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THE

APOLOGY

OF.

THEOPHILUS LINDSEY, M. A.

ON RESIGNING THE

VICARAGE OF CATTERICK, YORKSHIRE.

THE SECOND EDITION.

LONDON:

Printed for J. Johnson, No. 72, in St. Paul's Church Yard. 1774.

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PREFACE

have been taken in this work, and some things introduced appear foreign and unsuitable, if it be not considered, that the design hath not been barely to offer a vindication of the motives, conduct, and sentiments of a private person upon the subject of it, however important to him.

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The aim has been higher, whether attained or no: to promote that charity, without which a faith that can remove mountains (I Cor. xiii 2.) is nothing; and to excite some to piety, virtue, and integrity: in which it will be accounted far happier to have succeeded, than in making the largest number of profelytes to any opinions.

A fentiment not unlike to this, has often been read with pleasure, in that fine writer, teacher and example of virtue and true religion, Lactantius; a confessor for the truth in the worst (the *Diocletian*) times, and unchanged,

unchanged, humble, and moderate in the most flourishing, when made tutor to Crispus, the emperor Constantine's son: He thus concludes one of his first christian writings.

"But if life be an object of defire to a wife man; truly I could wish to live for no other end, but to do something worthy of life; and which may enable the Reader, not to be more learned and eloquent, to which I can form but little pretensions, but to be a good man, which is the chief thing of all. And this, if I can but accomplish, I shall think I have lived long enough, and fulfilled my duty as a man, if by

any labours of mine, some sew may be delivered from error, and directed in their road to heaven."*

Restinct for the this conclusion

* Quod si vita est optanda sapienti; prosecto nullam aliam ob causam vivere optaverim, quam ut aliquid efficiam quod vita dignum sit, et quod utilitatem legentibus, etsi non ad eloquentiam, quia tenuis in nobis facundiæ rivus est, ad vivendum tamen afferat, quod est maxime necessarium. Quo perfecto, satis me vixisse arbitrabor, et officium hominis implésse, si labor meus aliquos homines ab erroribus liberatos, ad iter cœlesse direxerit.

LACTANTIUS—de opificio Dei, p. 496.

Just Published, Price Six-pence,

A FAREWELL ADDRESS to the PARISHIONERS of CATTERICK. By Theophilus Lindsey, M. A.

Printed for J. Johnson, No. 72, St. Paul's Church-yard.

CONTENTS.

CHAP. I. HE Introduction, with some stric-	
tures on the origin of the doctrine	
of the Trinity, and the opposition it met	
with to the time of the Reformation.	. I
The word Trinity not found in the Bible,	1
and never used by Christians till about the	
year 200 after Christ	12
Disbelief of the Trinity no blameable	
herefy	21
Christians for some ages after Christ were	~
wholly Antitrinitarians	23
By what means the doctrine of the Trinity	
prevailed	24
CHAP. II. Of the state of the Unitarian doctrine,	
in our own country more especially, from	
the æra of the Reformation, with an account	
of those Christians who have professed it.	33
Conclusions to be made from the forego-	
ing hiftory — — —	74
CHAP. III. There is but One God: religious worship to be offered to this One God; the	
Father only	82
No plurality of persons in God	-
Texts supposed to favour a plurality of	93
persons in God, or a Trinity in Unity	98
Baptism by the apostles in the name of	90
	105
The apostles creed censured by some as an	103
	109
Religious worship to be paid to God, the	- 09
Father only, and not to our Lord Jesus Christ	110
	ist's

Christ's character of Mediator and High	
Priest utterly incompatible with his being the	
object of worship p.	126
The principal texts alleged to authorize	
prayer to our Lord Jesus Christ -	128
Of Christ's high power and authority, as	
a ground of worship	136
Religious worship to be paid to God, the	
Father; and not to the Holy Ghost -	142
Religious worship to be addressed only	
to the one true God, the Father, the	
express doctrine of our Saviour Christ and	
his apostles, and the practice of the Christian	
church for the first three centuries	147
CHAP. IV. The causes of the unhappy defection	
among Christians from the simplicity of re-	
ligious worship prescribed in the scriptures of	•
the New Testament	152
CHAP. V. Union in God's true worship, how to	
be attained —	172
A standing apostolic rule for prayer	176
Dr. Clarke's amendments of the liturgy	
recommended — —	184
What may be done by those who cannot	
conscientiously join in the established worship	192
CHAP. VI. The writer's particular case and dif-	
ficulties	202

CHAPTER I.

THE INTRODUCTION, WITH SOME STRICTURES ON THE ORIGIN OF THE DOCTRINE OF THE TRINITY, AND THE OPPOSITION IT MET WITH TO THE TIME OF THE REFORMATION.

T would be doing an injury to the pe-1 titioners to parliament for redress in the matter of subscription, with whom the writer was from the first connected, to class them as holding the same opinions with him, if there should be any thing to blame in the freedom with which he hath. delivered his fentiments on some favourite points. The rife of his scruples and difficulties was many years prior to that connexion, and would, he is persuaded, have brought him to take the step he has been constrained to for his own quiet, without it. Whilst at the same time he must ever think the defign and conduct of that affociation, unsuccessful in its main point as it hath hitherto been, highly ferviceable to true religion, and honourable to all concerned in it; and cannot but reflect with peculiar satisfaction, that he did not quit his ministry in the church established.

blished, till the most reasonable attempts for a farther reformation were rejected; first, in the honourable the Commons house of parliament resusing the petition of the clergy, and the two professions of law and physic; and next, in the abrupt regative put by the governors of the church upon the application made to them by Mr. Wollaston and his associates, viz. that in their opinion it was * neither prudent nor safe to do any thing in the matter by them submitted to their consideration; the very words (as communicated by a friend) of the A——p of C——y, to the

* "It may therefore be dangerous to begin with making alterations and amendments in the church, lest those scaffoldings, which are erected for repairs, should be made use of to pull down the whole

" fabric."

"Ans. As to the Christian religion in general, we have the sure word of prophecy, that the gates of hell shall not prevail against it. And as to particular establishments, I should apprehend, that the freer they were from errors, the more likely they would to to stand. At least I should think it would be right to run some risque, and place some trust in the providence of God, rather than let errors of any consequence remain.—Dr. Clayton, bishop of Clogher, in managestrys, dedication to essay on spirit, p. xlv. xlvi.

previous message and deputation sent to him from Tennison's library.

The clergy-society at the Feathers was made up, as the like voluntary combinations of serious and inquisitive persons unknown to each other ever will be made up, of men differing in opinion from each other in many respects, but united in this, that subscription to human formularies of faith was an unjust imposition upon the consciences of men, and an invasion of Christ's authority, the only lord of conscience, and head of his church.

As a body of men, they are no more chargeable with the private opinions than with the private conduct of each individual of their number. Some of them, without any just impeachment of their integrity, may think nothing amiss in repeating that subscription, of which they sought the removal. Others may not be able to allow themselves such a latitude. And it may be painful, and even impossible to some to reconcile their minds any longer to continue those ministrations in the church, to which their subscription and declarations bind them, when admitted to a cure of souls.

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By a long train and feries of thought and events, I have found myself unfortunately of this latter number, and after much balancing in my own mind, have believed it incumbent on me to make this apology for myfelf, who never thought of troubling the public with any thing of mine: willing, at the same time I must own, when thus called to it, and even glad, at whatever cost, to bear my feeble testimony to the honour and true worship of the One God and Father of all, obscured or oppressed by high authority or dark superstition, in almost every Christian country; and thereby to leave, with my friends at least, a reasonable justification of my conduct for quitting an advantageous fitution in the church, of some probable usefulness to others, and casting myself on the providence of God.

of the truth of what is delivered, yet of the diligence and fincerity of the writer, that they are not notions taken up of yesterday, but the result of many years painful and solicitous enquiry, not without frequent and earnest aspirations to the Father

Father of Light; for direction and affiftance; and to which the prejudices of education and the fuggestions of worldly case and interest were most opposed.

And as he hath been fearful of committing any mistakes himself, he hath been no less desirous not to missead others, in what he here presumes to lay before the public.

Firmly persuaded, upon such evidence as he thinks no fair mind can resist, that the Lord Jesus came from God, in the writing of these sheets he hath been all along under the most serious impressions of the relation he bears, and the obligations he owes to this divinely commissioned Saviour, who loved him (Galatii. 20.) and gave himself for him; the appointed judge of quick and dead, by whom his future lot is to be decided, and who hath given his faithful followers hope, after death, of "beholding his glory, and being for ever with him"* John xvii. 24.

I Thessal. iv. 17.

But

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^{*} John xvii. 24. "Father I will, that they also whom thou hast given me, be with me where I am." But it ought rather to be translated, Father, I desire, ---as the phrase, I will, in our language, is ambigu-

But he dares not advance this divine Saviour to an equality * with his God and heavenly Father, who himself came to teach men, that the Father was the only true God; and whose highest aim, glory and selicity was, to be the beloved son and chosen messenger of the Father, and to be employed by him in teaching his will to men. John xvii. 3.—" This is life eternal, that they might know thee, the only true God, and Jesus Christ whom

ous, and not clearly that of a supplicant. The French translations have it Je désire; Je souhaite.

* When Dr. James, the divinity professor at Cambridge, treated our Saviour's name with too much levity in drolling upon Mr. Whiston's and Dr. Clarke's supposed error about the Trinity, at the disputation of the latter for his degree of doctor in divinity; the famous Dr. Bentley made the following extempore tetrastic on the professor:

Tú ne mathematicum, male false Jacobe, lacessis, Histrio dum ringis serium habere virum? Ludis tu Christum, Dominumque Deumque professus: Ille colit Dominum, quem negat esse Deum.

ENGLISHED.

And dost thou, James, with aukward keenness mark Whiston, and scoffing fret at serious Clarke? Thou jest'st on Christ, thy Lord and God supreme; Whiston adores him Lord; but sears him God to name. Whiston's hist. mem. of Dr. S. Clarke, p. 14.

thou

thou hast sent"*, or Jesus Christ thy messenger, thine apostle. And iv. 24. "My meat is to do the will of him that sent me, and to finish his work."

When the malicious Jews, perverting his words, calumniated him, John v. 18. for making himself equal with God; and, in like fort, x. 33, were going to stone him for blasphemy, because that he, being a man, made bimself God, by which making bimself God, and equal with God, they meant nothing more than his assuming a divine power and authority without any warrant. for it, as the context and his answer to them plainly sheweth: his defence of himfelf at both times was-not, that he was indeed equal to God, or that he was God, but that he had his authority from the Father; v. 19, the fon can do nothing of bimself, but what he seeth the Father do; and x. 37, If I do not the works of my Father, believe me not; referring them to the works he did, as a proof of the ma-

^{*} Grotius's note on the text is happily expressed, De se modeste in tertia persona loquitur. Sensus est. Et ut me agnoscant ut legatum tuum. Hac voce ostendit honorem sibi habitum ad patrem redire. Nam regis interest, ut legatus honoretur.

liciousness of their accusation, and of his power and authority from God.

If he faid, John v. 22, 23, "The Father judgeth no man; but hath committed all judgment unto the fon: That all men should honour the fon even as they honour the Father." He immediately explaineth what that honour is which he thus claimeth, v. 23, latter part: "He that honoureth not the fon, honoureth not the Father, which hath sent him:" i. e. the honour to be paid to him was not so much on his own account, as out of respect to God, who had sent him, and the important office which he had committed to him *.

John vi. 57. He declares that he received life and being from the Father;—
"As the living Father hath fent me,

* This is Origen's interpretation of this passage, and the idea he had of the ground of the honour to be paid to Christ. For after afferting that the heathens can shew no authority from the God over all to worship their gods, dæmons, and heroes—he says, "If Celsus in his turn should ask us concerning Jesus, we shall demonstrate that the honour we pay to him is appointed by God, namely, that all men should honour the Son as they honour the Father."

Origen contr. Cels. I. viii. p. 384.

" and I live by the Father"——See Dr. Clarke's paraphrase.

vii. 16, "My doctrine is not mine, but his that fent me."

viii. 28, 29. "Then said Jesus unto them, when ye have listed up the son of man, then shall ye know that I am he, and that I do nothing of myself; but as the Father hath taught me, I speak these things; and he that sent me is with me: the Father hath not lest me alone; for I do always those things that please him."

