
" ever within this Realm, and ſhall alſo
" ſuffer Impriſonment for the ſpace of three
" Years, without Bail or Mainprize, from
" the time of ſuch Conviction."

Remarks

" party upon his trial ſhall not abjure his ſaid error, and
" defence and maintenance of the ſame, he ſhall ſuffer
" the pains of death, as in caſe of felony, without benefit
" of clergy."

" An Ordinance of the Lords and Commons aſſem-
" bled in Parliament, for puniſhing Blaſphemies
" and Hereſies."—London, printed for Edward Huſband, Printer to the honourable houſe of Commons. 1648.

Remarks on this Act.

1. If we consider the disposition of the two houses of Parliament at this juncture, and their sincere endeavours to discourage vice and immorality, as well as what they call prophaneness, we cannot doubt but that this Act was made by them with a pious and good intent. This is seen in the following extract from the Commons Address, presented to the King by the whole house, Feb. 17, 1698, previous to their passing the Bill in question.

(*o*) "Therefore in Concurrence with your Majesty's pious intentions, we do most humbly desire, that your Majesty would issue out your Royal Proclamation, commanding all your Majesty's Judges, Justices of the Peace, and other Magistrates, to put in speedy Execution those good Laws that are now in force against Prophaneness and Immorality, and give due Encouragement to all such as do their Duty therein. And that

 your

(*o*) See "The History and Proceedings of the House "of Commons, from the Restoration to the present "time." Vol. III. p. 81, 82. London, printed for *R. Chandler*. 1742.

your Majeſty would be pleaſed to require from your Judges and Juſtices of Aſſize, from time to time, an Account of ſuch their Proceedings."

"And ſince the Examples of Men in high and public Stations have a powerful Influence upon the Lives of others, we do moſt humbly beſeech your Majeſty, that all Vice, Prophaneneſs, and Irreligion, may in a particular manner be diſcouraged, in thoſe who have the Honour to be employed near your Royal Perſon; and in all others who are in your Majeſty's Service, by Sea and Land; appointing ſtrict orders to be given to all your Commanders, that they do not only ſhew a good Example themſelves, but alſo inſpect the Manners of thoſe under them; and that your Majeſty would upon all occaſions diſtinguiſh Men of Piety and Virtue, by Marks of your Royal Favour."

"We do further in all Humility beſeech your Majeſty, that your Majeſty would give ſuch effectual Orders, as to your Royal Wiſdom ſhall ſeem fit, for the ſuppreſſing all pernicious Books and Pamphlets, which contain in them impious Doctrines againſt the Holy Trinity, and other Fundamental

Articles of our Faith, tending to the ſubverſion of the Chriſtian Religion, and that the Authors and Publiſhers thereof may be diſcountenanced and puniſhed."

2. In the laſt clauſe of this Addreſs, which contains the ſubſtance of the above-cited Act of Parliament, there are ſome things which the better knowlege and liberality of the preſent times would be far from approving.

For in condemning thoſe writings which tended to prove the doctrine of the Trinity to be without foundation in the Scriptures, or any others relating to the goſpel, as *impious*; and calling for the authors and publiſhers of them to be puniſhed, the Commons of Great-Britain aſſumed a province which did not belong to them. For the civil magiſtrate, in this or in any country, has no right to interfere in directing and controuling men's religious opinions, or in puniſhing them for uttering and endeavouring to propagate them. In this reſpect we are reſponſible to God only, and not to our fellow men; whatever be their degree or ſtation.

If a man, under the cloak and pretence of religion, does any thing to wound another's

good name, or which is in any way injurious to him, the magiſtrate very properly interpoſes to prevent and remedy ſuch evils. But he takes cogniſance thereof, not as a matter of religion, but of civil policy: as what regards men's temporal rights and ſecurity, not as affecting their future happineſs and God's favour, with which he has nothing to do, unleſs in the way of offering friendly counſel and aſſiſtance, as any private perſon may do; and nothing farther.

Put the caſe, that at that time the great Senate of the nation had been compoſed of thoſe chriſtians called *Arians*, as were many whole nations formerly, and a large part of the learned and upper ranks of our own have been reckoned, ſince the publication of Dr. *Clarke*'s writings. If ſuch an *Arian* Parliament had in their turn paſſed a contrary Act in 1698, to *ſuppreſs all books as pernicious and containing impious doctrine*, which were written in defence of the Trinity, and had therein inflicted various puniſhments on all who ſtood up for and openly maintained it: Thoſe *Trinitarians* or *Athanaſians* who at that period promoted this Act for ſilencing and impriſoning unitarian chriſtians,

chriſtians, would in their turn have been ready, and moſt juſtly, to cry out againſt ſuch cruel oppreſſion and ſtopping of free inquiry into the Scriptures, and hindering perſons from profeſſing and publiſhing what they were there taught. And what would have been wrong and unjuſt in *Arians* to have done to them, could not be right for them to do to other chriſtians.

3. The Commons houſe of Parliament were at full liberty, *each man for himſelf*, to declare what doctrines ſeemed to him to be ſubverſive of the chriſtian religion, the denial or belief of the Holy Trinity, or any other. But in their *legiſlative capacity*, they were intirely out of their line, and went beyond their province, in making any declarations of the kind, to bind and affect others in any ſhape or degree. When the freemen of England chuſe their repreſentatives in the Senate, they do not inveſt them with a power to take care of their ſouls, to chuſe their religion for them, to make articles of faith for or againſt the Trinity, or the like: to which if they do not yield aſſent, they are to be fined and impriſoned. No man *can* give ſuch a power to another. And I ap-

prehend no man intends to do it in the present instance. If therefore any permanent Acts subsist, of such a power unjustly assumed, likely to affect the reputation, the property, the liberty of unoffending, innocent, praise-worthy citizens, such Act or Acts cannot be too soon repealed and removed.

4. The title of this Statute will be far from being approved by any, who examine it coolly, and without prejudice; *viz.*

An Act for the more effectual Suppression of Blasphemy and Prophaneness.

From such a title one would expect that the persons against whom it was made, had been guilty of some great wickedness, some daring outrage and insult on every thing sacred, that tended to bring God and all true religion into contempt.

But with what truth or justice can this be imputed to persons of the following description; *viz.* "who deny any one of the "Persons of the Holy Trinity to be God; "who assert and maintain that there are "more Gods than one; or who deny the "christian religion to be true, or the Holy

"Scriptures

"Scriptures of the Old and New Teſtament "to be of Divine Authority."'

It is perverting the judgments of men, and miſleading them in what is of the firſt importance, to make theſe things *crimes*, as they are afterwards repeatedly called, *which are no crimes*; which on the contrary may be, and often are laudable actions, and marks of true virtue and integrity.

For ſuppoſing it was ever ſo true, that *there are Three Divine Perſons, who are each of them* God, *and yet that theſe Three Divine Perſons are but* One God; it can be no crime for a chriſtian to profeſs not to believe it; if he does not ſee evidence for it in the holy Scriptures. And in ſuch caſe to profeſs his diſbelief of it, and aſſign his reaſons, can have nothing wrong in it; nay may oftentimes, and even generally, be his duty. And if on the other hand, an honeſt, ſimple-minded chriſtian, perplexed with the intricate diſputes and aſſertions of learned men, on this topic; of there being Three Divine Perſons who are each of them God; ſhould not be able to comprehend them in any other way, but that there are three Gods; he is to be

be pitied for it: but ſurely there can be nothing in it that is criminal.

Neither have we, on the other hand, any grounds to ſay, that in deſerting and giving up the chriſtian religion, and denying it to be true, a man is guilty of a crime, for which he is to be arraigned and condemned by any human judicature. May we not rather ſay, that a perſon may labour under ſuch invincible prejudices: things may have been ſo miſrepreſented to him: he may ſee the hiſtorical facts of the Old and New Teſtament in ſuch falſe lights, and be ſuch a ſtranger to that weight of collateral evidence which there is for them: he may have been taught to view even the morality of the goſpel through ſuch wrong mediums, that he may be equally ſincere and upright in denying, as others are in believing the divine revelations in the Bible. And better and more honourable were it ſurely for ſuch an one, fairly and openly to renounce the goſpel, and to declare his reaſons for his Diſbelief of it, if he thinks proper; rather than hurt the integrity of his own mind, by making an outward profeſſion of what he ſecretly diſapproves and condemns.

This

This giving of ill names to ſuch as diſbelieve the doctrine of the Trinity, or who reject Revelation intirely, and repreſenting them as bad men, and criminal on that account, and unfit to diſcharge the common duties of life, is of very pernicious conſequence; as it tends to inſpire men with a diſlike, and ſometimes with a deteſtation, of the beſt and worthieſt of mankind.

Dr. Clarke, Rector of St. James's, ſo often named by me with reſpect, rendered great ſervice to the chriſtian world by his laborious ſearch into the holy Scriptures; and by bringing and claſſing together, in a clear and diſtinct method, every thing that related to the doctrine of the Trinity; thereby furniſhing every one with the means of ſettling their opinions upon a ſubject, which is wholly matter of divine revelation, and only to be learned from the Bible.

After all his labours and ſtudies, he came to this determination concerning the *One true God*, very different from the doctrine ſuppoſed and referred to in this Act of (*p*) Parlia-

(*p*) The firſt of the thirty nine Articles of the Church of England is, "*Of Faith in the Holy Trinity.*"

"There

Parliament, which is put in the margin; and with a true chriſtian courage publiſhed his ſentiments.

(*q*) " There is (ſays Dr. Clarke) *One* " Supreme Cauſe and Original of things; " *One* ſimple, uncompounded, undivided, " *intelligent Agent* or *Perſon*; who is the " Alone Author of all Being, and the Foun- " tain of all Power."

" The *Father Alone*, is, in the higheſt, " ſtrict, proper, and abſolute ſenſe, *Supreme* " *over all*."

" The *Father Alone*, is, abſolutely ſpeak- " ing, the *God of the Univerſe*; the *God of* " *Abraham, Iſaac, and Jacob*; the *God of* " *Iſrael*; of *Moſes*, of *the Prophets* and " *Apoſtles*; and the *God and Father of our* " *Lord Jeſus Chriſt*."

" The Scripture, when it mentions the " *One God*, or the *only God*, always means " the Supreme Perſon *of the Father*."

" When

" There is but one living and true God, everlaſting, " without Body, Parts, or Paſſions; of infinite Power, " Wiſdom, and Goodneſs, the Maker and Preſerver of all " Things both viſible and inviſible; *and in Unity of this* " *Godhead there be three Perſons, of one Subſtance, Power,* " *and Eternity, the Father, the Son, and the Holy Ghoſt*."

(*q*) " Scripture Doctrine of the Trinity," p. 233, &c.

"When the word, God, is mentioned in "Scripture, with any High *Epithet*, *Title*, "or *Attribute* annexed to it; it generally, "(I think, *always*) means the *Person of the* "*Father*."

"The Scripture, when it mentions God, "absolutely and by way of Eminence, *al-* "*ways* means the *Person of the Father*."

The late Dr. Lardner, after a life of labour and ſtudy, protracted to a much longer period than Dr. Clarke's, with full vigour of judgment to the laſt, and after an indefatigable inquiry into the Scriptures, and all the writings of chriſtian antiquity, of which he has left the moſt noble monuments behind him; not only agreed with Dr. Clarke in the above propoſitions, that *the Father Alone is the God of the Univerſe, the only true God:* but found cauſe to recede farther from the doctrine of the Trinity commonly received; maintaining that the *Spirit*, or *Holy Spirit*, was not *a Perſon, a diſtinct intelligent Agent*, but only *the power, the influence*, or *energy* of God; and alſo, that our Lord Jeſus Chriſt was one of the human race, who had no exiſtence before he was born at Bethlehem. This deſcription of the

Perſon

Perſon of Chriſt he proved to be juſt and exact, by an appeal to the Scriptures, to the conſtant uniform declarations of Chriſt concerning himſelf, and of his apoſtles concerning him, ſhewing alſo how thoſe few paſſages of Scripture might better be interpreted, which had miſled Dr. Clarke and others.

Could it now, I aſk, with any degree of truth, be called *blaſphemy* or *prophaneneſs*, in theſe two men of known piety, after a diligent ſtudy of the ſacred writings, thus to publiſh what they there learned, concerning the true God and object of their religious regards? Was it not their duty, is it not the duty of every man, to impart uſeful knowlege to others, eſpecially ſuch as may miniſter to their preſent comfort and future happineſs? And the right knowlege of God will certainly ſerve theſe great ends.

Were ſuch characters of ſpotleſs virtue and integrity from the earlieſt youth, who ſpent their lives in unambitious purſuit of the moſt important truths, and who couragiouſly ventured to publiſh them for the common benefit, therein chuſing to obey God, rather than man? Or any equally honeſt men and good citizens now, who aſſert and

propagate

propagate ſuch doctrines, to be held criminals for this in the eye of the law, *to be thenceforth diſabled to ſue, proſecute, plead, or uſe any Action or Information* for the maintenance or recovery of their juſt rights; *or to be Guardian of any Child, or Executor or Adminiſtrator of any Perſon, or capable of any Legacy or Deed of Gift, or to bear any Office Civil or Military, or Benefice Eccleſiaſtical for ever, within this Realm*, to be condemned *alſo to ſuffer impriſonment for the Space of three Years?*

Surely what might be well intended, but was ill underſtood at the time; and *what is in itſelf againſt all right and juſtice; what is directly contrary to the doctrine of Chriſt, and is of moſt fatal conſequence; ſhould be corrected: and laws not be ſuffered to remain, which ſerve to encourage men's worſt paſſions, and excite them to hate, perſecute, and deſtroy their fellow-citizens for their very virtues.*

But to return to and finiſh the ſubject in hand.———It happened, as might well be expected, that by Mr. *Firmin* and his friends mixing themſelves in the crowd with the

worſhipers

worſhipers of the Trinity, their teſtimony to the Unity of God, if not intirely loſt, became of little value, and unheeded. Nor indeed could it well be otherwiſe. For when he and other Unitarians could quiet their ſcruples, and be eaſy in joining uniformly in the ſtated worſhip and invocation of Three ſeveral Divine Perſons, and conſider it all the while as the worſhip of One God, they could have no plea or title to object to, or complain of it, as a wrong or falſe worſhip; and others would naturally infer their full approbation of it from their practice.

Of this he became ſenſible towards the latter end of his life; and was fearful that in conſequence of ſuch univerſal conformity to *Trinitarian* forms of worſhip, *Polytheiſm* would be ſo far encouraged, that the true idea of God would be loſt among chriſtians. He therefore, (*r*) as was mentioned formerly, intended to form ſeparate ſocieties or congregations of chriſtians, in which the Unity of God, as delivered in the Scriptures, without any Trinity, ſhould be acknowleged, and the worſhip of the *Perſon of the Father*, the only

(*r*) Apology for reſigning the Vicarage of Catterick, p. 96.

only true God, alone take place, without the admiſſion of the worſhip of any other Perſon whatſoever. For he found, (as the author of "An Account of Mr. Firmin's "Religion," p. 49, ſpeaks) that although he and other Unitarian Chriſtians, were able to put their own conſtruction upon "the "unſcriptural terms, *Trinity, Three Divine* "*Perſons*, and the like; yet *taken in the* "*ſenſe they bear in common familiar ſpeech*, "in which ſenſe the greater number of "men, almoſt all the unlearned, muſt needs "underſtand them, they *imply a more groſs* "*and abſurd polytheiſm* than any of the old "heathens were guilty of. He that under-"ſtands Three Divine Perſons to be Three "diſtinct, infinite, all perfect Spirits or "Beings or Minds, three Creators, three "ſeveral Objects of worſhip, is more guilty "of Polytheiſm, than the Greeks and Ro-"mans ever were, before their converſion "to chriſtianity. For although they and "other nations were heathens, that is poly-"theiſts, aſſerters of many gods, yet they "never believed more than one infinite all-"perfect Spirit, the Father and King of the "leſſer Deities."

Had Mr. Firmin lived to realize his plan, it might, as far as we can judge, have been a means of advancing the true knowlege and worſhip of God. For had he formed and eſtabliſhed ſuch ſocieties of Unitarian Chriſtians in the metropolis, and had others come forth in like manner after his example in other parts of the kingdom, it might have produced laſting good effects, from that eſteem and honour in which he was held by many of the Great and Good of the nation, as well as by the lower claſſes of our fellow-citizens who continually felt and experienced his kind and benevolent attention to them; and we might have reaped and enjoyed the happy conſequences of it in this our day, in the eſtabliſhment of many profeſſedly Unitarian churches of chriſtians throughout the nation. A fairer teſtimony to his ſuperior merit could not readily be deviſed, than is conveyed by the following Inſcription, which I preſume ſtill remains, on a pillar, in the garden of a reſpectable family at Marden in Surrey; and will always be a far nobler ornament to their place and name, than the moſt finiſhed column of Grecian ſculpture.

To

(s) To perpetuate as far as marble and love can do it, the memory of THOMAS FIRMIN, citizen of *London*.

None ever paſſed the ſeveral periods of human life more irreproachably, or performed the common duties of ſociety with greater ſincerity and approbation. Though it appears, by his public ſpirit, that he thought himſelf born rather for the benefit of others, than his own private advantage; yet the ſatisfaction of doing good, and the univerſal eſteem of honeſt men, made him the happieſt perſon in the world. But his Charity, which was not confined to any nation, ſect, or party, is moſt worthy thy imitation, at leaſt in ſome degree, O Reader. He was as liberal of his own, as faithful in diſtributing the pious donations of others, whom he ſucceſsfully perſuaded to relieve the diſtreſſed, particularly the laborious poor; for of vagrant, idle, or inſolent beggers, he was no advocate nor encourager. His agreeable temper rendering him an extraordinary lover of gardens, he contrived this Walk, which bears his name, and where his improv-

 ing

(s) "Life of Mr. *Thomas Firmin*," p. 86.

ing converſation and example are ſtill remembered. But ſince Heaven has better diſpoſed of him, this Pillar is erected to Charity and Friendſhip by Sir Robert Clayton *and* Martha *his lady, who firſt builded and planted in* Marden.

Mr. Firmin died December 20, 1697, in the 66th year of his age. (*t*) As he had often ſignified his deſire of being depoſited at his death in *Chriſt Church Hoſpital*, the care of which had been ſo much upon his heart while living, his relations interred him there in the cloyſters on the ſouth ſide, and placed in the wall adjoining a marble monument with an Inſcription, which is now through length of time and neglect become hardly legible. Though it be but coarſely drawn by an ordinary hand, the materials of it are ſo good, and the ſubject of it ſo worthy to be held forth to all, that I hope the Governors of that moſt uſeful charity will be mindful to repair and reſtore it; that it may excite the youth of the place, and ſome curious paſſenger now and then, to the like eminent virtue.

(*t*) Ibid. p. 89.

CHAP-

CHAPTER VI.

Of the State of the Unitarian Doctrine and Worſhip, in the preſent century.

SECTION I.

Of Mr. Emlyn.

I Have always reckoned the public proſecution of that learned and excellent perſon, our countryman, Mr. Thomas Emlyn, for maintaining the cauſe of the *Divine Unity*, carried on by the Diſſenters, and abetted by the Biſhops (*a*) in Ireland, the long impriſonment

(*a*) " Several Biſhops, eſpecially the Archbiſhops of " *Armagh* and *Dublin*, (Dr. *Narciſſus Marſh*, and Dr. " *William King*) were not wanting to give all the en- " couragement they could to the proſecution; and the

priſonment and hardſhips which he endured on that account, in the beginning of the preſent century, and his bold and well ſupported teſtimony to that great truth, by his valuable publications for a ſeries of years afterwards in this city, to which he retired after his liberty was procured, together with the eſteem and reverence in which he was very generally held; to have been among the

"more to animate the proceedings, came themſelves to "the trial, as if the cauſe of the church (ſo oft made a "ſtalking-horſe to deceive the vulgar) was at ſtake. To "this appearance of the Biſhops, I, in a good meaſure, "impute the arbitrary and illegal behaviour of the Lord "Chief Juſtice *Pine*, who, by ſome letters I have ſeen, "was a man inclined to moderation, and ſo profeſſed "himſelf, when among his friends on this ſide the water; "but he perceived he was doing what was acceptable to "the governing eccleſiaſtics; and that, probably, induced "him to break through the bounds of law and juſtice, to "gratify thoſe fiery zealots. For as Sir *Richard Levins* "told our author before the trial; it was a thing reſolved "on, *to run him down like a wolf, without law or game*; "and this too plainly appeared by what followed, in that "they did not obſerve the rules of natural juſtice required "in all courts and proceedings, nor the rules of evidence "as to the fact, nor the rules of law as to the adjudica-"tion of the crime, nor legal meaſures in the ſentence."

"Memoirs of the Life of Mr. *Thomas Emlyn*, by "his ſon *Sollom Emlyn*, Eſq; p. xxviii."

the things that made an opening for and greatly contributed to that light and freedom in this respect, which we now enjoy.

The great notoriety of that unjust and illegal transaction, and the heavy sentence that was passed upon him, how much it was disliked by good men here, and excited them to plead against superstition, and for a free toleration, appears from a part of that justly admired "Dedication to Pope Clement XI." prefixed to Sir Richard Steele's "Account of the State of the Roman Catholic Religion throughout the World," which was written by Doctor afterwards Bishop Hoadly, but not thought proper or prudent at the time to have published in his own name. It was first printed in the year 1715.

"Sometimes *We* of the Established Church (says he) can manage a *prosecution* (for I must not call it a *persecution*) ourselves, without calling in any other help. But I must do the *Dissenting Protestants* the justice to say, that they have shewn themselves, upon occasion, very ready to assist us in so pious and christian a work, as bringing hereticks to their right mind: being themselves but very lately come from experiencing the convin-

cing and enlightening faculty of a dungeon, or a fine. The difference between these two sorts of persons, is this. The one differ from us about ceremonies of worship, and government; but they boggle not at all at the doctrine settled for us by our first Reformers: it is all with them right and good, just as Christ left it at first; and *Calvin* found it, about fifteen hundred years afterwards. The others, unhappy men, look upon this to be straining at a gnat, and swallowing a camel. However, the former sort having a toleration for their own way upon subscribing all our doctrines, can the more easily come to persuade themselves, that the christian world is unhinged, if the latter should be tolerated in their opposition to doctrines *which have been called fundamentals*, even by protestants, for so many years."

"This hath been experienced particularly in *Ireland*, by (*b*) *One*, who could not see exactly what they saw, about the nature of Christ before his appearance in this world. For, as with *you*, a man had better blaspheme Almighty God, than not magnify the *Blessed Virgin*;

(*b*) The Rev. Mr. Emlyn. See his Tracts.

Virgin; ſo, with many of us, *it is much more innocent and leſs hazardous to take from the glory of the Father, than of his Son.* Nay, *to bring down the Father to a level with his own Son*, is a commendable work; and the applauded labour of many learned men of leiſure. But, *to place the Son below his own Father, in any degree of real perfection*, this is an unpardonable error; ſo unpardonable, that all hands were united againſt that unhappy man. And he found at length *that he had much better have violated all God's commandments, than have interpreted ſome paſſages of Scripture differently from his brethren.* The *Nonconformiſts* accuſed him; the *Conformiſts* condemned him; the *Secular power* was called in; and the cauſe ended in an impriſonment, and a very great fine: two methods of conviction, about which the goſpel is ſilent." (*c*)

About four years after this publication of Dr. Hoadly's, and not more than fifteen from Mr. Emlyn's releaſement out of priſon, in "A Narrative of the Proceedings againſt him," drawn up by himſelf in a true chriſtian ſpirit,

(*c*) Bp. Hoadly's Works, Vol. I. p. 537.

ſpirit, one has great ſatisfaction in ſeeing him quite revived with the proſpect of having been of ſome ſervice to the cauſe of the One true God and Father of all, by his ſufferings for it. With what he ſays there on the ſubject, which falls ſo exactly within my own deſign, I ſhall conclude *his* article; recommending it as a ſample of his ſpirit and temper; and leaving the reader for the reſt, to his works; which, now that the turn is more among us for theſe important ſubjects, than has been for the laſt forty years, will ſoon become ſcarce, as they are in themſelves invaluable.

" It is a further ground of rejoicing, to ſee the light of important truth breaking forth in many other parts, and ſpreading abroad its *beautiful ray*; that God has raiſed up divers others, bold enough to profeſs it, and able enough, with his aſſiſtance, to defend it; I mean with weapons of a ſpiritual warfare, againſt thoſe whoſe great confidence and dexterity are in thoſe which are carnal. And though it has been my great *gravamen* and miſery to be laid by in ſilence; ſo that I have been ſometimes ready to lament myſelf as an *unprofitable ſervant*, turned out of

his

his maſter's ſervice: yet if I have contributed any thing to retrieve the injured honour of the peerleſs majeſty of the One God and Father of our Lord Jeſus; whom to be like to, was the great glory of our Lord Jeſus; and if the things which have happened to me, have fallen out *rather to the the furtherance of the goſpel*, I ſhall not think myſelf to have been wholly uſeleſs. For though I ſhall ever prefer the intereſt of ſerious piety, charity, and practical holineſs, to any barren ſpeculations: and had rather a man ſhould love our Lord Jeſus in ſincerity, than barely think of him juſt as I do: yet if I have alſo ſerved the cauſe of his truth, it may be 'tis beyond what I could have done, by teaching men only what others would have taught them; becauſe there will never be men wanting to take that office, while fewer will take the part I have borne, to the hazard of all that the world counts dear and pleaſant. However, as matters were, I had no room for an innocent choice, nor any other part but this left me; being judged unworthy, and made incapable, of all the reſt. Yet during my confinement in the *Marſhalſea*, as I ſuffered on account of religion, ſo I continued to

preach

preach there. I had hired a pretty large room to myſelf, whither on the *Lord's days* reſorted ſome of the *impriſoned Debtors*; and from without doors came ſeveral of the lower ſort of my former people and uſual hearers, who would not wholly forſake me, nor refuſe to worſhip God with me: which was a great pleaſure in my condition. And if, in the whole, I may but approve myſelf to my great *judge*, and giver of the prize; I am not anxious about the applauſe or cenſures of the ſpectators, who ſhall be judged alſo." (*d*)

Thomas Emlyn.

London. Sept. 1718.

SECTION II.

Of Mr. *William Whiſton.*

AFTER Mr. *Emlyn*, came forth in aid of the ſame great cauſe, a fellow-ſufferer alſo for it, and of the like fearleſs integrity, the learned and pious Mr. Whiſton.

Deprived

(*d*) "A Narrative of the Proceedings againſt Mr. "*Emlyn.* P. 43, 44."

Deprived of his Mathematic Profeſſorſhip, and expelled from the Univerſity of Cambridge, for maintaining the doctrine of the *Divine Unity*, he was not deterred by his ſufferings, nor the difficulties to which he was reduced in providing for himſelf and a family; but, for full fifty years afterwards, went on to the end of a very long life, holding forth and calling upon chriſtians every where to attend and know, that *there was no other God but one, who was the Father of Chriſt and of all other creatures*; witneſſing this great Truth, in all companies, in ſeaſon and out of ſeaſon, in the moſt familiar manner; by his writings, by his converſation, by his reproofs (where he believed them neceſſary) of many in high rank in the ſtate, as well as of Eccleſiaſtics of all degrees. So that to his efforts, together with Dr. *Clarke*'s writings, may be attributed the prevalence for a long time of what is commonly called the *Arian* doctrine concerning Chriſt, both with the clergy and laity of the eſtabliſhed church, and among thoſe who diſſent from it; till within ſome few years paſt, when what is called *Socinianiſm*, has been ſenſibly gaining ground.

I have

I have formerly ſpoken particularly of this excellent man, and ſhall have occaſion to name him again. One thing I cannot help adding here; that his genuine piety, firm and unſhaken truſt in divine providence, and the happy chearfulneſs of his ſpirit, could not fail of recommending both him and his doctrine; of which we meet with many pleaſing ſpecimens, in the Memoirs of himſelf, written when he was fourſcore years old. (*f*)

SECTION III.

Of Dr. *Samuel Clarke*.

ALTHOUGH I have frequently had occaſion to ſpeak of this memorable and valuable perſon, his character and ſentiments; this will be a proper place to enlarge ſomewhat more upon the ſubject.

From

(*f*) In one place, enumerating the kindneſſes and benefactions of ſeveral of his friends, together with ſome other means by which he was ſupported, with what innocent ſimplicity and pleaſantry does he conclude; " Theſe, " with

From having adopted a great part of Dr. Clarke's Amendments of the Liturgy of the church of England, in the Reformed Liturgy in uſe at the chapel in Eſſex-Street, and from thoſe juſt commendations which will ever be due to him from all lovers of truth and good learning, and which I have never been backward to pay to him, I have been ſometimes called upon by anonymous letters, and in other ways, to account for my deviation from his ſentiments upon ſome other parts of the chriſtian doctrine.

But ſurely the approbation of the Doctor's improvements of the Church's liturgy, in the article of worſhip, by his confining it to the ſingle Perſon of the Father only, did not involve in it an aſſent to his peculiar opinion concerning Chriſt; which was that for which the writer has been principally blamed. Sincere chriſtians, *equally Unitarians*, may ſee cauſe to diſſent from each other about the date of Chriſt's exiſtence; whether, for inſtance,

" with *Eclipſes*, *Comets*, Lectures of ſeveral ſorts in Lon-
" don and elſewhere, have made me up ſuch a compe-
" tency as has greatly contented me, and enabled me to
" go on all along comfortably in my ſtudies."

" Memoirs of the Life of Mr. *Whiſton*. p. 346, 347."

inſtance, he received his being from God before the world was made, or whether it commenced only 1783 years ago; and may nevertheleſs unite in the ſame forms of worſhip.

Since, however, this very learned man was led to entertain *undue* prejudices, as it appears to me, againſt thoſe who are of this latter ſentiment, and has oftentimes expreſſed himſelf haſtily and peremptorily, and in too general terms, in condemnation of them; which, from his high and deſerved reputation, has had vaſt influence (*g*) upon many perſons, and kept them from impartially examining into the matter for themſelves: I ſhall endeavour to point out what in his aſſertions concerning it, is not ſo well founded; not in the ſpirit of cavilling, from which I would be far removed, or with a view to enter into controverſy, but as a ſeeker of truth, and for the love of it.

(*g*) "Had not the late Dr. *Clarke*, by his great judg-
"ment in other things, given a ſort of ſanction to the
"*Arian* hypotheſis, and, in the opinion of many, almoſt
"precluded all (farther) examination of the Scriptures;
"this great controverſy had been long ago determined
"in favour of the *humanity* of Chriſt."

"A Cordial for Low Spirits. Vol. I. Pref. p. xvi."

it. And I hold it the more becoming me to undertake this taſk here; becauſe many perſons, by embracing ſuch high, and, as they appear to me, unſcriptural ſentiments concerning Chriſt's prior ſtate and dignity, are drawn aſide from the pure worſhip and adoration of the Father only. For although *Socinus* himſelf, notwithſtanding his lower opinion of Chriſt, pleaded moſt vehemently for the worſhip of him; and although I know on the other hand ſome excellent perſons, that are *Arians*, who would think it ſinful in them to pray to Chriſt, or to any perſon, but God: Yet the latter, who maintain that Chriſt was the ſubordinate Creator of all things, and alſo look upon him to have been the repreſentative of God all along from the beginning, in the O. T. (whilſt the *true God* diſappeared,) *who gave the law, conducted the Iſraelites*, &c. which was the ſentiment of Dr. Clarke: ſuch perſons will be more likely to worſhip a creature ſo aſtoniſhingly great, if it was poſſible that any ſuch could be, than thoſe who conſider him only as a human being, but lately called into exiſtence.

Of Dr. Clarke's *method of arguing against the* Socinians, *and for the preexistence of* Christ.

What seems to have prevented this judicious writer from (*e*) weighing the arguments for the proper humanity of Christ, with his usual impartiality, was the strong persuasion which he had early imbibed, concerning the preface of St. *John*'s gospel; that the *Word*, or Logos, there spoken of, was none other than

(*e*) A very singular *notion*, which he had taken up, concerning Christ's origin, seems also to have thrown a mist over his eyes in this respect. For he maintained, that he was *not a creature like all the rest of the creatures of God*, but something as it were *between God and the creature:* in which he was followed by the learned Mr. *James Peirce*, whose sufferings in the cause of the One true God, the Father, threescore years ago, under the Western Inquisition, as he calls it, at *Exeter*, are well known. In passing censure on the peculiar metaphysic opinion of Dr. *Clarke*, on which this strange *notion* was grounded, *viz.* "that any creature whatsoever *might possibly have been coeternal with it's Creator*," Mr. Whiston says; "See the amazing subtlety of a great Metaphy-"sician, and contradictory to his own *natural* notion, "expressed in the eighth Sermon of his first volume, "p. 173; where the Doctor justly affirms, that *He who* "*made all things, could not but be before the things that he* "*made*."——Historical Mem. of Dr. Clarke, p. 55.

than Chriſt himſelf, who before he was born of his mother Mary, had exiſted from the beginning, and been the inſtrument of God in the creation of the world.