See farther our Lord's declarations concerning himself, recorded by this his beloved disciple, John ix. 4. x. 17, 18, 24—30. xi. 40—42. xii. 49. xiii. 16, 20. xiv. 1, 16, 28, 31. xv. 8, 10. xvi. 5, 23. xvii. throughout; in all which he formally professes his inferiority and dependance, that he received his being and all his powers from God; and leads men by his precepts and example, to look up to God the Father, as the sole author and source of all blessings to all, and the sole object of supreme adoration from all.

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Trinity, an unfcriptural name.

Whatever difficulties there may be in the bible in other respects, one would imagine

there could be no dispute concerning the object of divine worship, whether one or many; compounded of more persons than one, or uncompounded. The most unlearned reader sees at once, (unless told he must not see it,) that the God that made him, and whom he is to adore, is one, without multiplicity or division, even as he knoweth himself to be one being, one person, and not many. Learned Christians have indeed coined a new language of their own quite unknown to our Lord and his apostles, and have called God Trinity, a Trinity in Unity that is to be wor-Thipped; which is obviously departing from the simplicity of the gospel, and is at best making a plain thing obscure. For those persons, however, who reckoned these to be proper expressions of what appeared to them the scripture doctrine concerning the deity, there could be nothing blameable in their thus wording and explaining it for themselves. They had a right to do it, which no one should or ought to interfere with or hinder. But the unhappiness hath been,

been, that some men have not been contented with making and adopting this phraseology concerning the deity for themselves, but have also obtruded it upon others, by methods not always the most justifiable, as the only right and allowable way of thinking and speaking concerning God. And this obscure language, consecrated at first by a few leading names, and grown hoary, as it were, thro' length of years, takes place of, and with many is revered above that of holy scripture itself; and the doctrine thus worded is called a tremendous doctrine, a facred mystery; and, for many ages, Christians have been forbidden to fearch into it, or call it in question, under various pains and penalties, even unto death; and at this very day, to disapprove this unscriptural language and the doctrine conveyed by it, shall by some be looked upon as denying the truth of divine revelation, as little short of atheism itself *.

^{* &}quot;The Complainants, if we may judge from some publications previous to this attempt, are a motley mixture of Infide's of various denominations, such as Deists, Arians, Socinians, and Pelagians; the grand point they want to be rid of, is the doctrine of the Trinity in Uni-

The rife and date of the name Trinity. known or used amongst Christians for near two hundred years after Christ, when it was first used by The-

ty, and its consequences, such as the godhead of Christ, and the personality and godhead of the Holy Ghost; if these could be struck out of the liturgy and articles, they would be content. Dr. Clarke's Being, Mahomet's Alla—any but the true God will serve their turn."—Scriptural Comment on the xxxix Articles—presace, page ix. x. by M. Madan, A. B. &c. 1772.

This is the principal, if not the only characteristical note, whereby to distinguish a Christian from another man; yea, from a Turk; for this is the chief thing that the Turks, both in their alcoran, and other writings, upbraid Christians for, even because they believe a Trinity of persons in the divine nature. For which cause they frequently say, they are people that believe God bath companious; so that take away this article of our Christian saith, and what depends upon it, and there would be but little difference betwixt a Christian and a Turk."—Bishop Beveriage. Private thoughts, part ii. page 53.

One is forry to see this pious bishop laying such unwarrantable stress on his own private opinions in this and other points, and dealing out such uncharitable censures in a book of practical piety; unfit place for it surely of all others! Much is to be allowed undoubtedly to the warmth of his natural temper. But then he should be read with caution, lest we receive harms from him instead of benefit, and in settling our orthodoxy lose our charity. ophilus, a gentile convert, bishop of Antioch; but in no great conformity to what it is made to signify at present.

—It is acknowledged to be entirely of heathen extraction, borrowed from Plato, and the Platonic philosophy: and this being its true origin, it should seem, that a proper zeal for God's word, and regard for Christ and his inspired apostles, should make us relax a little of our passion and vehemence against those who scruple to use a language not sanctified by their authority, in speaking of and addressing the great God.

Luther and Calvin, (as a learned author * informs us) in some moments, were little disposed to favour this unscriptural dialect. The word Trinity sounds oddly, saith the former, and is a human invention. It were better to call almighty God, God, than Trinity." And Calvin says, I like not this prayer, O holy, blessed, and glorious Trinity: it savours of barbarism.— The word Trinity is barbarous, insipid, prosane; a human invention; grounded on no testimony of God's word; the po-

^{*} Ben Mordecai, letter i. page 75.

pish God, unknown to the prophets and apostles *."

We bear with this freedom of speech in these eminent reformers, because they were well-known and warm contenders for what is called the doctrine of the Trinity, tho' they expressed such utter distaste and diflike of the word itself. It would be but fair and equitable to give a patient hearing to those, who do not take upon them to condemn this obnoxious language in so rude a way, but who think there is cause and ground from holy scripture to discard not only the name, but the doctrine itself; who affert the divine Unity in the strictest and most absolute sense: that God is One, and his name One, the God that made the world, the God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ; and that He alone is the supreme object of his creatures religious regards and worship, by the testimony of Jesus himself.

^{* &}quot;Imo Calvinus non dubitavit dicere, "cette priere reçuë communement, fainte Trinité, un feul Dieu, aye pitié de nous, ne me plaist point, et sent du tout sa barbarie;" in Epist. ad Polon. secund. Gallicam epistolarum ejus editionem."—Curcellæi Op. page 833.

The bulk of Christians have suffered themselves to be strangely deluded into a notion that there is a merit in believing dark, inexplicable doctrines*, and that it

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* I beg leave to give a sample at length of one of these dark doctrines, to shew what hay and stubble (I Cor. iii. 12.) some that are supposed master-builders present us with, to build us up in our most holy faith:

66 We are now to confider the order of those perfons in the Trinity, described in the words before us, Matth. xxviii. 19. First, the Father, and then the Son, and then the Holy Ghost; every one of which is really and truly God; and yet they are all but one real and true God. A mystery, which we are all bound to believe, but yet must have a great care how we speak of it; it being both easy and dangerous to mistake in expressing so mysterious a truth as this is. If we think of it, how hard is it to contemplate upon one numerically Divine nature in more than one and the same Divine person? or, upon Three Divine persons in no more than One and the same Divine nature? If we speak of it, how hard is it to find out words to express it? If, I say, the Father, Son, and Holy Ghost, be three, and every one distinctly God, it is true: but if I say, they be three, and every one a distinct God, it is false. I may fay, the Divine persons are distinct in the Divine nature; but I cannot fay, that the Divine nature is divided into the Divine persons. I may

is owing to want of a proper humility that others will not submit their understandings to receive them. Nevertheless our Saviour Christ teaches no mysterious doctrines, nor commends any faith but that which

fay, God the Father is One God; and the Son is One God, and the Holy Ghost is One God; but I cannot, fay, that the Father is one God, and the Son another God, and the Holy Ghost a third God. I may say, the Father begat another who is God; yet I cannot fay, that he begat another God. And from the Father and the Son proceedeth another who is God; yet I cannot say, from the Father and the Son proceedeth another God. For all this while, though their Nature be the same, their Persons are distinct; and though their Persons be distinct, yet still their Nature is the same. So that, though the Father be the first person in the Godhead, the Son the second, the Holy Ghost the third; yet the Father is not the first, the Son a fecond, the Holy Ghost a third God. So hard a thing is it to word so great a mystery aright; or to fit fo high a truth with expressions suitable and proper to it, without going one way or another from it."-Bp. Beveridge. Private thoughts, part ii. pag. 48, 49. .

When we read such puzzling unintelligible mystery, and see such mighty stress laid on it, how thankful ought we to be for the good sense and simplicity of the gospel of Jesus, which leads us by no such dark and intricate roads to heaven; but as one of his chief apostles speaketh, Acts xx. 21. requireth no more of all men but repentance toward God, and faith toward our

Lord Jesus Christ!

immediately influences the heart and practice. "But (to use the words of an author of good account) this pretence of a necessity of humbling the understanding is none of the meanest arts, whereby fome persons have invaded and usurped a power over other men's faith and consciences. But he that submitteth his understanding to all that he knows God hath faid, and is ready to submit to all that he hath faid if he but know it, denying his own affections, and ends, and interests, and human persuasions, laying them all down at the feet of his great master Jesus Christ, that man hath brought his understanding into subjection, and every proud thought into the obedience of Christ, and this is the smanon misseus, the obedience of faith, which is the duty of a Christian." -Taylor, Liberty of prophefying, p. 20.

The first Christians saw so far into this great truth, that piety, benevolence and integrity, are the end of the divine commandment, and of all the various communications of light and knowledge to men, that they readily admitted their virtuous heathen progenitors into the Christians' heaven, to

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be faved by Christ, though they never heard of his name, as thinking, and thinking rightly, that the grace and mercy of the kind parent of the universe, revealed by Jesus Christ, would be extended to all those in all times, who had diligently improved, and walked according to the measure of light afforded to them.

came for those only who believed on him in the time of Tiberius, or that the Father hath made this merciful provision only for the men that now are: It is for all men whatsoever, who have lived from the beginning, and according to their power, have feared and served God in their generation, and acted righteously and charitably towards their neighbours, and have desired to see Christ and hear his voice."

"They that have formerly lived, (and they that now live) agreeably to reason, are Christians, and in a secure and quiet state." Justin. Martyr. Ap. i. p. 83.

"Therefore before the coming of Christ, philosophy was that which was necessary for salvation to the Greeks"—and then again—"it was their schoolmaster to Christ,

as the law was to the Jews." Clem. Alexand. Stro. i. vi.

And Origen, on Romans ii. 10, 11, 12.

This is spoken of the Gentiles, who having no law are a law unto themselves, who shall not lose the reward of their good deeds, in being just and chaste, and governing themselves with prudence, temperance, and humility." Vid. Whitby. Diss. facr. p. 232.

But as Christians multiplied, and increased in power and wealth, their charity towards those who dissented from them grew less, in relation both to this world and the next; and the mansions of bliss would be thinly peopled, if their anathemas and proscriptions of their fellow-creatures were to be ratified there.

Hence that vulgar unhappy error, which is infused into us from our very cradle, by which we are nursed up in the contempt and almost abhorrence of every sect of Christians, but the one in which we ourselves had the good hap to be born; so that they whose minds become afterwards more enlarged, can seldom so entirely shake off this prejudice, but the leaven of it will cling to them. Whereas it should be a first and perpetual lesson, to esteem the

virtuous and the good alike of every perfuation, and never to think difrespectfully of those who worship their Maker in a way different from ourselves: nay, we should be principled in it, for it is the very doctrine of Christ our Master, not to judge or condemn any that are upright and fincere, but to think as favourably of their future state and condition as of our own, however remote their opinions may be from ours, in points that we deem most effential. For if they be equally sincere in feeking the truth, and living up to it, they will be equally accepted with God; and of their fincerity he alone is the Judge, and not we.

At the first planting of the gospel, ere yet all the apostles of our Lord were gone to their rest, many strange errors and doctrines sprung up amongst some of their followers. But in a very sew years after, such extravagant systems concerning God and the invisible world were grafted on the simple truths they had taught, that the wildest mystics of later times have produced nothing more frantic and absurd.

San to effecte he

Irenæus, of whose work we have little more than an old Latin translation remaining, hath written as large against these hereses, as he calls them; and by his labours, and those of others, their contradiction to the scripture, and absurdity was so fully exposed, that men grew ashamed of them, and they died away of themselves.

But it was an evil hour af Difbelief of terwards, that the term berefy no blamebecame particularly affixed to able herefy. fuch opinions as were not in agreement with the doctrine of the Trinity, and those called beretics who opposed that doctrine. For the name being already of bad found, on account of the monstrous tenets of those men to whom it was first given, though in itself of indifferent fignification, and invidious infinuations being then thrown out, as fometimes now, that they who rejected the received Creeds, fought: to degrade Christ from his real dignity, the passions of the ignorant multitude were wound up to the highest pitch against those that were so branded. But whoever reads, the annals of ecclefiastical history with an impartial eye, and will not fuffer himself to be governed by names

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and founds, will foon perceive, that from the days of Constantine to the present times, those called *beretics* by their adverfaries, have generally been the honest few, who have ventured to search the holy scriptures for themselves, and openly to profess the truth of God which they there learned, in opposition to popular error.

We readily allow this definition to be the true one, and glory in the name of beretic, as an honourable distinction, when given us by the Papilts, as from time immemorial they have given it to all that oppose the Roman Chief and Bithop, and to this day never afford us Protestants any other appellation. Let us not use two different measures: let us put the same favourable construction upon a conscientious dissent from the doctrine of the Trinity, or whatever has had the good fortune to be espoused by the majority and counted orthodox, in former times, or in our own, and then we shall abandon the name of beretic intirely, as most unjustly fixed upon those who differ from others on such just grounds; or else, if we will continue to, use it, it will cease to be a name of reproach,

proach, and become honourable to the wearer, as it was to the apostle Paul, Acts xxiv. 14. "I confess unto thee" (saith he, in his defence before the Roman governor) "that after the way which they call berefy, so worship I the God of my "Fathers."

A very general persuasion hath Christians, for fome ages after been entertained, though no- Christ, were thing can be farther from the wholly Antitruth, that those who have been diffatisfied from the first with the doctrine of a Trinity in Unity, and have objected to it, have been only a few whimfical, conceited, obstinate persons, the followers of one Arius, who lived near 1500 years ago; or of Socinus, who was only of yesterday, in the time of our forefathers. Authorities of men are nothing: it is holy scripture alone which can decide this important point, and to that we must make our final appeal. But if the matter is to be put to the vote as it were, it is absolutely necessary that the less learned should be told, what upon enquiry will be found to be undeniably true, viz. that the fathers of the first three centuries, and

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consequently *, all christian people, for upwards of three hundred years after Christ, till the Council of Nice, were generally Unitarians, what is now called either Arian or Socinian, i. e. such as held our Saviour Christ to derive life, and being, and all his powers from God, though with different sentiments concerning the date of his original dignity and nature.

By what means the doctrine of the Trinity pre-vailed. They should be told, that the told, that the doctrine of the trinity pre-vailed. They should be told, that the doctrine of the trinity pre-vailed.

years, sometimes the Arian, sometimes the Athanasian was the prevailing doctrine, according as the reigning emperor happened to be a favourer of the one or the other opinion; till at length,

* Of this, the Creed called the Apostles, and the other creeds of those early times, are a pregnant proof; a collection of these creeds is to be found in King's enquiry into the worship of the primitive church," page 58—64. And it no less appears from the additions made to these creeds in after time.

See also this fact proved, with regard to the Arian sentiments of the Antenicene sathers especially; and the objections of Bull and Waterland, consuted with accumulated evidence by Whitby, Dissert. de Script. Interpret. pras. sectio quinta throughout.

"Theodosius the Great *, (in Mosheim's words, vol. I. cent. iv. p. 342.) raised the secular arm against the Arians with a terrible degree of violence, drove them from their churches, enacted laws, whose severity exposed them to the greatest calamities, and rendered, throughout his dominions, the decrees of the council of Nice triumphant over all opposition; so that the public profession of the Arian doc-

* The pious stratagem of Saint Amphilochius, a bishop of those times, to instigate Theodosius to this inhuman work, deserves to be recorded. He affected' one day, in the emperor's presence, some very difrespectful and improper behaviour towards his son Arcadius, who had lately been declared Augustus. The emperor, highly incenfed at it, ordered him to be immediately turned out of the palace. Upon which, the bishop, in a set speech retorted upon him; "Sir, you cannot bear a little flight put upon your Son, and, are even enraged when he is not treated with due respect: doubt not but the God of the universe still more abhors those who blaspheme his only Son." The emperor hearing this reproof, called him back, and begged his pardon, 'and foon after fet on foot the perfecution of the Arians. Unhappy the princes, who. like Theodofius, Louis XIV. or our James II. are under the controul of priests and churchmen, and made the tools and implements of their impotent pafsions and vengeance, and little, mean superstition !

trine was confined to the barbarous and unconquered nations, such as the Burgundians, Goths, and Vandals."

Still to take off undue prejudices against the Unitarian doctrine, as if it were a fingularity or novelty only of late days, it should be farther inculcated, that for several centuries, till filenced and subdued, by violence, many princes and states in Europe, that were not in subjection to the empire, continued to profess the Arian doctrine. "Towards the commencement of this (the fixth) century (faith the same historian, vol. I. p. 467.) the Arians were triumphant in feveral parts of Asia, Africa, and Europe. Many of the Asiatic bishops favoured them secretly, while their opinions were openly professed, and their cause maintained by the Vandals in Africa. the Goths in Italy, the Spaniards, the Burgundians, the Suevi, and the greatest part of the Gauls.—The triumphs of the Arians, however, were but transitory and their prosperous days were entirely eclipsed, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian."

ment, that the Nestorians*, that have substitted from the close of the fourth century, and are now in great numbers all over the East, are in general Unitarians. The account which Mosheim gives (vol. I. p. 412.) of their peculiar opinion concerning Christ, concludes thus—" that Christ was therefore carefully to be distinguished from God, who dwelt in him as

* They could not well be other than Unitarians, who fo strictly adhered to, and reverenced the name' and writings of Theodore, Bishop of Mopsuestia, who flourished in the fourth century, and was one of the ablest interpreters of the scriptures in all antiquity, as appears from the very few fragments of his writings that have been preserved to us. Dr. Lardner has given a fine interpretation from him, of that confession of Thomas to Christ, "my Lord, and my God," John xx. 28. "He did not (faith he) call Christ, Lord and God: but being aftenished at the great miracle of his refurrection, and the full evidence of it that he had afforded him, he praised God, who had raised Christ from the dead. Nor is the being raised from the. dead a proof of Deity." Credib. vol. IX. part 2, p., 411. Dr. Whitby, in his last thoughts, p. 77, appears to have borrowed the folution of this passage from this author.

See also La Croze, histoire du Christianisme des Indes, vol. I. p. 362, 364.

in his temple; and that Mary was to be called the mother of Christ, and not the mother of God."

Mosheim occasionally mentions the continuance and profession of the Arian doctrine concerning Christ, to the tenth century in Italy, amongst the Lombards, and among the barbarous nations, as they are called, and in the East; and how it sunk away, and the visible profession of it was lost. Gross darkness had now overspread. the Christian world: the apostacy foretold by St. Paul (1 Tim. iv. 1.) had come on, and the dæmon-idolatry, the worship of dead men and women prevailed, and which still subsists among that large body of Christians, the Papists. Some light. however, shone in the midst of this darkness, and the witnesses to the truth prophecied, tho' in fackcloth and ashes.

The divine Unity in particular was never lost fight of by some few at least, who in different ways bore their testimony to it.

Roscellin, canon of Compiegne, about the close of the eleventh century, maintained, that it was impossible the Son of God should take on him the human nature alone, without the Father and the Holy Ghost becoming incarnate also, unless by the three persons in the Godhead were meant three distinct persons or natures, which would be three Gods. And he seems to have maintained this, with a view to shew the strange consequences that would follow from supposing the Son to be the supreme God.

But it was an effectual argument, which is said to have been used by Anselm, archbishop of Canterbury, to silence this canon of Compiegne, and which would indeed silence and prevent all heresy and difference in opinion for ever; namely, "a Christian must not enquire about the truth of any thing which the church believes; but is simply to believe whatever the Romish church professet to believe."*

The famous Abelard, in the next century, by some said to have been a disciple of Roscellin, fell under a public prosecu-

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^{* &}quot;Non esse Christiano inquirendum de veritate rei quam credit ecclesia, sed simpliciter credendum quicquid credit et consitetur ecclesia Romana." Sandii nucl. hist. ecclesiast. l. ii. p. 105. Mosheim, vol. II. p. 351.

tion for herefy, and * St. Barnard (whom unflattering posterity has stripped of much of his saintship) was his accuser.

"The charge brought against him was, that he had notoriously corrupted the doctrine of the Trinity, blasphemed against the majesty of the Holy Ghost, entertained unworthy and false conceptions of the person and offices of Christ, and the union of the two natures in him, denied the necessity of the divine grace to render us virtuous, and, in a word, that his doctrine struck at the fundamental principles of all religion."

This was the colouring and representation of his adversary. The truth is, that being a man of genius and piety, he saw deep into the sore depravations of Christ's religion, and sought earnestly, but in vain, to remedy them; and seems to have been completely an Unitarian.

Besides eminent individuals, who arose out of the bosom of the catholic church, as it was called, and afferted, that the one

^{*} Mosheim, vol. II. p. 430, — who gives several instances of the violence with which St. Barnard opposed all reformation of the corruptions of the church.

God, the Father was the God of the Christians, there were still lesser churches and focieties of Christians subsisting, who were founded and united on this Unitarian principle. Mosheim takes notice of some in Italy, who were called Pasaginians, in the twelfth century. " The fecond tenet (faith he) that diftinguished this fect, was advanced in opposition to the doctrine of three persons in the divine nature; for they maintained that Christ was no more than the first and purest creature of God; nor will their adopting this opinion feem fo furprifing, if we confider the prodigious number of Arians that were scattered throughout Italy long before this period of time." vol. II. p. 456.

History also makes mention of other sects of the like Unitarian principles, who were often consounded with the Manicheans, and went under that and other obnoxious names. But they were all, in progress of time, either wholly extirpated, or driven into corners and silence. For nothing could now withstand the papal power, backed, as it were, with that of this whole western world. " The princes of

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the earth, (as foreseen and foretold) bad one mind, and agreed to give their power and strength unto the beast. — Revelation xvii. 13, 17.

So that, independent of its truth, or otherwise, it must be owned, that that which is called the catholic doctrine of the Trinity, was first established, and hath been all along supported, by violence and the secular power; an argument in its behalf surely not to be boasted of, and concerning which the gospel of Jesus is wholly silent.

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CHAPTER II.

OF THE STATE OF THE UNITARIAN DOCTRINE, IN OUR OWN COUNTRY MORE ESPECIALLY, FROM THE ÆRA OF THE REFORMATION, WITH AN ACCOUNT OF SOME OF THOSE CHRISTIANS WHO HAVE PROFESSED IT.

HE principal divisions and differences of protestants amongst us, till about the time of the revolution, chiefly related to the imposition of unscriptural rites and ceremonies, and points of discipline and church-government. The Puritans, the inferior and persecuted party, (but who became persecutors in their turn when they had the power) differed not at all from their protestant brethren in the doctrinal points of the Trinity, incarnation; original fin, works before justification, predestination, and the like. Their adversaries, and archbishop Laud at the head of them, were the first that broke the ice in this respect, and took upon them to refine away the plain words of the xxxix articles (agreed upon for the avoiding of diversities of opinion,) which they disliked, or with which they found themselves aggrieved.

And

And altho, in imitation of Heylin then, and Waterland in the days of our fathers, Dr. Nowell and others have laboured to rid the articles of holding forth the melancholy doctrine of an arbitrary election of fome men to eternal life, and rejection of others, yet while the feventeenth article remains, vain will be their endeavours to foften the horror of it by any qualifying passages from the homilies, or particular expressions in the liturgy, or other writings of those who compiled it.

Will they allow the same kind of argument to be used and conclusions drawn, in a parallel case? It may then be proved, that the venerable compilers of our liturgy were Arian or Socinian. For, although in the litany throughout, and in many parts of the morning, evening, and communion-service, a Trinitarian form of worship is adopted: nevertheless, the general turn of address in the collects and prayers is to God, and not to Christ; and the Holy Ghost is almost left out wholly unworshiped: in which forms no Arian or Socinian would refuse to join.

But the minds of many, both of the clergy and laity, are now distressed on a

fubject in our articles and liturgy, of far greater moment than the colour of the ministers vestments of the posture at the facrament, or even the fecret determinations of the divine mind about the future doom of his creatures, a curiosity which seems, from the nature of the thing, unhallowed and forbidden.

The proper object of divine worthip was a matter left wholly untouched and unenquired into by the leading Divines, at the reformation from popery.