Indeed he ſo far overcame the prejudices of his education, as to reject the commonly received interpretation of the phraſe, *The word was God*; which ſuppoſes, that the *word*, or *Logos*, meaning *Chriſt* thereby, was " *Another ſelf-exiſtent, underived, inde-* " *pendent Perſon, co-ordinate in eſſential ſu-* " *preme authority and dominion, with the* " *Father Almighty. For this*, ſays he, (*h*) " whatever *metaphyſical union* may be ima- " gined of *Two* ſuch co-ordinate Perſons, " will always and neceſſarily, in the *religious* " and *moral* ſenſe, be real *Polytheiſm*; ſub- " verting that firſt and great foundation of " all Religion, both natural and revealed, " the monarchical *unity* of the *Great King*

 " and

(*h*) Dr. *Clarke* might well give offence to thoſe who did not love a free and impartial ſearch after truth, which he ſo laudably exerciſed: and the more, as his writings tended to evince that the acknowleging Chriſt to be God equal to the Father, was, as he expreſſes it, *real Polytheiſm*, directly contrary to *the firſt and great commandment*, delivered by Moſes and confirmed by Chriſt himſelf.

" and God of the universe; and directly " contrary to that *first and great command-* " *ment* in *Both* Testaments; (Deut vi. 4; " and Mark xii. 29.) *Hear, O Israel! the* " *Lord our God is one Lord, &c.*" Dr. Clarke, however, never could recede so far from the persuasion he had first taken up, as to see that it is not Christ, but God himself, whom St. John here describes.

The opinion which he very early fell into and maintained to the last, and which gave great offence to many, (*i*) was that which reduced Christ to the state of a dependent being, deriving his existence and all his attributes from the Father, as from the supreme cause. So that he interpreted that declaration of the evangelist, *The word was God*; not as implying, that Christ was God in the highest sense, but *a* God, a Divine Person, subordinate to the Father, and receiving his being and every thing from Him; and also that " the words (*k*) εν αρχη ην ο λογος, " *in the beginning was the word*; and, ο λογος " σαρξ εγενετο, *the Word was made flesh*; " mean, that the *same Person*, who *in the* " *fulness*

(*i*) *Clarke*'s Scripture Doctrine of the Trinity, p. 82.
(*k*) Id. Ibid. p. 81.

"*fulneſs of time* was *made man* and *dwelt* "*with us*, did before dwell *with God*, and "acted in the capacity of a Divine Perſon, "as the viſible *image of the inviſible God*, "by whom God *made all things*, and by "whom all things were from the begin-"ning tranſacted between God and the "creature."

In thus ſuppoſing Chriſt to be the *Word*, or *Logos*, here intended by St. John; and in adopting thence the opinion, that Chriſt was before the creation, and aſſiſted in it as God's inſtrument; Dr. Clarke did not conſider enough the objections which lay againſt ſuch an interpretation: nor have I ever ſeen a ſolution of them. I ſhall mention only two of them.

Objections to Dr. Clarke's *application of this preface of St.* John's *goſpel, to* Chriſt, *as being a great preexiſtent Spirit, by whom God made all things.*

Obj. 1. It is remarkable that the three former evangeliſts and hiſtorians of our Lord's life, *Matthew*, *Mark*, and *Luke*, and the

latter of them in the ſecond part of his hiſtory, called the *Acts*, uniformly deſcribe Chriſt as a human creature, and never ſpeak of him as being of a different nature from other men, or as having had any exiſtence before he was born of Mary, his mother.

Such an invariable agreement and harmony in this reſpect, can in no other way be accounted for, but from this; that they did not believe him any other than a human being. And therefore we muſt conclude that the meaning of this paſſage of St. John is miſunderſtood by Dr. Clarke, and miſapplied to Chriſt, who had no ſuch prior exiſtence in another ſtate, before his birth at Bethlehem.

For we cannot ſuppoſe that the apoſtle *John* had any private particular revelation of a thing ſo extraordinary, made to himſelf, which was not communicated and made known to the other apoſtles and evangeliſts; as it would make them to have been moſt imperfect preachers of the goſpel, not only during their lives, but alſo to the ſucceſſive generations of mankind by their writings after their death. And it cannot on the

other

other hand be imagined, that they were acquainted with ſuch an extraordinary circumſtance, ſo much to the honour of their great *Maſter*; *viz.* that he had exiſted before all ages, and was the ſubordinate creator of the world; and yet never once to divulge it.

Obj. 2. It is a farther inſuperable difficulty, and obſtacle to Chriſt being in any ſhape the creator of all things, that there is an utter ſilence concerning it throughout the Scriptures of the Old Teſtament; *God*, JEHOVAH, the ſingle Perſon ſo called, being conſtantly and invariably named, as the ſole creator of all things, without any under-agent, deputy, or aſſiſtant.

Exodus xx. 2, 3. That *ſingle* Being, who ſays, I *am the* LORD (or *Jehovah*) *thy God, which brought* thee out of the land of Egypt, out of the houſe of bondage: *Thou ſhalt have no other gods before* ME; proceeds to ſay, ver. 11, in ſix days the LORD (or Jehovah) *made heaven, and earth, the ſea, and all that in them is.* 2 Kings xix. 15. O LORD (or Jehovah) *God of hoſts, God of Iſrael, that* dwelleſt *between the cherubims!* Thou art the God, even Thou alone, *of all*

the kingdoms of the earth; THOU *haſt made heaven and earth.*

In the New Teſtament, Chriſt is no leſs formally and expreſsly excluded from having any part or ſhare in the creation of the world.

Even after he was raiſed from the dead, and in his ſtate of higheſt exaltation, his apoſtles, in a ſolemn addreſs to God, ſtile him *the* SERVANT *of the God* who made *heaven and earth.* Acts iv. 24. 30. *Lord,* (or *Sovereign* Maſter) *Thou art the God, who haſt made* heaven and earth, and the ſea, and all that in them is!—grant—that ſigns and wonders may be done by the name of *thy holy ſervant* (for ſo it ought to be tranſlated, and not *thy holy child*) *Jeſus.* See alſo *Rev.* iv. 10. xiv. 7.

And St. Paul tells his audience at Athens, Acts xvii. 24. 31. that *God, that made the world*; HE, that ſingle Perſon, who was *Lord of heaven and earth*; *hath appointed a day in the which he will judge the world in righteouſneſs, by* a man *whom he hath ordained: whereof* HE *hath given aſſurance unto all men, in that* HE *hath raiſed him from the dead.*

In

In the eſtimate therefore of his apoſtles the bleſſed Jeſus had no exiſtence before he was born into this world, ſo far from having any thing to do in the creation of it: but he was a man, choſen by God, the ſole creator and governor of all things, and deputed to hold a moſt important office under him.

How eaſily reconciled and conſiſtent this is with the language uſed by St. Paul, Coloſſ. i. 16. *by* HIM (i. e. Chriſt) *were all things created*; Heb. i. 2. *by whom alſo he* (God) *made the worlds*, &c; *what kind of creation* it is, that is meant in theſe latter paſſages, has been elſewhere explained (*l*).

AFTER having thus given his own interpretation of this preface of St. John's goſpel, that the *Word*, the Logos ſignified Chriſt in his preexiſtent ſtate, to which there are theſe and other inſurmountable objections; Dr. *Clarke* proceeds to aſſign his reaſons for rejecting their opinion, who take it not to be ſpoken of Chriſt, but of God himſelf; and who hold him to be there deſcribed in a way

(*l*) "A Sequel to the Apology on reſigning the Vicarage of Catterick. p. 454 to page 492."

way to which the Jews were accuſtomed, by one of his attributes, his *Word*, or his WISDOM; for ſo the term *Logos*, may properly be rendered. I ſhall produce what he ſays, in his own words, with ſome remarks upon it.

Dr. *Clarke*. "The *other* interpretation "is of thoſe, who taking the λογος, (the "*Word*,) not to ſignify at all a real *Perſon*, "render the words thus: *In the beginning* "*was* REASON, *and* REASON *was with* "*God, and* REASON *was God*. But the "ſenſe of theſe propoſitions amounts to "nothing more, than that *God was always* "*a Rational Being*."

Remark. In one place of this work, (*m*) our author obſerves, that "the *Jews* and *Jewiſh* "*chriſtians perſonated* (perſonified) *the inter-* "*nal wiſdom* of God; or ſpeak of it *figura-* "*tively*, according to the genius of their "language, *as of a Perſon*." And would it not have been better for him to have attended more to *the genius of the Hebrew language* in unravelling the apoſtle's meaning, rather than follow the reveries of *Plato*'s philo-

(*m*) "The Scripture Doctrine of the Trinity," p. 285.

philoſophy, brought into chriſtianity by the learned heathen converts to it, by making the term λογος, the *word*, ſignify a real diſtinct Perſon, *a ſecond God?* If alſo he had more conſidered the acknowleged reference which St. John here makes to the deſcription of *Wiſdom*, in *Proverbs* viii. and had he tranſlated the Evangeliſt's words more agreeably to the Scriptures and the genius of our language; *In the beginning was Wiſdom, and Wiſdom was with God, and Wiſdom was God*; taking alſo along with him the falſe opinions concerning the origin and government of the world then prevailing: The Doctor would then have ſeen, that it was not an idle tautology, which the apoſtle here uſes, *merely declaring that God was a rational or a wiſe Being*; but a doctrine of great moment, neceſſary to be held forth with proper ſolemnity in thoſe times, when *many chriſtians* were falling into the notion, that this world was not made by God himſelf, (ſee p. 234) but by ſome inferior, leſs perfect principle; and that it was of importance to teach them, in the very beginning of his hiſtory, that all things proceeded from the moſt perfect wiſdom of the

ſole

ſole Creator and ſupreme governor of all things; and particularly the chriſtian diſpenſation of which he was about to treat.

Dr. *Clarke*. " Which though indeed it " be in itſelf a certain truth; and, as to the " manner of the expreſſions it might per- " haps in ſome ſenſe by a *figurative* way of " ſpeaking be affirmed, that the *Reaſon* " (*Wiſdom*) *of God* is *God*; yet this is no- " thing to the purpoſe of what St. *John* " is here treating of, the *Incarnation* of " *Chriſt*."

Remark. Here this worthy perſon ſhews what faſt hold the prejudices of his education had upon him, by taking it as a point certain, that the deſign of the ſacred hiſtorian is to treat of what he calls by that harſh, however cuſtomary phraſe, the *Incarnation* of Chriſt. If the interpretation, which he diſapproves, ſuited the deſign and purpoſe of the apoſtle, in ſetting forth and teaching by whoſe power and wiſdom it was that Chriſt ſpoke and acted, and with which he was inveſted, it was a point of no conſequence, that it did not fall in with his own notion of Chriſt being a great preexiſtent ſpirit, that had been the under agent in the crea-

tion,

tion, entering into a human body and animating it for upwards of thirty years; which is what the Doctor meant by *the Incarnation of Christ.*

Dr. *Clarke.* " According to *this interpretation* therefore, all those declarations " of Scripture, wherein 'tis affirmed, that " *the word was made flesh, and dwelt among* " *us,* Joh. i. 14. that Christ *came forth* " *from the Father,* Joh. xvi. 28. that he " *came down from heaven,* Joh. iii. 13. that " he (*n*) *came down from heaven, not to do* " *his*

(*n*) *Came down from heaven.*] Socinus, and some of his followers had a strange fancy of Christ having been at some unknown time of his life, taken up personally into heaven, and sent down again to the earth, which was the way in which they solved those expressions concerning him, Joh. iii. 13. that he *came down* from heaven, &c. Upon this Dr. *Clarke* remarks (*Script. Doctr.* p. 99.) " Nothing can be more harsh than " than the *Socinians'* interpretation of this passage: who " feign that Christ was taken up into heaven, as Moses " of old into the mount, to receive instructions; and " then came down again to preach. Whereas the plain " meaning is, that he *was in the beginning with God,* be- " fore he was *made flesh and came into the world.*" But Dr. *Clarke* should have recollected, that others had given an interpretation of this phrase more consistent with the Scriptures;

" *his own will, but the will of him that ſent* " *him,* Joh. vi. 38. that he (*o*) *took part of* " *fleſh and blood,* Heb. ii. 14. that having (*p*) " been

Scriptures; and it has been above (p. 60) ſhewn, that all that Chriſt here intended by his *coming down from heaven*, was his having a divine commiſſion or authority.

The true interpretation of theſe and the like phraſes will be readily and univerſally ſeen and acknowleged, whenever the time comes, that chriſtians ſhall ſtudy the Scripture with impartiality, and make it its own interpreter. To give an inſtance akin to that before us. When our Lord ſays, *Matth.* xi. 23. of a city of Galilee, that it was *exalted into heaven*, he means the advantages and opportunities which it enjoyed by his abode in it, and the extraordinary communications from God which they were favoured with by his means. This interpretation is given by Dr. *Whitby*, at a time when he was a believer of the doctrine of the trinity, which he afterwards publicly retracted. " *And thou, Capernaum, which art exalted into* " *heaven.*] i. e. advanced highly above others, by my " preſence with thee, and my miracles wrought in thee." *Whitby* in loc.

(*o*) *He took part of fleſh and blood.*] This paſſage ſhould be tranſlated; *Foraſmuch then as the children are* partakers of fleſh and blood; *he alſo himſelf in like manner was* a partaker of the ſame; i. e. Chriſt was *a mortal man, like all others*—directly contrary to the purpoſe for which the Doctor quotes this latter clauſe of the ſentence.

(*p*) The apoſtle's words, εν μορφη θεου υπαρχων, may at leaſt full as properly be tranſlated, not, *having been*, as referring

" been *in the form of God*, he did (εκενωσεν
" εαυτον) *empty himself* of that form, *and*
" *was made in the likeness of men*, and
" *found in fashion as a man*, Phil. ii. 6, 7,
" 8. All these expressions, I say, (accord-
" ing to that last interpretation of the words,
" Θεος ην ο λογος,) will *in reality* mean no-
" thing more, than that the *wisdom of the*
" *Father* dwelt in the *man Christ Jesus*;
" that is, that Christ was only, in a *more*
" *perfect and continued* manner than other
" prophets, an *inspired* MAN. Than which
" interpretation nothing can be more *forced*
" and

ferring to what Christ had been in a prior state; but, *being* in the *form of God: a form*, in which he appeared upon earth; and which evidently *consisted in the godlike miraculous power* with which he was invested. Of this *form of* God, he emptied himself, i. e. laid it aside, never used these *divine powers*, for his own private gratification or even necessary support, to procure honour to himself; but lived an ordinary man, dependent on the bounty of others; and at last voluntarily submitted to the most ignominious and torturing death, when he had power to have avoided it. N. B. Such an example of humility, in devoting himself to toils and sufferings and death, to bring us to virtue and eternal life, is more suited to us men, than the like condescension and sufferings of a great preexistent Being, the subordinate creator of the world, such as Dr. *Clarke* supposes Christ to have been.

" and *unnatural.* 'Tis reducing the whole
" doctrine of the *humiliation* and *incarna-*
" *tion* of the Son of God, to a mere empty
" *figure of speech*; and under *the appear-*
" *ance* of speaking of *Christ* as the *supreme*
" *God,* making him *really* nothing but a
" *mere man.*"

Remark. If after so magnificent a description (in the Hebrew idiom) of the divine wisdom, as the sole efficient cause and author of every thing in the natural and moral world, the apostle concludes this introduction to his history, with saying, that this *Word* or *Wisdom was made* or became *flesh,* a mortal man; i. e. dwelt in the man Christ Jesus: it is not on that account to be quarrelled with, however much it may fall short of men's *preconceived* ideas concerning Christ. The only point to be regarded is, whether it be a just interpretation, and the apostle's meaning.

Nor can it be called in itself a disparaging representation. What can be more honourable to any creature, than to have the *Wisdom of the Father of the universe* bestowed upon him, for the accomplishment of the noblest and most excellent purpose; for promoting the virtue and happiness of the whole

human

human race? And what more can be desired in a heavenly teacher and guide? With such divine endowments he is every thing to us, that we can want or desire. (*q*)

A vin-

(*q*) Dr. *Clarke* indeed will have it, ("Script. Doctr. of the Trinity, p. 121.) "that it was the unanimous opi-" nion all antiquity, that the ANGEL who said, Exod. iii. " 6. *I am the God of thy Father, the God of Abraham, the* " *God of Isaac, and the God of Jacob*; was Christ: that " he was the *Angel of the Covenant*, Mal. iii. 1, &c. &c." In another place he says, p. 109. "It is the constant doc-" trine of all the primitive writers of the church, that " every appearance of God the Father in the Old Testa-" ment, was *Christ* appearing in the name or Person of " the Father, &c."

But this *unanimous opinion of antiquity* is really nothing but the fanciful comment of one man, Justin Martyr, an ingenious heathen philosopher, who, it is well known, grafted Plato's notion of a *second god*, upon the gospel; and misunderstanding the hebrew Scriptures, supposes, according to his heathen ideas, that the Supreme Being never appeared nor acted personally, but deputed Christ to appear and act for him; and whom all the rest followed.

The whole argument has been considered much at large in another place, "Sequel to an Apology," &c. p. 295, to 387. and to that I refer.

One wonders however, that what Dr. Clarke is constrained to allow in another place, p. 374. should not have made him hesitate in admitting so *strange* a doctrine, when he says; "'Tis observable that we never find in

 " Scripture

A vindication and proof of Chriſt's proper humanity.

And why look upon it as an undervaluing circumſtance and deſcription of Chriſt, that he was, only in a more perfect and continued manner than other prophets, an *inſpired* man: by the term *inſpired*, underſtanding the moſt extraordinary communications of wiſdom and power from God, ſuch as were never conferred upon any of the human race? Why not reſt ſatisfied with this, if it meet every idea the Scriptures give us of him, and which he gave of himſelf?

Now it is open to every one to ſee, that in the antient prophetic accounts, which preceded

" Scripture any worſhip paid to Chriſt, upon account of " God's having *created the world by him*, or of *any other* " *act done by him* before his incarnation." And I would add, Not only this; no reſpect whatſoever ever paid to him, as *ſuppoſed* creator of the world, or whilſt he is imagined to have been the ſubſtitute of the Deity, during the whole Moſaic diſpenſation; but, all the while, not one of the prophets, not one Iſraelite, not one perſon from the creation till the birth, may I not add, till the death of Chriſt; and ſome years after, ever ſuſpecting that he had any thing to do, or even had any exiſtence all that time.

preceded the birth of Chriſt, he is ſpoken of as a man, a human creature, highly favoured of God and gifted with extraordinary powers from him; and nothing more. He was foretold to be (*Gen.* xxii. 18.) of the *ſeed* of Abraham; (Deut. xviii. 15, 18.) *a prophet, like unto Moſes*; (Pſalm cxxxii. 11.) of the *family of* David; &c. &c.

As a man; as a prophet, though of the higheſt order, he was expected by his nation, to whom theſe promiſes were made, and by whom they were and have been preſerved.

His birth of Mary, his ſtate of helpleſs infancy, his growing improvements in years and knowlege, which are particularly and diſtinctly recorded, proclaimed him to be of the ſame nature with other men.

As ſuch he preſented himſelf to his country, when he entered on his public miniſtry, after his ſolemn inauguration into it by John the Baptiſt; who naturally calls him (Joh. i. 30.) *a man*; never ſuſpecting that he would be looked upon to be any other ſort of being, angel or ſpirit, much leſs the moſt high God. Bred up at Nazareth, he was called Jeſus of Nazareth; a name he gives

himſelf now he is in heaven, though many of his followers upon earth are aſhamed of looking upon him in that light, as *a man* highly exalted and favoured of God, above all others. And we find his mother and kindred mentioned as thoſe of other men; neither his mother, nor any other perſon, ever imagining that he was any other than a human creature, moſt highly favoured of God.

He never claimed any honours or reſpect on his own account, or as due to himſelf as a perſon *only inferior* to the moſt high God; but ſuch as belonged only to a prophet, an extraordinary meſſenger of God, to liſten to the meſſage and truths, which he delivered from him.

As to that ſaying of Chriſt, *I came forth from the Father*, Joh. xvi. 28. which Dr. Clarke thinks to have a reference to ſome former ſtate, in which our Lord had exiſted before he was born here; I would refer to what (*q*) has been noted upon it, in another place: obſerving only thence, for the ſake of thoſe who have not that work at hand; that

(*q*) A Sequel to the Apology, &c. p. 232.

that *To come out from God, to come forth from the Father*, ſignify to have an extraordinary commiſſion and authority from him; and nothing more. For which interpretation we have our Lord's own expreſs words and illuſtration. *Jeſus ſaid unto them*, (i. e. to the unbelieving Jews, who would not allow him to be their great prophet, the Meſſiah;) *I proceeded forth, and came from God: neither came I of myſelf, but he ſent me*. Here he plainly teaches us; that his *proceeding forth*, or *coming from God*, is the ſame as *being ſent* by him: and both expreſſions are contraſted with his *coming of himſelf*; i. e. without a commiſſion from God, without *being ſent* by him.

Dr. *Clarke*. " 'Tis reducing the whole " doctrine of the *humiliation* and *incarna-* " *tion* of the Son of God, to a mere empty " *figure of ſpeech*; and under the *appearance* " of ſpeaking of Chriſt as the Supreme " God, making him *really* nothing but a " *mere man*."

Remark. Undoubtedly the account of Chriſt's proper humanity, which thoſe, whom Dr. Clarke oppoſes, maintain to be the very doctrine of the Scriptures, does in fact ſo

far reduce, as to take quite away, all that *humiliation* of our Lord, which Dr. Clarke calls his *Incarnation*. For it ſhews, that ſo far from having any merit, or it being any act of condeſcenſion in him, in becoming man; he had no choice in it, nor any conſciouſneſs of it beforehand: it having been owing to the pure goodneſs of God, which gives all things to all, that he had ſo noble a being beſtowed upon him ſo lately, who before had no being. But this is not diminiſhing aught from Chriſt's real dignity and character, or ſinking them below their true excellence: but bringing them to the juſt ſtandard of truth and the Scriptures.

What now, may we aſk, made this moſt upright man, and great maſter of reaſoning, Dr. *Clarke*, to overlook the vaſt weight of evidence which ariſes from the teſtimony and uncontradicted declarations of Chriſt himſelf, of his apoſtles, and others his countrymen and cotemporaries, that he was *really a man as others are, and not any other ſort of being?* What hindered him from ſeeing, that God, by himſelf alone, was the Creator of all things? And ſtill more, what made him inſenſible of the *aſtoniſhing incongruity,*

gruity, I had almoſt ſaid, the *utter impoſſibility* that *one*, whom he ſuppoſed to have been the creator of all things under the Supreme, whom he ſuppoſed to have exiſted with the Father from the beginning and before all worlds, and of whom he held it too bold to ſay, (*r*) *that there was a time when he was not*; that ſuch a being, whom he would not allow (ſee p. 358.) to be called a creature, ſhould become firſt a ſenſeleſs *embryo*; then a new born babe, without underſtanding but with capacities for it; and afterwards acquire knowlege and virtue by degrees, as the Scriptures repreſent him, (Luke ii. 40. 52.); unconſcious all the while

Propoſition xiv.

(*r*) "*The Scripture, in declaring the* Son's derivation "*from the Father, never makes mention of any limitation of* "*Time*; *but always ſuppoſes and affirms him to have exiſted* "*with the Father* from the beginning and before all "worlds."

xv.

"*They therefore have alſo juſtly been cenſured, who tak-* "*ing upon them to be wiſe above what is written, and in-* "*truding into things which they have not ſeen*; *have pre-* "*ſumed to affirm* (οτι ην ποτε οτε ουκ ην) that there was a time "when the Son was not." "Scripture Doctrine of the Trinity," p. 271, 274.

of what he is ſuppoſed to have been from all eternity? I repeat here, that I believe it to have been, among other things, very principally owing to his unmoveable perſuaſion, that the introductory part of St. John's goſpel wholly related to Chriſt in a preexiſtent ſtate; in which he was confirmed by that early prejudice, which he retained to the laſt, the fancy and invention of ſome of the firſt heathen converts to the goſpel, that Chriſt was *the angel of the* LORD, that every *appearance* of *God the Father* in the Old Teſtament, was *Chriſt* appearing *in the name or perſon of the Father*. His mind intangled with this inconceivable original dignity of Chriſt, which he imagined really to belong to him, he could never diſengage himſelf ſo far as to examine fairly and thoroughly the arguments of thoſe he calls *Socinians*, which tended to diminiſh it; or bring himſelf to ſpeak of their perſons with becoming equity (*s*) and candour. *And I am*

(*s*) " The *Socinian writers*, from theſe and ſome other " the like texts of Scripture, have *very unreaſonbly pre-* " *ſumed* to collect, that our Saviour was no greater a " perſon than a mere man, born of the virgin Mary, " without any former exiſtence, and exalted by the power " of

am ſorry to have occaſion to obſerve; that the faſhion ſtill continues to our day, of decrying thoſe who are called Socinians; i. e. *thoſe who from the Scriptures, aſſert Chriſt to have been a human being and nothing higher; and of condemning them in a ſummary way, as being ſcarcely, if at all chriſtians. For the multitude, who herein only follow the cry of others, one can only pity them, that they are not better informed. But it is to be wiſhed, that* ingenious men *would rather conſider their*

" of God to this ſtate of dignity in heaven." Dr. " *Clarke*'s Serm. Vol. vi. 8vo. p. 92.

In his *Introduction* to his " Scripture Doctrine of the Trinity," p. xxxvi. he mentions thoſe who run in the " other extreme into *Socinianiſm*, to the *diminution* of the " *honour* of the *Son* of God, and to the *taking away* the " *very being* of the *Holy Spirit*." As Dr. *Clarke* could not but know that theſe perſons were fully perſuaded that their opinion was the very doctrine of the Scriptures, as much as he believed his own to be, by whatever name it was called; he ſhould have refrained from ſpeaking of them in terms that implied, that they did injury to Chriſt, and the Holy Spirit. Who did the moſt honour to Chriſt, was quite beſide the queſtion. Both doubtleſs equally intended to do him all the honour they could. The only point was, whoſe ſentiments and language concerning him agreed beſt with the Scriptures?

their arguments for the proper humanity of Chriſt, *and point out, if there be any thing wrong, or unſound, or unſcriptural in them; and not cenſure or aſperſe their perſons or opinions.*

Concerning the worſhip ſuppoſed by Dr. Clarke *and others, to be due to* Chriſt *as Mediator.*

Beſides theſe miſtakes regarding the *perſon* and *origin* of Chriſt, which Dr. *Clarke* appears to have fallen into, there were ſome other things advanced by him relating to the *worſhip* of Chriſt, which it will be proper for me to review.

His Amendments in the Book of Common Prayer plainly ſhew that he diſapproved the offering up of prayer to Chriſt in the public aſſemblies of chriſtians, as he has blotted out all thoſe paſſages where there is any invocation of him.

Mr. *Emlyn* however, who had much intimacy with him, and perhaps was more acquainted with his ſentiments on theſe ſubjects than any one, in vindicating him from

a charge

a charge of having changed his mind in *this article of worſhip*, brought againſt him after his death, ſays; "I never found that he "doubted of the worſhip of *the Son* by in-"vocation. The whole (*t*) truth of the "matter, (as he goes on to ſpeak) as far as "I can judge, is this. Dr. Clarke inſiſted "but ſparingly on the abſolute and direct "worſhip of the Son by prayer, in compari-"ſon of the Father; as judging this laſt to "be the chief and moſt important article "in the chriſtian religion, *viz.* to offer our "prayers to God the Father through Jeſus "Chriſt, which our Lord has laid down as "the rule of our practice, Joh. xvi. 26. "*At that day ye ſhall aſk the* FATHER *in* "*my name*; without mention of prayer to "himſelf: though on ſome particular rare "occaſions we may find examples of prayer "to him." And yet, by the way, I would obſerve, that many will think the weight of any ſuppoſed ſcriptural inſtances of prayer to Chriſt, much weakened, if not intirely overturned, by what this candid writer adds ſoon after. "Indeed (ſays he) there is no example "in the Scriptures, of any *ſolemn ſtated general* "prayers

(*t*) "*Emlyn*'s Works, Vol. ii. p. 484, 485.

" prayers to *Jesus Christ*, in the *ordinary*
" offices of devotion. The prayer of *Ste-*
" *phen* to him, (Acts vii.) was a *single petition*,
" on that extraordinary *special* occasion of his
" visible appearance, or representation before
" his eyes. The other instances alleged;
" such as *God and our Lord Jesus Christ*
" *direct our way to you,—and comfort you:*
" And those salutations, *Grace and peace to*
" *you from God the Father, and from our*
" *Lord Jesus Christ*, are rather pious *wishes*
" of good *from*, than prayers *to* him; and
" are directed and spoken, not *to* Christ,
" but *to* christians, to *you* and *you:* whereas
" *Prayer speaks to the object of it*, to God,
" or Christ himself, and *not to the persons*
" *prayed for*."

Dr. *Clarke* in one of his discourses on *the Unity of God*, thus lays down the ground of that *mediatorial* worship, which he supposed to be due to Christ;

(*u*) " Another *kind* or *species* of *idolatry*
" is, when men apply themselves to God,
" through *false* and *idol-Mediators*, in dimi-
" nution of the honour of the *one true Me-*
" *diator*,

(*u*) *Clarke*'s Sermons, Vol. I. 8vo. p. 57, 58.

" *diator*, whom God himſelf has expreſſly
" appointed to be *alone* our advocate, inter-
" ceſſor, and judge. *God who at ſundry*
" *times, and in divers manners, ſpake in times*
" *paſt unto the fathers by the prophets, hath*
" *in theſe laſt days ſpoken unto us by his Son,*
" who, *when he had by himſelf purged our*
" *ſins, ſat down on the right hand of the*
" *majeſty on high; where he ever liveth, to*
" *make interceſſion for us. To us* chriſtians
" therefore, as *there is* (if we will uſe St.
" Paul's expreſſion) *One God, even the Fa-*
" *ther, of whom are all things*; ſo there is
" alſo *one Lord, even Jeſus Chriſt, through*
" *whom are all things. For there is one*
" *God, and one Mediator between God and*
" *men, the man Chriſt Jeſus.* 1 Tim. ii. 5.
" As therefore the ſetting up any idol or
" *falſe God*, in oppoſition to, or in con-
" junction with the *true God*, is idolatry
" with regard to *God*; ſo the ſetting up any
" idol or *falſe Mediator*, in oppoſition to,
" or in conjunction with the *One true Medi-*
" *ator*, is idolatry with regard to *Chriſt*.
" Which moſt evidently ſhews that the wor-
" ſhip paid by the church of *Rome* to *Angels*,
" and to *Saints departed*, to *images* and *re-*
" *lics*,

" *lics*, and to the *bleſſed Virgin*, whom they
" profanely ſtile the *mother of God*, is truly
" and properly *idolatry*. And the ex-
" cuſe they plead, that the worſhip thus
" paid, is not *divine*, but only *mediatorial*
" worſhip; is nothing to the purpoſe, and
" alters not at all the *nature*, but only a
" *circumſtance* of the crime: An *Idol*-medi-
" ator being as truly and plainly an *idol*,
" and a departing from Chriſt our only true
" *mediator* and *advocate*; as the worſhiping
" an *Idol*-God, is a departure from the *liv-*
" *ing and true God*."

Remarks on this plea for the worſhip of Chriſt, *as Mediator*.

Rem. 1. The paſſages of Scripture here produced by Dr. *Clarke*, are but a ſlender ſupport, on which to raiſe ſuch a mighty fabric as that of the worſhip of Chriſt, in any ſhape, or under any character. Whatever we read there, of Chriſt's *ſitting at the right hand of God*, (Heb. i. 3.) of his *ſitting down on the right hand of the majeſty on high*; whatever be implied in it, we cannot thence be authorized to worſhip and pray to him,

 unleſs

unleſs we have ſome ſpecial command from God that we are to do it on that account: but there is no precept of this kind whatſoever to be found.

Rem. 2. With reſpect to Chriſt's *interceſſion* for us, (*t*) I would obſerve; that the alluſions which St. Paul makes to their ceremonial worſhip, in his epiſtle to ſome *Hebrew* chriſtians, could never be intended by him to be taken literally; as Chriſt is therein ſaid to be and to do ſeveral things, which are incompatible with each other; to be *the high-prieſt*, for inſtance, and *the ſacrifice* at the ſame time that was to be offered; and ſo on. His general view in this epiſtle, is to ſhew the comparative excellency of the goſpel, and its divine founder above the Moſaic diſpenſation.

The great benefits and advantages which we *now* receive from Chriſt, are not to be looked for in any thing that he does for us at preſent; but in the directions and motives to a holy life bequeathed to us in the New Teſtament, eſpecially in the teachings of Chriſt himſelf, and his bright example, by which

(*t*) See this point ſomewhat more particularly explained in "A Sequel to the Apology," &c. p. 87, 88, &c.

which they are illuſtrated and enforced: by which all who are willing to become his ſcholars, are inſtructed how they may attain an immortal exiſtence, and ſhare with him in the glories which he their great Lord and Maſter now enjoys, as the reward of his unwearied efforts in the cauſe of virtue, and for the good of mankind.

Rem. 3. Far too great ſtreſs has been laid upon the application of the term *Mediator* to Chriſt; and the chriſtian world much miſled by it. It is never uſed by our Lord himſelf; nor by any of the ſacred writers, except St. Paul, and is applied by him to Moſes as well as to Chriſt; in this ſignification they were, both of them, perſons employed by Almighty God, on his extraordinary meſſages, to teach his will to mankind; although the one was exceedingly ſuperior to the other in divine gifts and endowments, and in the extent and importance of his commiſſion: Moſes ſent only to one people; Jeſus, to all mankind (*w*).