The philosophic and scholastic language and doctrine concerning the Trinity, which had been forming and settling from the time of the Nicene council, during the apostacy that followed, was never called in question, was received with the most implicit faith and reverence, and regarded as something more sacred even than holy scripture itself.

The greater part of our protestant predecessors, unhappily for us, seem to have had a superstitious awe and dread of looking into a subject involved, as this was, in learned mystery and darkness. Their prejudices ran so high in favour of it, and

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they esteemed it so necessary and sundamental a point, that they could not suffer the least doubt of it in their own minds, or objection from others. They imagined the glorious work of reformation from the gross errors and idolatries of popery, which they had truly at heart, would be scandalized, and an invincible bar put to its progress, were any heretical opinions about this great point, to be found amongst them; or, if found, not severely animadverted upon and punished.

With what earnestness does Oecolampadius labour, in a letter to Bucer, Aug. 5, 1531, to clear himself and his friends from the imputation of giving any countenance to Servetus's book de Trinitatis erroribus, that was just then come out. "I desire you would acquaint Luther, (says " he) that this book was printed out of " this country, and without our knowledge. Our churches will be very ill " spoken of, unless our divines make it " their business to cry him down. " feech you in particular to keep a watchful eye over it, and to make an apology

" for our churches, at least in your con-

" futation inscribed to the emperor *."

And Mosheim tells us, that at the first dawn of the reformation, in Germany and Italy, there appeared some who denied the divinity of Christ. "But the efforts of these men (saith he) were opposed with united zeal and vigilance, by the Romish, Reformed, and Lutheran churches;" i. e. by burning, and putting them to the most cruel deaths †.

To

* Account of Calvin's treatment of Servetus.-1724, p. 163. The letter concludes thus—" We know not how that beaft came to creep in among us. "He" wrests all passages of scripture to prove, that the Son is not coeternal and consubstantial with the Father, and that the man Christ is the son of God."

† Mosheim accuses these persons, that they began to undermine the doctrine of Christ's divinity, and the other truths that are connected with it, and proposed reducing the whole of religion to practical piety and virtue." There could be nothing surely wrong in this if they did not leave out of their system (and we have no reason to think they did leave out) those gospel motives to holiness, which arose from what appeared to them the true nature and character of Christ, and the goodness of God manifested in him.

Mosheim is a valuable historian, good-tempered, and in general candid. But he was a warm Lutheran,

and

To this violent and extreme prejudice, which was then entertained by almost all, against such as opposed the doctrine of the Trinity; and, to that other error connected with it, that it was lawful to put heretics to death, we must attribute Calvin's most ungenerous and barbarous behaviour towards the ingenious Spanish physician. and innocent fufferer, Servetus, whom he caused to be burn'd alive at Geneva, for his opinions concerning the Trinity; and we may not doubt, but that as Calvin fin'd ignorantly and in unbelief, this extenuated before God the crime of that his otherwise faithful servant, and virtuous holy man *.

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and also a condemner of all those who did not hold the three persons in the Godhead to be equal to each other in rank and dignity; and is therefore to be read with caution, when he speaks on these points. See what he says of Eusebius, the ecclesiastical historian, Vol. I, p. 290.

* Beza, Calvin's disciple, takes every opportunity of raking in the ashes of this unhappy, much injured person, and insulting his memory after he was dead. Take one sample of his spirit from his comment on Coloss. i. 15, where our Saviour Christ is called the sirst-born of every creature. Sed est notandus quoque,

We must make the same allowance for our reformers in England at this period, who were actuated by the same blind zeal against the Anti-trinitarians, and behaved with no less barbarity towards such as had the misfortune to fall in their way.

hic locus adversus impium illum Servetum, &c. viz. But this passage particularly makes against the impious Servetus, who maintained, that Christ was the fon of God only with respect to his human nature, and therefore denied that he was the eternal fon of God. So that when he was going to receive the just punishment of his blasphemy (to be burn'd alive at a flake, reader!) he refused to give him the title of eternal son of God, though Paul here proclaims aloud, that before any creation, i. e. from eternity, for time began with creation, he not only was, but was born." But our Dr. Hammond, tho' otherwise far from favouring the fentiments of Servetus, would in Beza's account have deserved to be burn'd alive for blasphemy as far as this text of scripture is concerned, for he could see no fuch doctrine in it as of Christ's eternity. "The word πρωτότοκος, fays he, besides the ordinary notion of first-born, which cannot so well here refer to Christ's eternal generation, because of that which is added to it, the first-born of every credture, which only gives him a precedence before all other creatures, and doth not attribute eternity to him; is used sometimes for lord, or person in power, &c."

Hammond in loc.

Bishop Burnet, after mentioning a poor wrong-headed woman, that was burn'd for some extravagant notions concerning Christ, but who, as he observes, "was looked upon as a person sitter for Bedlam than a stake;" goes on to relate,

"Sometime after that, a Dutchman, George Van Parre, was also condemned and burn'd for denying the divinity of Christ, and saying, that the Father only was God.

"He had led a very exemplary life both for fasting, devotion, and a good conversation; and suffered with extraordinary composedness of mind. These things cast a great blemish on the reformers. It was said, they only condemned cruelty, when it was exercised on themselves, but were ready to practise it when they had power. The papists made great use of this afterwards in Queen Mary's time; and what Cranmer and Ridley then suffered, was thought a just retaliation on them, from that wise Providence, that dispenses all things justly to all men *."

^{*} Burnet's abridgment of the history of the reformation, vol. ii. p. 79, 80, 81, 82.

This shocking cruelty of the English *
and foreign reformers towards men who,
in the use of their own understandings,
and from searching into the scriptures,
maintained that the Father only was God
and to be worshiped, seems to have
prevented their forming themselves into
churches and societies, and terrified them
into silence, if it did not for a time check
all enquiry into such dangerous points;
for there is a degree of persecution which
human nature cannot withstand.

But such intolerance towards their brethren and sellow-protestants, was less excuseable in men, who themselves, against opinions sanctified by the authority of ages, and in contradiction to the established religion of their country, had afferted,

* These persecutions, in which Bishop Ridley is said to have borne a principal part, should not have been omitted in the life of that bishop, published by Glocester Ridley, LL. B. 1763. Persecutors, and murderers of conscientious men, on whatever pretence, heathen, papal, or protestant, should be held up to just infamy on that account, however worthy in other respects and sinning through blind passion and ignorance, as did these eminent persons Cranmer and Ridley.

and made use of their own right of private judgment in interpreting the scriptures. If they might take such a latitude and liberty in what appeared wrong and grievous to them in the popish establishment, why take upon themselves to abridge others of the same liberty and privilege with respect to their new protestant establishment; and erect themselves into so many popes, instead of him at Rome, whose yoke they had so lately thrown off?

Methinks I hear these reformers say, (and some perhaps now would not stick to say) that the blasphemous opinions against the Trinity which these men propagated, were to be stopped at any rate and by the severest punishment, as an insult upon God, tending to bring religion into contempt, and make the worship of God neglected. And did they themselves less blaspheme or insult the sacramental God which the papists worshiped, when they called it a waser-God, and resused to own and worship it?

But the papists, continued they, were palpably in the wrong, and guilty of direct idolatry and breach of the second commandment in worshipping, as the supreme God, what was obviously nothing but a piece of bread or cake. And did they appear less guilty in the eyes of the papists, who refused to worship the true God wherever he was owned really and immediately present? For Christ, whom they held, with the papists, to be the supreme God; and whose real presence (so called) in the facrament they also maintained; had said of the sacramental bread, this is my body; and their papal adversaries would well reply, that he who was the truth itself was surely to be believed in what he faid, and to be worshiped, wherever his body and presence were acknowledged.

But these Arians, said these Protestant persecutors, sapped the very soundations of Christianity, denied the divinity of Christ, and the atonement, and that fesus was to be worshiped as God. And did not themselves deny what to the papists appeared equally sundamental; namely, that there is only one, holy, Roman, catholic, apostolic church, out of which there is no salvation?

What does all this on both fides amount to but barely averring, "We are in the right, right, you are in the wrong?" In short, by punishing their Protestant brethren for dissenting from them upon the doctrine of the Trinity or any other point, they sully justified the papists in putting them or their fathers to the stake, and contributed all that in them lay to perpetuate persecution and murdering of conscientious men, in all countries to the end of time.

· Alas! Protestants had then to learn (I would there were none who had yet to learn) the unalienable rights of conscience, and the liberty from all human controul in that respect wherewith Christ hath made us free: they had to learn the common equality of all men in the things of God, the full import of that express injunction of their divine master, Matth. xxiii. 8. " Be not ye called Rabbi; for one is your master, even Christ; and all ye are brethren:" They had also to learn the innocency of error, from which none can plead exemption; and to bear with each other in their differing apprehensions concerning the nature of the first great cause and Father of all, and the person of Christ, and the manner and date of his deriving his being and high perfections from God;

a point this latter, which was darkened and perverted at the very first by philosophy and vain science of the learned heathen converts, from which it hath. not yet recovered itself: but surely it must also be owned to have been left involved in some obscurity by God himself in the writings of the apostles, (otherwise so many men, wife and good, would not have differed, and still continue to differ concerning it;), and so left, it should seem, on purpose to whet human industry and the spirit of enquiry in the things of God, to give scope for the exercise of men's charity and mutual forbearance of one another, and to be one great means of cultivating the moral dispositions, which is plainly the defign of the holy spirit of God in the Christian revelation, and not any high perfection in knowledge which fo few can attain.

One is grieved to find the reign of our great princess Elizabeth, stained with the blood of men, who, if they were mistaken in these abstructe points, were innocently so; for I find no sedition or crime laid to their charge, but only obstinacy in error.

Bishop Burnet * speaks of some Anabaptists, who in the reign of Edward VI. had sled hither from Germany, whose peculiar sentiment about baptism, saith he, was the mildest of the opinions that they held; for their errors were, "That there "was not a Trinity of persons; that "Christ was not God, and took not slesh of the virgin; and that a regenerate "man could not sin +."

Of this sect were those, I presume, of whom Fuller writes ‡. "On Easter-day, 1575, was disclosed a congregation of Dutch Anabaptists without Aldgate, in London, whereof seven and twenty were

† Church history of Britain, book ix. p. 104, 105.

^{*} Abridgment of hist. of reformation, vol. ii. p. 81. + Mosheim relates, that at the very beginning of the reformation, several that went under the name of Anabaptists opposed the received doctrine of the Trinity. And it appears from Burnet, shat this was one of the common tenets of the Anabaptists, at least of many of them. It is probable, that these people were of the number of those, who, as he tells us in another place, before the time of Luther and Calvin, lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany.——See ecclesiastical history, vol. iv. p. 132, 169, and p. 183, note.

taken and imprisoned, and four, bearing faggots at Paul's Cross, solemnly recanted their dangerous opinions."

"Next month, one Dutchman and ten women were condemned, one of whom was converted to renounce her errors, eight were banished the land, but two of these unhappy creatures, more obstinate than the rest, were burned in Smithsield, and died (says my author) in great horror, with crying and roaring."

Our pious and very learned martyrologist, John Fox, whom the queen always called her father Fox, wrote to Elizabeth at the time, to move her to spare these poor wretches, or at least to mitigate their sentence, and change it into banishment, or some other death less horrible and inhuman. Fuller has preserved to us his letter*, penned in Latin, a language the queen well understood, and the common language of princes and the learned in those days. It is little inferior to the pure compositions of the Augustan age, and is enforced with such persuasive eloquence and

^{*} Fuller being not in every one's hands, and faid to be growing scarce, I put the original in an appendix at the end of the book.

argument, that one wonders it did not prevail *.

It is by the same honest and useful historian, that we are informed of another person, who was burnt for heresy in Smithfield, in the next reign. He has obliged us with a very circumstantial history of the man and his pestilent opinions, as he calls them, but not without premising a very singular caution against them +.

* Fuller thus apologizes for Elizabeth: "Indeed damnable were their impicties, and she necessitated to this severity, who having formerly punished some traitors, if now sparing these blasphemers, the world would condemn her, as being more earnest in asserting her own safety, than God's honour."

Our Saviour Christ, describing beforehand to his disciples the blind zeal and calm cruelty of their adversaries, John xvi. 2.—"Yea, the time cometh, saith he, that whosoever killeth you, will think that he doth God service." This has been too sadly verified even by his followers in destroying one another, which was an extreme not then to be thought of. 'Tis to be hoped, that the Christian world has learned a better lesson, after practising this bad one so long, and that the time is now over. God wanteth no such services. He is able and ready to vindicate his own honour when injured, if it can be injured, which it cannot, by the speculations of his sincere and erring creatures.

† "Before we fet down his pestilent opinions, may writer and reader fence themselves with prayer to God, against His damnable tenets (faith he, book x. p. 63.) were as followeth.

1. That the creed called the Nicene creed, and Athanasius creed, contain not a profession of the true Christian faith.

2. That Christ is not God of God, begotten, not made; but begotten, and made.

3. That there are no persons in the Godhead.

- 4. That Christ was not God from everlasting, but began to be God, when he took flesh of the Virgin Mary.
 - 5. That the world was not made by Christ.
- 6. That the apostles teach Christ to be man only.
- 7. That there is no generation in God, but of creatures.
- 8. That this affertion, God to be made man, is contrary to the rule of faith, and monstrous blasphemy.
- 9. That Christ was not before the fulness of time, except by promise.
- 10. That Christ was not God, otherwise than an anointed God.

against the infection thereof; lest otherwise, touching such pitch (though but with the bare mention) defile us, casually tempting a temptation in us, and awaking some corruption, which otherwise would sleep filently in our souls."

11. That Christ was not in the form of God equal with God, that is, in substance of God, but in righteousness, and giving salvation.

12. That Christ by his Godhead wrought no miracle.

13. That Christ is not to be prayed unto."

This person seems to have agreed in sentiment intirely with those called Socinians, though Fuller calls him an Arian; but this last seems to have been a general name then given to all that denied the divinity of Christ.—But to go on with his history.

"This year, 1611, that Arian fuffered in Smithfield, being burn'd to death. His name Bartholomew Legate, native county Effex, person comely, complexion black, age about forty years. Of a bold spirit, consident carriage, fluent tongue, excellently skilled in the scriptures; and well had it been for him, if he had known them less, or understood them better; whose ignorance abused the word of God, therewith to oppose God the Word. His conversation, for aught I can learn to the contrary, very unblameable."

"King James (proceeds our historian) caused this Legate often to be brought to him.

him, and seriously dealt with him to endeavour his conversion. One time the king had a mind to furprize him into a confession of Christ's deity (as his majesty afterwards declared to a right reverend prelate, archbishop Usher) by asking him, whether or no he did not daily pray to Jesus Christ? which had he acknowledged, the king would infallibly have inferred, that Legate tacitly consented to Christ's divinity, as a fearcher of the heart. But herein his majesty failed of his expectation, Legate returning, that indeed he had prayed to Christ in the days of his ignorance, but not for these last seven years. Hereupon the king in choler spurned at him with his foot; away, base fellow, (saith he) it shall never be said that one stayeth in my presence, that bath never prayed to Our Saviour for Seven years together."

There feems not any thing in Legate's reply, deserving such an indecent and unmanly resentment. Did the Lord Jesus ever injoin men to pray to him? Did he not on the contrary always offer up his own prayers to God, bis Father and our Father, his God and our God, John xx. 17. and also direct us so to do in our devotions; when

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ye pray, say, Our Father which art in heaven? Luke xi. 2.

But bigotry and zeal for certain opinions, often little founded in God's word, have too generally been supposed to make up for defects in Christian obedience and moral righteousness. Historians represent this prince, as a man void of fincerity and integrity, a common swearer, intemperate, of very blameable obscene conversation, and who changed his religion, such as it was, just as his passions and interest directed: in Scotland, a warm. Presbyterian and hater of ceremonies; then, when he crossed the Tweed, a most staunch churchman, a rigid Calvinist all the while; then more than half inclined towards Popery; and at last, verging towards Arminianism, as Laud, his favourite Buckingham's favourite and confessor, was rising into play and power.

"In the next month (as the same historian goes on to acquaint us) Edward Wightman, of Burton upon Trent, convicted before Richard Neile, bishop of Coventry and Litchfield, was burned at Litchfield for far worse opinions (if worse might be) than Legate maintained. Mary Magdalene

Magdalene indeed was possessed with feven devils, but * ten several heresies were laid to Wightman's charge; namely, those of Ebion, Cerinthus, Valentinian, Arius, Macedonius, Simon Magus, Manes, Manichæus, Photinus, and of the Anabaptists."

This list of no less than ten heresies, for which this person was condemned to so shocking a death, is very formidable, and deserves to be examined. Ebion, or the Ebionites, Arius and Photinus, severally held opinions concerning Christ, incompatible with each other; therefore Wightman could but be charged with one of the three. Manes and Manichæus, are names of one and the same person or sect. Of Simon Magus, Origen tells us expressly, (contr. Cels. 1. vi. p. 272.) that he was a total unbeliever, fetting himself up, and being fet up by his followers, as a rival to Christ. Here then are four of these heresies struck off the list.

Bishop Neile is upon record in our histories, but not for such qualities as St. Paul, in his letter to Timothy, requires

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^{*} So reckoned up in the warrant for his burning. Fuller, Book x, p. 64.

in the episcopal character. But surely most unsit was he to sit in the seat of justice, who betrayed such ignorance of what he was to decide upon, as to condemn a man for opinions which it was impossible for him to hold. But there will be a rehearing in a future world of those causes, where frail mortals have been condemned for involuntary errors of judgment, and a reversal of every unrighteous sentence. Wisdom of Solomon, v. 1, 2.

I shall transcribe one more paragraph from our author.

About this time, a Spanish Arian being condemned to die, was notwithflanding suffered to linger out his life in Newgate, where he ended the same. Indeed, fuch burning of heretics much startled common people, pitying all in pain, and prone to asperse justice itself with cruelty, because of the novelty and hideousness of the punishment. And the purblind eyes of vulgar judgments looked only to what was next to them, the fuffering itself, which they beheld with compassion, not minding the demerit of the guilt which deserved the same. Besides, fuch being unable to distinguish betwixt constancy

constancy and obstinacy, were ready to entertain good thoughts even of the opinions of those heretics who sealed them so manfully with their blood. Wherefore king James politicly preferred, that heretics hereaster, though condemned, should silently and privately waste themselves away in the prison, rather than to grace them, and amuse others with the solemnity of a public execution, which in popular judgments usurped the honour of a persecution."*

I make no comments. The reader will make many for himself. But some will be pleased to contrast the spirit and temper of this first of the Stuarts, with that well attested anecdote of George II. of righteous and merciful memory; "who put a "stop to a prosecution in the ecclesisation affical courts, commenced against the late Dr. Doddridge by some dignitaries of the church of England, for setting up an academy, and teaching youth learning and religion, in the town of Northampton; warmly declaring upon the occasion, that, during his reign, there "should be no persecution for conscience sakes"."

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^{*} Fuller, as above, p. 64.

[†] Life of Doddridge by Orton, p. 251, 252.

During the troubles of the next reign, we find Mr. John Biddle in custody for his opinions; and his writings against the deity of Christ, and of the Holy Spirit, were ordered to be burn'd by the hands of the common hangman. Some zealots of the assembly of (Presbyterian) divines, moved that he might be put to death: for he was so bold in propagating his opinion, that he gave great offence by it.

It was happy for him, these Presbyterian divines had not power equal to their good-will, or he might have been burn'd in the same fire with his writings. The parliament understood better the rights of nature and of mankind, altho' they gave way to his being imprisoned, perhaps to screen him from his enemies. And, with the same humane view afterwards, when the council had fent him to Newgate for giving fresh disturbance by his boldness, the protector thought it best to send him out of the way, and accordingly transported him to Scilly, and allowed him one hundred crowns a year for his maintenance. The usurper Cromwell, with all his fins against the liberties of his country, "always professed

fessed * it to be his belief, that men had a right to think and act for themselves in matters of religion, and that so long as they behaved peaceably, they were free to dissent from the magistrate and the priest." This is highly to his honour: and his practice was conformable to his principles.

Biddle remained in the ifle of Scilly till the year 1058, when the noise being over, he was fet at liberty. After the protector's death he fet up a private conventicle in London, which continued till the restoration, when the church being restored to its coercive power, he was apprehended while preaching, and committed to prison, where he died in September, 1662. He had fuch a prodigious memory, that he could repeat all St. Paul's epistles in Greek, and was reckoned by those of his persuasion a sober man, and so devout, that he feldom prayed without lying prostrate on the ground +." " It was one of Mr. Biddle's lessons, that it is a duty, not only to relieve, but to visit the fick and poor; because they are hereby encou-

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^{*} Harris's life of Oliver Cromwell, p. 40, 43.

⁺ Neal's history of the Puritans, vol. iv. p. 136,

raged and comforted, and we come to know of what nature and degree their straits are, and that some are more worthy of assistance than others: and their condition being known, sometimes we are able to assist them by our counsel or our interest, much more effectually than by the charity we do or can bestow upon them."

—Life of Mr. Thomas Firmin, p. 10, 11.

It would be inexcuseable to: pass over, in filence, a disciple of Mr. Biddle's, an Unitarian, and great support of their cause; one, though not distinguished by nobility of birth, or titles, or deep learning, yet in real usefulness to mankind the first citizen of the first city in the world; and likely to keep his pre-eminence in the heavenly Jerusalem, if being indefatigably active and eminent in doing good, in affifting and relieving the poor, beyond all other men; if integrity, piety, humility, and active endeavours in the cause of truth and virtue, can intitle, and nothing else can intitle the faithful Christian to that high distinction and honour.

This was Mr. Thomas Firmin, merchant and citizen of London; a name now, it may be, unknown to many, yet the friend friend of Whichcote, Worthington, Wilkins, Fowler, Tillotson; with all whom he lived in friendship, and in the greatest intimacy with some of them, notwithstanding their wide difference in opinion, which he never dissembled, nor, to their honour be it recorded, did it cause any coolness in their regards towards him.

"Mr. Biddle first persuaded him*, that the Unity of God is an Unity of person as well as of nature; that the Holy Spirit is indeed a person, but not God. He had a great and just esteem for Mr. Biddle's piety, exemplariness, and learning; and is that

* "Mr. Firmin's zeal for his inftructor was to great, that he ventured, while he was only an apprentice, to deliver a petition for his release out of Newgate to Oliver Cromwell, who gave him this short answer: "You curl-pate boy you, do you think I'll shew any favour to a man who denies his Saviour, and disturbs the government?"—Birch's life of Tillotson, p. 293.

This does not contradict what was above remarked of Cromwell's tolerating principles. It might be necessary for the chief governor of the nation to say this in public in those times, especially to so young a petitioner. And there is a pleasantry and good-nature in his manner, of which the gloomy bigot is utterly incapable. This is farther confirmed by his allowing him 251. a year to support him in his exile, no inconsiderable sum in those days.

friend,

friend, mentioned in Mr. Biddle's life, who gave him his bed and board, till he was fent prisoner by protector Cromwell to the isle of Scilly; and when there, Mr Firmin, with another friend, procured him a yearly pension of a hundred crowns from the protector, besides what he obtained from other friends, or gave himself *."

Archbishop Tillotson, in his sermon at the funeral of the Rev. Mr. Tho. Gouge, fays, "This was, I think, that which gave the first hint to that worthy and useful citizen. Mr. Thomas Firmin, of a much larger design, which hath been profecuted by him for fome years, with that vigour and great success in this city, that many hundreds of poor children and others, who lived idle before, unprofitable both to themselves and the public, are continually maintained in work, and taught to earn their own livelihood: he being, by the generous affiftance and charity of many well-disposed persons of all ranks, enabled to bear the unavoidable loss and charge of so vast an undertaking;

See also a fine letter of Cromwell's to the governor of Edinburgh castle, in Whitelock's memorials, p. 459.

^{*} Life of Mr. Thomas Firmin, p. 10.

and by his own forward inclination to charity, and his unwearied diligence and activity, extraordinarily fitted to sustain and go through the incredible pains of it."