But

(*w*) A learned modern has very lately appropriated this title of *Mediator* to Chriſt, in very early time indeed. " With *our Saviour* (ſays he) did thoſe *walk*, who are ſaid " (Gen.

But from our Lord's having been at firſt thus employed by the heavenly Father, as his mediator or miniſter to mankind, we cannot preſume to ſay, that he is now actually ſo employed; much leſs can we infer, when nothing is expreſſly told us of it, that he knows the particular concerns of each individual chriſ-

 tian,

" (Gen. v. 24.) to have *walked with God*; from HIS " *preſence Cain*, (iv. 24.) after the murder of *Abel*, *went* " *out*; *from* HIS *face he was hid*, becauſe from that time " he was excluded from *his* ſpecial protection: he never " after this enjoyed that intercourſe with the MEDIATOR-" GOD, which HE had been pleaſed to continue from the " beginning. It was HE who appeared to *Adam* imme-" diately after the fall, whoſe voice when our firſt parents " heard (iii. 8, 9.) *they hid themſelves from the preſence of* " *the* LORD *God*."

Dr. *Bandinel*'s Sermons, p. 181, 182. Oxford. 1780.

This is a very different *Mediator* from St. Paul's; 1 Tim. ii. 5. *There is* ONE GOD, *and one mediator between God and men, the* man *Chriſt Jeſus*. If our Saviour was, as Dr. Bandinel maintains, Jehovah, the moſt high God; it may very properly be aſked, if there was any other Jehovah at the ſame time, who was the moſt high God? And if there was another moſt high God, whether there were not two moſt high Gods? and how to reconcile this with St. Paul's declaration here, that there was but ONE God? The ſuppoſition of the *two natures* in Chriſt, to make him God and mortal man at the ſame time, has been ſhewn (p. 57, &c.) above to be a *fiction*, without any ſupport from the Scriptures.

tian, and that we are to go to him in prayer about them, as one who is invisibly present with us, and is to manage them for us; or that we are to make our requests to him of any sort, or in any way. Whatever countenance may be *supposed* to be for this, in other parts of the Scripture, (of which I know not any in reality) there is none furnished here.

Nor can any conclusions for considering him as a *mediator* in this light, and offering prayer to him, be formed from those other expressions of giving thanks *through Christ*, of praying *in his name*, and the like: but on these it is not needful now to dwell.

Rem. 4. Dr. *Clarke* here brings in the Papists as guilty of a *new* species of idolatry, by calling their popish Saints, *idol*-mediators, and the worship of them, *idolatry with respect to Christ*; therein taking for granted that *Christ, under the idea of a mediator, was an object of worship*. But although in this he followed other great names that went before him, it is an idolatry, both name and thing, for which there is no foundation in the sacred writings. For idolatry respects the

the *living* and *true God* only, and no other person. In all the injunctions or prohibitions, relating to this important subject in the Scripture, there is no divine worship or invocation of any other being or person supposed, but of God; nor any criminality ever imputed in departing from the worship of any other Being or Person, but of God only.

We may now be able to form some judgment, how far that description of the *mediatorial worship* of Christ is consonant with the truth, which Dr. Clarke gives in his *fiftieth Proposition* of the work before us.

After having laid down in his foregoing proposition, (but upon what just foundations the reader will judge for himself from what has been said above) that, "at "his Incarnation, Christ freely divested "himself of that glory, which (*x*) *he had* "*with*

(*x*) 60. Joh. xvii. 5. And now, O Father, glorify Thou me with thine own self, with the glory *which I had with Thee before the world was.* "The *Socinians*, Dr. "*Clarke* remarks, Script. Doctr. p. 119. interpret this "passage to signify only the glory which Christ had in the "*foreknowlege* and *predetermination* of God; (η ειχον παρα "σοι, *which I had*, laid up for me *with Thee*, *before the*

" *with God before the world was*; and in
" this ſtate of humiliation he ſuffered and
" died for the ſins of the world;" it fol-
" lows

(*y*) *Propoſition* L.

" After and upon the account of the
" accompliſhment of which diſpenſation, he
" is deſcribed in Scripture as inveſted with
" *diſtinct worſhip* in his *own Perſon*; his
" *original glory and dignity* being at the ſame
" time revealed, and his *exaltation* in the
" human nature to his *mediatorial kingdom*
" declared: Himſelf *ſitting* upon his *Father*'s
" *throne*, at the right hand of the majeſty
" of God; and receiving the *adoration and*
" *thankſgivings* of his church, as the *Alone*
" *Mediator* between God and Men."

Brief

" *world was.*) But the more plain and literal meaning
" of the words, continues he, is that which has been be-
" fore expreſſed, No. 535; i. e. that Chriſt had been in
" a pre-exiſtent ſtate the ſubordinate creator of all things."
The *true* meaning, however, ſeems to be that which the
Doctor diſapproves, and which has been explained above,
p. 225, &c. The reader will form his own judgment.

(*y*) Id. Ibid. p. 375.

Brief Remarks.

1. I truſt it will have been made evident, that there is to be ſtruck out of this account all that is ſaid about our Lord's *Incarnation*, as it is ſtiled; or any *humiliation* or merit therein: as ſome proofs have already, and more might have been offered, from Scripture, that there was no ſuch thing. In any period therefore of the chriſtian diſpenſation, there could have been no revelation or diſcovery made, of any *original* glory or dignity that Chriſt poſſeſſed, as he actually had no exiſtence before he was born of *Mary*.

2. There could therefore be no ground for any *diſtinct worſhip* of him, on this account, nor indeed on any other, underſtanding thereby the worſhip and invocation of him as an inviſible Being, who is nevertheleſs preſent to hear and to help his worſhipers: for no proof can be given of any ſuch worſhip commanded to be paid, or paid to Chriſt; and it ſeems to be a privilege and prerogative preſerved in the Scriptures ſacred and peculiar to God only.

3. What is aſſerted alſo concerning his *exaltation in the human nature*, muſt be

dropped intirely; if conſidered as referring to any *divine nature* in which he had exiſted before he was born: ſince it cannot be ſhewn that he had any ſuch *two* natures, but the *human* only.

4. Nor have we been able to find any trace in the Scriptures of his *mediatorial kingdom*, in the ſenſe intended by Dr. Clarke, *viz.* in which Chriſt is to be worſhiped and invoked, not as God, but as a Mediator between God and mankind: no ſuch miniſtry or mediation having been ever committed to him.

5. Neither does the phraſe, *ſitting at the right hand of God*, *ſitting upon his Father's throne*, ſignify or imply a ſtation and dominion to which he was raiſed, and in which he was to be worſhiped and invoked in prayer.

We ſuffer ourſelves to be miſled by a too literal interpretation of theſe terms of honour and dignity borrowed from what paſſes in this world. But Chriſt's *ſitting on a throne*, his *exaltation at the right hand of God*, imply *only* the ſpreading of his religion by a divine power. But why ſhould I ſay, *only*; when nothing can be a higher exaltation or glory to any Being, than

than to have been inſtrumental in bringing the rational creatures of God to virtue and immortal happineſs.

We find our Lord ſaying to his apoſtles, Luke xxii. 29. *I appoint unto you a kingdom, as my Father hath appointed unto me*; and in another place, to thoſe chriſtians who bravely ſuffered for the truth in that firſt age of our religion; Rev. iii. 21. *To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne:* But we do not thence conclude, that the apoſtles and martyrs were made objects of adoration and prayer: although the idolatrous practice began in very early times, and ſtill continues throughout a great part of the chriſtian world, and theſe paſſages of Scripture were appealed to in ſupport of it.

6. In mentioning Chriſt receiving the adoration and thankſgivings of his church, as the Mediator between God and men, Dr. *Clarke* probably refer'd to *Rev.* v. 12, 13. *Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, and on the*

earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the throne, and to the Lamb for ever and ever.

Here, and ver. 8, 9. we have a viſionary repreſentation, in which honour, praiſe, and worſhip, are paid to Chriſt: but then, they are tendered to him preſent; and as being *the Lamb that was ſlain*, on account of his ſufferings in the cauſe of God and his truth, and for the good of men. But no dignity of moral character can conſtitute him or any other perſon an object of prayer. Nor does this worſhip paid to him on that account, preſent and viſible, authorize us to pray to him, unſeen and abſent. Nothing can bear us out in doing this, but the expreſs command of God to pray to him; which is no where to be found.

The reader will now judge, whether what Dr. *Clarke* remarks in one place, in condemnation of the worſhip of angels, and Saints viz. *dead chriſtians*, in the church of *Rome*, be not equally applicable to the worſhip of Chriſt by himſelf and other Unitarians. The paſſage I mean, is as follows;

" Every

" Every attribute of God (ſays he, *Serm.*
" Vol. ix. p. 443, 8vo.) is a juſt ground
" and reaſon of prayer to HIM; and a ſuf-
" ficient argument alſo, why prayer ſhould
" be offered unto HIM *alone*. To pray to
" inferior beings, to angels, or to departed
" ſaints, as has long been the practice of
" the church of *Rome*, is evidently needleſs;
" becauſe God, we are ſure, is always near,
" being himſelf every where preſent." [*And is it not equally needleſs to pray to Chriſt, for the ſame reaſon; ſince we are by no means ſure, that he is near us, or preſent with us, ſo as to be able to hear us?*]

" 'Tis moreover (proceeds he) *preſumption,*
" and great *vanity*; an *intruding into things*
" *which men have not ſeen, being vainly puffed*
" *up by their fleſhly mind*, and taking upon
" themſelves *to be wiſe above what is writ-*
" *ten:* for they do not ſo much as *pretend,*
" that *praying* to ſaints and angels is any
" where *commanded.*" [*Will not a great deal of this cenſure fall very heavy, and juſtly, on chriſtians erecting* Chriſt *into a new object of worſhip, intirely unknown till about* 1700 *years ago; and no where preſcribed in the Scriptures? For neither did* Socinus, *who*

was

was ſo vehement in requiring all chriſtians to pray to Chriſt, *ever pretend, nor does Dr.* Clarke *aſſert, nor can any man ſhew, that praying to* Chriſt *is any where commanded.*]

SECTION IV.

Concerning an Appendix on the worſhip of Jeſus Chriſt, *in a Tract called "A ſhort View of the Tenets of Tritheiſts, Arians, Socinians, &c.*

I Would here ſtep a little out of the order of time, now that we are upon the ſubject, to take ſome little notice of an ingenious anonymous writer, who has lately publiſhed his thoughts with much candour, on the worſhip of Chriſt; and has ſhewn an inclination to favour it, on this idea of Dr. *Clarke*'s; as being what is due to him from the offices he ſuſtains, of *Mediator*; *High Prieſt*; *head over all things* to his church; the appointed *Lord* and *future judge* of mankind.

Many

Many ſeem to me to have gone much beyond the line of Scripture in their account of theſe other offices of Chriſt, as has been juſt now intimated concerning that of *Mediator*; and very unwarrantable inferences have been drawn from them. I ſhall not now enter upon the diſcuſſion; but would obſerve, that whatever powers and qualifications, however large and dignified, may have been beſtowed on Chriſt, to enable him to fill theſe offices, we are by no means allowed thence alone to conclude, that the poſſeſſor of them is the object of prayer to chriſtians.

This momentous matter of inquiry, *To whom muſt I direct my prayer*; has not been weighed and examined with that caution and reverence that it ought, by us chriſtians, who are of the race of the heathens; whoſe anceſtors were too much diſpoſed to worſhip a variety of Beings. The Jewiſh chriſtians ſet us a better example. The change of the object of worſhip and prayer from Almighty God to Jeſus Chriſt, and making the latter a partner and ſharer in it, ſhould not have been ſo ſlightly made, and taken up, as it has been, without any *direct* authority, upon inferences drawn from uncertain premiſes,

ſuch

ſuch for inſtance, as the nature and the extent of the powers committed to Chriſt; and ſupported only by ſome very rare, precarious, doubtful examples, if indeed there be any other than that ſingle addreſs of *Stephen*, ſo often mentioned and debated.

Something more preciſe, determinate, and explicit ought ſurely to have been produced, on which to ground ſo novel and bold a practice, as that of introducing a *new* Inviſible Being, to whom prayer was to be offered; intirely unheard of in the old world before Chriſt. When alſo he, our heavenly Teacher, the ſuppoſed object of prayer, always prayed to God, *his* Father and *our* Father; and never gave any the moſt diſtant directions or inſtructions concerning the offering up of prayer to himſelf. For ſurely, unleſs men had been before but too much in the habit of multiplying objects of worſhip, they would never have been ſo ready to conclude, as ſo many have done, *Socinus* in particular, as formerly noted, but which I mention again, as I find it ſtill reckoned a capital argument; *viz.* that when Chriſt, in one place ſays, (*Joh.* v. 22, 23.) *The Father hath committed all judgment unto the Son;*

that

that all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath ſent him: that he, our *Lord* and *Maſter* intended here, that men ſhould *honour* him, by *praying* to him, as well as to the Father. Had the Jews his hearers ſo underſtood him to ſpeak, they, who were ſo ready on much ſlighter occaſions to call him a blaſphemer, and caſt ſtones at him as ſuch, would not upon ſuch an occaſion have been ſo quiet and patient. Nothing of that kind would occur to them from the expreſſions (*y*) uſed, which ſo plainly intimated, that he was only to be honoured as God's meſſenger, as the Meſſiah; nor would it ever have entered into

Joh. v. 22, 23, does not imply prayer to Chriſt at all.

(*y*) Dr. *Clarke* in his *Paraphraſe*, adopts that of Dr. *Clagget*; and he could not have followed a better interpreter of Scripture.

Joh. v. 23. "*All* which things plainly ſhew, that it is "the mind and *will* of God the Father, that the Son "ſhould be honoured with the ſame faith and obedience "which he requires to be paid to himſelf: *So that* he "who honoureth not the Son (*by believing and obeying* "*him*) diſhonoureth the Father, who hath ſent him into "the world, atteſted with undeniable evidences of a di-"vine power and authority."

into the imagination of others, if they had not come to the reading of this paſſage, prepoſſeſſed with the notion that Chriſt was the object of prayer, and glad to lay hold of any thing to ſupport ſuch a favourite doctrine.

The Author of the Tract, which gives riſe to theſe obſervations, will ſcarcely himſelf, I ſhould imagine, on further reflection, approve the following form of devotion, which he puts down as the ſpecimen of a becoming *mediatorial worſhip* of Chriſt; (z) and on which I ſhall beſtow a few brief remarks.

" I worſhip thee, the moſt high and in-
" dependent God."

Remark. Theſe epithets, *moſt high, independent*, cannot be " *ſuitable*, as the author
" propoſes they ſhould be, to the character
" and office of Jeſus Chriſt, as Mediator
" *by the appointment of a Superior*, as *conſti-*
" *tuted* Lord of all things." For how can he be ſtiled *the moſt high and independent God*, who is the ſubject and ſervant of another? What ſublimer deſcription alſo can be given of the Father of Chriſt, the Creator and

(z) " A ſhort View of the *Tenets*," &c. p. 86. Printed for Johnſon, St. Paul's Church-Yard. 1780.

and Father of all, than that he is the *most high and independent God?* Would not this also involve the contradiction of establishing *two most high Gods?*

"I worship thee—*who hast had judgment* "*committed to thee, and wast sent; who wast* "*exalted, and hast a name given thee above* "*every name, and that every tongue might* "*confess thee Lord to the glory of another:*

Remark. If, from what is here said of Christ's delegated authority; of his being the appointed judge of all men at the last day; of his having a *name*, or an authority bestowed upon him, paramount to any other messenger of the most high God that ever went before him; of his being made *Lord*, i. e. constituted the person, whose laws all mankind are to obey: if from hence it be argued, that he is to be the object of christians worship and prayer: there is a very necessary link in the chain of the argument wanting: *viz.* to shew, that God, who invested him with these high powers, has also substituted him in his stead, to hold his place, either constantly

Christ having judgment committed to him, or a name given him above every name, or being made Lord, does not authorize praying to him.

or

or occaſionally, in hearing the prayers of chriſtians. Unleſs this be proved, and no proof of it has ever appeared; ſince Chriſt is acknowleged by Dr. *Clarke*, by this author, I ſuppoſe, and by all other Unitarians, to be the ſervant of God, and wholly *miniſterial* in the uſe of theſe powers; we are ſtill to continue to addreſs our devotions, as did our Lord's apoſtles, to God only; to the *Maſter* and not the *ſervant*, as they expreſſly contradiſtinguiſh Chriſt from the *Sovereign Lord* of all: Δεσποτα, συ ο Θεος, ο ποιησας τον ουρανον, και την γην, και την θαλασσαν, και παντα τα εν αυτοις·——δος—— σημεια και τερατα γενεσθαι δια τυ ονοματος τυ αγιυ παιδος συ Ιησυ. i. e. Sovereign maſter, (or *Lord*,) *Thou art the God, who haſt made heaven, and earth, and the ſea, and all things that are in them.—Grant—that ſigns and wonders may be done by the name of thy holy* ſervant *Jeſus*. *Acts* iv. 24, 29, 30.

"I worſhip thee, (continues he) who art "worſhiped by angels, by the command of "another."

Hebrews i. 6. directs only *civil* worſhip to be paid to Chriſt.

The paſſage here referred to is, *Hebrews* i. 6. *But when he again bringeth in the*

the first begotten into the world, he saith, and let all the angels of God worship him!

On this passage, (concerning which the learned are much divided, from what part of the Old Testament it is quoted,) Mr. *Perce* well shews, that the author of the epistle, by the phrase, *again bringing into the world*, intends Christ's resurrection. At which time, the extraordinary gifts promised by him in his life time to his followers, and called the *sending of the holy spirit*, were bestowed by Almighty God on the apostles and first christians, for the propagation of the gospel with effect throughout the world; and were probably then, at that time only, under our Lord's direction. And at this juncture it is, that the writer of this epistle cites these words, as being then verified concerning Christ; *Let all the angels of God worship him.*

It may perhaps with some probability be supposed, that this was to intimate, that angels were to be subservient to Christ, and some way or other employed by him in the service of the gospel, during that first age that it was supported by a miraculous

 power.

power. Whatever be ſignified by it, the worſhip theſe heavenly beings were to pay to Chriſt, can go no farther than that reſpect and obedience which was due to one, ſo much favoured of God, and ſo highly exalted by him; and cannot be extended to their making him an object of prayer, an object of that worſhip which they were wont to give to the Supreme Being. Such an idea and miſtake muſt be owing to the general indiſcriminate notion, that to *worſhip* any one is to *pray* to him; and to the not conſidering and diſtinguiſhing, that *worſhip* ſignifies in our language, and according to the uſage of the Old and New Teſtament writers, that inferior reſpect which any of God's creatures pay to one another, as well as that higheſt reſpect and reverence which is due to HIM alone; one part of which ſeems to be the making him alone the object of prayer.

"I bow the knee before thee (con-
"cludes our author) the *immortal* God
"who *waſt ſlain*, and haſt redeemed me to
"God *by thy blood:* to thee be glory for
"ever."

Remark.

Remark. It ſeems not to be quite conſiſtent to call the holy Jeſus; the *immortal* God, who immediately after is, by our author himſelf, ſaid *to be ſlain*, or put to death. For what was immortal could not die. And St. Paul very juſtly deſcribes God, as HIM (1 Tim. vi. 16.) *who only hath immortality.* Chriſt and all other beings hold this privilege only from God as his gift.

The title of God too familiarly given to Chriſt by ſome Unitarians.

I do not wonder that this worthy perſon, who appears convinced that prayer is to be addreſſed to Jeſus Chriſt, as a great pre-exiſtent Being, but not *the Supreme*; ſhould nevertheleſs ſo frequently ſtile him *God*; and ſometimes be drawn, as in theſe inſtances, to ſpeak of him in language that can properly be uſed only of HIM, who is *the only true* (Joh. xvii. 3.) *God.* It is a natural effect of making him the object of worſhip, which will imperceptibly raiſe ſuch high conceptions of his perſon, as by degrees nearly to equallize him in the imagination of the worſhiper, to the ſovereign almighty Father

and Creator of all things; as one error has commonly a train of others following it.

But the application of the term *God*, to Chriſt, and oftentimes calling him the *true God*, is ſtill more remarkable in *Socinus*, and ſeveral of his followers; as they held him to have been originally nothing more than the Son of Mary, only born of her by the extraordinary power of God, and without a father, as Adam was.

The reader will be curious to ſee, how Socinus maintains that the title of *true God* might be given to Chriſt, in his reply to ſome propoſitions which denied that title to him.

(*b*) *Propoſition* i.

" The ſame God whom the hebrew " church worſhiped, the chriſtian church " alſo

(*b*) " Theſes de Chriſto a vera divinitate excludendo, niſi ſit creator cœli et terræ."

" *Theſis* 1.

" Quem Deum vetus Iſraelitica colebat eccleſia, hunc " et noſtra colit, creatorem ſcilicet cœli et terræ."

Reſponſio. " Conceditur hæc theſis, ſimpliciter atque " ut ipſa verba ſonant, accepta."

" *Theſis*

" alſo worſhipeth; namely, the creator of
" heaven and earth."

Socinus. " This is granted, in the moſt
" plain and literal acceptation of the words."

Propoſition ii.

" Since then the hebrew church owned
" him, *viz.* the Creator of heaven and earth,
" to be the one only true God: So alſo does
" the chriſtian church acknowlege HIM to
" be the one only true God; and none other
" beſides him."

" *Theſis* 2.

" Jam vero, ut illa hunc unum et ſolum verum eſſe
" Deum profitebatur, ſic et noſtra hunc unum et ſolum
" pro vero Deo agnoſcit; alium vero præterea neminem."

Reſponſio. " Si *veri Dei* nomine intelligitur, qui ab
" æterno, et a ſeipſo, ſive ex ſeipſo, divinitatem habeat,
" vera eſt theſis. Si vero is intelligitur, qui *divino* im-
" perio et poteſtate *revera* ſit præditus, nequaquam vera
" eſt theſis. Quamvis enim Iſraelitica eccleſia nullum
" ejuſmodi verum Deum agnoverit, præter creatorem
" cœli et terræ, eccleſia tamen chriſtiana agnoſcit; homi-
" nem videlicet illum, Jeſum Nazarenum, qui dictus eſt
" Chriſtus, ſub Auguſto Tiberioque imperatoribus Ro-
" manis, demum ac primum natum, et mundo exhibitum
" ac patefactum, divinamque iſtam majeſtatem ab ipſo
" creatore cœli et terræ adeptum." *Socini* Opera, Vol. i.
p. 285.

Socinus: "If by the term, *true God*, be "underſtood the eternal, ſelf-exiſtent Being; "the propoſition is true. But if by it be "underſtood, one who hath a *true divine* "power and dominion; it is not true. For "though the hebrew church knew no ſuch "true God, but him who was the creator "of heaven and earth: The chriſtian church "acknowleges *another true God*; namely, "the man Jeſus of Nazareth, called the "Chriſt, who at length, (after having been "long expected) in the reigns of the em-"perors Auguſtus and Tiberius, was firſt "born, exhibited, and made known to the "world, and had then this *divine majeſty* "beſtowed upon him, by the Creator of "heaven and earth."

I ſhall ſubjoin only one inſtance more out of the Letters of *Ruarus*, a learned and excellent perſon, of great note among the Socinians in Germany in the laſt century, and connected with the principal literary characters of his time.

He is writing to an intimate friend, who had ſent him word after he had quitted *Altorf* in Germany, where he had read theological lectures; that he was accuſed of having

ing been a "deſerter of their ſacred inſtitu-
"tions, a ſower of impiety, and corrupter
"of the youth of the place;" by which they meant, that he had been inſtrumental in leading them off from the received doctrines, to the belief of the *Divine Unity*.

In his anſwer, Ruarus congratulates himſelf, that "he had made it his great endeavour,
"that no one ſhould become worſe by aſſo-
"ciating with him;" and obſerves, "that
"perhaps the principal thing his adverſaries
"had to lay to his charge, was, that he had
"oppoſed the corrupt manners of the times;
"in which he declares, he had laboured
"with all his might:" and "I rejoice, ſays
"he, (*c*) that I have this crime, if it be
"one, in common *with you*, my friend, and
"*with all good men, with the holy apoſtles*,
"and *with* my Lord and God, Jeſus Chriſt
"*himſelf*." And he concludes his letter;
"May the *Lord Jeſus, who is God over*
"*all bleſſed for ever*, pardon my dulneſs.—

(*c*) "Si hoc eſt crimen meum, ſæculo contraiviſſe, id
"mihi tecum ipſo commune lætor, et cum omnibus viris
"probis, cum ſanctis apoſtolis, cum ipſo Domino ac
"*Deo meo*, Jeſu Chriſto ———. M. Ruari Epiſtolæ.
Vol. ii. p. 86.

"To whoſe care I heartily commend you, "my dear *Piccart*, and all your's."

Paris, January, 1616. (*d*)

It

(*d*) Not long after this, *viz.* in the year 1619, we find *Ruarus* was in our own country; where he had great offers made him to ſettle at Cambridge: a Profeſſorſhip, with a ſalary of upwards of 100l. a year, together with an eſtabliſhment in ſome college; the liberty alſo of taking pupils, which would at the leaſt bring in a 100l. more: "A great temptation, ſays he to his friend, to a "man like me, in indigent circumſtances, and one who "ſcarce ever felt the ſmiles of fortune; eſpecially, when "there was a way pointed out to me, whereby I might "make myſelf eaſy in ſome meaſure, in point of conſci-"ence, in diſcharging the duties of my place; which "was a circumſtance I had good reaſon to be alarmed "about. But the love of liberty got the better of all "theſe allurements, for I ſaw I muſt be intirely fettered "in many reſpects: or rather, it was the love of that "beſt and greateſt of Beings, which prevailed; whom "I reſolved not to ſerve by ſtealth, but ingenuouſly "and openly in the face of the world."———i. e. "Non mentiar, mi Dumlere! gravis hæc fuit machina "ad oppugnandam conſtantiam hominis egeni, et qui "fortunæ benignitatem vix unquam hactenus guſtavit: "præſertim cum aliqua monſtrareturratio, qua con-"ſcientiam animi, cui non obſcure metuebam, quo-"modocunque ſalvam mihi tuerer. Vicit tandem in "me libertatis amor, cui quodammodo compedes illic "parari videbam; ſeu potius ipſius Dei ter optimi "maximi, cui ingenue ſervire ſtatui, nec ſuffurari pieta-"tem, quæ cœlo teſte exercer debet.———Lutetiæ, Pariſi-

It ſeems an idle play upon words in Socinus, in the inſtance alleged from him, to argue that the title of *true God* might be given to Chriſt; when all he meant by it was, that he had a *real divine* power and dominion beſtowed upon him, to qualify him to take care of the concerns of chriſtians, and to hear and anſwer their prayers, though he was originally nothing more than a human creature.

Mr. *Boyle*, that honour to our country and to human nature, is reported to have always made a ſhort pauſe in his converſation, very diſcernible to thoſe that were acquainted

Pariſiorum, 1609. *M. Ruari* Epiſtolæ, Vol. I. p. 71. A greater liberality of ſentiment this, in the Heads of Colleges, and a more ingenuous love and encouragement of the free ſtudy of the holy Scriptures, than we have ſeen exemplified in the ſame Univerſity in our own days; when men, *two* perſons in particular, of the moſt unſpotted virtue, of very ſuperior learning and abilities, inſtead of being countenanced in expounding the Scriptures of truth in their genuine ſenſe and meaning, have been oppoſed and forced to diſcontinue their labours, and quit thoſe ſeats of learning, for not ſubmitting to twiſt and explain thoſe ſacred oracles in conformity to certain articles eſtabliſhed by human authority. So much leſs favourable is that public Seminary of youth now to the progreſs of chriſtian truth, than it was 150 years ago.

acquainted with him, whenever he had occaſion to mention the name of *God:* Certainly Unitarians ought to be more ſparing and reſerved in the uſe of a name peculiarly belonging to the unſpeakably glorious creator of all things; and which can only be figuratively given to Chriſt, or to any other perſon. *Ruarus*, in the way in which he joins Chriſt with himſelf and other men, plainly conſiders him merely as a human being; and I can no other way account for his calling him *his God*, in ſuch a familiar way, but from his having accuſtomed himſelf to pray to him. But to other Unitarians it is ſtrange language. They would ſay that they think it an high honour and felicity to be able to call Chriſt *their Lord.* For he himſelf, with a proper ſenſe of the dignity of his own character, ſaid in one place (Joh. xiii. 13.) to his diſciples, *Ye call me* Maſter *and* Lord: *and ye ſay well, for ſo I am.* But they cannot go on to call him, *their God.* For they have no God but one, the God and Father of all; the ſame alſo whom Chriſt acknowleged (Joh. xx. 17.) to be *his* God and Father. And that the apoſtle Thomas did not intend Chriſt himſelf, when upon ocular demon-

demonſtration of his being raiſed from the dead, he broke out into thoſe words, (Joh. xx. 28.) *my Lord and my God*; has been too often ſhewn to need being repeated here.

SECTION IV.

Of Biſhop Hoadly.

WE may lament, but we ſhould not be ſevere in our comments on the conduct of thoſe, who having ſtood forth againſt the corruptions of the divine truth of the goſpel, have ſtopt ſhort all at once, and have not proceeded to act conſiſtently with their ſentiments and declarations, as *we imagine* they ought to have done.

If that excellent perſon, Dr. *Clarke*, did not refrain from taking part and joining in the worſhip of the church of England, in its Liturgy, a very important and main portion of which he did not approve; that is, all thoſe prayers and addreſſes which are made to Jeſus Chriſt, and the Holy Spirit,

and not to God; he is not to be blamed by us for what he did. For how often do we meet with persons, otherwise able and discerning, who do not draw the consequences from their opinions, which to indifferent judges seem almost self-evident; and therefore are not at all influenced by them?

The same apology must be made for his friend Bp. *Hoadly*; although he had not the courage to go so far as the Rector of St. *James's*, in avowing his antitrinitarian sentiments, which were as little questionable. They are indeed sufficiently set forth, with regard to the subject of religious worship which we are discussing, in those his fine devotional compositions, published at the end of his "*Plain Account of the nature and end of the Sacrament of the Lord's Supper.*" For in these we find no intimation in the most remote degree, that Jesus Christ was to be invoked in prayer; nor example of any divine worship addressed to him: but to the Father only. Now if the Bishop had believed Christ to have been an object of worship to christians, it is hardly to be supposed, that in set forms of prayer, drawn up with great care and deliberation, he should have taken

taken no notice of him in that character; especially if it be considered which way the popular fashionable doctrine leaned, and the prejudices of many against him on other accounts.

In one place, he thus discovers his sentiments concerning the object of worship, as well as the disposition with which we ought to pray. (*a*) "*Visit, with a more especial* "*grace and favour, the whole christian* "*world; all who are called by the name* "*of thy Son, and profess his holy religion.* "*Behold O* LORD, *a large scene of spiritual* "*evils, worthy of thy gracious and merci-* "*ful interposition:——In many places——* "*the worship of* THEE, *O* FATHER, *ex-* "*pressly established by thy Son Jesus Christ,* "*in spirit and in truth, is overclouded by* "*numberless superstitions; and even destroyed* "*by idolatry itself.*"

In these forms of prayer, it is very remarkable, that the author never closes them with requesting any thing of God, *for Christ's sake*; which indeed is wholly unscriptural

(*a*) Appendix to a Plain Account——of the Lord's Supper. 12mo. p. 208.

language.

language. Nor does he ever drop any expreſſion, which might be conſtrued into a ſuppoſition, that it was upon Chriſt's account, for *his* interpoſing and mediating in our behalf, that God was propitious and merciful to us; but he always ſpeaks, in agreement with the ſacred writings, and as a *ſtrict Unitarian*, that the God and Father of all was of himſelf ever inclined to overlook and pardon the offences of his frail creatures on their repentance, and to do them good; and wanted not Chriſt or any other perſon to interfere and diſpoſe him to it. His language on this head is as follows:

p. 183. *I intreat of Thee alone, as the Father and judge of mankind, the pardon of every wilful tranſgreſſion and omiſſion of my duty, through my whole life. I beg this upon thoſe terms only, which the holineſs of Thy nature, and the declarations of Jeſus Chriſt, have marked out to us.*

p. 193. *Pardon me, O* LORD, according to the abundant goodneſs of Thy nature, and the declarations made by thy Son Jeſus Chriſt; *and grant me that forgiveneſs, which I neither aſk nor expect, but upon* thoſe terms

and

and conditions which thy holineſs and mercy have laid down *in his goſpel.*

The Biſhop indeed afterwards adopts ſome of the prayers of the Liturgy, which conclude with petitioning God *for Chriſt's ſake*; and admits another prayer, which ends thus—*through Jeſus Chriſt our Lord; to whom with Thee and the Holy Ghoſt, be all honour and glory world without end.*

But theſe are among thoſe inconſiſtent things, which we know not how to reconcile. Nothing of the kind appears in the prayers of his own compoſing; nor in them does he ever aſcribe glory to Chriſt or the Holy Ghoſt, as Divine Perſons, or in any ſort put them upon a level with the Almighty Father.

This one thing we may be allowed to ſay, without juſt offence to the living; or injury to the dead, who cannot defend themſelves: that a conformity to the worſhip of two other Divine Perſons together with the One true God and Father of all, which apparently (*b*) was not their own choice, in men

(*b*) The follwoing addreſs of a very valuable and uſeful writer, may very ſeaſonably be applied here; and it would be

men like Dr. *Clarke* and Bp. *Hoadly*, eminent for their ſtations, learning and many virtues; in what way ſoever they might qualify it and think themſelves juſtified in it, with which we have no concern; has much hindered the ſpreading of the knowlege of the Divine Unity; and their example alſo has ſhed

be well, if this or any thing might induce men to pay more attention to the important ſubject.

"Were you engaged to draw up forms of prayer for "chriſtian ſocieties, would you inſert in them theſe peti- "tions and thankſgivings, in which you yourſelves could "not join, as not being agreeable to the divine rule? Is "it more conſiſtent with godly ſincerity, to *adopt* ſuch al- "ready drawn up by others? Doth not integrity of cha- "racter, as well as reverence for God's word, remon- "ſtrate againſt it? In private devotions, when you are "left perfectly to your own judgment and choice, do "you, if you be *Unitarians*, worſhip according to *Tri-* "*nitarian* ſentiments, and in *Trinitarian* language? For "what reaſon do you diſcard it, but becauſe your judg- "ment is convinced that it is erroneous; and this being "your conviction, you would worſhip the *Father* only, "with the language of ſincerity and truth? And will the "circumſtance of the worſhip being public and ſocial af- "ford ſufficient reaſon for diſpenſing with ſincerity and "truth?"

"A free and ſerious Addreſs to the chriſtian laity, eſpecially ſuch as embracing *Unitarian* ſentiments conform to *Trinitarian* worſhip." p. 64.

ſhed a baneful influence upon many, in ſtopping honeſt inquiry through deference to their authority, and made others to acquieſce, as themſelves appear to have done, in praying to Thoſe as Divine Perſons in the public congregation, whom they never addreſſed in their cloſets; not looking upon them as gods, or to be worſhiped.

SECTION IV.

Of Sir *Iſaac Newton*.

WHETHER Sir *Iſaac Newton*, Dr. *Clarke*'s great friend, was of the *Arian* ſentiment concerning the preexiſtence of Chriſt, which was that which the Doctor embraced; or rather believed his proper humanity, is differently thought of. I have mentioned in another place (*b*) ſome evidence of his being of the latter opinion. That he was however an *Unitarian* (*c*) chriſtian, altho' he conformed to the end of his life to the public *Trinitarian* worſhip, there can be no doubt.

 And

(*b*) See "A Sequel to the Apology on reſigning the Vicarage of Catterick," p. 18, 19.

(*c*) Hiſtorical Memoirs of the Life of Dr. Clarke by Mr. Whiſton, p. 8.

And though we might wiſh it had been otherwiſe, we muſt not take upon us to cenſure or condemn, where we have no concern, and are not judges; but only to take care, that no authority, however reſpectable, miſlead us.

It ſeems to have been owing to his natural ſhyneſs, and modeſty, and fear of being drawn into controverſy, that this moſt eminent perſon never openly declared his ſentiments on this important ſubject, in his life-time; and rather inſinuated them indirectly in thoſe writings which were publiſhed afterwards. I find however that ſome who lived nearer thoſe times, aſcribed this prodigious reſerve to a blameable timidity and fear of perſecution. For the anonymous author of a pamphlet of ſome repute, who wrote about 20 years after Sir *Iſaac*'s death, having mentioned Mr. *Emlyn*'s ſufferings in this cauſe, proceeds to ſay: This perſecuting ſpirit (*d*) "kept in awe, and ſilenced "ſome extraordinary perſons amongſt us, "*Sir Peter King*, *Sir Joſeph Jekyll*, and "the greateſt man of the age and glory of "the Britiſh nation, I mean, the renowned "*Sir*

(*d*) Cauſa Dei contra Novatores, &c. p. 31. 58. London, 1748.

"*Sir Isaac Newton.*" After which he points to Sir Isaac's *then unpublished* discourse, or dissertation (*e*) upon the pretended text of 1 John, v. 7, 8. as an instance of this excessive caution. This dissertation has now been long before the public, demonstrating the spuriousness of those words—*in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness on earth*; (*f*) and shewing that they were by degrees either fraudulently inserted into the text for proving the Trinity; or else, without any ill design, taken from some note in the margin of a manuscript, which had been put there by way of interpretation of the apostle's own words, which are only these: *For there are three that bear record, the Spirit, and the Water, and the Blood: and these three agree in One.*

How long, after such frequent admonitions and remonstrances of Mr. Emlyn, Dr. Clarke, Dr. Jortin, Sir Isaac Newton,

 and

(*e*) Two Letters of Sir Isaac Newton to Mr. Le Clerc, ——on 1 Joh. v. 7. 1 Tim. iii. 16. London, 1754.

(*f*) See "Critical Conjectures of Mr. Bowyer, in loc."

and others; how long will this adulterated text of the three witneſſes in heaven, *be ſtill continued in our Engliſh Bibles, printed by authority; and miſlead the ignorant and unwary, in a matter of ſo much importance, as what relates to the true God and object of worſhip!*

SECTION V.

Of the Author of "The Light of Nature purſued," &c.

I MUST dwell ſomewhat longer on the writings and conduct of a very excellent perſon, not long ſince gone to reſt; whom Divine Providence had deprived for a few years before his death, of this outward light of ſun, moon, and ſtars, by which we contemplate the beautiful viſible world; but recompenſed with a double portion of inward illumination of his holy truth; which, as he ſincerely ſought for, his prayer was heard:

"So much the rather, Thou, celeſtial light,

"Shine

" Shine inward, and the mind through all her powr's
" Irradiate !"————

Milton, B. iii.

The author of " The Light of Nature purſued," a gentleman of eaſy independent fortune, bred at one of our Inns of court, of large acquaintance with men and things, in publiſhing that work, indifferent to fame ſo that he might but benefit mankind, choſe rather to drop his own name (*g*) and attract the attention of the public by aſſuming that of Edward Search, Eſq; ſuited to his labour and deſign.

In the execution of his purpoſe, ſometimes in graver mood, but more commonly, eſpecially in his former volumes, alluring his reader in more lively and chearful ſtrains to travel along with him, he traverſes large tracts of ground in the mental world, little trodden before; and in trying what man by this ſelf-inquiry and exerciſe could attain to, has ſtruck out a vaſt variety of knowlege and uſeful truths concerning the Great Creator, his ways, and deſigns only of good

 for

(*g*) His name was added to the four laſt volumes of his work, publiſhed after his death.

for his creature man, and ſcattered many holy leſſons of important information, for the improvement of the mind and heart, and for direction in our pilgrimage through this world to a better; eſpecially in inculcating that glorious truth, that *all things flow from and are conſtituted by the will and appointment, and are under the abſolute, unerring guidance and direction of a Being of boundleſs wiſdom, power and goodneſs, the benevolent parent of the univerſe, and are tending to and will not fail of terminating in the virtue and final endleſs happineſs of all his rational offspring.*

Abraham Tucker (*h*) Eſq; of *Beachworth-caſtle*, near *Darking*, *Surrey*, (for ſuch was our

(*h*) He was the ſon of Mr. *Tucker*, merchant in *Siſe-lane*, *London*, and educated at Biſhop-Stortford ſchool, Hertfordſhire, under Dr. *Tooke*; where he made good progreſs: rather reſerved and ſparing of ſpeech, but a boy of humour and facetious; diſpoſitions that remained with him through life, (the latter are particularly conſpicuous in his writings,) and which rendered him moſt chearful and agreeable in the circle of his friends and acquaintance, though ſomewhat ſilent among ſtrangers. From ſchool he removed to Oxford, and thence to chambers in the Inner Temple; where he ſtudied the law, not with a view to practice, but to qualify himſelf for future uſefulneſs as a good

our author's name and family-ſeat in the country) was a ſincere chriſtian, and alſo a firm believer of the *Divine Unity*. But we have to regret, that inſtead of exerting his endeavours, as might have been expected, in exploding the cuſtomary unſcriptural language concerning the Deity, which creates and countenances the belief of *three perſons being each of them* God, and a ſeparate object of worſhip; he became an advocate for retaining the *trinitarian* forms in the ſervice of

a good citizen, and particularly to act as a magiſtrate in the country. In which character he was afterwards eminently uſeful.

About 1735, he married Miſs Barker, only daughter, but not only child of Edward Barker, Eſq; afterwards Curſitor Baron of the Exchequer. To her he was an excellent huſband; as he was indeed good in every relation of life, and highly and juſtly reſpected by all that knew him. His ſight became gradually impaired; but he was deprived of it intirely, only three or four years before he died; and yet under this great impediment, he compoſed, and by a very ingenious and ſimple contrivance, was able to write down himſelf the greater part of the latter volumes of his work, which came out after his death. This happened in the year 1776.

His daughter, a valuable lady, who ſurvives him, was wont, like the famous Milton's, to read the *Greek Teſtament* to her father when he was blind.

the church of which he was member, by labouring all he could to put an *unitarian* ſenſe upon them.

To this however he was not led by any mean worldly motives, but by groundleſs fears of unhinging and diſturbing the minds of ordinary chriſtians who were addicted to ſuch forms; thinking that it would ſhake their belief of and regard for every thing that relates to God and a future world, if they were to be told, that there had been ſuch grievous miſtakes, and of ſo very ancient a date, concerning the object of chriſtian worſhip. "How little ſoever (ſays "he, in one place, *vol.* vii. p. 143.) the "*Athanaſian* ſubtleties may add to the ſtock "of uſeful knowlege, yet if you teach the "plain man to regard them as impoſitions, "he will think himſelf impoſed upon in "other things too, and practiſe ſobriety and "honeſty no farther than to eſcape the laſh "of the law, or the cenſures of the world."

But it ſhould have been remembered, that Chriſt enjoins his followers openly to *confeſs him before men*, (Matth. x. 32, 33.) i. e. without reſerve to maintain and declare the truth he taught, and for no conſideration to conceal

conceal or diſguiſe it, or countenance the corruption of it, under the penalty of being *denied* and diſowned by him at the laſt, *before the heavenly Father*. Neither is it true, that we run any riſque of looſening men's regards for religion, by ſhewing them that they are to learn it from the Bible, and not from the words of *Athanaſius*. And beſides, in diſcharging our duty, and publiſhing honeſtly and unreſervedly what the goſpel teaches concerning God and the worſhip and honour due to HIM alone, we may repoſe ourſelves in HIM, that no harm will enſue but good.

In another place, (vol. vii. p. 94.) ſpeaking of *the apprehenſions of the vulgar about the Trinity*, he ſays; "It is a very prudent "and honeſt caution to revere the myſtery "without prying curiouſly into it; and you "do them a real injury by putting them "upon compariſons of their ideas, unleſs "their chriſtianity be a miſchief to them; "which it would be difficult to prove; for "you muſt either deprive them of the be-"nefit received from that, or *endanger their* "*diſbelieving the* UNITY *of God, that grand* "*fundamental article both of natural and* "*revealed religion*."

But

But if the vulgar, great and ſmall, were taught the knowlege of God, from the ſacred writings only, there would be no need of any of this left-handed caution in inſtructing them; as *the unity* of God is no myſtery there; but a plain doctrine. And ſurely it is high time to get rid of human articles grafted on the goſpel, which thus, to ſay the leaſt, *endanger* men's belief, as our author frankly owns, of the *Unity of God, that grand and fundamental article both of natural and revealed religion*, as he well defines it. From ſuch gloſſing and varniſhing of theſe corruptions, and not bearing open and continual teſtimony againſt them; it has come to paſs, that Chriſtendom in general, with ſome few exceptions, is, at this day, bowing the knee to and worſhiping, together with the God and Father of all, *the only true* God, two other perſons, of equal power and perfections, each of them called God; who yet are no Gods, nor were ever heard of as Divine Beings, till the heathens, on their embracing the goſpel, began to corrupt it with their former idolatrous notions and vain philoſophy.

Our

Our author's plan and example then, if univerſally adopted and followed, would prove of moſt pernicious conſequence, in preventing the reformation of theſe *polytheiſtic* doctrines; a reformation ſo earneſtly to be deſired for the honour and ſucceſs of the goſpel itſelf, and alſo for the eaſe and quiet of thouſands in all countries, who ſuffer under the impoſition of them; and who have not fallen upon, or can ill ſatisfy themſelves with thoſe expedients, by which learned men and metaphyſicians ſeek to pacify their ſcruples, in their uſe of and attendance upon forms of worſhip, which in their plain direct meaning they would reject and condemn.

This will appear by the ingenious contrivances and refinements to which Mr. *Tucker* is reduced; and the new and different ſenſe which he finds it neceſſary to affix to his words, from that which they commonly bear.

Being fully convinced, that to ſay *three perſons are one God*, in the common ſignification of the word *perſon*, as denoting an intelligent agent, was a contradiction, becauſe it would be to aſſert, that *three intel-*

ligent

ligent Beings are *one intelligent Being*; or, as he himſelf pleaſantly expreſſes it, (vol. vii. p. 96, 97.) *that number three is number one:* he therefore takes up another meaning of the word *perſon*, by which he makes it to ſignify, not a living agent, but a *character* of one. And thus *his Trinity* comes out to be nothing more than a *triple* deſcription of one and the ſame God, in his different operations; or the Supreme Being acting in *three different characters*, to which he aſſigns the terms, *Father*, *Son*, *Spirit*. But let us hear himſelf.

I ſhall take the liberty to tranſcribe a paragraph or two that precede the paſſage, the better to introduce it; and to give a ſample of the author's excellent ſenſe and deep thought.

" In the chapter of Providence, ſays Mr. *Tucker*, I have ſhewn it be agreeable with our ideas of the Deity, to imagine that he might once for all have given his work of univerſal nature ſo perfect a conſtitution, as that it might have run on its appointed courſe for ever, without needing any farther application of his power; On the other hand, that it was not inconſiſtent

ſiſtent with thoſe ideas, to ſuppoſe him *purpoſely to have framed his laws of nature in ſuch a manner as to require his own interpoſitions; which are not ſudden expedients to connect unforeſeen deficiencies in his deſign, but predetermined, and comprized in the original plan together with the operations of ſecond cauſes.*"

"Having thus found the divine interpoſition alike probable in theory, both on the negative and affirmative ſides; I proceeded to examine, whether it might be determined by the contemplation of viſible nature; and could find no evidence of an interpoſition later than the formation of the planetary ſyſtem, and of this earth which we inhabit: ſince when, ſo far as the eye of human reaſon can diſcern, all things both in the natural and moral world have gone on by the ſtated rules governing the motions of bodies, and actions of free agents. Nevertheleſs the field ſtill remains open for ſuch evidence as can be produced of further interpoſition, and it becomes us to give the divines a fair hearing of ſuch evidence as they do produce. It is not my buſineſs *to examine the weight* of their evidence: I have taken

taken no more upon me than *to attempt a clearer underſtanding of what they ſay*, than hitherto has been commonly had, ſo that we may comprehend what it is we are to receive, or reject.

" *They* tell us, that God created the matter, and gave the form of this viſible nature we behold; thus much we knew before. But *they* tell us likewiſe, that HE has interpoſed many times ſince, by miracles, prophecies, and revelations; that HE united himſelf to one particular man, ſo as to become the ſame perſon with him from his birth;" (N. B. *This and ſome other that follows, may be the language of* Divines, *but it is not that of the* SCRIPTURES; *although it it capable of an* Unitarian *ſenſe, which is that which Mr.* Tucker *intended*) " that he frequently cooperates with our endeavours to diſcover truths, and perform good works we could not have done without ſuch aid; that theſe operations were performed by three (Perſonæ) *Perſons* in one God, not jointly, but each having a diſtinct ſhare in them: *The union with manhood, and all done in virtue of that union, was the work of the* SON: *The aſſiſtance afforded occaſionally to men in general,*

neral, was the province of the holy Spirit; *and all the reſt, of the* FATHER."

"By the diſtinct manners of operation, proceeds our Author, *God* appears *to act in three characters*, eaſily ſeparable from one another, in our conception; but joining mutually in advancement of the general deſign, and executing the principle ſtrokes in the plan of Providence, reſpecting the moral world. *The Father* acted in the plan of King or Governor, controuling the courſes of nature and actions of ſecond cauſes by immediate exertions of his power; and by his ſigns and wonders prepared the minds of men for reception of the benefits imparted by the other two. *The Son* acted in the character of a co-agent or partner, not controuling the mental or bodily powers of Jeſus, but adding a force and vigour which could not have been furniſhed by natural cauſes; ſupplied what had been left deficient in the plan of Providence, and rendered mankind capable of reaping advantages from the effuſion of the Holy Spirit. This laſt (*the Holy Spirit*) acts in the character of a friend and monitor, not working with the power and majeſty of a monarch, not dwelling inſepa-

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rably with the mind of man, but imperceptibly throwing in assistance from time to time, as wanted, and thereby filling up the last lines of the divine plan." Vol. vii. p. 111 to 114.

In a following part of his work, referring to the above, he thus expresses his meaning: "that it was the same indivisible almighty Being, who governs all nature as also the affairs of men by his ordinary and extraordinary Providence; *who took upon him our nature by an union with the human soul and body of* Jesus, *and who works occasionally upon our hearts to will and to do according to his good pleasure:* That HE did not thereby become *three different Beings or Substances, having transactions with one another*; but *assumed the* appearance *of three Persons*, or *characters*, each having a separate office and distinct province of action."

I have quoted these passages from our author, in which he delivers himself most intelligibly, according to this new mode of interpretation. But how difficult is it for many to understand him even here; when he characterizes God, as being *Father*, *Son*, and *Holy Spirit*, and speaks of the *Son not controuling*

trouling the mental or bodily powers of Jesus, &c.? How much better would it have been, if instead of adopting the Platonic scholastic language of Divines, of *three Persons constituting one God*, and attempting to reconcile with the Scriptures what they have nothing to do with; he had discarded such terms intirely? One wonders also he did not recollect, that however *he might*, in his own mind, define the word, *Person*, and put his own *unitarian* sense upon it: yet in the *Athanasian* creed, and in the acts of devotion in the *Litany* formed upon it, and addressed severally to God the Father, God the Son, and God the Holy Ghost, there is much more than what he calls the *appearance of three Persons or Characters*; there are three *real Persons*, three *several intelligent Beings* spoken to and addressed in prayer, each actually bearing a separate office and distinct province of action. Vol. viii. p. 199, 200.

In going on afterwards to explain what he meant, in *God taking our nature upon him by an union with the human soul and body of Jesus*; after some very inexplicable language, he brings it out at last, to be only *an union*

 of

of the ſame kind which others of mankind have with God; though in a far leſs degree.

" Neither, ſays he, is the term *uniting* " (i. e. *union with God*) or other expreſſion " of ſimilar import, withholden from the " regenerate chriſtian: of whom it is ſaid, " *the Father ſhall come unto him, and make* " *his abode with him, and dwell in him*, and " that *he ſhall receive power to be one of the* " *Sons of God*." " From all which (he re- " marks) may be gathered, that the appli- " cation of the Deity to every ſanctified be- " liever, *was the ſame in kind to that of* " *Jeſus*; but immenſely inferior in degree, " and temporary." Vol. viii. p. 201.

In the next page, (202.) recapitulating this account of the doctrine of the New Teſtament concerning Chriſt, he ſays; " It " appears, that Jeſus was a real man, like " unto us in all reſpects, ſin only excepted; " and that *the Divinity united to him, which* " *together with his human ſoul and body com-* " *poſed one Chriſt, was the Supreme Being* " *ſubſtantially and inſeparably preſent with* " *him, ſupplying all imperfections in the* " *created parts*." How much is it to be lamented that this worthy and ſenſible chriſ-

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tian ſhould adopt ſuch language as that here marked in Italics, from which common readers will imagine our Lord to be ſomething very different from what he himſelf thought him to be? For all he intended by it was, that *the man*, Chriſt Jeſus, had extraordinary powers and aſſiſtances from God, above all other men.

It would not be fair thus to paſs ſentence on our author's endeavours to exhibit the *Athanaſian* Trinity in an *Unitarian* light, without giving him leave to make his apology for it in his own words; which he thus offers in one place, with that unaſſuming modeſty and good humour that ſeem natural to him.

"And now I have done my beſt towards explaining this moſt myſterious article of the doctrines taught in our church. I hope I ſhall not be ſuſpected of a ſecret intention to undermine the foundations of religion, nor yet to miſlead, or impoſe any thing upon the conſciences of men. But it will be ſeen, that my purpoſe was nothing more than an honeſt attempt to put a rational and intelligible conſtruction upon the words delivered, without pronouncing upon the truth

or falſhood of the matter contained therein, when clearly underſtood. For I would be conſidered as a commentator, not as a judge: I pretend to no authority, nor extraordinary ſkill in divinity, therefore lie under no temptation to conclude with; *This is the catholic faith, which except a man believe faithfully, without doubt he ſhall periſh everlaſtingly.*" Vol. vii. p. 128, 129.

Examples of the Author's ſpeaking of Chriſt, *and of explaining the Scriptures, exactly in the manner of Unitarians.*

i.

Jeſus was the Son of God, in the ſame way as the reſt of mankind, though more highly favoured.

" The word *begotten* (ſays Mr. Tucker,) we find often employed in Scripture, but uſed figuratively, —— and belonging originally to the *man* Jeſus; whom St. Luke proves to be the Son of God, by deriving his genealogy from *Adam*, (Luke iii. 38.) *who was the Son of God. In this ſenſe we are all ſo too:* for although we cannot trace our

our genealogy, there is no doubt of our being lineally deſcended from Adam, *who was the Son of God.* But Jeſus was called by way of eminence *the Son of God*;—and the *Son of Man,* as being the promiſed ſeed appointed by particular deſignation of Providence, to reſtore the whole race of men from their fallen ſtate of perdition." Vol. vii. p. 117, 118.

ii.

Chriſt wrought miracles by the ſame power as Moſes, and in the ſame way.

" We may ſuppoſe Chriſt worked miracles as Moſes and the prophets did, by the power of the Father accompanying him, not imparted to him.———For he did not claim the powers he appeared to exert as his own, but aſcribed the glory of them to the Father. He ſaid (*Joh.* v. 17.) *My Father worketh hitherto, and I work.* His own ſhare was no more than to diſcern the proper times when miracles would be worked, and (*e*) to call for them." p. 120.

(*e*) This is a juſt remark. Our Saviour appears always to have ſought by prayer for the divine aſſiſtance in working miracles. See *Joh.* xi. 41, 42.

iii.

A general account of the beginning of St John's gospel.

"The *Word* or *Logos* being frequently applied to Christ as a title or proper name, has induced many to believe it contained something mysterious, expressive of certain qualities or powers peculiar to him: and because *Logos* signified either a *word spoken*, or the *faculty of reason*, they conceived of the word as something analagous to the *Nous* or second *Hypostatis* of Plato, and made the *Person* (*Persona*) to whom it belonged, the Demiourgos or Maker of the world; confirmed herein by an expression of St. John's; *By him all things were made, and without him was not any thing made that was made.*

"I am not theologian enough to undertake the exposition of that text: perhaps it may mean that the whole plan of Providence was formed with a reference to the part he should act in it, and without such reference not a single stroke was drawn of all those multitudes that were drawn. But I believe now the literal sense is not holden orthodox; at least I have not happened to meet with any person of repute in the church so under-

underſtanding it ſince *Beveridge*; who might be as good a man as ever lived, but certainly not the moſt judicious." Id. Ibid. p. 122, 123.

iv.

How Chriſt had glory with the Father before the world was. John xvii. 5.

Although ſomewhat inveloped in ſcholaſtic Trinitarian terms, Mr. *Tucker* explains it to be a glory, not actually poſſeſſed, but deſigned for Chriſt before the world was. "For "God, ſays he, might from all eternity "have deſigned and laid out the plan he was "to execute in time; and have contem-"plated the gracious and glorious purpoſes "He was to execute by Chriſt." p. 128.

How well our Author could explain and illuſtrate the Scriptures when he did not look upon himſelf bound to pay ſuch deference to the language which human authority had conſecrated as it were and eſtabliſhed before him, will be read by many with pleaſure in the following quotations.

On *Redemption.*

"Perhaps (ſays he) it will be thought leſſening our obligations to the Saviour, to ſuppoſe him effecting our *redemption* with-

out hurt to himſelf, and repreſenting it as an act of prudence, which his wiſdom muſt ſhew him was expedient for his own ſake, no leſs than for the ſake of his fellow-members: *for Jeſus had a ſoul to be ſaved as well as we, and did ſave it together with ours.*"

"To this objection I ſhall anſwer, in the "firſt place, that I am juſtified in this re-"preſentation by the writer to the *Hebrews*, "who tells us (*Hebr.* xii. 2.) that Jeſus, "for the (*f*) joy that was ſet before him, "endured

(*f*) Mr. *Joſeph Hallet*, the worthy and learned Continuator of Peirce's unfiniſhed Paraphraſe and Notes on the epiſtle to the *Hebrews*, enlarges upon this paſſage of *Hebr.* xii. 2. as follows: "who, for the ſake of obtain-"ing the reward of joy and glory, and exaltation to be "lord of all, which was promiſed him, and preſented to "his view, was contented to endure all the pains of cru-"cifixion, which was the condition of his receiving this "reward." Miſled by little ideas of glory and honour among men, and conceiving wrong of the Scripture language in that reſpect concerning Chriſt, our author undeſignedly lowers the character of Jeſus, and the motives from which he acted. Throughout the Scriptures, the *glory* which he ſought, *the exaltation at the right hand of God*, which was propoſed to him, was not, as has been before obſerved, any ſplendor or dignity annexed to his own perſon, which gave him pleaſure and animated him to ſuch heroic deeds of virtue and obedience to God; but it was *the ſpreading of the divine truth of the goſpel originally*

" endured the croſs, deſpiſing the ſhame;
" that is, he acted for his own intereſt joint-
" ly with ours." Vol. vii. p. 171.

p. 173. " It would be impious to ima-
" gine the organs of Jeſus rendered inſen-
" ſible, or that he did not feel the ſame
" weight of anguiſh,——when he cried out,
" *My God, my God, why haſt thou forſaken*
" *me?* as any of us ſhould have done in the
" like ſituation: but that weight was over-
" balanced by the contemplation of his own
" intereſt being involved in that of the cre-
" ation, and by the joy of opening a paſ-
" ſage, whereby all mankind might arrive
" at the like tranquillity of mind under the
" ſevereſt preſſures."

" This brings me to inquire, in what
" manner the ſufferings of the Redeemer
" operated to our benefit: and I apprehend
" it to have been, not by taking off any
" ſervice we were deſtined to perform for
" the

nally by his means, and the bringing of all mankind to the acknowlegement of it, and to be made eternally happy by it. This was his joy; that by which he was encouraged in devoting himſelf to death in the cauſe of the goſpel; appointed by God to be the grand inſtrument by which this glorious end and event is accompliſhing, and will be accompliſhed. And the proſpect of it might well ſupport his pious and virtuous mind through the dreadful conflict.

" the benefit of the univerſe, for this would
" be ſacrificing the general intereſt to the
" advantage of a few; nor by working a
" change in the conſtitution of human na-
" ture, for this would look like ſomething
" of a charm or magic; nor yet by turning
" the purpoſes of God from reſentment to
" mercy, for this would be to repreſent him
" liable to paſſion and mutability: but by
" ſetting an example, which might lead us
" into the method of performing the hardeſt
" of our ſervices, with the ſame tranquil-
" lity and ſatisfaction of mind that he did."

On imputed righteouſneſs, and Chriſt's mediation and interceſſion.

p. 176. " From hence we may ſee, the
" imputation of righteouſneſs; the media-
" tion and interceſſion for ſinners ſtill con-
" tinuing ſuch, are only figurative expreſ-
" ſions, to denote that we derive our righte-
" ouſneſs from Chriſt, and are enabled by
" the medium of his example and aids, to
" fulfil the laws of nature, which were im-
" practicable to us before. Yet ſtill the
" righteouſneſs muſt be actually derived to
" ourſelves and become our own, before it
" can be imputed to us: and though he has
" rendered

" rendered the way paſſable by going before
" us, we muſt travel it after him with our
" own feet, or ſhall never arrive at our
" journey's end: We may expect to be
" *helped* forwards, but not carried, for any
" the moſt preſſing repeated importunities
" whatſoever. Therefore, our truſt, our
" devotion, and our religious exerciſes, will
" not commute for the want of that righ-
" teouſneſs which is the ſole operating
" cauſe of our ſalvation, and which we may
" now attain by derivation from him. Nor
" are they of any other avail than for the
" effect they may have upon ourſelves to-
" wards generating in us the like moral
" wiſdom, as exemplified by our leader, in
" the ready reſiſtance of pleaſure, deſire, and
" temptation, and unreluctant endurance of
" the ſevereſt trials."

" The ſum of our imitation then, and
" the ſubſtance of our duty, is the ſame
" with what was comprized by the old
" philoſophers in two words, BEAR and
" FORBEAR. But they could only tell us
" what would make for our good, whereas
" he has ſet us an example, and preſcribed
" inſtitutions and methods, whereby we
" may learn to bear and forbear with con-

" tent

" tent and ſatisfaction to ourſelves. For he " proclaims to us (*Matth.* xi. 28.) *Come unto " me, all ye that are heavy laden, and I will " give you reſt: for my yoke is eaſy, and " my burden is light:* He has made it ſo, " not by taking off the weight, but by " inuring our ſhoulders to bear it without " galling." *All this is finely and juſtly expreſſed*; as is alſo this that follows.

On the blood, and ſacrifice, and merits of Chriſt.

Vol. viii. p. 213, &c. " The method " of reconciliation, by ſacrifice, preſcribed " to the Jews in their ceremonial law, and " likewiſe practiſed by the heathens, ſeems " to have introduced among both an opini- " on, that after having angered God by " their tranſgreſſions, they might bring " him into good humour again, by the " ſweet-ſmelling ſavour exhaling from their " ſacrifices, or the magnificence or beauty " of their oblations. But who, in theſe " times of better knowlege, can imagine, " that God is to be bribed out of his favours; " that any thing can put him aſide from his

" purpoſe,

" purpoſe, or render him propitious when
" he was otherwiſe diſpoſed."

p. 214. " The ſacrifice of Chriſt could
" have no efficacy to change the immutable
" God, who is the ſame yeſterday, to-day,
" and for ever; or to turn him from ſeve-
" rity to graciouſneſs and mercy: but was
" efficacious for raiſing the human race to
" that righteouſneſs, which, in his original
" conſtitution of univerſal nature, he had
" made the ſole avenue to eternal life."

p. 215.—" Much talk has paſſed among
" the pious, concerning the precious blood
" of Chriſt, whereby we were redeemed.
" As if the material blood in his body was
" of a richer compoſition than any other
" blood, containing an occult quality, a
" magic virtue, a vivifying ſpirit, efficaci-
" ous to purge away all ſeeds of mortality
" and corruption that could be found in
" the world. And the Papiſts carry this
" notion ſo far as to inſiſt, that no one can
" be ſaved without ſwallowing the body to-
" gether with the blood included therein."

p. 216. " But I ſee no warrant to pro-
" nounce the blood of Jeſus a whit better
" than that of any other man, who was born
" with

" with a good conſtitution, and had lived a
" ſober temperate life: therefore it was not
" the blood ſhed, but the act of ſhedding
" that availed to our benefit:—and the blood
" was no otherwiſe precious, than as it
" ſerved to ſuſtain that life which he ſacri-
" ficed for our ſakes."

" Nor yet can we ſuppoſe any benefit or
" delight accruing to the Father, from ſee-
" ing him expire upon the croſs. *So that*
" *even his death was not expiatory, nor pro-*
" *pitiatory in itſelf, nor any farther needed*
" *than as it was neceſſary for eſtabliſhing the*
" *authority of the religion he had inſtituted,*
" *for the reſtoring and perfecting human na-*
" *ture throughout the whole ſpecies of crea-*
" *tures partaking thereof.*"

p. 217. " The appellation of *merit* can
" no more be taken in the ſtrict primary
" ſenſe than any of the former.——If any
" one has done you ſome ſignal ſervice, he
" has a merit with you, you owe him a re-
" turn. *But what merit had even* Chriſt
" *himſelf with the* Father? *What obligation*
" *could his righteouſneſs and ſufferings lay*
" HIM under? *What acceſſion was thereby*
" *made to* HIS *power,* HIS *wiſdom, or any*
" *other*

" *other attribute?* You will find nothing
" tending that way in the ſacred records,
" which all along repreſent the reſtoration
" of fallen man, as a *free grace of the Father,*
" *not a debt to the Son.*"

How important and neceſſary to be attended to is this next remark!

p. 343. " I am apt vehemently to ſuſpect,
" that the prayers of our church frequently
" concluding, *through*, or *for the ſake of*
" *Jeſus Chriſt*, gives an idea to many per-
" ſons that God has no immediate regard
" for us at all, but beſtows his bleſſings
" purely to gratify his Son, upon thoſe to
" whom he has happily taken a liking: and
" that by the uſe of that name we may move
" him to do a thing he was indifferent to
" before. I need not take pains to ſhew
" how repugnant this notion is to reaſon
" and rational faith.———*For ſuch as have*
" *ears to hear*, they are told expreſsly, that
" *God ſo loved the world*, that he gave his
" Son to be a propitiation for our ſins.—
" And he is all along repreſented as *the*
" *God of love*; ſending his ſunſhine and his
" rain upon the juſt and the unjuſt, long-
" ſuffering and merciful, ready to forgive,
" unwilling

" unwilling the ſinner ſhould periſh; but
" that he ſhould turn from his evil ways
" and live. This being his character, there
" is no doubt he is always ready to give his
" creatures all the good things proper for
" them, and conſiſtent with the order of
" government reſpecting his ſpiritual crea-
" tures, eſtabliſhed in perfect wiſdom, of
" his own mere motion, without needing
" any interceſſion prompting him thereto."