During his last sickness, which was very short, he was visited by his most dear friend (Dr. Fowler) the bishop of Gloucester. What passed between them, his Lordship hath made me to know, under his own hand, in these words: " Mr. " Firmin told me, he was now going: and " I trust, said he, God will not condemn " me to worse company, than I have " loved and used in the present life. I " replied, that he had been an extraordi-" nary example of charity: the poor had " a wonderful bleffing in you: I doubt " not, these works will follow you, if " you have no expectation from the merit of them, but rely on the infinite good-" ness of God, and the merits of our Sa-"viour. Here he answered, I do so: and " I say, in the words of my Saviour, when " I have done all, I am but an unprofitable " fervant." He was in such an agony of body for want of breath, that I did not think fit to speak more to him, but only gave him assurance of my earnest prayers for

for him, while he remained in this world. Then I took a folemn and affectionate farewel of him; and he of me *."

Mr. Firmin, although no writer himfelf, was a great encourager and publisher of the works of others, and had some concern in several volumes of Unitarian tracts, published about the time of the revolution. His life, from which the above extracts are made, is worthy to be perused; as also an admirable sermon, occasioned by his death, printed along with it.

In the year 1694 began the great contest concerning the Trinity, betwixt two celebrated doctors of the church, Sherlock and South; each of them reputed and reputing himself orthodox, and each of them espoused by learned and powerful partizans.

Dr. Sherlock expressly afferted, that the three persons in the Trinity are three distinct infinite Minds or Spirits, and three individual Substances. Dr. South held only one infinite eternal Mind or Spirit, with three Somethings that were not three distinct Minds or Substances, but three modes, faculties, attributes, relations, relative properties, substances, as they

^{*} Life of Mr. Firmin, p. 82.

were variously denominated. Dr. Sher-lock was accused, and with great justice, if words have any meaning, of polytheism, or holding three Gods. Dr. South, on the other hand, came under the imputation of explaining away the Trinity, and falling into the Sabellian, or Unitarian system: and accordingly some of the Socinians took advantage of the Doctor's explication of the doctrine of the church, and declared in their writings, that they should not be backward to give their approbation to the liturgy and articles, if that was the kind of Trinity which the language therein used was intended to inculcate.

The university of Oxford, to whom Sherlock was obnoxious on account of his political principles, declared for Dr. South; and the vice-chancellor and heads of colleges and halls, assembled November 25, 1695, passed this censure on the opposite doctrine, viz. "That the assertion, there are three infinite distinct Minds and Substances in the Trinity, is false, impious, and heretical, contrary to the doctrine of the catholic church, and particularly to the received doctrine of the church of England."

But this censure had no consequences. As both parties inade no scruple of using the common language of the church, and held three Somewhats, they were never called in question, or their orthodoxy impeached. Only, the quarrel ran so high from the pulpit, that the state thought proper to interpose its authority to stop it; and accordingly an injunction came sorth from his Majesty King William, bearing date February 2, 1695, with directions to the archbishops and bishops to be observed in their respective dioceses. The two first of these were,

1. That no preacher whatfoever, in his fermon or lecture, do presume to deliver any other doctrine concerning the blessed Trinity, than what is contained in the holy scripture, [and is agreeable to the three creeds, and the thirty-nine articles.]

2. That, in the explication of this doctrine, they carefully avoid all new terms, [and confine themselves to such ways of expression as have been commonly used in the church.]

N.B. If the words hooked in a parenthefis had been omitted, there would have been a better and a more lasting foundation laid for peace and truth. These These disputes among divines, their abuse of each other, and the strange distinctions and equivocation to which they were reduced to defend themselves, and maintain their directly contrary opinions, contributed much to the spreading of the Unitarian doctrine *: yet it is to be feared, many were thereby indisposed to revealed religion itself, when they saw that its great doctors could not agree about the object of their worship, whether One Being, or Many.

Whoever would see to what extravagant positions, subversive of all religion and natural knowledge of God, men will let themselves be driven, rather than give up an hypothesis once espoused, needeth only

* "I own I have been unfettled in my notions from the time I read Dr. Sherlock's book of the Trinity, which sufficiently discovered how far many were gone back towards polytheism: I long tried what I could do with some Sabellian turns, making out a Trinity of somewhats in one single mind. I sound that, by the tritheistical scheme of Dr. Sherlock and Mr. Howe, I best preserved a Trinity, but I lost the Unity: By the Sabellian scheme of modes, substituting, and properties, &c. I best kept up the divine Unity; but then I had lost a Trinity, such as the scriptures discover; so that I could not keep both in view at once." Emlyn's works, vol. i. p. 15.

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to read "Dr. Clarke's Observations on Dr. Waterland's second defence of bis Queries;" which, I believe, closed the controversy at that time, and ought to have closed it for ever *.

The Unitarian Christians were much affected by a shocking act of the state, which was suffered to pass in these early days of the revolution, and which will remain an indelible reproach to it.

For, "by 9 and 10 W. 3. ch. 32. If any person educated in, or having made profession of the Christian religion, shall be convicted in any of the courts of Westminster, or at the assizes, of denying any one of the persons of the Holy Trinity to be God, &c. he shall for the first offence, be judged incapable of any office; and for the second offence, shall be disabled to sue any action, or to be guardian, executor, or administrator, or to take any legacy or deed of gift, or to bear any office, civil or military, or benefice ecclesiastical for ever, and also

If we reflect on that high estimation, in which the celebrated Dr. Clarke and his writings were held soon after this time, by many

shall suffer imprisonment for three years."

in high place, and in all places; and also how great a number have espoused his sentiment, or that of the Socinians, concerning our Saviour Christ, we shall not be able to think of the existence of such a law as this without horror. But that benevolence of the present times, which forbids the exexecution, should hasten the repeal of it.

It would carry us too far beyond our purpose, or here would be the place, in the beginning of the present century, to treat of Mr. Thomas Emlyn, an Englishman, minister of a congregation of protestant dissenters in Dublin; who "so now bly suffered unto bonds and imprisonment, and great worldly losses, for maintaining the supreme unequalled majesty of the One God and Father of all, under a most unrighteous persecution against him," carried on by his own people, dissenters, and abetted by some great churchmen in Ireland.

His works will be a lasting monument of his genius, learning, piety, and integrity; written in a clear animated stile, equalled by few, exceeded by none, in our language, and with such invincible force of argument, as still to promote that truth

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for which he was not unwilling to fuffer.

The persecution of the learned Mr. James Pierce of Exeter, eminent also for his writings, and fufferings in the same cause, amongst the dissenters; and, of another learned and excellent person, Mr. Tomkins of Newington, must on the same account he passed over unnoticed.

The famous Mr. William Whiston ended his course only about twenty years ago, and his story is so well known, that little needeth to be said of the persecution he underwent, and his most unjust expulsion from his professorship in Cambridge in the year 1710, for maintaining, that the only God of the Christians is God the Father. But his undiffembled piety from his youth to extreme old age, his integrity, and chearfulness under the loss of his preferments, his constancy and courage, can never be enough celebrated and admired.

Those arguments of holy scripture, by which he proved his grand point, have never been confuted. But some of the good effects of his labours were obstructed by an unlucky infatuation with which he was possessed for some ancient writings, particularly the Apostolical Constitutions; which 1 10

which he maintained to be the most sacred of the canonical books of the New Testament, although it must appear to all unprejudiced persons to have been written in the fourth century, but probably then compiled out of some earlier compositions of the first and second. Struck with admiration of the book at first, as so much savouring his Arian sentiments, he thought it quite divine; and being of a warm imagination and sanguine temper, when once in such an error he could hardly get out of it. A small speck this, in so bright a character.

The inscription on his tomb-stone, at Lyndon in the county of Rutland, has done justice to his memory. It is not printed along with any of his works that I have seen, and therefore may not unusefully or improperly here find a place.

William Whiston, M. A. some time professor of the mathematics in the university of Cambridge; who was born Dec. 9, 1667, and died Aug. 22, 1752, in the 85th year of his age. Endued with an excellent genius, indefatigable in labour and study, he became learned in divinity,

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ancient history, chronology, philosophy, and mathematics. Fertile in fentiment, copious in language, skilful to convey instruction, he introduced the Newtonian philosophy, then buried in the deepest recesses of geometry, into public knowledge, and thereby displayed the wonderful works of God: More defirous to difcover bis will, he applied himself chiefly to the examination and fludy of the holy scriptures: Resolved to practise it, he sacrificed great worldly advantages and greater expectations, that he might preserve the testimony of a good conscience. Firmly persuaded of the truth and importance of revealed religion, he exerted his utmost ability, to enforce the evidence, to explain the doctrines, and promote the practice of Christianity: worshiping God with the most profound submission and adoration, the supreme majesty of the One God and Father of all, through the intercession and mediation of our Lord Jesus Christ, by the grace and influence of the Holy Spirit; and testifying the fincerity of his profession by the due obedience of a holy life. Strictly tenacious of his integrity, equally fervent in piety and charity, ardent

ardent to promote the glory of God and the good of mankind, zealous in the purfuit of truth and the practice of virtue, he persevered with faith and patience, stedfast and immoveable, always abounding in the work of the Lord, through many trials and much tribulation, to the end of his course, full of days, and ripe for Paradife, in a firm affurance of a joyful refurrection to everlasting life and happiness. Now, reader, whoe'er thou art, if thou canst not attain to the measure of his learning and knowledge, yet it is in thy power to equal bim in piety, probity, holiness, and other Christian graces; and thou mayest bereby obtain, together with him, thro' the mercies of God, and merits of Christ, an everlasting crown of glory."

Few men in any age have by their writings cast more light on the dark parts of the word of God, or more laboured to restore his true worship, than Dr. Samuel Clarke, rector of St. James's, Westminster. Skilful in mathematics and natural philosophy, a most exact critic in the learned languages and in the Hebrew, and furnished with all other knowledge that might assist in the great design, he made

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it the whole bent of his studies to illustrate the scriptures and teach men virtue and true religion. His most admired work, the Scripture Doctrine of the Trinity, hath put it in the power of all fincere enquirers, even of the meanest capacities, to judge for themselves on a point of the greatest importance; namely, what, and who is the God they are to worship; " whether three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost; or one person, the Father only be the One living and true God, everlasting, without body, parts, or pasfions; of infinite power, wisdom and goodness, the maker and preserver of all things, both visible and invisible."-Article I.

And from the most exact, clear, and impartial examination of all the texts of the New Testament relating to the doctrine of the Trinity, he hath irrefragably demonstrated the great Unitarian doctrine of nature and revelation, that there is but. One God, the Father, to whom alone abfolutely supreme bonour is due, and to whom divine worship and prayer is to be offered.

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The Rev. Mr. Jones, in his Catholic Doctrine of the Trinity, hath availed himfelf of this method of our great author, and endeavoured thereby to make out the quite contrary doctrine. That gentleman's introductory discourse, compared with Dr. Clarke's introduction, will shew the temper of each, and the methods they pursue. Those that compare the different interpretations given of the same texts, will observe that Dr. Clarke gives the fense the context requires; Mr. Jones, any fense the words will bear that may fuit his system, in which way the Koran of Mahomet might be proved to be a most orthodox book, and any thing made out of any thing. Thus his first proof * of the Trinity

* "Sciens ac volens supersedeo a multis testimoniis quibus usi sunt veteres. Plausibile illis visum est citare ex Davide xxxiii. 6, verbo Domini cœli sirmati sunt, et spiritu oris ejus omnis virtus eorum; ut probarent non minus Spiritus Sancti opus esse mundum quam Filii. Sed quum in Psalmis usitatum sit bis idem repetere, et quum apud Jesaiam spiritus oris idem valeat (xi. 4.) atque sermo, insirma illa ratio suit."

Calvin. Instit. 1. i. p. 22.

Calvin was by some accused of Judaizing and Arianizing, because he gave up this passage, and Psalm ii.
7. Genesis

Trinity in Unity is that text, Pfalm xxxiii. 6.—" By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Whence he in his way infers—" The whole Trinity therefore created the world." And he proves this Trinity to be but One Lord, in the same curious way, from Isaiah xliv. 24.— Jones's Catholic Doctrine, p. 69.