" The goſpel teaches that Chriſt is the
" way and the life, for no man can come
" to the Father unleſs through the Son.
" He came from God to direct us by his
" doctrines, and aſſiſt us by his inſtitutions,
" and goes before to lead us by his example,
" in the road which is the natural avenue
" to the divine bleſſings: therefore he is
" ſtiled the interceſſor, Mediator, and agent
" going between God and man, as I have
" endeavoured already to explain. But then
" we muſt travel the road ourſelves, or ſhall
" receive no benefit from his interceſſion,
" which operates no otherwiſe than by bring-
" ing us into the way: for even his death
" and paſſion will avail only ſuch, who
" ſtrive to imitate his endurance in a good
" cauſe;

" cauſe; to crucify the luſts of their fleſh,
" the pride, indolence, and unruly paſſions
" of their heart, and to ſubdue and ſubject
" the carnal or ſenſual part to the ſpiritual
" or rational."

" Therefore I apprehend we are not war-
" ranted to expect that Chriſt will do any
" thing for us at a diſtance in heaven, nor
" otherwiſe than by the inſtrumentality of
" our own powers towards bringing our
" hearts into that frame, which may qualify
" them for reception of theſe bleſſings,
" which God in his wiſdom and goodneſs
" has prepared for his creatures. And by
" the phraſe, *through Jeſus Chriſt*, is to be
" underſtood, that we hope to obtain the
" things we ſue for, by the way he has
" opened to us for arriving at them: And,
" *for his ſake*, implies that God will give
" them to us, in conſideration of our em-
" ploying the means he has put in our hands
" for attaining them."

AFTER having ſhewn what an intelligent chriſtian, and *conſiſtent Unitarian* this excellent perſon was, in all reſpects, ſave in

 his

his injudicious but well intended labours to give to the *Trinitarian* forms of worſhip in the eſtabliſhed church an *Unitarian* meaning, which they will by no means admit; I ſhall cloſe the whole with one farther citation from him, which ſhews that in other reſpects he was deſirous of having the public devotions offered to the Almighty being as free from imperfection as they might be made.

"In the place of public worſhip, I would "prohibit all pompous titles and courtly epi-"thets: theſe things are very proper in the "world to increaſe our reverence for thoſe "whom God has ſet in authority over us, "but let every thing be done in its proper "place; let us render to Ceſar the things "that are Ceſar's, and to God the things "that are God's. When entered upon ſa-"cred ground, we are to pay our court ſole-"ly to heaven, not to our fellow-ſervants, "though placed in office above us. There "ſhould be no *majeſties*, nor *highneſſes*, nor "*moſt noble patrons*, *reverends* nor *right* "*reverends*, nor *by what ſtile or title ſoever* "*dignified or diſtinguiſhed*." Vol. viii. p. 380.

To

To corroborate this obſervation of Mr. Tucker's, I ſhall ſubjoin the following brief extract from a late Publication; (*k*) to be mentioned in the next ſection.

" WHETHER any high titles, even " thoſe belonging to *his Majeſty* " *himſelf*, be proper to be uſed " in a form of worſhip to God?"

SECTION V.

Of an Anonymous Tract, intitled, " Queries " relating to the Book of Common Prayer, " &c.

THERE are others however of the eſtabliſhed church and thoſe not a few, who are far from being ſatisfied with the latitude of interpretation taken by the Author of the Light of Nature purſued, and by which he would reconcile his Unitarian ſentiments to the Trinitarian worſhip. In

(*k*) " Queries relating to the Book of Common Prayer, &c," p. 28.

the year 1774, were publiſhed (for Wilkie in St. Paul's Church Yard) anonymouſly, "Queries relating to the Book of Common "Prayer, &c. with propoſed amendments, "addreſſed to Thoſe in Authority, and ſub-"mitted to their conſideration;" believed to come from a *very reſpectable quarter*, and evidently bearing the ſignatures of a wiſe and good mind, ſincerely intereſted for the honour of God and the purity of his worſhip. I hope ſuch needful important Queries will not be ſuffered ſilently to die away, without obtaining their proper anſwer. I ſhall cloſe this chapter with that part of them which immediately relates to my ſubject, and aſſure myſelf of the thanks of the Reader, if he chance not to have ſeen them before.

"WHETHER *all* human explanations *of what we confeſſedly do not underſtand, and all alluſions to and deductions from ſuch explanations, ought not to be removed intirely from a Form of Public Worſhip?*

"WHETHER

" WHETHER *the* Unity *of the Godhead be not the grand point that runs through the whole of the Scriptures, from the one end to the other?*

" WHETHER *the revelations to the Patriarchs did not inculcate this?* Whether *the visible guidance of the God of Israel, and the inspiration renewed from time to time to Prophets under the old Covenant, were not designed* professedly *to keep or recall* that people *to the acknowlegement of the* One true God: *As the descent from heaven, or at least the visible appearance of Christ in the human nature, and the visible descent of the Holy Spirit, and the guidance of the Holy Spirit, under the New Covenant, have been to recall* all nations *from polytheism and idolatry, to the worship of the* One true God in spirit and in truth?

"WHETHER *after this, after all these gracious manifestations of God to mankind, to instruct them in the* unity *and* perfection *and absolute* sovereignty *of his nature, it be right for the learned by their subtilties to mislead the unlearned, or to suffer them to be misled into a* doubt *whether there be not* Three Gods?

"WHETHER *all addresses to the Trinity, either separately or conjointly, however understood by the learned as* Dii majores *or* Dii minorum gentium, *must not lead the unlearned into the* belief *that there* are *Three Gods?*

"WHETHER *then; as no such addresses are ordered in Scripture; as prayer is ordered to be offered up to God the Father in the name of Christ; as there is no command for any prayers or addresses being offered*

even

even to Christ as our intercessor (for though it should seem that it might be allowable, yet we cannot affirm that it is); and as there is no warrant direct or indirect, implied or otherwise, to authorize any addresses whatsoever to the Holy Ghost; it might not be right, it might not be christian, it might not be most conformable with the known and express command of Christ himself, to "have love one towards another;" to lay aside that practice, of which we ourselves scarcely know that it is right, *for the sake of those who are persuaded (however mistaken they may be thought in that persuasion) that it is* wrong?

"WHETHER, *on this same account, and for these same reasons, all declarations in our service, that have any tendency to confound the ideas of*

the congregation, and to miſlead them into the fancy that there can be Three Gods, *be not of dangerous conſequence, and ought not to be diſcarded accordingly?*

" WHETHER *we can prove more than* One *to be* Supreme? *And* whether *all our Addreſſes ſhould not in fact be, to* " *God the Father, by the mediation of our only Saviour Jeſus Chriſt, for the heavenly aſſiſtance of the Holy Ghoſt;*" *as our church herſelf expreſſes it in her office for the ordination of Prieſts?*

" WHETHER *therefore, the* Amendments *propoſed ſome years ago by the late* Dr. Clarke *in his Prayer-book; which are framed on this model (and to which all may now have acceſs, the original being given lately by the public ſpirit of his worthy ſon to the Britiſh Muſeum) might*

not

not be adopted, as the foundation *of amendments at present; ſince no man ever ſtudied that ſubject more diſpaſſionately, or was better read in the Scriptures, or was ever endowed with greater abilities for ſuch a work, than he?*

It appears from theſe *Queries*, that in the idea of the propoſer of them, the worſhip of the Church of England, as it now ſtands in the Common Prayer Book, lies open to the charge of encouraging and miſleading perſons into the worſhip of *Three Gods*, inſtead of the one only true God, alone bleſſed for ever.

CHAP-

CHAPTER VI.

Of ſome circumſtances favourable of late years to the progreſs of the doctrine of the Divine Unity.

SECTION I.

Of the benefit accruing to the cauſe of Truth, from an open defence and maintenance of it.

WE owe laſting obligations to thoſe, who in times of great corruption of the truth, and in the midſt of dangers and difficult trials have ſtood up for it. Others are thereby excited and encouraged, and the work of finiſhing what they ſo happily began, is made eaſier and ſafer for thoſe that come after them.

" At

(*a*) " At the election of *Maximilian* II. by " the ſeven electors of the empire at Franck- " ford, ſome of them, we are told, being pro- " teſtants, went out of the place of worſhip, " when the Maſs began, becauſe they would " not be preſent at that idolatrous ſervice; " but came in again when it was over."

This was acting up to the light they had, and bearing their beſt teſtimony to God, and to what they believed to be his true worſhip. And it could not but have weight with many, ſo as to put them upon examining what the doctrines were, which gave ſuch great offence to thoſe princes; and what foundation there could be for ſuch ſolemn renunciation of them.

I have always been much pleaſed with the character of *Gruter*, an eminent ſcholar and proteſtant, who lived about the time of the Reformation; and who may be conſidered as a ſort of *Engliſhman*. For his mother was an Engliſh woman, and ſo diſtinguiſhed for literature, that *Bayle*, whom I here make uſe of, thinks that ſhe has great injury done her,

(*a*) Vide Hiſt. Maximil. II. in Rom. Reg. Elect. Hiſt. Simonii Schardi, Tom. 3. cited by Mr. Cheynell, in his Divine Trinunity, &c. p. 354.

her, in not being put in the honourable but ſmall liſt of learned women. And his father, having been driven by the perſecution for religion under Duke D'Alva, from the Low Countries, ſettled for a few years at *Norwich*, by which means his ſon had part of his education at *Cambridge*.

In a very early part of his life, he loſt the chair of Hiſtory-profeſſor in the univerſity of *Wirtemburgh*, by refuſing to ſubſcribe their *Lutheran* confeſſion of faith.

" Being at one time told, that he muſt " change his religion, or leave the country " where he was. This laſt I ſhall chuſe, " ſays he, if conſtrained to ſuch an alter- " native. And if I am not permitted to " paſs my days in cities, I will ſpend them " in the fields and woods. The Almighty " Being will there provide ſome herbs and " roots to ſupport me, during the ſhort " ſpace I have to live." (*B*)

At

(*B*) " Cum juberetur ad aliam religionem tranſire, " aut exire foras. Hoc malo, inquit, quam illud. Si " non licebit vivere in urbe, licebit in agris aut in ſilvis. " Aliquid ſemper Deus ſuppeditabit radicis aut herbæ, " quod ſpiritum hunc alat, non diu manſurum."

" *Venator. in Paneg. Gruten, apud Bayle.*"

At *Padua*, a Profeſſor's place was offered him, with liberty of conſcience ſo far, that he might worſhip God in what manner he pleaſed, *in private*. But he would not ſubmit to ſuch conditions of ſilence and reſtraint in this reſpect; (*b*) declaring that all the riches of the world ſhould not bribe him to it.

This was a juſt and noble reſolution; not to be allured by any advantages to ſettle in a country, where he could not enjoy the free and public exerciſe of his religion. For to have conſented to ſuch a demand would have been the giving up his right and privilege as a man to the caprice and tyranny of others; and would have looked like being bought with money to conceal what he was perſuaded to be the truth, concerning the great object of religious worſhip.

So that eminent hebrew, *Daniel*, (*c*) diſregarding the inſidious decree of the Chaldean

(*b*) " Cultus enim divini libertatem publicam (quam-
" vis privatim recepturus) præ quibuſcunque divitiis ſibi
" negabat eſſe venalem." *Id. Ibid.*

(*c*) *Now when Daniel knew that the writing was ſigned, he went into his houſe; and his windows being open in his chamber towards Jeruſalem, he kneeled upon his knees three times*

dean princes, did not refrain from his cuſtomary worſhip of Jehovah, the living and true God, though they had made it a capital crime; conſidering, that to have ſubmitted to their decree would deſerve to be looked upon as a mean puſillanimous denial of him.

In reading the annals of our Engliſh hiſtory, from the very beginning of the reign of *Elizabeth* to our own days, we are preſented continually as we paſs along, with the edifying ſpectacle of a number of conſcientious chriſtians, growing by degrees into a large body; diſſatisfied with the mode of religion

times a day, and prayed, and gave thanks before his God, as he did aforetime. Then theſe men aſſembled, and found Daniel praying and making ſupplication before his God. Daniel vi. 10, 11. There was no oſtentation here, as ſome have been *willing* to ſuppoſe. Praying with his windows open towards Jeruſalem, in their captivity, might ſeem to be countenanced by 1 *Kings* viii. We may not doubt but ſome retired part of the houſe would be choſen, the leaſt expoſed to noiſe and interruption. But what a perſon of his very high rank and ſtation was wont to do thrice each day, could not be concealed from his domeſtics: ſome of whom might be prevailed with to admit his enemies to overhear and obſerve what he did in his privacy.

religion prescribed by the State, and refusing to conform to it, notwithstanding the severe persecution and sufferings to which they were exposed; boldly asserting the right of judging for themselves in such matters, and of worshiping God according to the dictates of conscience, in opposition to arbitrary and unjust laws.

Some may hold it a sign of weakness, for men to subject themselves, as these did, to fines, to imprisonment, to be driven into deserts and foreign climes, rather than *wear a white surplice, use the sign of the cross in baptism*, or *kneel at the Lord's supper*; and may think they would have had more claim to compassion, and a juster ground for their separation, if they had entertained the scruples, which now make so many uneasy under the Establishment, on account of its worship not being directed, as they think, to its true and only object, the one God and Father of all, but to two other persons, whom they esteem not to be Gods, nor to be worshiped.

But, however it may appear to others, nothing is a trifle to a man's self, that relates to conscience. And besides, although these persons were not always consistent,

(consistency,

(conſiſtency, alas! ſeldom belongs to mortals) but required others to ſubſcribe and conform to their own catechiſms, articles, and confeſſions of faith: yet the general principle on which they profeſſed to act, was rightly founded and excellent; *viz.* that God, or Chriſt as appointed by him, is the only king and lawgiver in his church, and no other authority whatſoever in the things of religion to be ſubmitted to or acknowleged.

For this laudable ſingularity, in chuſing to obey God rather than man; for worſhiping the Almighty Being in a way different from others, they were made the theme of ſcorn and ridicule and obloquy through the nation. For although they ſtood up for what is above all other things moſt valuable to men, the freedom of the mind and conſcience from all human reſtraints and impoſitions: ſo ignorant nevertheleſs and untaught were the generality of people of all ranks, at that time and long afterwards, nay even within our own memories; that *a Diſſenter, in the eyes of many churchmen, was a creature ſuppoſed to be hardly human, not fit to be ſpoken to, or to have any commerce with;*

at

at the ſame time that few would give themſelves the trouble to inquire what their opinions were, and the grounds they had, juſt or otherwiſe, for them.

This contemptuous treatment, however, with which theſe men were ſo little moved, that it only excited pity for the vain preſumption and ignorance of their adverſaries, has been ſeen to operate very differently on their deſcendants, in cauſing too many of them to ſwerve from that ſtedfaſt upright principle and conduct, of which they had ſuch an admirable pattern before them. " If " when you reſide for any time in the coun- " try (ſays a celebrated author (*a*) you chuſe " to go to church rather than to the diſſent- " ing meeting houſe, becauſe the diſſenters " happen to make no great figure in the " place: if you feel any thing like *ſhame*, " upon ſeeing the external meanneſs of the " intereſt, and ſecretly wiſh to have your " connections with it concealed; conclude " that the ſpirit of this world has got too " much hold of you, and that religious

(*a*) *A Letter to the Diſſenters as ſuch*, by the Rev. Dr. Prieſtley, p. 28.

" motives have loſt their influence. If this
" be your general practice (and I wiſh I
" could ſay it was not with ſo many of the
" more opulent among us) you are but half
" a diſſenter, and a few more worldly con-
" ſiderations would throw you intirely into
" the church of England, or into any
" church upon earth. With this temper
" of mind you would, in primitive times,
" have been aſhamed of *chriſtianity* itſelf,
" and have joined the more faſhionable and
" pompous heathen worſhip."

Perhaps the nobleſt and moſt extraordinary ſacrifice that ever was made to integrity and religious principle, was that which was exhibited by this claſs of men, whether we conſider the extent of the numbers engaged in it, the purity of their moral characters, or the eminent talents poſſeſſed by many of them, with the neceſſary valuable qualifications of all of them in general, for their high and honourable office; when, after the Reformation, and particularly in conſequence of the *Bartholomew* Act of Uniformity, little ſhort of two thouſand goſpel miniſters gave up their benefices, which to many of them was all their worldly ſubſiſtence, rather than

declare

declare their *unfeigned aſſent* and *conſent* to the Liturgy and Articles of the Church, and conform to many things which they diſapproved and condemned.

The ſolemn deliberations and reaſonings of ſome of theſe Nonconformiſts with themſelves on theſe trying occaſions, which have been preſerved to us in Dr. Calamy's "Account of the Miniſters ejected after the Reſtoration of Charles II." breathe an uncommon ſpirit of piety, and ſhew an admirable wiſdom, and true chriſtian courage at the ſame time. Had more of theſe been remaining, they would have been a high gratification to thoſe who love to ſee the workings of the human mind on ſuch ſolemn occaſions. We are however very highly obliged to the learned and reſpectable Compiler, for his vaſt labours in procuring and furniſhing us with memorials of ſo many excellent perſons. Among them nevertheleſs, it muſt be confeſſed, we do not meet with one, who entertained any ſcruples concerning the *Trinitarian* worſhip in the Liturgy of the eſtabliſhed church. Nay, ſuch was their rigour on theſe points, that an Unitarian, an Arian, or Socinian,

would hardly have been allowed the name of chriſtian by the greater part of them, and have found little favour at their hands. But, for this ignorance and narrowneſs of mind, which was not peculiar to *them* at that time, their juſt praiſe is not to be denied them, in other reſpects. They are not the leſs to be honoured for ſo bravely adhering to what they believed to be truth and the Divine will, not only without ſelfiſh views, but againſt all their worldly intereſts.

IN the year 1719, ſome of the worthy deſcendants of theſe *Bartholomew* Confeſſors, conſiſting chiefly of the miniſters in *London* and its neighbourhood, in one of their aſſemblies at *Salter's Hall*, made an open declaration againſt all unſcriptural impoſitions. And although the vote did not paſs without powerful oppoſition, (*f*) it ſtands upon record, "as the firſt example of a body of "chriſtians'

(*f*) "I have ſeen a liſt of ſeventy-three of thoſe Miniſ-"ters who ſigned their Advices to the People of *Exeter* "(for

" christians' public declaration for christian
" liberty in matters of religion." (g)

It is a remark which I have frequently heard from some distinguished characters for learning and judgment among the Dissenters, that if the *more enlightened* sort of these ministers, (if it may be allowed so to term those of them) who were known Unitarians, the *Hunts*, the *Smyths*, the *Lowmans*, the *Lardners*, &c. &c. had gone forwards after this, with christian prudence, yet openly and boldly holding out to view, to their respective congregations, the grand cause of *their particular disapprobation* of the worship of the church of England, which had given no disturbance to their dissenting forefathers; namely, that they could not join in prayers where the Person of the Almighty Father of all was not con-

 sidered

" (for whose sake the Assembly was called) without in-
" sisting on any unscriptural Declarations: as also the
" other of sixty-nine, who signed to the contrary. So
" that, to use the words of the late excellent Master of
" the Rolls, Sir *Joseph Jekyll*, on this occasion; *the Bible*
" *carried it by four*."

Memoirs of the life of W. Whiston, p. 226.

(g) Id. Ibid. p. 221.

ſidered as God alone, but two other Perſons joined with him as equal to him, and worſhiped: And had they occaſionally, in their private inſtructions from the Scripture, explained and recomended this, with all earneſtneſs, in the light in which it appeared to them, to young perſons, as the foundation of all true religion; and ſhewn how inconſiſtent and contrary it was to every right principle, for *Unitarians* cuſtomarily to join in *Trinitarian* worſhip: Such a conduct uniformly purſued, it was obſerved, would moſt probably have prevented the falling off and diminution of the congregations of the *rational* Diſſenters, (as the leſs orthodox have been wont to be called) which has been ſo remarkable of late years. For we have ſeen, and we frequently ſee the upper and more opulent part of their hearers, ſliding back again with their families into the eſtabliſhed church, as if aſhamed of what their anceſtors had done in leaving it, and ſeeking to hide the memory of it; whilſt the lower and more ſerious ſort withdraw and aſſociate with the Independents and Calviniſts, overawed with thoſe anathemas with which their ſermons are moſt commonly filled,

filled, againſt all perſons that do not hold Chriſt to be the moſt high God; and not ſufficiently inſtructed to ſee the weakneſs and preſumption of making the favour of God depend upon opinions of any kind concerning God or Chriſt, or indeed upon any thing but our ſincerity in ſearching out and doing the will of God, when diſcovered by us.

Had theſe perſons, who ſo lightly deſert the chriſtian ſociety to which they belong, been well informed of the truth and importance of the doctrine of the Divine Unity, they would have been alarmed at the very thought of uniting themſelves with the worſhipers of any other perſon as God, but the almighty Father and Creator of all things; and would have been no leſs afraid of putting their children upon doing what in themſelves they ſhould have held to have been idolatrous. But from their earlieſt years, they would have accuſtomed them to pray to the heavenly Father alone, informing them that they were not to offer up their devotions to Chriſt or to any other perſon, becauſe there was no other perſon who was God, or who could hear their

prayers: and as they grew up, and became capable of comprehending the reaſons for it, they would have ſhewn them how the whole matter lay in the Scriptures.

For if there be any thing which is the duty of parents, it is ſurely ſuch to teach a child, in the beſt manner they are able, (*t*) who

(*t*) We have a ſample of the method of initiating a young child into the knowlege of God, delineated by a fine pen, ſo eaſy, ſo natural, and ſenſible, that I know nothing beyond it in our own or any language. It is alſo ſtrictly *unitarian* throughout: the author having very judiciouſly mixed nothing of controverſy or human ſyſtems in a work which was wholly for practice. In the latter part of his life, he fell into the depths of myſticiſm, which gave a tincture to his ſubſequent writings, and made them leſs intelligible and uſeful. However, the works of Jacob Behmen, the Teutonic philoſopher, whom he followed, did not hurt the diſpoſitions of his own mind, his piety and benevolence, if they did not rather improve them in one reſpect, as he ſeems thence to have derived and adopted the opinion of the final univerſal happineſs of all the rational creation of God. His ſmall piece which I have mentioned is thus introduced:

" *Paternus* lived about two hundred years ago; he had " but one ſon, whom he educated himſelf in his own " houſe. As they were ſitting together in the garden, " when the child was ten years old, *Paternus* thus began " to him:

" The

who is the God that made him, and to whom it is that he is to offer his prayers and acknowlegements for every thing he enjoys and ſtands in need of; whether to more

perſons

" The little time you have been in the world, my " child, you have ſpent wholly with me; and my love " and tenderneſs to you, has made you look upon me as " your only friend and benefactor, and the cauſe of all " the comfort and pleaſure that you enjoy: your heart, " I know, would be ready to break with grief, if you " thought this was the laſt day that I ſhould live with " you.

" But my child, though you think yourſelf mighty " happy, becauſe you have hold of my hand, you are now " in the hands, and under the tender care of a much " greater Father and Friend than I am; whoſe love to " you is far greater than mine, and from whom you re- " ceive ſuch bleſſings as no mortal can give.

" That God whom you have ſeen me daily worſhip; " whom I daily call upon to bleſs both you and me, and " all mankind; whoſe wondrous acts are recorded in " thoſe Scriptures which you conſtantly read: That God " who created the heavens and the earth; who brought a " flood upon the old world; who ſaved Noah in the ark; " who was the God of Abraham, Iſaac, and Jacob; " whom Job bleſſed and praiſed in the greateſt afflictions; " who delivered the Iſraelites out of the hands of the " Egyptians; who was the protector of righteous Joſeph, " Moſes, Joſhua, and holy Daniel; who ſent ſo many " prophets into the world; who ſent his Son to redeem

" mankind:

perſons than One, or to One perſon only: to give all the light and aſſiſtance they poſſibly can, on a point which the ſacred writings make of ſuch vaſt conſequence, and to guard and

" mankind: This God, who has done all theſe great " things, who has created ſo many millions of men that " lived and died before you was born, with whom the " ſpirits of good men that are departed this life, now live; " whom infinite numbers of angels now worſhip in hea- " ven; this great God, who is the Creator of worlds, " of angels, and men, is your living Father and Friend, " your good Creator and Nouriſher, from whom, and " not from me, you received your being ten years ago, " at the ſame time that I planted that little tender elm " that you there ſee.

" I myſelf am not half the age of this ſhady oak, under " which we ſit; many of our fathers have ſat under it's " boughs, we have all of us called it our's in our turn, " though it ſtands, and drops it's maſters, as it drops " it's leaves.

" You ſee, my ſon, this wide and large firmament, " over our heads, where the ſun, and moon, and all the " ſtars, appear in their turns. If you was to be carried " up to any of theſe bodies, at this vaſt diſtance from us, " you would ſtill diſcover others as much above you, as " the ſtars that you ſee here are above the earth. Were " you to go up or down, eaſt or weſt, north or ſouth, " you would find the ſame height without any top, and " the ſame depth without any bottom.

" And yet, my child, ſo great is God, that all theſe " bodies added together, are but as a grain of ſand in his " ſight.

and ſecure their families as much as may be, by precept and example, againſt the errors and falſe worſhip of thoſe among whom they live.

The

" ſight. And yet you are as much the care of this great
" God and Father of all worlds, and all ſpirits, as if he
" had no ſon but you, or there were no creature for him
" to love and protect but you alone. He numbers the
" hairs of your head, watches over you ſleeping and wak-
" ing, and has preſerved you from a thouſand dangers,
" which neither you nor I know any thing of.

" How poor my power is, and how little I am able to
" do for you, you have often ſeen. Your late ſickneſs
" has ſhewn you how little I could do for you in that
" ſtate; and the frequent pains in your head are plain
" proofs, that I have no power to remove them. I can
" bring you food and medicines, but am not able to turn
" them into your relief and nouriſhment: it is God alone
" that can do this for you.

" Therefore, my child, fear and worſhip, and love
" God. Your eyes indeed cannot ſee him, but every
" thing you ſee are ſo many marks of his power and pre-
" ſence, and he is nearer to you than any thing that you
" can ſee.

" Take him for your Lord, and Father, and Friend;
" look up unto him as the fountain and cauſe of all the
" good you have received through my hands; and reve-
" rence me only as the bearer and miniſter of God's good
" things unto you. And he that bleſſed my father before
" I was born, will bleſs you when I am dead.

" Your

The fear of caufing children to be regarded as precife, fingular, and unfafhionable; and of taking them out of the fociety of perfons of a certain rank, (generally in this refpect the moft ignorant and ill-taught of all others) who are apt to look upon Diffenters in a low light; and of depriving them of thofe emoluments and preferments, which are not to be enjoyed without a conformity to the State-religion, can never have any effect upon *Unitarian* parents who are truly pious, to prevent their inculcating upon their offspring, that they were on no account, as it would be finful in them who know better, to frequent the religious affemblies of chriftians, where any other perfon was worfhiped

" Your youth and little mind is only yet acquainted " with my family, and therefore you think there is no " happinefs out of it. But, my child, you belong to a " greater family than mine; you are a younger member " of the family of the almighty Father of all nations, who " has created infinite orders of angels, and numberlefs " generations of men, to be fellow-members of one and " the fame fociety in heaven, &c. &c.

" A ferious Call to a devout and holy Life, by *William Law*, M. A. p. 239, &c.

A child thus inftructed would never entertain an idea of praying to any Perfon, but the Univerfal Parent and fovereign Difpofer of all things.

ed or invoked as God, but the Father. For what are all the things of this world that you can bequeath to thoſe that come after you, compared to the knowlege of the true God? Rational and juſt ſentiments here might be likely to inſpire youth with an inward principle of regard to God, might be inſtrumental in ſaving them from vice, and the temptations of the world, and guard them againſt the contagion of profane irreligious company, the mixing with which cannot always be avoided; and thus ſecure them from actually renouncing chriſtianity itſelf: advantages of infinitely more value to them than the riches of ten thouſand worlds.

And ſo deſireable and welcome is the diſcovery of truth to the mind, in the morning of life, eſpecially of what relates to the Great Author of being and our duty to HIM; that the firſt diſcloſure of the knowlege of the ſtrict unity of the Firſt Cauſe, and benevolent Parent of all things, would be received with tranſports of joy, and could not fail of making laſting and indelible impreſſions; eſpecially when your child was led at the ſame time to behold the darkneſs and polytheiſm in which the whole chriſtian world has lain

involved

involved for ſo many long ages, and is ſtill involved, and made ſenſible of the divine goodneſs to him in opening his eyes, and delivering him out of a ſtate of ſuch gloomy confuſion in reſpect of the great object of divine worſhip and prayer.

For to their opening unprejudiced underſtandings, ſo juſt, ſo well-founded, ſo natural and plain might the ſole worſhip and adoration of the Father of all things be made to appear, that they would wonder how men who had the Bible before them for their direction could turn aſide to the worſhip of any other. For they would eaſily be made to behold at one glance, that from the beginning of the world to the coming of Chriſt, there was no other perſon, an object of divine worſhip, but Jehovah, the Maker of heaven and earth, the God of Iſrael, that was ever thought of by or at all known to the patriarchs or prophets, or worſhiped by the Iſraelites, unleſs when they ſunk into idolatry, and adopted the falſe gods of the neighbouring nations. And aſſuredly our Saviour Chriſt never made mention of any other God, but Jehovah, the ſupreme Father, and ſovereign Lord of all things; nor ever propoſed any other

perſon,

perſon, as an object of worſhip; or directed his own worſhip and prayers to any other.

It does not ſeem poſſible, that the one true God and Father of all, can ever be generally known and acknowleged, if parents and others in ſituations of authority and influence like them, who are favoured with light and knowlege, and who believe HIM to be the ſole object of worſhip, not only neglect to impart their knowlege to thoſe about them, but alſo carry them along with themſelves to the public devotions of thoſe chriſtians, who worſhip other perſons, beſides HIM.

Thoſe however are much to be pitied, and great allowance ſhould be made for them, who having been born, and living under great civil eſtabliſhments of religion, and growing to ſee the wrongneſs of them in many reſpects, eſpecially in the worſhip carried on in them not being uniformly and conſtantly directed to its true object, are unhappy in their ſituations, but ſo intangled by their worldly circumſtances and connections as not to be able to withdraw themſelves from it without bringing others with them into difficulties and diſtreſſes: though

a firm

a firm truſt in God, in well doing, would remove every obſtacle out of their way.

But, that *Unitarians, Diſſenters, already out of the church eſtabliſhed; that they who have the bleſſing of being free from all ſuch ſervitude, and ſubjection to human authority in the things of God, ſhould voluntarily put themſelves under the yoke again, now ſo much harder than that* (*h*) *under which*

(*h*) Says an able advocate for a juſt diſſent from the eſtabliſhed church, in our day; " To us the church of " *England* appears to furniſh numerous examples of a " groſs and culpable deviation from the ſimplicity of the " goſpel inſtitution and worſhip. Various innovations " are blended with its profeſſion of chriſtianity; as if the " divine author of our faith had not a clear and compre- " henſive view of all that was neceſſary to the improve- " ment of his diſciples in piety, or for giving his religion " an efficacious promulgation. We are ready to aſk; " Is *confirmation* an inſtitution of Chriſt? Is *the abſolution* " *of the ſick* an inſtitution of Chriſt? Are *the croſs in bap-* " *tiſm—bowing at the name of Jeſus*—worſhiping towards " the *eaſt*—the *conſecration of churches*—appointments of " Chriſt? Is the requiſition of *kneeling* at the Lord's ſup- " per, or *the poſture itſelf*, an ordinance of Chriſt? Are " the *feſtivals and holidays*, obſerved by the church, ap- " pointments of Chriſt? We know, and we rejoice in " the utility of thoſe proviſions for the ſpread of truth and " piety, that HE gave ſome apoſtles, ſome *paſtors and* " *teachers*;

which their forefathers groaned; but which however their honeſt minds were not able to bear; is not, to ſay the leaſt, a thing eaſily to be accounted for, or to reconcile with any juſt and right way of thinking. By going over to a church, which they as Unitarians, are perſuaded, is very corrupt in the grand point of the object of worſhip, they take the ready way to obſtruct and prevent all reformation. For wherefore complain, or deſire any thing amiſs to be rectified, when it is no more than you can conform to without ſcruple or uneaſineſs?

What language would Mr. Whiſton have uſed concerning ſuch Diſſenters, who did not refrain from ſaying, with his wonted bluntneſs and honeſty; "It is certainly much "more neceſſary for private perſons in the

 "eſtabliſhed

"*teachers*; but where do we read that He gave *arch-*
"*deacons*, *deacons*, *prebends*, *canons*, *precentors*, &c. Above
"all, is the worſhip of *One God in Trinity*, and *Trinity*
"*in Unity*, an appointment of Chriſt? Is there any pre-
"cept in the New Teſtament that injoins it? or any ex-
"ample of its being practiſed by the apoſtles, to give it
"authority."

"Letters to the Rev. *John Sturges*, M. A. in anſwer to his Conſiderations on the preſent State of the Church Eſtabliſhment, by *Joſhua Toulmin*, M. A. London, printed for J. Johnſon, 1782.

" eſtabliſhed church to ſeparate from it, on
" account of theſe points of great moment,
" (viz. its Athanaſian doctrine and worſhip,
" &c.) than it was for very many of thoſe
" diſſenters of old to ſeparate from the
" church of England, about (*precompoſed*)
" forms of prayer, or ſurplices, or the croſs
" in baptiſm?"

SECTION II.

Of ſome recent public declarations in favour of the Unitarian *doctrine and worſhip, by an open and avowed ſeparation from the worſhip of the church of* England.

I CANNOT better introduce and recommend this article to the reader, than by laying before him Mr. *Whiſton*'s methods of quieting his mind, whilſt he frequented the worſhip of the church of England, and the reſolution which he came to at laſt about it. And I ſhall let him ſpeak for himſelf.

This good man repreſents his being much affected with a letter he had received from

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an unknown hand, during the time he was at Tunbridge Wells, in the year 1746. Therein the writer is very earneſt with him to know and be directed what courſe he ſhould take, upon the following deſcription of the ſtate of his mind, having previouſly given a long proceſs and detail of what had led him to it.

(*i*) " In ſhort, ſays this his unknown cor-
" reſpondent, I became fully convinced of
" this grand fundamental truth, that *the*
" *Father alone, excluſive of all other beings and*
" *perſons whatſoever, was the moſt high God*;
" or in other words, *the only God of the*
" *chriſtian religion:* a doctrine evidently
" taught by our bleſſed Saviour and his
" apoſtles."

" Thus far all was right, till reading the
" authors who wrote on the other ſide of
" the queſtion, I was ſomewhat perplexed;
" not on account of thoſe opinions I had
" embraced, but in regard of the legality of
" continuing a member of the Church,
" from which I found the pretended ortho-
" dox were for excluding the poor *Arians*.
" Among many others, I ſhall juſt mention

 " one

(*i*) Memoirs of his own life, p. 499, &c.

" one or two, which ſeem applicable to the
" preſent purpoſe."

" The author of a pamphlet called, " *Se-*
" *veral hundred texts to prove our Saviour*
" *to be the moſt high God:* a character I am
" ſure he never laid the leaſt claim to, but
" always attributed it to his Father: this
" author has theſe words: " *If any deny the*
" *eternal deity of our Saviour, they exclude*
" *themſelves from all chriſtian aſſemblies. It*
" *muſt be groſs hypocriſy and prevarication in*
" *ſuch to be preſent ſo much as occaſionally,*
" *at the reading of the Liturgy of the church*
" *of England; when all the offices either ſup-*
" *poſe the divinity of our Saviour, or plainly*
" *declare it.*"

" Another writer, in an Addreſs to the
" conforming *Arians*, both among the cler-
" gy and laity, accuſes them of the vileſt hy-
" pocriſy, in being preſent at the hearing of
" prayers, and creeds which they profeſs not
" to believe; and abſolutely inſiſts on it as
" their indiſpenſable duty to ſeparate from
" the church. And affirms that a proteſtant
" might as well conform with a papiſt, or a
" chriſtian with a mahometan, as an unitarian
" with the orthodox. And by no means
" admits

" admits their ſalvo; viz. their not repeating
" thoſe paſſages or prayers in the Liturgy,
" which in their opinion are blaſphemous,
" and derogatory to the ſupreme unequalled
" majeſty of God, the Father."

Mr. Whiſton having mentioned the receit and contents of this letter, with which he was much diſturbed, judged it proper, in his own defence, to give a recapitulation of what he had ſome years before advanced and publiſhed, when he was accuſed of joining in *idolatrous* worſhip, and of *bowing in the houſe of Rimmon*, (*k*) on account of his continuing to frequent the ſervice of the church of England, many parts of which he condemned.

" How unjuſtifiable ſoever (ſays he) I have
" long thought ſome inſtances of worſhip in
" the *Athanaſian* churches, and particularly
" in the church of *England*, with which I
" uſually join in public worſhip, and in the
" Euchariſt; I mean, during the great diſ-
" treſs I am at preſent in, between joining in
" a church not yet free from the *Athanaſian*
" hereſy in public worſhip, or of omitting
" almoſt all public worſhip at all; yet did I

 " never

(*k*) Id. Ibid. p. 391, &c.

" never think *that* undue worſhip of the Son,
" and Holy Spirit, as equal to God the Fa-
" ther, which the modern *Athanaſians* have
" ventured upon, without, I verily think,
" nay againſt the intire Old and New Teſta-
" ment, and without, nay againſt all the
" other antient records of chriſtianity, to be,
" ſtrictly ſpeaking, in the language of Scrip-
" ture, the crime of *Idolatry*."—(N. B. *It is nevertheleſs in direct violation of the firſt commandment given by almighty God*, (Exodus xx.) Thou ſhalt have no other Gods before ME. *It was reſerved for the* Athanaſian *chriſtians alone, to ſuppoſe and conſtitute two other Divine Perſons, equal to the ſupreme Father, and as ſuch to invoke and worſhip them*,

" So that, continues he, had I joined
" with the church in this *Athanaſian* wor-
" ſhip, how criminal ſoever I had been on
" other accounts in ſo doing; yet had I not,
" in my own judgment, been guilty of that
" moſt heinous crime of *Scripture-Idolatry*.
" But that I ever *join* in that *Athanaſian*
" worſhip, though preſent at it, in any de-
" gree; or ſo much as *appear* to join in it,
" when I join in other parts of the public
" worſhip, is notoriouſly falſe. Every body
" that

" that takes notice of my conſtant behaviour
" in the public ſervice, may eaſily perceive,
" that I never join in any of' thoſe parts of
" the Nicene creed, of the Litany, or of the
" Doxologies; or of any prayers, or worſhip
" whatever that are of that kind; and that,
" whenever I am preſent when the *Athanaſian*
" creed, that ſhame and reproach of the pub-
" lic worſhip of the church of England, is
" there repeated, I do always ſit down, to
" ſhew the whole congregation my diſagree-
" ing thereto."——" And I farther declare,
" that I ſhall not think it lawful for me any
" longer to frequent that public worſhip, than
" whilſt I am not only permitted to join in
" the reſt of it without joining in the *Atha-*
" *naſian* parts; but permitted to make this
" open declaration, that I do not, and dare not
" join in thoſe parts for any conſideration."

But this moſt conſcientious worthy man was by no means ſatisfied with theſe endeavours to palliate and excuſe his conformity in any ſhape, to what he believed to be extremely wrong, and contrary to the expreſs command of God. Therefore after weighing the difficulties he ſhould be under in wholly deſerting the public ſervice of the

church of England, and uniting himself with any congregation of Diſſenters at that time, he thus concludes in reference to the anonymous letter ſent to him, and declares his full mind upon the matter.

"In ſhort, to determine the queſtion (*l*) "propoſed to me; I ſee no very right way "of avoiding all the beforementioned diffi- "culties, in point of conſcience, but by ſet- "ting up new and truly chriſtian congrega- "tions. Which as I have formerly done at "my own houſe, at ſome times, ſeveral years "ago: ſo have I frequently expreſſed my ear- "neſt deſire of making 120 members of ſuch "a congregation, for the revival of that pri- "mitive chriſtianity, which began (*m*) with "ſuch

(*l*) The queſtion propoſed to him was thus put. "As "hypocriſy is undoubtedly a ſin odious to God and man, "I with many others, ſhould take it as a ſingular favour, "if, in ſome of your important writings, you would "diſcuſs this important queſtion; *viz.* with what church "or ſect the *Arians*, in this preſent corrupted ſtate of "things, ought to communicate, till it pleaſes God more "compleatly to reform the chriſtian world? Whether "with that eſtabliſhed? or whether they ought to ſeparate, "and go over to the Diſſenters, as many Arian Miniſters "are ſuppoſed to be amongſt them?"

Memoirs of his own life. p. 501, 502.

(*m*) Acts i. 15.

" ſuch a number. Wherein I would myſelf,
" while life and health would permit, con-
" ſtantly officiate, according to that *Liturgy*
" *of the church of* England, *reduced nearer to*
" *the primitive ſtandard*, which I publiſhed
" thirty-five years ago, and have ever ſince
" made uſe of upon all ſuch occaſions.

" *And may God almighty bleſs mine and*
" *all other good chriſtians endeavours for the*
" *ſetting up of ſuch truly primitive congre-*
" *gations; and may ſuch congregations, when*
" *they are once ſet up*, increaſe more and more
" unto a perfect day, *and partake of the largeſt*
" *portions of divine grace here, and of the*
" *higheſt degrees of heavenly glory hereafter.*
" *Amen and Amen.*"

SECTION III.

Of the firſt riſe of the church of Unitarian *chriſtians aſſembling at the Chapel in* Eſſex-Street.

THERE is a ſatisfaction in the thought of having been comprehended in the foregoing devout prayer of this holy man, as belong-

belonging to a congregation of chriſtians, ſuch as he wiſhed to ſee eſtabliſhed, in which the heavenly Father is acknowleged and worſhiped, as the only God of chriſtians. But there will be a much greater cauſe to rejoice, if ſuch a congregation (who are thus truly primitive and apoſtolic in their worſhip, according to Mr. *Whiſton*'s idea, and as they humbly preſume themſelves,) do alſo reſemble in the piety and purity of their lives, that firſt chriſtian ſociety in Jeruſalem, over which the apoſtles preſided.

From what convictions of mind, and by what ſteps, the firſt Preacher at this chapel, and compoſer of this work, was led to quit an eligible ſtation in the church of England, has been told at large elſewhere.

But he is happy in this opportunity of expreſſing his grateful thanks to thoſe friends, by whoſe encouragement and aſſiſtance, his own wiſhes and plan for a more ſcriptural worſhip have been realized.

A temporary place of worſhip was firſt provided, and opened, April 17, 1774.

Previous to this, private letters had been received from ſeveral perſons then unknown, and applications made by others, ſignifying

their deſire of becoming members of a ſociety formed upon unitarian principles.

By theſe natural, gradual ſteps, a ſmall ſociety was formed; which being increaſed by the acceſſion of others of the ſame ſentiment, a more convenient place to meet in became neceſſary. And in the latter end of the year 1777, a purchaſe being made of the premiſſes called *Eſſex-Houſe*, the preſent chapel was erected; which was opened for public worſhip on Sunday, March 28, 1778.

The deſign of its firſt founders and benefactors, was, as the diſciples of Jeſus Chriſt, and in conformity to his example and directions, to celebrate and perpetuate the worſhip of the one only God of the univerſe. Which laudable intent, 'tis hoped, will continue to operate gently and unceaſingly, till the principle become general, and the worſhip univerſal.

It is a ſubject of joy, and of increaſing gratitude to the Giver of all good, who ordereth all things; that the ſeceſſion of the writer from the eſtabliſhed church did not terminate in a different and leſs uſeful employment, than that of a chriſtian miniſter, which was always his favourite wiſh and greateſt happineſs: and he can deſire no higher

higher honour, if, by the divine bleſſing, his labours ſhould contribute to the advancement of the true knowlege and worſhip of God, and the final good and happineſs of any one of his fellow-creatures.

Not that there have been wanting thoſe who led the way before him, in quitting their preferments in the church, unable to continue any longer in carrying on or joining in a worſhip contrary to the convictions of their own minds, where prayer was offered up to perſons whom they believed not to be Gods, or capable of hearing them: while others ſtarted nearly at the ſame time, or came away ſoon after him; and not a few are ſtill following, and ſeparating themſelves from the communion of a church, in which they cannot remain with a quiet mind.

Of ſome of theſe, whoſe particular hiſtory has come to my knowlege, or which I have been able to collect from what they themſelves have told the Public, I would ſay ſomething in this place; that the benefit of their example may not be loſt. And this motive, it is hoped, will excuſe the liberty taken of producing their names, without aſking leave.

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SECTION IV.

Of Dr. *Robertſon*.

AND firſt ſhould be named, the aged and venerable *father of unitarian nonconformity* of our own days, and of a conſcientious renunciation of the worſhip of the eſtabliſhed church, Dr. *William Robertſon*; a perſon of fine talents, vivid imagination, and ſound judgment, even to his 79th year; ſtill engaged in the laborious province of a teacher of a Free School at Wolverhampton, which, after giving up his preferment, he willingly undertook for his ſupport, though now too much enfeebled to execute it intirely himſelf as he was wont; and never ſo well provided for as not to call for the kind generoſity of friends: for till within theſe few years, he had no ſmall portion of his annual income to pay to a ſuperannuated predeceſſor.

Of him ſomething has been ſaid in another * place, which I need not here repeat; where reference was made to his own ingenious

* "Apology on reſigning Catterick." *The end.*

nious work, and modeſt account of himſelf.

To this however muſt be added, that he *now* ſtands alone, unprop'd, the father of a numerous offspring, who are all gone before him; yet ſtill retaining and keeping up that ſerenity and chearful truſt in the Divine Providence, which can only belong to the virtuous and innocent mind, that has always before it thoſe proſpects which the goſpel opens into an happy futurity, where the holy and the good will meet again, never to part more.

SECTION V.

Of Dr. *John Jebb*.

IN *September* 1775, Mr. now Dr. *John Jebb*, was able to put in execution his purpoſe, which he had fixed ſome time before, and made known to ſome of his friends, of reſigning his office, and preferments, in the eſtabliſhed church. The latter were not great in themſelves; but from his acknowleged

knowleged ſuperior abilities, and connections, his pretenſions to the higheſt ſtations in it were well-grounded, and the road muſt have been open and eaſy to him, could he have accommodated himſelf in any degree to take the neceſſary ſteps towards it.

What, a mind, feeling and upright like his, muſt have endured, whilſt officiating in the forms of the church, and invoking in prayer any other Being, but the one true God, and Father of all, he himſelf has deſcribed, in the concluſion of the account that he gives of the immediate motives of his reſignation: though it does but feebly repreſent the anxieties and diſtreſs which he laboured under, and which I have ſometimes heard from himſelf.

That account however is too important to be omitted here; and thoſe who have read it before will be glad to review it again.

" It has been (ſays (*t*) he) for ſome time " paſt my firm perſuaſion, that the doctrine

(*t*) " A Short State of the Reaſons for a late Reſigna- " tion. To which are added occaſional Obſervations, " and a Letter to the Right Reverend the Biſhop of Nor- " wich. By *John Jebb*, M. A. Cambridge. 1775." p. 4, 5, 6.

" of

" of the TRINITY, as explained in the
" Creed of Athanaſius,—as propounded in
" the thirty nine Articles of the Church of
" England,—as eſtabliſhed in the Liturgy,
" and further guarded by penal ſanctions in
" an Act of Parliament paſſed in the reign
" of William the third, is equally contrary
" to ſound Reaſon and the holy Scriptures.
" I am fully ſatisfied that in the Divine Na-
" ture there is no PLURALITY of Perſons;
" but that the Almighty Author of the
" univerſe is in the ſtricteſt ſenſe of the ex-
" preſſion, ONE. And I think I have rea-
" ſon to believe, that the preſent openly
" avowed adherence of moſt eſtabliſhed
" churches to a doctrine, which does not
" appear to have been the ſentiment of chriſ-
" tians in the earlieſt and the pureſt ages of
" the church, is not only one of the moſt
" powerful obſtructions to the converſion of
" the Mahometans and the Jews; but is alſo
" an almoſt invincible objection to the cordial
" reception of the goſpel by many ſerious
" well diſpoſed perſons, in every rank of
" life, and in every ſtate in Chriſtendom.

" Many worthy perſons, who held the
" foregoing opinion reſpecting the Deity,

" are

"are yet induced to believe that the Prayers
"of Christians may with propriety be di-
"rected to Jesus Christ; and imagine that
"they may be vindicated in this practice
"by the command of their Saviour, and
"the example of his apostles.

"With the utmost charity for those who
"entertain these sentiments, I profess my-
"self to be of a different opinion. I am sted-
"fastly persuaded that the Creator of the
"world, the God of Abraham, of Isaac,
"and of Jacob, who is in the New Testa-
"ment also stiled the God and Father of
"our Lord Jesus Christ, is therein repre-
"sented as the only proper object of reli-
"gious adoration."

"I nevertheless acknowlege that a very
"high degree of respect and veneration is
"due to the character of Jesus, as the
"anointed Prophet of the Most High, far
"excelling in Dignity and Power every
"Prophet who preceded him. I honour
"him as the SON of GOD in what appears
"to me the Scripture acceptation of that
"term, as the common Lord of Christians,
"as the appointed Judge of the Living and
"the Dead. But at the same time I am

" convinced that the diſtance between him
" and Deity is INFINITE; that Prayer
" to him is no where commanded in the
" Scriptures; and, conſequently, that the
" addreſſes of Chriſtians may with the ſame
" propriety be directed to the Virgin Mary,
" as to the Perſon of our Lord."

" Moſt of the clauſes in the Litany, and
" ſome other Prayers and Invocations in the
" eſtabliſhed Liturgy of the Church of Eng-
" land, are immediately addreſſed to our Sa-
" viour; and Honour and Glory are fre-
" quently aſcribed to the HOLY SPIRIT, as
" to a DIVINE AGENT, diſtinct from the
" Perſon of the Father; an Idea, in my
" opinion, not warranted by the Oracles of
" God."

" While I held Preferment, it certainly
" was my duty to officiate in the eſtabliſhed
" ſervice of the Church. But, oppreſſed
" by the conſciouſneſs, that my ſentiments,
" reſpecting the Object of devotion, were
" diametrically oppoſed to thoſe doctrines,
" upon which her Form of Worſhip is
" founded, I have not been able, for ſome
" time paſt, to diſcharge this part of my
" Function without great diſquiet. My

" anxiety

" anxiety hourly increaſed. I therefore at
" length found it neceſſary to embrace the
" only meaſure that ſeemed to promiſe me
" tranquillity. The event hath correſpond-
" ed with my expectation. Having reſigned
" my Preferment, and with it having di-
" veſted myſelf of the Character of a Mi-
" niſter in the Church of England, I have
" recovered that ſerenity of mind to which
" I had been long a ſtranger."

To whatever way of life Mr. Jebb had turned himſelf afterwards, his great natural and acquired powers, and above all, his reſolution, and indefatigable induſtry, muſt have rendered him eminent in it. This was ſoon ſeen in the line of Phyſic, which he choſe. For rarely ever did any one ſo early rank with the firſt in his profeſſion.

I hold it however to have been a great loſs to the chriſtian world, that any thing ſhould have forced him away from the immediate purſuit of ſacred knowlege and ſtudy of the Scriptures, and from communicating that knowlege to others; for which he is ſo admirably furniſhed ‡ and fitted. And much does

‡ To this many of his pupils bear honourable teſtimony; and a laſting proof of it will remain in a tract, intitled " A ſhort

does he owe to his country, and to mankind, not to let that his great gift lie uſeleſs, and be buried with him.

Of his obligations in this reſpect, by his own expreſs and voluntary engagement, I would here beg leave to remind him, and at the ſame time gratify the reader, with the reaſons for breaking off all connection with the Church of England as a Miniſter, which he thought proper at the time to communicate to Dr. Young, his Dioceſan, the late Biſhop of Norwich.

(*a*) "After the moſt ſerious and diſpaſ-
"ſionate inquiry, I am perſuaded, my Lord,
"from the concurrent teſtimony of Reaſon
"and Revelation, that the SUPREME CAUSE
"of all things is, not merely in *Eſſence*,
but alſo in *Perſon*, ONE."

"By the force of the ſame Evidence
"I am convinced, that this almighty
"Power is the *only* proper Object of Reli-
"gion."

"A ſhort Account of Theological Lectures, now reading
"at Cambridge," &c. By the Rev. John Jebb, M. A.
late Fellow of St. Peter's college, Cambridge. 1772.

(*a*) Id. Ibid. p. 17, 18.

"The

"The Liturgy of the Church of Eng-
"land is obviouſly founded upon the Idea,
"that in the Divine Nature is a TRINITY
"of Perſons, to each of which every ſpe-
"cies of religious Adoration is addreſſed,
"as well as ſuch Powers aſcribed, as are the
"incommunicable attributes of God."

"Under my perſuaſion of the erroneouſ-
"neſs of this doctrine, I cannot any longer
"with ſatisfaction to myſelf officiate in the
"Eſtabliſhed Service: and as I certainly
"can have no claim to the Emoluments of
"my Profeſſion, unleſs I am willing to
"perform the Duties of it, I therefore re-
"ſign my Preferment."

"But, my Lord, although I find myſelf
"under an obligation to relinquiſh my pre-
"ſent ſtation in the church of England, I
"do not renounce the Profeſſion of a CHRIS-
"TIAN. On the contrary, *penetrated by*
"*the cleareſt convictions of the high Impor-*
"*tance, and divine Authority of the Goſpel,*
"*I will labour to promote the advancement*
"*of Scriptural Knowlege with increaſing*
"*zeal*; and will ever be ready to unite,
"with heart and hand, in any juſt and
"legal attempt to remove that Burden of

" Subſcription to Human Formularies, which
" I eſteem one of the moſt powerful ob-
" ſtructions to its Progreſs."

SECTION VI.

Of Dr. Chambers.

THE order of time in which another Miniſter of the eſtabliſhed church ſtood forth in the cauſe of the Divine Unity, although he did not reſign his benefice, calls upon me here to make mention of *one*, whoſe memory is honoured by many, and will ever be freſh and dear to me; tranſporting oft with moſt pleaſing recollection, to thoſe once loved and ever honoured retreats, where congenial minds unite; where generally our firſt, our pureſt, and moſt laſting friendſhips are formed;

Where Camus winds along his broider'd vale,
Feeding each blue bell pale, and daiſie pied,
That fling their fragrance round his ruſhy ſide.

But

But I ſhall preface what I have to ſay of him, with the recital of a conduct ſomewhat ſimilar to his, to do juſtice to another unitarian and moſt upright perſon, who finiſhed his mortal courſe in the time of our fathers; and to let it be ſeen, what an heavy burden it has long been to ſincere ſearchers after truth, to be tied down to the uſe of forms of worſhip unknown to Chriſt and his apoſtles, and the wide deviations from them which ſome have been driven to make for the repoſe of their own minds, who did not think it incumbent on them to quit their benefices, and ſeparate themſelves intirely from the eſtabliſhed church. It is furniſhed by Mr. Whiſton, in the Memoirs of his life, p. 429.

Speaking of the learned critic Mr. *Waſſe*, who had long been a warm defender of the *Athanaſian* doctrine of the Trinity; he tells us, that this gentleman, who was Rector of Ainhoe, Bucks, was at laſt ſo thoroughly ſatisfied of the truth of the *Euſebian* doctrine, (for ſo Mr. Whiſton loved to ſpeak of his own opinion concerning Chriſt, which others called *Arian*,) that he (Mr. Waſſe) "had not only a great while omitted the

" *Athanasian* creed himself, and endeavour-
" ed to persuade his neighbouring clergy
" to omit it also; but in my hearing (says
" our Author) he publicly omitted in his
" church at Ainhoe, both the third and
" fourth petitions of the Litany, that to
" the Holy Ghost, and that to the Tri-
" nity, as knowing them to be intirely un-
" justifiable and unexampled in primitive
" christianity; as I had done the very same
" at Cambridge first, to the great surprize
" and disorder of the whole university. He
" also, after he was thus fully satisfied him-
" self, offered, as he told me, to have de-
" bated these matters with the late Archbp.
" of Canterbury, Dr. Potter, then Regius
" Professor of Divinity at Oxford, and
" the other learned men there; but they re-
" fused."

This was a noble effort for the times, in this celebrated scholar and worthy man, to act thus openly and without disguise, in leaving out such parts of the public prayers and worship of the church of England which he believed to be uncountenanced by the Scriptures, and directed to false objects; and boldly to avow his sentiments and practice, notwith-

notwithſtanding the heavy penalties to which he was liable for it.

A like liberty was taken in altering the prayers in the Liturgy of the eſtabliſhed church, by my late moſt highly valued and beloved friend, William Chambers, D. D. of St. John's college in the univerſity of Cambridge, Rector of Achurch in Northamptonſhire.

But in the changes that he made, he went much farther than Mr. Waſſe, as his objections to the eſtabliſhed forms of prayer were much greater. For he omitted the *Gloria Patri*, as it is called, which ſo frequently recurs; and never repeated any part of the ſervice, where Jeſus Chriſt or the Holy Spirit were addreſſed and invoked, being perſuaded that the God and Father of all, was the only true God and object of worſhip.

He had been long reſolved never to renew his ſubſcription to the Articles, and declaration of conformity to the Liturgy, on any account whatſoever, and therefore had declined a conſiderable preferment in this city, which was offered to him by a noble Earl, his Relation. And he was prepared to have ſub-

mitted

mitted to the extremity of the law, had it been put in execution againſt him, by reſigning his benefice, rather than to have gone contrary to the ſenſe of his own mind, in ſo ſolemn an act as that of prayer to the moſt high God.

The only time that I had the happineſs of being with him in the country, after my ſettlement in London, I attended public worſhip in his church on the Sunday, with great ſatisfaction; for by the alterations he made in it, it was intirely conformable to the Scripture-model, and unitarian.

He was himſelf deeply impreſſed with a ſenſe of the truth and importance of the doctrine of the *Divine Unity*, and was zealous to diffuſe and impart his light and knowlege to others; and often ſucceſsful in it. He had beſides a thirſt after all uſeful knowlege, and ſpared no pains or coſt to attain it: yet ſtill moſt concerned about what related to God, how beſt to ſerve and make him known, and to benefit mankind in their future everlaſting concerns, which he was moſt ſtudious to promote. And he had a mind always open to conviction; well knowing that we begin our rational life, full of many right, and oftentimes many dubious and falſe opinions, which

which we unavoidably take up on the authority of others, the only way in which we can at firſt learn any thing: and which it becomes us to try and examine into afterwards.

Above all ſordid love of gain, he knew no other uſe of his fortune, after the neceſſary ſupplies of his family, than to make others happy. And he was remarkable for a conſtant chearfulneſs, and innocent pleaſantry that much enlivened converſation: which was in him the reſult of a natural gaiety of ſpirit, never broken or diminiſhed by vice, or too eager worldly purſuits.

The reſpect and eſteem in which he was deſervedly held by all that knew him, was much heightened by his great ſkill in Phyſic, which he had acquired by the ſtudy of anatomy, chemiſtry, and all the previous knowlege requiſite in the profeſſion to qualify for practice in it. It was indeed an early and favourite purſuit; and I have been informed by thoſe who were capable judges, that he had that natural ſagacity in diſcerning the ſymptoms of diſeaſes, which leads to excellence. He employed much of his leiſure time this way in the country; both

in

in communicating his knowlege to others, by which many are even now benefited, and in healing the diſeaſes of the poor all around him, as well as of his friends and acquaintance who conſulted him.

Let this ſhort digreſſion, and tribute to friendſhip, and to ſo much real worth, be excuſed! He died at Achurch, September 4, 1777, and was buried at Derby, the place of his nativity.

Farewel virtuous and amiable Mind; till we meet again, in ſtill happier and more durable ſcenes!

SECTION VII.

Of Mr. Tyrrwhit, of Jeſus College, Cambridge.

WHERE truth and the good of mankind may be ſerved, will be admitted a ſufficient apology for drawing characters of eminent worth out of that concealment, in which their own amiable reſerve and modeſty too much confines them.

On

On this account, I truſt Mr. Tyrrwhit will excuſe this freedom, in one who can claim the honour of but little perſonal acquaintance with him, of ſuch public mention of his name, and of ſtating ſome few things concerning him, which are of great notoriety within the walls of the univerſity of Cambridge, and with thoſe who for ſeveral years paſt have had connection with it; but are little known in the world at large: to which the writer wiſhes to ſpeak, as he thinks the ſubject to be of moment.

When of no great ſtanding in the Univerſity, this gentleman was led to ſee, that ſome of the Articles of the church of England were far from being in agreement with the holy Scriptures. The diſcovery did not check his ingenuous ſpirit from going on after this opening, to farther inquiry and examination, however likely in its progreſs to turn out unfavourable to his intended way of life and future proſpects; till it iſſued in a full determination not to ſubmit to thoſe demands of Subſcription and Conformity, a compliance with which would not have failed to have inſured the firſt honours and emoluments of the eſtabliſhed church, to

one

one ſo deſerving and accompliſhed, and a grandſon withal of the moſt learned and pious Biſhop Gibſon.

Was I at liberty to mention ſome facts that I have been made acquainted with, it would be readily acknowleged how much this worthy perſon has ſacrificed in reſpect of riches and worldly dignities, out of a principle of conſcience and ſupreme regard to the Divine Will.

But it will ſufficiently appear, and what has been advanced will be abundantly confirmed, by the teſtimony which a moſt intimate friend bore to his character before the public, eleven years ago; when, commending Mr. Tyrrhwit for his humane and generous, however unſucceſsful, attempt to relieve the youth of the univerſity from the obligation of ſubſcribing the xxxix Articles of religion of the church of England, for their firſt degree, he thus ſpeaks of him;

(*b*) "With reſpect to the character of "this gentleman, it may be juſtly ſaid to "be

(*b*) "Letters on the ſubject of Subſcription to the Liturgy and thirty-nine Articles of the church of England: firſt printed in the Whitehall Evening Poſt under the ſignature of *Paulinus*, now reprinted with notes and additions." p. 43, *note*. London, printed 1772.

" be above all praiſe. His ſtrong abilities,
" extenſive learning, ſtrict integrity, and
" moſt amiable manners, united with cool
" judgment and determined reſolution,
" would reflect luſtre on the moſt diſtin-
" guiſhed ſtation. And it is one of the
" ſtrongeſt reaſons for the removal of Sub-
" ſcriptions, that the impoſition of human
" formularies of faith and doctrine, and the
" acknowleged imperfection in the forms of
" public worſhip, deprive the church of
" England of the honour any longer of
" numbering among her worthies ſo truly
" honeſt and venerable a man. I ſhould
" hurt his delicacy, were I to mention the
" ſacrifices he has made at the ſhrine of
" integrity and honour; ſacrifices only to
" be equalled by thoſe of the Rev. Dr.
" Robertſon, Author of a Tract intituled
" An Attempt to explain the words *Reaſon*,
" *Subſtance*, &c." well worthy of the peru-
" ſal of every friend to religious liberty and
" virtue."

When called upon by the Statutes of the Univerſity to perform the cuſtomary exerciſe in the Divinity Schools, over which the late Dr. Rutherforth then preſided, he propoſed

poſed various queſtions of high importance to the Profeſſor's acceptance. In many ſubſequent converſations with the Profeſſor, who objected to his queſtions as improper ſubjects of diſputation, his deportment was modeſt and unaſſuming, yet accompanied with that manly freedom, which has ever characterized his conduct. If my informant be accurate in his recollection, the firſt queſtion he propoſed was the ſame with that diſputed on by Dr. Clarke upon a ſimilar occaſion; viz. (*a*) *Nullum fidei chriſtianæ dogma, in S. Scripturis traditum, eſt rectæ rationi diſſentaneum*, i. e. *No article of the chriſtian faith, delivered in the Scriptures, is diſagreeing with right reaſon.* A ſecond aſſerted; that *no other confeſſion of faith than an acknowlegement of belief in Jeſus as the Meſſiah, was neceſſary for admiſſion into a chriſtian church.* And a third maintained; that *the prayers of chriſtians ought to be directed to God alone, the Father of our Lord Jeſus Chriſt.*

Mr. Tyrrwhit for ſome time continued to keep his fellowſhip of Jeſus college: but in the year 1777, he reſigned it; conceiving that

(*a*) Dr. Clarke's Sermons, Vol. I. Preface, p. xx.

that it bound him to attendance upon the eſtabliſhed ſervice of the church in the college-chapel, which he could not conſcientiouſly comply with. Thus from the ſame honourable and upright views, that had always directed his life and conduct, he reſolved no longer to enjoy the lucrative advantages of his place, when he could not perform the duty it required.

He has now for many years intirely diſcontinued all attendance on the worſhip of the eſtabliſhed church; not being able to ſatisfy his mind with joining in it.

His friend, whom I have above cited, and than whom none can be a more capable judge, has been often heard to ſay, that he knows not any equal maſter of Scripture learning, or ſo able an interpreter of the ſacred Volume, as Mr. Tyrrhwit. Beſides then that noble example of integrity, and teſtimony to the ſole worſhip of the one living and true God, and Father of the univerſe, which he has long exhibited, we hope he will remember what farther demands his fellow-creatures have upon him for this great talent intruſted to him for the general good.

SECTION VIII.

Of Mr. Evanſon.

THE long malevolent proſecution which this gentleman underwent for deviating in ſome reſpects from the expreſs words of the Liturgy in his public miniſtrations, and for ſome truths unwelcome to a very ſmall part of the congregation, uttered by him in his diſcourſes from the pulpit, with all the circumſtances attending that whole affair, have done great honour to him, as well as ſerved the cauſe of true religion, by awakening the attention of many to it, pointing what it was, and where to be learned.

How much approved and acceptable his character and labours were among his pariſhioners as a goſpel teacher, appeared by the generous ſupport which he met with from them under the troubles that were brought upon him, which he mentions frequently in his writings with gratitude. The title

title of his *Epiſtle Dedicatory* to a (*c*) ſmall tract in vindication of himſelf runs thus:

" To *William Buckle*, Eſq; *Richard Jack-*
" *ſon*, Eſq; *D'Avenant Hankins*, Eſq; Mr.
" *Richard Bayzand*, and the reſt of the
" truly generous inhabitants of the pariſh
" of *Tewkeſbury*, who defrayed the charges
" attending my defence againſt the late ma-
" levolent Proſecution."