Conclusions to the religion of Christ, or be made from the foregoing the will of God by him delihistory. Vered to men, was easy to be understood by those to whom he and his apostles first preached it. This his religion was afterwards put down in writing by his apostles and disciples. And this faith once delivered to the saints (Jude 3.) is to be carefully preserved by us. It would be impious to take upon us to add

7. Genesis xix. 24. John x. 30. Hebrews i. 5. 1 John v. 7. and would not allow them as sufficient proofs respectively, of the Trinity, or the divinity of the Son, and Holy Spirit. He did not deserve the aspersions of some of his warm adversaries, but his good sense led him to see, that these texts would rather weaken than support the doctrine of the Trinity. On the last text, I John v. 7, his remark is, "Quod dicit tres esse unum, ad essential non reservur, sed ad consensum potius."

to or diminish aught from it. This however has been done by many, though oft.
I believe, without design and without
knowing it. It was by insensible degrees,
and the work of many ages; by enlarging
creeds one after another, and after all by
the laborious sophistry of monkish schoolmen, that the present complicate system
of an orthodox belief was framed. And
it must be by the same slow steps and labour, that we can expect to clear away
and remove this rubbish of ages, which
has disfigured, and nearly smothered the
fair fabric of the word of God.

These our honourable predecessors, with others before them, who, with great labour, and hazard, and loss, have stood up to oppose the corruptions of God's true worship, are to be followed and imitated by us. And, as they have made the way of truth more easy and accessible to us, we shall be without excuse, if we do not endeavour to secure and improve the discoveries they have made, and the advantages they have gained for us, and to hand down the lamp of God to light those that come after us.

Pious persons may be shocked at first in surveying the great corruptions which have all along prevailed, and still prevail in the Christian church. Besides those errors which we see and lament at home amongst ourselves, how deformed the dæmon worship, the worship of dead men and women deisied, and together with it the pitiful idolatry of a breaden God*, which has subsisted for many ages, and

*'" It is affirmed by the church of Rome, that their God being eaten, may by the squeamish stomach be cast up again; witness that canon, si sacerdos eucharistiam, &c. which doth exhort the priest when he doth vomit up the facrament to wipe it, and try once more to eat it. They also intimate that the communicant may spit Him out upon the ground, witness the caution in their ritual, that after the reception of the eucharist, they do not for a season spit, ne sacramenti species de ore decidant, lest the species of the sacrament should fall from their mouth. And lastly, to compleat their blasphemy, they do acknowledge that, in difeases which take away digestion, their God comes whole out of the draught; so it bath bappened, saith Paludanus; so it must happen in this case, saith Soto, for shame should not constrain us to deny the truth. Now to be spit. gut of the mouth, or cast out of the stomach, or to be ejected at the draught, are the peculiar excellencies of this mass-God, which all the follies of the heathen cannot parallel."-Whithy. Irrisio Dei panarii Romanenfium, the derission of the breaden God worshipped in the

and still subsists in the church of Rome; that is, a large part of Christendom?

But we should consider, that although God is perfect, and all that comes from him is originally fo: yet man is a creature full of prejudice, which he takes in with his nurse's milk, and overwhelmed with various errors; and that, as there is scarce any evidence fo clear which passion and corrupt interest will not incline him to set aside, there is no doctrine so plainly laid down, which early prepoffession and wrong habits will not darken and perplex. Unless then Almighty God had new moulded the race of men, when he gave them a revelation of his will, the pure doctrine of the gospel would unavoidably take a tincture from the manners, dispositions, and habits of those who received it, as water from the beds of minerals through which it passes. The truth of God therefore was necessarily left to take its chance

the Romish church, p. 74, 75. This fine tract of this learned man and true Protestant, deserves to be adopted by our religious societies in the list of their books to be dispersed, and would help to preserve our own people Protestants, and convert the Papists themselves from their more than pagan idolatry, much better than graver books.

in the world, if we may so speak, and to be more or less corrupted in different times and places; yet not without his own watchful overfight in the mean while, and the fullest assurances and predictions; for the encouragement of his true worshipers, " that truth and virtue would finally prevail over the spirit of error and wickedness." We are not judges how far God intended his dispensations of light and knowledge, and moral improvement, to take effect at any given time: but undoubtedly they are made to attain the end he proposed, though not all that our precipitate judgments would lead us to expect.

What Mr. Whiston remarks concerning Bishop Smallridge, may, I apprehend, influence some worthy men like him, to sit down contented with established forms of religious worship which they are far from approving; namely, "the dread of the ill consequences of discovering so great and lasting errors in the church, with a suspicion of the harm politicians and unbelievers would turn such discoveries to, instead of uniting with

"good men to correct the errors them"felves *."

Politicians and unbelievers cannot certainly be expected to turn reformers. But with regard to the discoveries which Bp. Smallridge was afraid of making and having divulged, relating, I suppose to the Athanasian and scholastic Trinity, which has been held in veneration and worshiped these fourteen centuries past, whatever was the case in his time, its little agreement with the scriptures or early fathers has been long no fecret to the Morgans, the St. Johns, the Voltaires, &c. nor have they made any secret of it; but have thence taken a handle to accuse some of our great and learned churchmen of shutting their eyes for political ends, or else believing as little of the revealed system as themselves.

We may affure ourselves, that no discovery of error, no fair representation of facts can hurt true religion, tho it may shake the empire of priestcrast and supersition. We ought rather to be the more excited to search and enquire, and bear our public but peaceable testimony to op-

Quality.

[.] Whiston's life of Dr. S. Clarke, p. 97.

pressed truth, because for want of this having been done in time, things are come to the pass which we now complain of, and with which the adversaries of our common faith reproach us.

But those men will fall under heavy condemnation, who persist in abetting known corruptions, out of mean lucrative views, and the flattery of princes and greatmen, and instead of lending a helping hand to the work, calumniate and discourage those who seek to remove these stumbling-blocks to truth and integrity.

This looks peculiarly ill in men famous for learning and abilities, teachers of humanity, virtue, and religion, who are placed on an eminence, and draw others after them. "Wo unto the world, because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh."—Matthew xviii. 7.

In the mean time, many are purified, and made white, and tried, Daniel xii. 10, and the thoughts of many hearts are revealed, Luke ii. 35; the true characters of men are drawn out and brought to light, and

many known and unknown purposes of the divine government are answered and served for the production of virtue, and man's real felicity and perfection. Happy, where no undue motive influences, no blameable passion, or disgust at human things and the course of the world; nothing but the pure love of truth, and sense of duty to the great searcher of hearts, which can be known to him alone.

in the state of th - In the important of the out of the second THE LOW ST STREET, LOW HUSBY WITH THE TAIL refresh and the first think - John can he soul-not four see amphored to and the trans in sine of sin property of the properties of the other transfer of the street as well a willing grown about 1, look you ו בינים בינים, בינות ולמכיבית פויופו היצוובית וב tion of the common variation of the the or and the document of there are e & Compa has such york made h. The to the hand on the other and

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CHAPTER HI

THERE IS BUT ONE GOD, THE FATHER: RELI-CIOUS WORSHIP TO BE OFFERED TO THIS ONE GOD, THE FATHER, ONLY.

HAT God is One, and confequently, the object of worthip One only, is of first importance in religion. The wretched state of morals in the heathen world flowed from their polytheism. And no one can remain many hours in a popish country without feeing the pernicious effect of their idolatrous worship *, in their streets and on the high roads. Nor can we Protestants be cleared from some fatal mistakes here, the source of great unhappiness and distraction in the breasts of many, and of much wrong practice. For it is obvious, from the conversation and writings of many amongst us, that they are far gone into the doctrine of Three equal Gods, whom they figure and represent to themselves under different and very oppofite characters. Hence they conceive of God the Father, always with dread, as a

^{*} Erasmus, in his colloquies, has finely ridiculed this deprayed superstition of the Papists. See particularly his Naufragium.

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being of severe unrelenting justice*, revengeful, and inexorable without full satisfaction

* "Is there no shelter from the eye
Of a revenging God?

Jesus, to thy dear wounds I sly,
Bedew me with thy blood.

Those guardian drops my soul secure,
And wash away my sin;

Eternal Justice frowns no more,
And conscience smiles within."

Watts's lyric poems, p. 84.

"Rich were the drops of Jesus' blood, That calm'd his frowning face, That sprinkl'd o'er the burning throne, And turn'd the wrath to grace."

Watts's hymns, p. 229.

This pious and excellent person lived to see his error and changed his fentiments intirely on this point, before he died. Towards the close of his days, but before his faculties were impaired, by a long, ferious, dispassionate attention to the sacred writings, he was brought to that fentiment concerning the person and character of Christ, which seems to have been that of his apostles and first followers, before philosophy had corrupted the faith. For this he was rudely attacked from the press after his death, by a famous champion of orthodoxy of the times, but did not want defenders of his fair unspotted name. "The character of the gentle, the ingenious, the pious Dr. Watts, (fays one of them) must be sacrificed by the fury of two or three fermons that are filled with aqua fortis. And why? truly, because the Doctor had ence believed a

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tisfaction made to him for the breach of his laws. God the Son, on the other hand, is looked upon as made up of all compassion and goodness, interposing to save men from the Father's wrath, and subjecting himself to the extremest sufferings on that account. And God the Holy Ghost is described in characters of the utmost love and kindness, ever waiting, and ever ready to bestow his gracious communications and assistances for the salvation of men.

But how contrary is this language to the holy scriptures, and how injurious to Trinity in Unity. Afterwards his judgment altered, and he published two tracts, in which he feems to fayour the Sabellian or Socinian hypothesis. So far from being a reproach to Dr. Watts, that he changed his fentiments, it will be looked upon by all fober, judicious, confistent protestants, as reflecting much glory upon his character; tho' Mr. Bradbury happens to think it a mark of his own stedsastness, that he receded not from his education-principles. Notwithstanding this, he should allow it natural for men to have more light open upon them, who are not afraid of free inquiry; whilst the stedfastness of others may be owing to the inveteracy of their prejudices, that will not fuffer them to make any farther discoveries."- Extract from a pamphlet, intitled, "The character of the Rev. T. Bradbury, taken from his own pen in his discourses on baptism, printed for Cooper, 1749. the

the God of all grace, (1 Pet. v. 10.) the heavenly Father and God over all, whom we are there taught alone to look up unto in prayer, to expect all from him, to refer all to him, who (John iii. 16.) fo loved the world, that he gave his only-begotten Son to fave men from perishing for ever; and who (Luke xi. 13.) giveth the Holy Spirit to them that ask him.

It was in much mercy, that this gracious parent of mankind, when he first made man, did not leave him to the flow process of reason to find out his Maker and benefactor, whom it was his chief happiness to know and to adore. For although speculative enquiring minds may, in a course of time, arrive at the discovery and knowledge of a first great cause and benevolent author of all things; yet, as few have leisure, or are born to be philosophers, some more simple and striking evidence of the being and providence of God was to be defired. He therefore gave our first parents a sensible and immediate knowledge of himself, his will, their duty and happiness. This could not fail of being handed down in some degree to their posterity.

Fig. And

And we find it actually was so. For the best heathen authors profess to build much of their knowledge of God on tradition, to which our modern philosophers owe more than they will confess; and in the multiplicity of salse objects of worship into which mankind have been led, the persuasion of One Supreme over all has still secretly and universally prevailed.

In the Bible, which contains an authentic account of the divine interpolitions, and communications to men, one would naturally expect the great point, whether there be One God or more, to be fettled fo as to leave no room for doubt or uncertainty. And indeed, an unprejudiced person, of ordinary understanding, that took that book in his hand, would never apprehend that it was designed to teach him to philosophize and make nice diftinctions about some unknown essence or substance of God, and three persons in that essence, equally God, and equally to be avorshipped, and yet all three but one God. He would fee that there was but One God without any fuch perplexity and refinement, ment, as clearly as he would fee that he existed at all.