He had thus mentioned the ſame circumſtance a year before in another work. (*d*)

" In proof of the real decay of the ſpirit
" of antichriſtianiſm amongſt us, as well as
" in juſtice (and, on my part, gratitude)
" to the pariſhioners of Tewkeſbury, it
" ought to be obſerved, that the proſecu-
" tion here mentioned was approved and
" encouraged only by a ſmall party, whilſt

 " the

(*c*) " The Sermon really preached in the Pariſh church of Tewkeſbury, on Eaſter day, 1771, for which a Proſecution was commenced againſt the Preacher, Nov. 4, 1773; with an Epiſtle Dedicatory, &c. by Edward Evanſon, M. A.

(*d*) A Letter to the Right Reverend the Lord Biſhop of Litchfield and Coventry; wherein the importance of the prophecies of the New Teſtament, and the nature of the Grand Apoſtacy predicted in them, are particularly and impartially conſidered. By Edward Evanſon, M. A. p. 128, *note*.

" the majority, upon the firſt notice of it,
" to their laſting honour, formally declared
" their deteſtation of it in the public prints;
" and with a moſt diſintereſted generoſity,
" and truly chriſtianlike benevolence, vo-
" luntarily raiſed among themſelves a very
" large ſum, to defray the charges attend-
" ing my defence."

It was well that ſuch a ſtorm fell not upon a weak or timorous perſon who might have ſunk under it; but upon one who had a manly ſpirit and courage to bear up againſt it, and was ſo able to defend himſelf in all points, eſpecially by his writings.

What juſt and weighty cauſe this learned and worthy perſon had to wiſh for and ſeek to reduce the worſhip of the church of England to the ſtandard of the holy Scriptures, appears from the following extract of his letter to Dr. Hurd, then Biſhop of Litchfield and Coventry, now of Worceſter; which deſerves nothing leſs than the ſerious conſideration of the whole chriſtian world, while at the ſame time it ſhews the rare abilities and ſtrong method of reaſoning of the writer.

" (*e*) Here, by the way, my Lord, I muſt take the liberty to point out a moſt eſſential defect

(*e*) Id. Ibid. p. 112—120.

defect in the only argument, that I have ever ſeen or heard alleged to vindicate our own national church from that charge of idolatry, which hath of late been urged againſt her, for worſhiping, as the one eternal God, a Being whom ſhe herſelf avows to be a man. The argument is this: "The "Scriptures of the New Teſtament, being "the inſpired word of God, are our only "rule of belief and practice in the concerns "of religion. In ſome paſſages of thoſe "Scriptures, this Man is called God; in "others, the incommunicable attributes of "the Deity are aſcribed to him, not in a "figurative or ſecondary (as many good and "learned men in all ages have believed) but "in a primary and literal ſenſe. However "incomprehenſible therefore ſuch a myſte-"rious union of the two natures may be to "us, ſince the holy Scriptures expreſsly "teach us that this *Man* is alſo the only "true *God*, it is ſo far from criminal in us, "that it is our indiſpenſible duty to ac-"knowlege and worſhip him as ſuch."

"All thoſe, (and a very numerous body they are) whoſe indolent indifference, whoſe

habitual prejudices, or whoſe perſonal intereſt incline them to wiſh the eſtabliſhed mode of worſhip right, may perhaps be thoroughly ſatisfied with this way of reaſoning, according to that moſt juſt maxim, *facile credimus quod volumus*. But a mind diveſted of partiality and prepoſſeſſion, my Lord, will be apt to carry the queſtion much higher. It will obſerve, that though the Goſpel be a revelation of the Divine will, yet it is not the firſt revelation which God hath vouchſafed to make; that, ſince the eternal Deity is altogether immutable both in nature and in will, he cannot contradict himſelf; and conſequently, it is impoſſible, that any genuine, ſubſequent revelation, ſhould make that a virtue and a religious duty, which a prior revelation hath prohibited as an heinous ſin, and declared to be a blaſphemous impiety. The firſt and moſt important queſtion therefore in this controverſy is, whether the worſhiping a *Man* as *God*, or the one Almighty God as having the nature and bodily form of a man, be the crime prohibited, under the Moſaic covenant, by the name of *idolatry?* For if it be, it muſt remain a crime to all eternity: and had the

firſt

firſt preachers of the goſpel really injoined it, it would have been our duty to have renounced and abominated their doctrine, upon the very ſame principle, on which St. Paul directs the Galatians to regard as accurſed every doctrine which contradicted the Goſpel which had been firſt preached to them, though it ſhould be taught them by the apoſtles themſelves, or even by (*f*) *an angel from heaven*. If therefore the doctrine of the *incarnation of God* be really taught in any Scriptures of the New Teſtament, and the worſhiping the unchangeable Deity agreeably to that doctrine, be *idolatry*, according to the Old Teſtament, thoſe Scriptures are ſo far from affording us ſufficient warrant for admitting ſuch a doctrine, that the doctrine itſelf affords the ſtrongeſt reaſon that can be, for our rejecting every Scripture that teacheth it, as moſt aſſuredly ſpurious and falſe."

"Let us conſider then, how the caſe ſtood under the Law of Moſes. We there find *idolatry* ſo repeatedly prohibited, ſo ſignally and ſeverely puniſhed, and ſo continually repreſented as a moſt heinous ſin, that

(*f*) Galatians i. 8.

the great end of the divine diſpenſation under the Old Teſtament ſeems to have been, to eradicate from the Jewiſh people all propenſity to an idolatrous worſhip of the eternal Deity, and by their means to eſtabliſh amongſt mankind juſt and worthy ideas of the inviſible, omnipreſent author and preſerver of exiſtence. Accordingly, (as the counſels of omnipotence muſt ever do) it is well known to have actually produced the effect intended; for, from the Babyloniſh captivity to the preſent hour, the Jews have not only ſhewn no inclination to, but conſtantly manifeſted the utmoſt abhorrence from *idolatry* of every kind."

"To underſtand the true nature of that impious crime, which is denominated idolatry in the Old Teſtament, we need only attend to the two firſt precepts of the Decalogue, which we, as well as the Jews acknowlege to be the *Law* of *God*."

"The firſt of theſe prohibits *Polytheiſm*. Now the Polytheiſt, in order to diſtinguiſh his variety of Deities from each other, muſt neceſſarily conceive them to be of different natures, attributes, and forms. The object of his adoration therefore, inſtead of being

infinite

infinite and incomprehenſible, are diſcernible and diſtinguiſhable by the faculties of his mind: and with the ſtatuary's or the painter's help, he is able to exhibit a viſible repreſentation of the ſeveral Gods he worſhips. Conſequently, whether the artiſt's aid be called in or not, every polytheiſt muſt needs be an *idolater*. The firſt ſpecies of idolatry then, and that which, together with polytheiſm, is ſolemnly forbidden in the firſt commandment, conſiſts in worſhiping any thing whatſoever *as God*, beſides the one incorporeal, uncompounded, infinite Being, by whom this Law was given, whether it be a thing actually created, or the mere creature of our own imagination. If therefore the Catholic Orthodox Church worſhipeth a compound God; if ſhe worſhipeth an human, and conſequently a created being as the true *God*; if ſhe perſonifies, and makes a diſtinct object of adoration of the extraordinary influence of the Divine power over the affairs of men, (and that ſhe doth the two firſt of theſe, at leaſt, cannot be denied); ſhe is guilty of the *idolatry* prohibited by this Commandment, and ſo far anſwers the deſcription given of the Anti-

chriſtian

chriſtian Church in the prophetic viſion of St. John."

"But though polytheiſm neceſſarily implies idolatry, yet it is certain that *idolatry* may ſubſiſt without polytheiſm; for a man, who acknowleges and worſhips only one God, *may* think of that God ſo unworthily as to imagine him embodied in a material frame, and clothed with the nature and paſſions of a created being. The object of every ſuch perſon's worſhip is, in his own idea, evidently an *idol*; and he wants only the ſkill of the artiſt to produce a ſenſible delineation of the peculiar form and features, or to erect an image of the Deity he adores. To worſhip the one true God, therefore, under any bodily form whatever, is another ſpecies of *idolatry*, made highly criminal by the Moſaic revelation, repeatedly ſaid to be *blaſpheming* him; and which on account of its injurious derogation from the nature and attributes of the Almighty, and of it's pernicious influence upon the religious tenets, and conſequently upon the minds and morals of mankind, is, in the ſecond Commandment, repreſented as more eſpecially diſpleaſing to our Creator, and prohibited with

a de-

a denunciation of a peculiar vengeance againſt it. Of this kind of idolatry alſo, offenſive as it is declared to be to Heaven, the whole orthodox church is unqueſtionably guilty, for ſhe avowedly worſhips the one true *God* as incarnate in the body of a *man*. The members of the church of Rome make no ſcruple of uſing ſenſible repreſentations of this incarnate object of their adoration: and your Lordſhip hath ſuggeſted, that, poſſibly, their church may, on that account, deſerve the charge of idolatry alleged in this Prophecy, againſt the church of Antichriſt. However, with a prudent caution, obſervable in more than one paſſage of your Lordſhip's highly poliſhed diſcourſes, you decline inſiſting upon that circumſtance; although, if we except the above mentioned tranſgreſſion of the firſt Commandment, it is the only *idolatry*, properly ſo called, of which ſhe is or can be guilty. For ſince the crime of *idolatry* manifeſtly conſiſts, either in worſhiping as God ſomething which is not *God*, or in worſhiping the true God under a bodily form; with reſpect to the petitions, which the Church of Rome offers to deceaſed ſaints and martyrs, if ſhe adores

adores them as a kind of tutelar, though inferior *deities*, (as the Monkiſh divines of Africa, in the fourth century, from whom ſhe received the practice, moſt certainly did) ſhe then, indeed, is guilty of a greater degree of *polytheiſtic idolatry* than the Proteſtants can be charged with; but if, as ſhe herſelf declares, ſhe really applies to them not as *gods*, but merely as *mediators* between God and men, whatever offence ſhe may commit againſt the one mediator of the Chriſtian Covenant, whatever folly it may be to addreſs herſelf to thoſe who, as far as ſhe hath any juſt reaſon to think, are incapable of hearing her, ſhe is not, on that account, guilty of the ſin prohibited under the name of *idolatry*. But your Lordſhip, no doubt, foreſaw that a direct accuſation of worſhiping the true God under a bodily form, brought againſt the Church of Rome, would aſſuredly draw after it a ſimilar charge againſt other orthodox churches: for when the Proteſtants invoke the one almighty Lord of heaven and earth by his *nativity and circumciſion*, his *agony and bloody ſweat*, his *death and burial*, they repreſent to us the *bodily form* of their Deity, as plainly as if they

they placed a crucifix before our eyes. And, accordingly, your Lordſhip well knows, they are not the churches and books of devotion of the Roman Catholics only, in which images and pictures are to be found of the *Human Deity*, or the *God-Man*, as the orthodox affect to call him, whom both Papiſts and Proteſtants adore as the only true God."

After ſuch a deſcription of the wretched condition of apoſtacy from the worſhip of the one true God, in which the chriſtian world in general lies, it would be injurious to the benevolent mind and good ſenſe of our author, to omit his candid apology for thoſe who are ignorantly involved in it, which he afterwards offers.

"I would willingly (ſays Mr. Evanſon again to the Biſhop) guard againſt one ſpecies of cenſure, which I think it not unlikely theſe pages may excite againſt me, and which I ſhould be very ſorry to be thought to deſerve."

"In religious controverſies, it hath been ſo long the cuſtom to predetermine the ſentence of the laſt day, and in the genuine, uncharitable, contracted ſpirit of Antichriſtianiſm,

tianiſm, to condemn all who differ from ourſelves in opinion, to ſuffer eternal torments in the world to come; declaring that *they cannot be ſaved*, and muſt, *without doubt, periſh everlaſtingly*; that, when I attempt to prove the religious doctrines eſtabliſhed among us by law to be *blaſphemy*, and the orthodox mode of worſhiping God to be *idolatry*, I may, perhaps, be ſuppoſed to accuſe the ſeveral members of our legiſlature, and every individual profeſſor of the *Catholic belief*, of the guilt of thoſe heinous ſins; and to inſinuate, that, at the day of judgment, they will be condemned to endure everlaſting puniſhment as *idolaters* and *blaſphemers*. But, though the opinions of men cannot alter the nature of things, nor prevent the many pernicious effects, which a falſe religion and ſuperſtitious notions of the Deity, muſt ever have upon the minds and morals of the generality of the people, yet I am ſenſible how indiſpenſably requiſite an evil intention is to conſtitute crime: and I know, by experience, that, where the moſt *blaſphemous* idolatry is once adopted and made familiar by habit, it may be practiſed by good men

with

with the ſincereſt piety and beſt intentions in the world."

"The religion of Jeſus Chriſt teacheth me, that the ſame God, who winked at idolatry in the times of pagan ignorance, will make the like merciful allowances for the influence of that unhappy *deluſion*, which he predicted by his prophets, and through which (no doubt for wiſe and good reaſons) he hath thought fit to ſuffer his creatures to be ſo long deceived. And my hope is, to participate the bleſſings of a future ſtate of exiſtence together with your Lordſhip and every other virtuous and amiable man, not only of every religious perſuaſion, but even of none at all. For I cannot help concluding, that the benevolent Father and merciful judge of all men will be, at leaſt, as indulgent to thoſe Deiſts, who, making a free and candid uſe of the rational faculties with which he hath endowed them, refuſe their aſſent where their mind is unconvinced, and reject the truth of divine revelation, which is ſhewn them only through the medium of error; as to the profeſſors of the *antichriſtian* faith, who, led on by habit, in direct contradiction

tradiction to their reaſon, embrace error inſtead of truth."

In a preceding part of this letter Mr. Evanſon intimates that but for the delay of the tedious proſecution commenced againſt him in the eccleſiaſtical courts, " he (g) ſhould not have been regardleſs of that pathetic, heavenly admonition, which, in the Biſhop's opinion, made it the duty of the Proteſtants to ſeparate from the communion of the church Rome." And that being ended, he did immediately, as himſelf in one place ſpeaks, " make a ſacrifice of his worldly intereſt to his chriſtian duty," reſigning his preſent preferment and thoſe reaſonable expectations of advancement which one of his uncommon talents might have entertained; and has ſince devoted himſelf to the painful office of inſtructing youth, for which he is eminently qualified, an office ſeldom conſidered and rewarded as it ought to be; whilſt fitted to ſerve his country in any other province, though none certainly more honourable and uſeful than to be employed in inſtilling

(g) *Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* Rev. xviii. 4. Id. Ibid. p. 130.

inſtilling uſeful knowlege into the human mind, and forming it to truth and virtue.

In this capacity, and in a moſt pleaſant and healthy ſituation, about ten miles from this Metropolis, Mr. Evanſon has public Divine Service in his own houſe on the Sundays, in which he makes uſe of "The Book of Common Prayer reformed according to the Plan of the late Dr. Clarke." But at the ſame time, he has a proper perſon ready to attend, and to take care of any of the youth, whoſe parents would chuſe to have them frequent the worſhip of the church of England.

Although I have already cited ſo much from this valuable writer, I muſt add a ſhort preface to one of his diſcourſes to his pariſhioners, on Acts ii. 36.

(*h*) "It has been objected to me, by ſome of thoſe who have been produced by my proſecutors to bear teſtimony againſt me, that I have ſometimes, in my diſcourſes from this place, compared our bleſſed Saviour Jeſus Chriſt to Moſes. That I have

(*h*) "The Sermon really preached in the Pariſh church of Tewkeſbury, &c." Preface, p. xii. *Note*.

 done

done ſo is ſtrictly true; and for very ſufficient reaſon, *viz.* becauſe I have in the moſt ſolemn manner vowed to inſtruct the people committed to my charge out of the holy Scriptures, and to teach them only what is agreeable to the word of God. But what excites both my ſurprize and concern is, to find, that any chriſtian in this proteſtant country, with the Bible in his own hands, ſhould be ſo intirely ignorant of the very fundamental article of the religion he profeſſes, as to think ſuch a compariſon criminal in a miniſter of the goſpel. How far it may be conſiſtent with human ſyſtems of Theology, to aſſert that Jeſus Chriſt (*i*) was a Jewiſh prophet like unto Moſes, let them conſider, who having in their infancy been taught thoſe ſyſtems, are reſolved, at all adventures, to adhere to them in maturer age, without ever candidly examining whether they are right or wrong. And let them conſider alſo, that for every wilful abuſe of

(*i*) Stephen, in his defence of himſelf, applies that declaration of Moſes to Chriſt, *viz.* "*A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear.*" Acts vii. 37.

the

the underſtanding he hath given them, God will bring men into judgment. For my own part, I know no other fit rule of doctrine for a public teacher, nor any other ſecure foundation of a chriſtian's faith, beſides the plain and expreſs words of the ſacred Scriptures; and if the likening of Jeſus Chriſt to Moſes, is to teach *Socinian doctrines*, it muſt inevitably follow from the whole ſcope of St. Peter's argument in the paſſage from whence I have taken the words of the text, that *Socinian doctrines* were taught by God Almighty himſelf under the Old Teſtament, and by the apoſtles of Jeſus Chriſt under the New."

SECTION IX.

Of Mr. Maty.

THIS ingenious, excellent ſcholar, and worthy character, is too well known to need any commendations of mine to point him out. Profeſſing however a ſincere eſ-

teem for him, from ſome little perſonal knowlege, I have a real pleaſure in inſerting his name in the liſt of Worthies, who have borne open teſtimony, to their worldly loſs, againſt the impoſitions of human authority in the things of religion, eſpecially againſt the corruptions thereby introduced with reſpect to the *Divine Unity*. And although his objections to the ſubſcribing of the XXXIX. articles of faith, and ſcruples concerning conformity to the eſtabliſhed church, have not riſen ſo high as my own, and thoſe of ſome others, they could not have been inconſiderable which obliged him to a ſeparation from it.

On ſuch occaſions, it is highly uſeful, for different perſons to publiſh their reſpective motives, which influenced them. Thoſe who have the means of redreſſing what is amiſs in public ſyſtems of religion, and forms of worſhip, have thereby the opportunity of coming at the knowlege of what is unſcriptural and unjuſtifiable in them; truth ſtands the faireſt chance to come out and ſpread itſelf; and each private individual is called upon to examine and judge for himſelf;

ſelf; which is the only way of becoming ſettled in it.

In this view, Mr. Maty's "Reaſons for "ſeparating from the eſtabliſhed church," are very deſerving of attention, though one cannot but wiſh they had not been ſo very briefly ſtated, as to make only a ſmall article in a periodical publication. His modeſty however is herein very conſpicuous; as is the moderation of his mind, in the intire omiſſion of one circumſtance relating to himſelf. For he drops not the leaſt intimation of his relinquiſhing a ſituation, out of a principle of conſcience, which was the natural unfailing road to great emoluments and dignities in the church, ſometimes to the very higheſt; as he was at the time chaplain to Lord Stormont, the Engliſh Ambaſſador at Paris; nor takes any notice of the great change which ſuch a ſtep would make in his circumſtances, and the neceſſity it would lay him under to ſeek out a new line of life to provide for himſelf and family; but contents himſelf with reciting a plain conciſe narrative of the motives which conſtrained him to decline any longer the officiating as

Miniſter, according to the eſtabliſhed Liturgy of the church of England.

It will be proper for me to cite the whole account which he judged fitting to lay before the public on the occaſion; and I have no doubt therein of obliging many, who might not hear of it at the time, or might not be in the habit of looking into our monthly publications.

It is in the "Gentleman's Magazine for October, 1777, and begins thus—p. 466.

"*Britiſh Muſeum, Oct.* 22, 1777.

"I ſhould neither have withdrawn my-
"ſelf from the miniſtry of the Church of
"England, nor have troubled the public
"with my reaſons for ſo doing, if I had not
"thought myſelf obliged to both. I truſt,
"therefore, that both the ſtep itſelf, and
"this account of my motives for taking it
"will be treated with candour.

"As a Chriſtian thoroughly ſatisfied with
"the evidence, and deeply ſolicitous about
"the ſucceſs of whatever had a tendency
"to promote the cauſe of Chriſtianity, I
"thought myſelf called upon to ſtudy the
"controverſy about Subſcriptions. The
"following

" following is an account of the effect that
" ſtudy has had upon my mind, which I
" offer as a vindication of my own conduct
" only, and hope it will be accepted as ſuch.

" I have no objection to ſubſcriptions in
" general to articles of faith, which, not-
" withſtanding what has been urged againſt
" them by Burnet, the maſterly author of the
" Confeſſional, and others, ſeem to me both
" lawful and expedient; all the arguments
" that have been brought againſt them tend-
" ing only to prove that their uſe has been
" leſs hitherto than it might have been,
" owing to the narrow principles on which
" they have been framed; conſiderations
" which, in my opinion, do not outweigh
" the objections ſtated by Dr. Balguy to
" having none at all.

" But ſatisfied as I ſhould be, for my-
" ſelf, with a ſubſcription of ſome ſort, and
" probably not a very general one neither,
" I cannot comply with that required of
" me to the preſent articles and liturgy for
" the following reaſons.

" Firſt, After beſtowing all the pains
" which I am able to give in informing my-
" ſelf of what is the true Scripture doctrine

" of the Trinity, the only conclusion I have
" been able to arrive at is, that I see no
" sufficient proof of the Athanasian, and
" rather incline to the Arian hypothesis.

" 2dly, I am clear, that the very dange-
" rous doctrine that unbaptized children are
" subject to the penalties of sin, is asserted
" in the 9th article, and still more strongly
" in the service for the public baptism of
" infants; and that it is not taught in the
" Bible.

" 3dly, I cannot help thinking, notwith-
" standing what has been written by Dr.
" Tucker and others, upon the subject, that
" the 17th article does teach absolute pre-
" destination; a doctrine likewise not found
" in the Bible, and of a still more destruc-
" tive tendency than that of original sin.—
" These are my principal objections: I have
" others to many parts of the service, but
" do not mention them, partly because they
" are to things generally complained of,
" and which will probably be removed
" whenever a revision takes place; and partly
" because I do not know how far, had they
" been the only ones, they would have led
" me to think of a separation.

" This

" This ſeparation I do now think myſelf
" authorized to; becauſe, believing the doc-
" trines themſelves to be erroneous, I am
" not ſatisfied with any reaſons that I have
" ſeen given for continuing to ſubſcribe
" them under ſuch a perſuaſion. I cannot
" be thoroughly ſatisfied, that either the
" words in which it is drawn, or the King's
" declaration, juſtify me, who think with
" Arminius on the ſubject, in ſubſcribing
" the 17th article; the more, as it is a ſub-
" ject which, in my opinion, *is to be diſ-*
" *puted upon*, and the *obvious ſenſe of the*
" *article preached againſt*, whenever oppor-
" tunity offers.

" If the plea made for ſubſcribing this
" one could avail me, I have no ſuch plea
" for ſubſcribing the articles relative to the
" Trinity, or continuing to read the parts
" of the liturgy relative either to them or
" the doctrine of original ſin. Theſe were
" not ſubjects of diſpute at the time the
" articles were drawn, and of courſe no ſalvo
" was made for them, except the general
" one of the ſixth article. But ſurely Dr.
" Waterland very fully confuted Dr. Clarke's
" ideas on this ſubject, in his caſe of Arian
" ſubſcrip-

" ſubſcriptions; and if he had not, the
" author of the Confeſſional has unanſwer-
" ably proved, that, if the ſixth article had
" been deſigned to juſtify thoſe who, wil-
" lingly binding themſelves to ſupport the
" opinions of the majority, propagate opi-
" nions different from theirs, it might have
" juſtified the Roman Catholics, it might
" have juſtified the firſt ſeditious and mad
" diſgracers of Proteſtantiſm, whereas a-
" gainſt both theſe the articles are well
" known to have been made. Neither Dr.
" Powell's plea in favour of firſt ſubſcrip-
" tions, nor Mr. Hey's conſiderations on
" obſolete ordinances, can be of ſervice to
" me, who at this time of life am not at
" liberty to ſubſcribe upon authority, and
" whoſe objections both to articles and li-
" turgy are too extenſive to find a ſolution
" in the doctrine of obſolete ordinances.

" Finally, I can neither ſubmit to ac-
" quieſce in ſilence, after having made my
" objections known, nor take upon me to
" alter the ſervice of the Church as long as
" I continue to profeſs myſelf a miniſter of
" it. The latter, beſides its being of dan-
" gerous example, I rather think my vo-

" luntary

" luntary promiſe to uſe the eſtabliſhed li-
" turgy precludes me from. With the for-
" mer I could only have been ſatisfied upon
" the ſuppoſition that the things complained
" of were indifferent, or, as they have been
" thought to be by many good men, of lit-
" tle importance; but as I ſhould in that
" caſe have thought it my duty to have
" waited for a change by public authority,
" without expreſſing any diſapprobation
" public or private, ſo being of a very dif-
" ferent opinion, that is, believing firmly
" that ſome of the obnoxious doctrines
" ſtrike at the root of all religion, natural
" as well as revealed, and that nothing is of
" little importance which the Deiſts and
" Methodiſts can make ſo formidable uſe of
" as they are known to do of the ſubſcrip-
" tions of thoſe amongſt us who ſubſcribe
" what they profeſs not to believe; under
" theſe circumſtances I have nothing left
" me but the part on which I have deter-
" mined, and that is,

" To withdraw myſelf from miniſtering
" in the Church of England, either till our
" forms ſhall have undergone ſuch a reviſion

" and

" and alteration as I think they ſtand in need
" of, or till time and farther ſtudy ſhall
" have prevailed upon me to view them in
" a different light from what I can do at
" preſent.

" This I therefore thus publicly declare
" that I do, with becoming humility, with
" the utmoſt diffidence and regret for dif-
" fering from ſuch numbers of wiſe and
" good men, and with the reſolution to
" perſiſt in ſuch ſtudies as may beſt ſerve
" the general cauſe of religion, at the ſame
" time that they bid faireſt for affording my
" own mind the conviction none can more
" ardently wiſh me than myſelf.

" I will only add, that I do not mean to
" preclude myſelf from officiating in any
" other Proteſtant congregation; on the
" contrary, ſhould I ſee reaſon to believe
" that there is any number of pious people
" diſpoſed to attend a place of public wor-
" ſhip, where a liturgy, not materially dif-
" ferent from Dr. Clarke's, ſhall be uſed,
" I will take the firſt opportunity which
" preſents itſelf of opening a place of pub-
" lic worſhip with ſuch a liturgy. In this

" I ſhall

" I ſhall do no more than follow that ſtrong
" inclination which firſt led me to adopt,
" and will ever incline me to return to, the
" moſt pleaſing, the moſt honourable, the
" moſt uſeful of all occupations."

HENRY MATY.

SECTION X.

Of Mr. Harries.

THE doctrine concerning the One only true God, and Father of all, and the worſhip of him alone, taught and practiſed by Chriſt and his apoſtles, which has been ſo much, and for ſo many ages corrupted, is now ſet in ſo ſtrong and convincing a light, as the very doctrine of the Scriptures throughout, by the labours of learned men among us for near a century paſt, that it cannot fail of being in no long time very generally acknowleged and received.

And

And the conſequence of this will be, with all ſerious conſiderate chriſtians, if there be no alteration in the Trinitarian forms of worſhip required or preſcribed by the churches of England or Scotland; that while ſome with difficulty and much anxiety will continue in their communion, many will be driven to ſeek a church elſewhere, or to make one for themſelves in their houſes, with which they can ſerve God with a quiet mind.

This has been the effect already in the Univerſity of Cambridge in particular, among many of thoſe who were intended for the miniſtry. For ſome have been wholly diſcouraged thereby from engaging in it. Others, having taken orders, and for ſome time officiated in the church, have ſtopped ſhort, and declined all farther miniſterial duty in it; and ſome of theſe have given up their function intirely, and betaken themſelves to other profeſſions. I have been made acquainted with the names of ſeveral of theſe worthy conſcientious characters, but do not think myſelf at liberty to mention them, as they are perſons wholly unknown to me.

One

One however I may name, not unknown, a gentleman of great worth and integrity, Mr. Halls, educated at St. John's college in Cambridge, and agreeably ſituated in a curacy at no great diſtance from London, with reſpectable connections and proſpects of preferment, who a few years ago, unable, with any peace of mind, to miniſter or to join in the Trinitarian forms of worſhip, was conſtrained to ſeparate himſelf intirely from the eſtabliſhed church, and by this ſtep to ſubject himſelf and a growing young family to the difficulties and inconveniencies of a very narrow fortune.

The truly valuable character, whoſe name I have taken the liberty to prefix to this Section, I firſt heard of by means of an excellent perſon, a friend to virtue, and true religion, and every good deſign, (*a*) William Tayleur of Shrewſbury, Eſq; who was formerly

(*a*) This gentleman, of an independent fortune, and moſt generous ſpirit, whoſe name reflects credit on any cauſe he eſpouſes, was an early encourager of the Unitarian worſhip in Eſſex-Street, and one of the principal Benefactors to the new chapel which has been erected there. The writer, although hitherto in perſon unknown to him, looks upon his friendſhip as a peculiar honour and happineſs, and hopes he will excuſe this almoſt unavoidable public mention of him.

merly of the church of England, but after having been long diſſatisfied with joining in the worſhip of any other God but the one only true God and Father of all, who is above all, has for a few years paſt been member of a Diſſenting Unitarian congregation in Shrewſbury.

Upon intimating in a letter, that it was much to be lamented, that ſuch praiſe-worthy and virtuous actions, as the reſignation which Mr. Harries had then lately made, ſhould not be more generally known, Mr. Tayleur procured for me the following obliging communications from that gentleman himſelf, with a permiſſion to make what uſe of them I pleaſed. Some heſitation only was expreſſed about the propriety of publiſhing his Dioceſan's letter to him without leave. But upon the conſideration that there was nothing of a private nature in it, nor any thing but what did honour to the Biſhop, who could not have ſaid leſs, if he took any notice at all of Mr. Harries's irregularity in reading the ſervice of the church; it was concluded, that there could be nothing blameable in itſelf, or offenſive to the Biſhop in printing the letter.

A Letter from Mr. Harries, *with ſome account of himſelf, and of his reaſons for quitting the church of* England.

" Hanwood, near Shrewſbury,
" 5th December, 1782.

" Dear Sir,

" My eſteemed friend Mr. Tayleur com-
" municated to me that part of your letter
" to him, in which you expreſs a deſire to
" be informed of the circumſtances attending
" my reſignation of my preferment in the
" church. I can communicate my ſentiments
" to you with the moſt unreſerved freedom.
" * * * * * * * * * * *
" Your publications have contributed to eſta-
" bliſh me in thoſe religious ſentiments,
" from which I now derive the utmoſt con-
" ſolation. I will give you a ſhort ſketch
" of the hiſtory of my life, (ſo far as relates
" to my profeſſion,) from my entrance at
" the univerſity of Cambridge in the year
" 1760. I was intended by my friends for
" the practice of phyſick; but very ſoon
" after my reſidence at college, in compli-
" ance with my ſolicitations, they conſented

" to my requeſt of taking orders. After a
" continuance there of five years, I was or-
" dained, and promoted early to the rectory
" of Hanwood. At that time I ſubſcribed
" the Articles, and went through the form
" of inſtitution, &c. juſtified, as I then
" thought, by the ſanction of my ſuperiors in
" ability, learning, and worth. Indeed the
" objections I have ſince imbibed concerning
" them, had not then made any impreſſion on
" me; nor had I any ſcruples when I was
" preſented to the vicarage of Cleobury Mor-
" timer in 1769, which I reſigned in 1779,
" in conſequence of a promiſe made when I
" accepted it, that if I could not reſide there,
" I would relinquiſh it when called upon."

" Many years ſince, I accidentally took
" up the life of John Buncle; as I went on
" it excited my curioſity and attention. Your
" *Apology* came out ſoon after. Your ſub-
" ſequent publications, and a careful exami-
" nation of the Scriptures, convinced me,
" that the doctrine of the Trinity, Atone-
" ment, &c. as laid down in the Articles
" * * * * * * have no foundation
" in Scripture. I became likewiſe diſſatisfied
" with ſome parts of the liturgy. I expreſſed

" in converſation with ſome friends, my ear-
" neſt deſire that ſubſcription to the preſent
" articles might be aboliſhed, and ſome
" things in the Common Prayer omitted or
" altered. I went on however in this ſtate
" of mind, for ſome years, in pretty ſtrict
" conformity to the rubrick. And with
" compunction I acknowlege, that regard to
" a near friend induced me to ſubſcribe theſe
" articles, upon accepting two perpetual
" cures, with the ſtrongeſt conviction on my
" mind, that they contained what I believed
" were falſhoods. But I hope to be exculpat-
" ed from ſelfiſh views, when I declare, I did
" not mean to make any advantage of them,
" nor have they benefited me more than
" twenty or thirty pounds."

" The reformed liturgy being introduced
" by Mr. Tayleur at the chapel of the Diſ-
" ſenters in Shrewſbury, occaſioned much
" converſation on the ſubject. I openly
" acknowleged that it had my entire appro-
" bation. Soon after, I began to model
" the eſtabliſhed Liturgy in conformity to
" it. At firſt, I omitted the Nicene Creed,
" the Gloria Patri, &c. and by degrees all
" ſuch parts where religious worſhip is paid

" to any other God, than the *Father* only.
" I gave my congregation my reaſons for
" doing ſo, acknowleged to them, that it
" was contrary to my declarations of con-
" formity, and told them, that if they were
" diſſatisfied with my conduct, or my ſupe-
" riors thought me unworthy to continue
" in the church, I would quietly reſign my
" preferment. I have reaſon to believe there
" were ſcarce any of my hearers that were
" diſpleaſed, and I do not conſider any of
" them as my dark accuſers. Though I
" knew this could not avoid being public-
" ly known, yet I ſuppoſed the ſmallneſs
" of my preferment could not render me an
" object of envy or reſentment. I will an-
" nex the virulent letter of mine anonymous
" accuſer. Who he is, I have never given
" myſelf leave to conjecture. I will like-
" wiſe add his Lordſhip's letter to me, and
" my anſwer to it.

" Thoſe who are ſparing of their com-
" mendations will ſay, What a mighty ſacri-
" fice truly? 40l. per annum, from a man of
" fortune, who may have other purſuits or
" expectations to make him ample amends!
" The value of the living I have reſigned

" is

" is 60l. per annum, and the cures 70l.
" per annum: I might have cleared from
" them near 100l. per annum. I aſſure
" you this is no inconſiderable object to
" one, who by a loſs of the tendereſt kind,
" hath likewiſe loſt the only part of his
" fortune, that is at preſent valuable, and
" who hath three younger children to pro-
" vide for. Beſides, though when in afflu-
" ence I never ſought or deſired farther
" preferment; yet upon my ſad reverſe of
" fortune, my friends recommended to me,
" to puſh my fortune amongſt thoſe patrons
" of the church, whoſe aſſiſtance they
" thought I might aſk. My anſwer was,
" I was determined never again to make
" ſubſcriptions and declarations contrary to
" the conviction of my own mind. I have
" no lucrative ſcheme in view. I have
" nearly finiſhed a habitation for my reſi-
" dence, in the pariſh of Hanwood. There
" I will worſhip God according to my con-
" ſcience, with my ſmall family, and thoſe
" few neighbours who may be inclined to
" join with me, but without the leaſt hope
" of any pecuniary reward. I have earneſtly
" exhorted them, that no deference or regard

" to me, ſhould prevail over their real ſen-
" timents. But if there were amongſt
" them, that from conviction preferred a
" ſervice to their Maker, upon the model
" they had been for ſome time uſed to, I
" ſhould think it a deſertion of my duty,
" not to give them an opportunity of con-
" forming to it.

" You ſay, " that ſuch noble deeds as
" mine ſhould not be loſt to the world."
" I have no other merit to plead, than an
" openneſs and ſincerity of conduct. If
" you think my example will have any
" effect in exciting the attention of others,
" or towards removing thoſe ſtumbling-
" blocks, that contribute to prevent chriſti-
" anity from becoming the univerſal reli-
" gion of mankind, you have my permiſſion
" to ſpeak of it, (*b*) in a lowly way. I am
" conſcious that my abilities and knowlege
" are humble. I am very deſirous to avoid
" angry

(*b*) The writer of this work truſts the like candid conclusions will be made for the unavoidable exhibition of the too favourable ſentiments others have expreſſed for himſelf. He ſhould have felt much eaſier in omitting them all, if it could have been done without deſtroying the force of the narrative in which they were included.

" angry controverſy, and indeed will never
" engage in it. Inſtead of mending the
" heart it tends to imbitter and ſour it. I
" greatly rejoice that you have got a fel-
" low-labourer in the cauſe of the *One* true
" God.

" E. Harries."

An anonymous Letter to the Biſhop of Hereford.

" My Lord,

" For a ſubject to hear with unconcern
" his Sovereign undeſervedly ridiculed,
" would certainly be deemed diſloyal and
" tacitly criminal; how much more ſo
" would it be to hear with unmoving apathy
" the King of kings and great Judge of the
" world treated with contempt?"

" This conſideration, I doubt not, will
" ſufficiently apologize for the following
" diſagreeable information."

" It is with regret that I can aſſure your
" Lordſhip, that the Rev. Mr. Harries,
" Rector of Hanwood near Shrewſbury, does
" not only hold dangerous tenets in religion,

" but openly and publickly in his church
" denies the divinity of our bleſſed Saviour,
" and daringly diſowns the ſacred Trinity,
" and conſtantly for ſome time paſt has omit-
" ted reading ſuch parts of the Litany and
" other parts of the Liturgy wherein the di-
" vinity of the ſecond and third perſons in
" the ſacred Trinity are expreſt. Our bleſſed
" Lord expreſsly commandeth " that all
" men ſhould honour the Son as they honour
" the Father. He that honoureth not the
" Son honoureth not the Father, who hath
" ſent him." But need I quote Scripture,
" when your Lordſhip well knoweth, that
" whoever denies the divinity of our bleſſed
" Saviour muſt alſo deny the Old and New
" Teſtaments, together with the Articles and
" Homilies of our holy Religion. Now if
" ſuch W. in ſheeps cloathing be ſuffered to
" ſpread their diabolical doctrine amongſt
" the flock, how epidemical might the con-
" tagion prove! But this I know, that it is
" in your Lordſhip's power, when you have
" cognizance thereof, to redreſs ſuch real ſpi-
" ritual grievances. And that this might
" ſpeedily be done, for the honour of our
" Lord, the good of our Sion, and for the
" ſafety

" ſafety of your Lordſhip's own ſoul, is
" the fervent prayer of

" Your Lordſhip's moſt obedient
Salop, Jan. 3. 1782. " and moſt humble Servant.

" P. S. His Lordſhip I hope will not be
" offended, if I remind him of the 2d chap-
" ter of the Apocalypſe, ver. 14, 15, and
" 20. where ſomething ſimilar might be ap-
" plied to all the Right Reverends who ſuffer
" any of the inferior clergy (that hold and
" preach doctrine repugnant to Scripture) to
" ſeduce the laity of their dioceſe."

The Biſhop of Hereford'*s Letter to Mr.* Harries, *incloſing the above Letter.*

" Rev. Sir, Hereford, Feb. 20, 1782.

" The incloſed, as you will ſee by the
" date of it, I received ſome time ago, and
" ſhould have been ſent to you ſooner, had I
" not miſlaid it. Anonymous letters in ge-
" neral I pay little regard to; this requires
" ſome notice to be taken of it, though all
" that I can at preſent ſay is, that I would
" have you to be cautious in future, if you
" have been faulty in the particulars menti-
" oned in the letter. I mention it now in the

" mildeſt

" mildeſt terms; but give me leave to tell
" you, that if the charge in the letter can
" be brought home to you, it may be attend-
" ed with diſagreeable conſequences to
" yourſelf."

I am, Rev. Sir, &c.

Jam. Hereford.

Mr. Harries'*s Reply to the Biſhop of* Hereford'*s Letter to him.*

" My Lord,

" I received your Lordſhip's favour, and
" thank you for the candour with which
" you have communicated to me the falſe
" allegations of your anonymous correſpon-
" dent. I am ſtill more obliged to you, for
" your mild and friendly admonition, and
" your kindneſs in laying before me the
" conſequences of my perſeverance in my
" preſent mode of reading the Liturgy. But
" the omiſſions I have made are ſuch, as
" upon a long and impartial examination of
" the ſacred Scriptures, I have thought ne-
" ceſſary. And this, my Lord, is the only
" part of the charge againſt me, that has
" the leaſt foundation in truth. This I own,
" for I dare not prevaricate or temporize

" —Such

" —Such parts of the Liturgy, where that
" religious worſhip, which is only due to
" God the Father of us all, is paid to Jeſus
" Chriſt, or the Holy Ghoſt, I have for ſome
" time omitted; nor could I conſcientiouſly
" do otherwiſe, as they appeared to me
" directly contrary to the general tenour of
" Scripture, which expreſsly declares the
" Son ſubordinate to the Father—And ab-
" ſolutely inconſiſtent with that form of
" prayer our bleſſed Saviour himſelf hath
" left us, and with the manner in which He
" himſelf always prayed.

" I have occaſionally laid before my con-
" gregation the reaſons of my conduct, as
" clearly and particularly as I could. At the
" ſame time I informed them, it was con-
" trary to my declaration of conformity; and
" aſſured them, that if on that, or any other
" account, they were diſſatisfied with my
" miniſtry—or if called upon by my ſupe-
" riors in the church, I would quietly reſign
" all my preſent preferment, nor ever accept
" of any other in the church.

" It is not without reluctance I ſhall ſepa-
" rate myſelf from a ſociety of Chriſtians,
" amongſt whom I have long reſided, and
with

" with whom I am connected by almoſt
" every tie which can render them dear to
" me—neighbours, tenants, relations, and
" friends, whoſe eſteem and love I flatter
" myſelf that I poſſeſs.

" It is alſo late in life to ſeek another pro-
" feſſion, and painful to quit one I adopted
" from choice formerly, and is now moſt
" pleaſing to me. But no motive ſhall in-
" fluence me to depart from my duty to God,
" or to ſacrifice my ſincerity to my intereſt.
" Whatever may be my defects or failings,
" if I know my own heart, in my love of
" truth and chriſtian charity it is my deſire
" to be inferior to none.

" I am ſenſible from your Lordſhip's let-
" ter, that I muſt either conform more
" ſtrictly, or reſign. And I hope after what
" I have now ſaid, your Lordſhip can enter-
" tain no doubt of my choice. On or be-
" fore the 1ſt day of October next, it is my
" intention to reſign the Rectory of Han-
" wood, and the perpetual Curacies of
" Subden and Edgton."

I am, my Lord, &c.

E. HARRIES.

Independent of thoſe prejudices, which I may be ſuppoſed to have towards the line of conduct

conduct which this gentleman has chosen, I cannot but think, that the good sense which is apparent throughout the foregoing letters, and the open, ingenuous account which the writer gives of himself, and of the progress of his convictions, will affect and edify many as much as myself; and that this, together with the similar natural feelings, and just exceptions of others, alike modestly expressed, as quoted throughout this work, cannot fail, if any have not done it already, to put them upon inquiry, what it is, and what authority there can be for any thing, in any part of the christian church, which excludes such conscientious inquirers, and most useful characters, from its communion; and will dispose them, not barely to wish, but to endeavour to have every thing that is evidently and confessedly wrong and unscriptural removed, especially what concerns the Great Object of christian worship; and that it may no longer continue a reproach to Christendom, that they worship a different God from HIM, whom Moses and the prophets, Jesus and his apostles adored: for they certainly did not invoke in their prayers either Christ, or the Holy Spirit.

The

That lowly upright mind, ſo truly characteriſtic of a chriſtian, which appears the predominant feature in Mr. Harries, muſt incline others to think the more highly and reſpectfully of him; and even, where differing in opinion, to wiſh him ſucceſs, whoſe labours can be directed to no other end, but to bring many to the knowlege of the one only true God, and to a virtuous life.

He reſigned his living of Hanwood, and the two perpetual curacies in October laſt, agreeably to the notice he had given to his Dioceſan. And ſince that, he has put in execution his intention of forming an unitarian congregation in his own houſe, for his family, and for any that might be diſpoſed to join in worſhip with him.

SECTION XI.

Of Dr. Diſney.

I COME now to the moſt recent, though not leaſt important caſe of a ſeparation from the eſtabliſhed church, by my much loved, valuable friend, and worthy colleague, the

the Rev. Dr. *Disney*. His ſcruples and difficulties I had long imperfectly known, but their magnitude, and his various plans to extricate himſelf, and effect a thorough relief, I had not any opportunity of being acquainted with, till in autumn laſt, a ſingular concurrence of favourable circumſtances made an opening, unlooked for before by either of us, for that union of principles and employment, which took place about ſix months ago.

Nothing can ſo juſtly and pathetically deſcribe the previous ſufferings of his own mind, and his motives for the part he has now taken, as the little piece which he laid before the public at the time; (*c*) which I ſhall therefore give in his own words.

Having mentioned his being put upon a more ſtrict inquiry into the agreement of the particular doctrines contained in the formularies of the church of England with the word of God; he proceeds to ſay:

" As far as this inquiry went to ſatisfy
" my underſtanding concerning theſe queſ-
" tions,

(*c*) It is intitled, " Reaſons for reſigning the Rectory " of Panton and Vicarage of Swinderby, in Lincolnſhire, " and quitting the Church of England; by John Diſney, " D. D. F. S. A."—1782.

" tions, I am free to own, that I was con-
" vinced that many doctrines received as true
" by the church of England, in her Ar-
" ticles and Liturgy, were not only in no
" agreement, but in direct contradiction to
" what appeared to me to be the word of
" God.

" In this ſituation, I did not heſitate to
" determine never to accept any further pre-
" ferment in the eſtabliſhed church; be-
" cauſe, I could not conſcientiouſly, and
" without equivocation, declare my aſſent
" and conſent to the thirty-nine Articles and
" Liturgy as by law is required. And this
" determination I have ſteadily adhered to
" more than once, when offers were made
" me of preferments, in all other reſpects
" deſireable and advantageous to my ſecular
" intereſts. For ſome years I did not ap-
" prehend that my convictions would carry
" me any further. In this ſuppoſition,
" however, I have been miſtaken. And the
" ſame principle and reaſons which have
" heretofore made me decline to repeat my
" ſubſcription, have forced me to make a
" reſignation of my benefices, and of all

" the

" the advantages I had acquired upon ſuch
" terms.

" The public ſervice of the Liturgy, or
" book of Common Prayer, holds out for
" its objects of religious worſhip three diſ-
" tinct Beings, there ſtyled, *God the Father*,
" *God the Son, God the Holy Ghoſt* *: *one*
" *God in Trinity, and Trinity in Unity* †:
" *not one only perſon, but three perſons* ‡.

" Theſe, and the like expreſſions, toge-
" ther with repeated and continued addreſſes
" by prayer to Jeſus Chriſt, and even to the
" Holy Spirit, inſtead of the one true God,
" who hath no equal, or ſharer in the crea-
" tion or government of the world, and who
" alone can hear the prayers of his creatures,
" are, according to my apprehenſion, in no
" way warranted by the word of God, as
" we read it in the Old and New Teſtament,
" the only authority upon which, as Chriſ-
" tians and Proteſtants, we can depend. But
" on the contrary, they appear to be in di-
" rect oppoſition to the expreſs declarations
" of that Being, who declared himſelf, by
" Moſes, to be ONE LORD, (Deut. vi. 4.)

 " and

* Litany. † Athanaſian Creed. ‡ Collect in Communion Service on Trinity Sunday.

" and of Chrift himfelf, whofe words, bor-
" rowed alfo from Mofes, are, *Thou fhalt*
" *worfhip the Lord thy God, him only fhalt*
" *thou ferve.* (Luke iv. 8.) And who, on
" all occafions, prayed to, and called upon
" the one God, the common father of all,
" who was *his father and our father, his*
" *God and our God.*" (John xx. 17.)

We have then foon after the account of the various conflicts of his own mind.

" Under thefe convictions, the road of
" duty lay plain before me, hard as the mea-
" fure might feem; worldly confiderations
" alone remained to prevent me taking the
" direct path, and following the dictates of
" my confcience. And thefe temptations I
" had in no fmall degree. The juft claims
" of an infant family pleaded hard not to
" be neglected. Nor could I refrain from
" thinking upon their fituation with all the
" anxiety of parental affection, and poffibly,
" with more folicitude for their temporal
" provifion, than the nature of my own diffi-
" culties ought to have admitted. I was
" agreeably fituated in the circle of relations,
" and feveral efteemed friends, and have
" lived in a conftant kind intercourfe with

" all

" all my parifhioners, among whom I ever
" found my miniftry acceptable. I had ex-
" tended my ufefulnefs among my neigh-
" bours in all the ways I was able. Nor
" was I forward to think that I could be
" equally ufeful under any change of fitua-
" tion which removed me to a different
" fphere of action. And I may add, that I
" was not infenfible even to an acquired par-
" tiality to the place of my refidence, where,
" on many accounts, and for reafons of a
" private nature, I could have wifhed to
" have continued, to the end of my life, in
" the enjoyment of every defireable accom-
" modation and comfort which a reafonable
" mind could wifh for.

" Thefe confiderations deferved fome
" thought, and they have had their full
" weight. But they are, after all, confide-
" rations of fubordinate and inferior impor-
" tance, when contrafted by the pofitive
" duty I owe to God, to the Gofpel of Je-
" fus, to my Fellow-Chriftians, and to my-
" felf.

" It is no light matter to profefs our re-
" ligion in infincerity and hypocrify. We
" are enjoined by high authority to worfhip

" God in ſpirit and in truth. And ſhall
" worldly temptations prevail upon any one,
" who ſeriouſly profeſſes himſelf a Chriſ-
" tian, to worſhip any other than the one
" true God, Jehovah, the Father of all,
" while he believes that ſame ſelf-exiſtent,
" and all-powerful Being to be God, and
" none other beſides him? Or, ſhall we ap-
" proach the great Searcher of hearts with
" that duplicity and deceit which is not to
" be allowed in our dealings and intercourſe
" with our fellow men? Or, ſhall we think
" to amend the matter by addreſſing our
" *private* prayers to the God and Father of
" our Lord Jeſus Chriſt, in compromiſe for
" our having *publickly* prayed, in the lan-
" guage of the Church, to a Trinity of
" Gods, or to *the man Chriſt Jeſus*, who
" lived among us, and died upon a croſs,
" and who himſelf renounced all adoration
" and worſhip? Shall we pray unto a man,
" though the moſt holy and excellent that
" ever lived on the earth, and thereby ele-
" vate the Creature to the dignity of the
" Creator, and take, from the unchangeable
" and only God and Governor of the world,
" any of that praiſe and thankſgiving which
" we are enjoined to give unto him, and

" unto

" unto him only, and which are ſo peculiarly
" and eminently his own? Or, through
" our earneſt deſire to continue in the eſta-
" bliſhed church, ſhall we prove our faith
" by mental reſervations in the courſe of
" public worſhip, ſo that while we aſſent to
" one prayer, we reject another, or, poſſibly,
" divide a third, approving the former and
" rejecting the latter part? Or rather, ſhall
" we not, in all true ſimplicity and ſingle-
" neſs of heart, as St. Paul writes, *pray with*
" *the ſpirit and pray with the underſtand-*
" *ing alſo?*" (1 Cor. xiv. 15.)

The final reſult of his conflicts and deliberations with himſelf, is thus expreſſed.

" Thus, after the moſt deliberate conſi-
" deration of all arguments, and after paſ-
" ſing ſeveral painful years in much ſolici-
" tude and apprehenſion of incurring the
" diſpleaſure of Almighty God, I had but
" one choice to make, if ever I hoped for
" his approbation. I therefore, in obedi-
" ence to the fulleſt convictions of my
" mind, have reſigned my Miniſtry and
" preferments in the church of England.

" I ſhould be much concerned, if any
" good man ſhould ſo interpret this ſeceſſion
" of mine from the worſhip of the church

" eſtabliſhed, as if I thereby, in the moſt
" remote degree, took upon me to blame,
" or condemn thoſe who may continue their
" miniſtrations in it, even though their
" opinions on certain doctrines may nearly
" approach to my own.

" I am ſenſible, from what has paſſed
" within myſelf, how differently ſimilar
" convictions operate in different ſtates of
" the mind, and how very long a man may
" be prevailed upon to go on doing things
" in which he blames himſelf, from regards
" to a family, or to more diſtant kindred,
" and to various other local circumſtances,
" which cannot eaſily be explained to others;
" and the ſtill greater difficulty, at a certain
" time of life, of finding bread for a family
" any where elſe.

" I am thankful now, I truſt I ſhall al-
" ways be ſo, whatever be the event as to
" this world, that I have been brought out
" of a ſituation, in which I went on from
" day to day condemning myſelf, and that
" it has pleaſed Divine Providence to lead
" me to a ſtation, where I may ſtill bear
" my teſtimony to the truth and holineſs of
" the Goſpel, and have the ſatisfaction of
" being

" being united to a congregation of Chriſti-
" ans, aſſembling at the chapel in Eſſex-
" Street, London; where prayer is avow-
" edly made to the only true God, the
" Father of our Lord Jeſus Chriſt; and
" where I ſhall ſtill have more cauſe to be
" thankful, if my labours may be ſo far
" ſucceſsful, that I may be an inſtrument
" of promoting his ſole worſhip, and at the
" ſame time ſerve the great end of the goſ-
" pel, in encouraging and exciting myſelf
" and others to piety and all virtue."

SECTION XII.

Of an Unitarian *Society of Chriſtians, at* Montroſe *in* Scotland.

ALTHOUGH the ſubject of this ſection will not range itſelf in ſtrict propriety with thoſe preceding, which exhibit inſtances of ſeparation from the eſtabliſhed church of England, on account of its Trinitarian forms of worſhip; it may nevertheleſs very well find its place here, as an example of a ſeparation from the eſta-

bliſhed church of Scotland, for the like reaſons.

It is often matter of ſurpriſe and concern to many, that whilſt our brethren and fellow ſubjects, the clergy of the church of Scotland, preſent us continually with ingenious and learned treatiſes on natural philoſophy, mathematics, hiſtory, philology, &c. nothing whatſoever is produced or tranſpires from that part of our iſland, which tends to reform their theological ſyſtem, or to open the eyes of the common people on the grand ſubject of the Divine Unity; who, at this day, are got no farther than what John Knox and the Divines of that time taught them from Calvin; and though both theſe were truly great men, and eminent reformers, the fate of Servetus is a melancholy monument of the darkneſs and intolerance of the church that adheres to their ſentiments.

Liberal, rational, and truly excellent Divines, there are many, we are perſuaded, among them; who, although uneaſy under their ſubſcriptions at entrance into the Miniſtry, endeavour ſilently, in their private departments, and pariſhes, to correct and qualify the rigour of the received orthodoxy.

doxy. In doing this, they have a great advantage over the miniſters of the church of England, in not being bound to make uſe of forms of prayer and invocation, which they diſapprove; and may therefore remain in their reſpective ſituations without ſuch a degree of ſelf-condemnation. And from the ſecret light diffuſed by ſuch worthy perſons, we may hope it will be found, that multitudes will be prepared to diſclaim the worſhip of any other perſon as God, but the God and Father of our Lord Jeſus Chriſt, the omnipotent Creator and Governor of the univerſe; whenever that Great Truth is plainly and properly held forth, and recommended to them.

Under this general ſtate of things, in that country, it gives peculiar ſatisfaction to behold riſing among them, a ſociety of profeſſed, unitarian chriſtians, ſuch as never before appeared there.

It took its riſe from a (*d*) perſon engaged in ſecular affairs; but who notwithſtanding has found time to accompliſh himſelf in different parts of literature, and particularly in every thing tending to illuſtrate the ſacred writings;

(*d*) Mr. William Chriſtie, Jun. Merchant at Montroſe.

writings; and with this view chiefly, has amaſſed a large well choſen library, ſuch as ſeldom falls to the lot of a private perſon.

One much leſs qualified than this gentleman, may eaſily provide himſelf with uſeful printed diſcourſes, and ſuitable precompoſed forms of prayer, by which a chriſtian audience may be edified; and may ſtill follow his worldly occupation ſix days, while on the Lord's day he officiates as a chriſtian miniſter; where one of greater learning and abilities cannot be procured.

The unreformed condition of the whole chriſtian world, in the point of God's true worſhip, will, it is probable, make it more and more neceſſary for private chriſtians to have recourſe to ſuch expedients of gathering congregations among themſelves, with whom to join in worſhip. For vaſt bodies of men reform ſlowly. In the mean time, it is the duty of individuals, not to wait for their movements, but quietly to do the work for themſelves, (*e*) where they cannot with

(*e*) There is ſomething ſo weighty, and ſo truly apoſtolical in Dr. Prieſtley's " exhortation to all *unitarians*, " whether

with a ſafe conſcience frequent the eſtabliſhed worſhip; which perhaps is the only way by which a general reformation in ſuch important points can be effected.

Mr. *Chriſtie* at *Montroſe*, was happy, when he found it neceſſary to withdraw from the worſhip of the eſtabliſhed church, to find others in the place, of the like unitarian ſentiments with himſelf. There is a ſhort account which the ſociety gives of itſelf, by way of preface to a collection of hymns for their uſe; which is here given at length.

" The following collection of Hymns " and Pſalms, was made (as the (*f*) title-page

" whether they be members of the eſtabliſhed church, or " of any ſociety of Diſſenters," contained in one of his valuable practical tracts, that I would here earneſtly recommend it to every one's peruſal. It is in the laſt edition, printed at Birmingham, 1782, of his " Appeal to " the ſerious and candid Profeſſors of Chriſtianity," p. 27 to 30. The whole of this little book is invaluable, and ſhould be in the hands of every chriſtian.

(*f*) The title runs thus: " A Collection of Hymns " and Pſalms for public worſhip; firſt publiſhed for the " uſe of Unitarians in England, and now reprinted, with " a Supplement, for the Uſe of the Unitarian Society, " Montroſe. *The hour cometh, and now is, when the true* " *worſhipers*

" page expreſſes it) for the uſe of Unitarians
" in England; and in particular, for the
" accommodation of the Unitarian congre-
" gation, at Eſſex-ſtreet chapel, in the
" Strand, London; over which Mr. Lind-
" ſey, late Vicar of Catterick in York-
" ſhire, preſides. His reſignation of his
" church-preferment was followed by
" that of the learned Mr. Jebb of Cam-
" bridge; and by that of the Rev. Mr.
" Evanſon of Tewkeſbury, another ſufferer
" for the ſake of conſcience, although his
" caſe is not ſo generally known with us as
" that of his two brethren. Thus within
" this laſt half ſcore of years, we have ſeen,
" even in theſe times of diſſipation and dege-
" neracy, three * clergymen of learning,
" knowlege, and virtue, reſign their prefer-
" ments, and caſt themſelves upon the provi-
" dence of God, rather than continue to
" officiate

" *worſhipers ſhall worſhip the Father in ſpirit and in truth:*
" *for the Father ſeeketh ſuch to worſhip him.*—JESUS."
Dundee: Printed for the Proprietors. 1783.

* " Mr. Evanſon underwent a proſecution for making
" alterations in the liturgy. In this reſpect his caſe was
" different from that of his two reverend brethren."

" officiate in a church where unſcriptural
" articles of faith were impoſed, and unſcrip-
" tural forms of worſhip made uſe of.

" From motives of a like kind with thoſe
" that actuated the reſpectable and worthy
" gentlemen before mentioned, ſeveral of
" the members that now compoſe the Uni-
" tarian ſociety of Montroſe, found them-
" ſelves under a neceſſity of departing from
" the different ſects and parties they for-
" merly belonged to. Fully convinced,
" that the God and Father of our Lord
" Jeſus Chriſt, is alone the only living and
" true God, they deemed it highly incon-
" gruous to remain any longer in thoſe reli-
" gious ſocieties, where, beſides this God
" and Father, two other perſons, or intel-
" ligent agents, were acknowleged as the
" ſupreme God, and equal with the Father
" in every reſpect.

" For ſome time they were deprived of
" the benefit of public worſhip; until, at
" laſt, becoming acquainted with one ano-
" ther's ſituation and ſentiments, they judg-
" ed it expedient to aſſemble together for
" the performance of this neceſſary duty.—

 " This

" This ſhort preface does not afford room,
" either to enter into a defence of their own
" opinions, or a confutation of thoſe of
" their opponents: This was done at con-
" ſiderable length in a ſeries of diſcourſes,
" that were delivered when the ſociety was
" made public.

" To Mr. Lindſey's collection, it has
" been thought proper to add a ſupplement,
" copied from Dr. Watts's Pſalms and
" Hymns, with ſome ſmall variations and
" tranſpoſitions. From the compoſitions
" of this pious writer, the greateſt part of
" Mr. Lindſey's collection is alſo taken.
" At the time Dr. Watts wrote theſe devo-
" tional pieces, he was a rigid Trinitarian;
" and, of conſequence, ſome of his pſalms,
" and a great many of his hymns, are ſo
" ſtrongly marked with the peculiarities of
" that ſyſtem, that they are altogether unfit
" to be uſed in an Unitarian congregation.
" Before his death, however, the Doctor
" ſaw reaſon to moderate his ſentiments;
" and in ſome of his laſt publications, ex-
" preſſed himſelf in ſuch a doubtful, heſi-
" tating manner; and found himſelf oblig-
" ed,

" ed, from his natural candour, to make
" ſuch conceſſions to the Unitarians, and to
" approach ſo near their ſyſtem, that he loſt
" his credit conſiderably with ſome of the
" friends of pretended orthodoxy."

In a letter from Montroſe, dated March 13, 1783, are the following particulars relating to this Society.

" Our Society has now been of about
" eighteen months ſtanding. For ſeveral
" months after its commencement, we kept
" our meetings in a great meaſure private;
" admitting few ſpectators. But about the
" middle of the laſt ſummer, it was made
" acceſſible to all without exception. We
" adminiſter the Lord's ſupper the firſt
" Lord's day of every month, in a plain and
" ſimple form. As there are ſeveral Anti-
" pædobaptiſts amongſt us, every member
" of our Society has it in his option, to
" baptize his children when young, or to
" defer that ceremony till they arrive at
" years of diſcretion. We admit alike Ari-
" ans and Socinians, leaving every one to
" judge and determine for himſelf as to the
" preexiſtence, &c. but we are all fixed

" and

" and determined concerning the Divine
" Unity, and the ſupreme Godhead, and
" unequalled dignity of the Father."

IT would be an injury to the church of Scotland, not to mention here the liberal ſpirit that appeared among them a few years ago; when a moſt worthy, able, and learned perſon, aggrieved by the ſtipulations he had entered into on being admitted to the Miniſtry, after his caſe and complaint had undergone ſome diſcuſſion in the Preſbytery of *Stranraer*, and Synod of Galloway, was at laſt admitted to make the following declaration, to relieve his mind; which now ſtands upon record in the books of the Preſbytery at *Stranraer*.

" *I*, Andrew Roſs, *Miniſter of the Goſpel in the pariſh of* Inch, (*for the exoneration of my conſcience, more particularly with reſpect to the terms of Miniſterial communion injoined by this Church*) hereby declare, *That I firmly adhere to the fundamental principles of the Proteſtant Religion, namely that the holy Scriptures of the Old and New Teſtament are the* only *Rule of faith and practice; that the exerciſe of private judgment is the undoubted*

undoubted right and duty of every chriſtian, and of every chriſtian Miniſter, and that it is the beſt means of diſcovering the true ſenſe of Scripture; that the Lord Jeſus Chriſt *is appointed the ſole head and lawgiver of his church, and the* only Maſter in religion. *And* I alſo declare, *that I reject all doctrines and practices, that are inconſiſtent with theſe principles, as witneſs my hand this third day of* January, 1776."

Andrew Roſs.

It is alſo to be mentioned, to the honour of the pariſhioners of *Inch*, that they unanimouſly preſented a Petition, dated April 24, 1775, to the Preſbytery of *Stranraer*, praying that their Miniſter *might be allowed to continue among them upon his own terms*, and atteſting his excellent, unſpotted character, and faithful, laborious diſcharge of his duty among them.

Their Petition ſtands thus in the Minutes of the Proceedings of the Preſbytery.

" The Pariſhioners of Inch gave in a Petition to the Preſbytery, expreſſing their high regard for Mr. Roſs, their Miniſter, the tenor whereof follows."

Inch, 24 April, 1775.

" To the Rev. the Moderator, and re-
" manent members of the presbytery of
" Stranraer, the Petition of the under sub-
" scribers, being all indwellers, elders, and
" other parishioners in the parish of Inch,
" in behalf of the Rev. Mr. Andrew Ross,
" Minister of the said parish, humbly shew-
" eth,

" *That Mr. Andrew Ross, their present*
" *Minister, has been Rector of this parish*
" *for these twelve years, during all which*
" *time he has done his duty among them like*
" *a faithful servant of Jesus Christ, ever*
" *labouring for their welfare, and endearing*
" *himself to his flock by his attentive and*
" *friendly behaviour; That they know him*
" *to be a conscientious and upright man, wor-*
" *thy of the character he bears, and emi-*
" *nently useful in the country where he resides;*
" *That it is with the greatest concern they*
" *see differences arising between him and his*
" *brethren about points which they humbly*
" *think need not be so exactly insisted upon as*
" *they are; That as nothing, but conscience,*
" *they very well know, has induced their*
" *minister to move in these points, they think*

" *it*

" *it their duty alſo, to give their teſtimony to*
" *the ſame cauſe, and to declare their joint*
" *opinion of the ſubject now in debate, ſo far*
" *as their lights ſerve them; They ſcruple*
" *not, nay they glory to declare, that it is*
" *their firm belief, that the Scriptures of*
" *God are a ſufficient ſtandard to men both of*
" *faith and practice; they are ſufficient for*
" *ſalvation in the ſight of God, and much*
" *more ſhould they be deemed ſufficient for*
" *chriſtian communion in the ſight of men.*
" *It is their opinion that no church upon*
" *earth has a right to put any thing in place*
" *of the Scriptures, or to require a ſubſcrip-*
" *tion from their miniſters to any thing but*
" *the Scriptures: They think that every*
" *church ſhould leave its members free to*
" *ſearch the Scriptures, and not to bind them*
" *down for ever to one ſenſe of them. In all*
" *theſe points they agree moſt cordially with*
" *their miniſter, and will be happy, extremely*
" *happy to live with him upon theſe terms.*"

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