Accordingly * the Hebrews, who were the depositaries of these divine revelations, and above all other people favoured with them, never had any different doctrine, or disputes on so clear a point. They never dreamed of a plurality in the deity, as we Christians have affected to speak, althosome have fathered it upon them, and have pretended to gather it from the plural termination of a Hebrew word Elohim, indifferently applied to God and man, and

* The following declaration of Bishop Beveridge will carry weight along with it, especially as he himfelf thinks he can see the mystery of the Trinity in the Old Testament, tho' he owns the Jews have never been able to see it. "The great mystery of the Trinity, saith he, though it be frequently intimated in the Old Testament, yet it is an hard matter rightly to understand it without the New: insomuch, that the Jews, though they have had the law above three thousand, and the prophets above two thousand years among them, yet to this day they could never make this an article of saith; but they, as well as the Mahometans, still affert, that God is only One in person as well as in nature.—Private Thoughts, part ii. p. 36, 37.

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from the Chaldee Targums *, or paraphrases of the Old Testament, which yet do countenance no such doctrine.

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* Chaldee Targums.] Dr. Allix, in his Judgment of the ancient Jewish church, labours much to make this ancient Jewish church Trinitarian. But all the Jews of later times cry out against such an imputation upon them and their ancestors, and unquestionably the Trinity is one of those doctrines that prejudice them most against Christianity. I make no doubt but this gross error and misapprehension has arisen from Christians, like Dr. Allix, going to the reading of the Chaldee and Hebrew writings, full of their own Trinitarian ideas, and fixing them upon words which the writers never intended to convey any thing of the kind. Our Prideaux, and Louis Capellus, have fo well explained this matter, and fet afide these fancies, that the reader will thank me for producing them: "With much better reason (says the former) does the " same Frenchman (father Simon) disapprove of the " use of the Targums for the proof of the Aoyos, or "Word, in that fense in which we find it expressed in " the first chapter of the gospel of St. John. For through all those Targums, in a great number of " places where mention is made of God in the original "Hebrew, it being rendered the word of God in the " Chaldee interpretation, hence the Chaldee Mimra, " which in that phrase signifieth the Word, hath been " thought to correspond with the Greek Adyos in that " gospel, and both exactly to denote the same thing. "And therefore several learned men have endeavoured to explain the one by the other, and from hence to

The people of God have in all times afferted the divine Unity in the strongest terms.

" prove the divinity of our Saviour. But others, as well as Monf. Simon, being fensible of this phrase well as Monf. Simon, being fensible of this phrase which may be otherwise explained, they are against pressing any argument from it for this point, because it is capable of an answer to which we cannot well reply:" [i. e. I presume, it would prove, that the Word in the beginning of John's gospel is wrongly applied to Christ, and is nothing but a description, in the Hebrew way, of God himself, which seems the true interpretation, tho' Prideaux and many others have been unwilling to admit it.]—Prideaux's Connection, &c. vol. iv. p. 749, 750.

Capellus fays, "Although I will not directly condemn the conjecture, I think it not sufficiently solid against an obstinate Jew. For it is certain the Chaldee paraphrase continually uses the term, Mimra, Word, for the reciprocal pronoun, bimself. Continual examples occur of this way of speaking. And, therefore, the Word of the Lord, Mimra Dei, can signify no more according to them, than the Lord himself."---Lud. Capelli op. p. 76.

A few instances out of a thousand that are produced by Allix, and Bp. Kidder in his demonstration of the Messiah, will explain and confirm this interpretation.

"Genesis i. 27. Instead of God created man, it is in the Jerusalem Targum, the word (Mimra) of the Lord created man, i. e. (not the word, Logos, a distinct being, but) the Lord himself created man.

terms. One of the articles of their creed is, "Credo perfecta fide, quod Deus Creator unus sit; quodque unitas talis qualis in eo est, in alio nemine reperiatur;" i. e. I believe with an intire faith, that God, the Creator, is One person, and that the unity or oneness which is in him is not in any other.

Buxtorf, who gives us this article of their faith, p. 3, in his account of their daily devotions, informs us—" They then go on to fing,—And God shall be king over all the earth: In that day there shall be One

Gen. ix. 12. "And God said, this is the token of the covenant which I make between me and you." Onkelos paraphrases...-between my word (my Mimra) and you, i. e. myself and you.

Exod. xx. 24. "For I will come unto thee, and I will bless thee." The Jerusalem Targum has it, my word (my Mimra) shall appear to you and bless you---

i. e. I myself.

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Pfalm ex. 1. "The Lord said unto my Lord." The Chaldee paraphrast renders it, The Lord said by his word, his Mimra, i. e. by himself. Which sheweth, he did not rightly understand the words, as prophetically addressed to the Messiah, according to our Saviour's own interpretation of it, Matth. xxii. 44; but thought it a strong asseveration made by God himself. Ridder's demonstration of the Messiah, part iii. p. 108.

God, and his name One, (Zachariah xiv. 9.) in like manner as it is written in thy law, Hear, O Ifrael, God our God is one God. This (continueth he) is so drawn up by them in opposition to the belief of Christians, as though we adored more Gods than one, or gave him more names than one, viz. that of Christ *3"

Our Lord Jesus Christ himself uniformly and invariably taught this Jewish doctrine of the divine Unity. One is surprized how any could bring themselves to think he taught any other.

Language the most decisive is used by him to denote the singleness and unity of the object or person; I, thou, he, him; words, which in every other instance we appropriate to one, single person; and which, without consounding all language, are incapable of being applied to more than one.

* Buxtorf. Synagoga Judaica, p. 165.

Athanasius, writing against the Arians, owns that, on account of the doctrine of the Trinity, the heathens of that time charged Christians with holding many Gods themselves. Well then might the Jews so think of that doctrine, which he and others had framed.

Matthew xxii. 37, 38, he inculcates that first and great commandment of the law, referring no doubt to *Deuteron*. vi. 4, 5. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And supreme affection cannot belong to two or more persons. We can but love *One* with all our heart.

Christ never referred the Jews to any other than the Lord God of their fathers, whose words he quotes to them, Matth. xxii. 32. I am the God of Abraham, &c.—Nor any other Creator than be, that One, whom Moses declared. Matth. xix. 4. He which made them at the beginning, made them male and female: and Mark x. 6, From the beginning of the creation God made them male and female.

And Matth. iv. 10, he in the most decisive terms declares the Lord God to be One person, and singly, exclusive of all others, to be the sole object of worship; "Thou shalt worship the Lord thy God, and bim only shalt thou serve."

His disciples after him speak the same language.

St. Paul declares to the Athenians, "Whom ye ignorantly worship, him declare I unto you; God that made the world—he is Lord of heaven and earth; and now commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 23, &c.

See also the joint prayer of the apostles,

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Acts iv. 24.

It is related of father Paul, No plurality of perfons in that he was once denounced to God. the office of the holy inquisition, for maintaining that no proof of the doctrine of the holy Trinity could be drawn from the first chapter of Genesis; and that not being intimidated by the accusation, so as to retract his opinion, but persisting in it, and making his appeal to the inquisitorgeneral at Rome, he was acquitted*. What was not found to be herefy at Rome, 'tis hoped, will not be stigmatized as such

^{*} Vita del Padre Paolo, p. 28.

here. Calvin warns his readers against such strained interpretations of scripture*; and many other learned men besides, who have defended the received doctrine from other passages of scripture, have rejected the kind of proof here brought, as too slender and precarious a foundation to rest such a doctrine upon it.

The state of the matter is this. The strik words of the Bible are, "In the beginning God created the heaven and the earth." But the word used for God is Elohim or Aleim (as some write it) with a plural termination; and the verb created is singular, as though one should say in English Gods bath created; whence they would infer the One God to be made

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^{*} Habetur apud Mosen Elohim, nomen pluralis numeri. Unde colligere solent bic în Deo notari tres personas. Sed quia parum solida mihi videtur tantæ rei probatio, ego in voce non insistam. Quin potius monendi sunt sectores, ut sibi a violentis ejusmodi glossis caveant." Calvin, Comment, in Gen. i. 1.

⁺ It would hence follow, that Dagon, the god of the Philistines, consisted of a Trinity or plurality of persons: for Judges xvi. 23, there is exactly the same construction as here, where, instead of our present translation---- Our God hath delivered Samson:"----

up of more persons than one, altho' of how many, whether three or more, cannot; hence be determined.

brew language, and will judge without prejudice, will perceive that there is no fuch thing to be inferred, nor any mystery at all couched under this construction of a verb singular with a nominative case plusial, or the similar construction of a noun substantive of plural termination with an adjective singular, that language aboundaring with such irregularities.

It is in the Hebrew, " Our Gods hath delivered Samfon our enemy into our hand."-In this way also a Trinity or plurality of Gods might be proved as well as a Trinity or plurality of persons, as they termit: for in some instances, not only the nominative case but the verb itself is plural—as 2 Sam. vii. 23—where we translate " whom God went, or hath gone to redeem," it is, in the Hebrew, Gods have gone to redeem. And so also in two other places, where also the One true God is spoken of, in Gen. xx. 13. xxxv. 7, but which cannot fo well be made to appear in our language, where the fingular and plural termination of the verb is the same. But in the French it is more evidentwhere, in the first instance-instead of Dieu m' a conduit, it is in the Hebrew, Dieux m' ont conduit; and in the latter, instead of Dieu lui etoit apparu là, it is in the Hebrew, Dieux lui etoient apparu là.

Thus.

is in the Hebrew, "his masters bath seen."

Gen. xlii. 30. " the man who is the Lord of the land, is—the man—the Lords of the land.

So Exod. xxi. 4. See also Prov. xxvii. 18. xxv. 13. Isaiah xix. 4.

And yet we do not conclude any plurality or mystery to be concealed here.

Instances of the like usage, are Psalm exlix. 2. "let Israel rejoice in him that made him," is in the Hebrew, "rejoice in his makers."

Eccles. xii. 1. Remember thy Creator is, thy Creators.

Is Is a liv. 5: " thy maker is thine huf-band," is thy makers—thine bufbands.

The septuagint translation * of the Bible, which was made before our Saviour's time,

^{*} St. Jerom, who saw that the septuagint transsation of the bible did by no means savour his Trinitarian notions, pretended, for he has no sort of authority for it, that the Jewish translators "be-"lieved the doctrine of the Trinity, but conceal-"ed it on purpose in their Greek translation, lest "Ptolemy, who was a worshipper of the One true "God, should suspect the Jews of holding a twosold

time, and most probably made use of and quoted occasionally by his apostles in the writings of the New Testament, constantly renders Elohim or Aleim, Occas, God, when signifying the true God. And all other translations agree in rendering it in the singular number, considering its plural termination merely as an idiom of the Hebrew language, which makes use of the plural to give dignity to the person treated of. And on this account, other words in the same language, as Adonaim, Baalim, implying power, authority, and dignity, altho' of plural termination, are always of

"" divinity. And they were the more induced to it, " (proceeds he) because it fell in with Plato's doc- "trine," (i. e. their notion of Christ being a fecond God.) "Lastly, says he, wherever the scripture as ferts any thing concerning the Father, Son, and Holy Ghost, they either gave a different turn to it, or passed it over in silence, out of complaisance to the king, and for fear of divulging too much the mystery of the saith."

See Le Clerc's remarks on Jerom in his Questiones Hieronymiana, p. 304-5. This standerous device and apology of Jerom's shews how nearly their new-invented doctrine of the Trinity bordered upon the polytheism and idolatry of the heathens, when there was such danger of its being misconstrued and taken for it.

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fingular fignification, when one subject or person is spoken of *.

Texts supposed to favour a plurality of persons three that bear record [in hearingod, or the Trinity in U- ven; the Father, the Word, and nity.

the Holy Ghost; and these three are One. And there are three that bear wit-

* Mr. Madan, in his late Scriptural Comment on the xxxix articles, p. 61, where we render Deut. vi. 4. "the Lord our God is one Lord"—he paraphrases.

" Jehovah (subsisting in) our Aleim (or plurality of

persons) (is but) one Jehovah."

According to this interpretation, what we read Deut. x. 17. "For the Lord your God is God of Gods—would be paraphrased, "For the Lord, or Jehovah, sub-sisting in your plurality of persons, is plurality of persons of plurality of persons.

If any are pleased with such interpretations, they have a right to judge for themselves, but let them not condemn those who are content with what is plainer

and less mysterious.

See some good remarks on this point in the appendix to "An appeal to the common sense of all people, particularly the members of the church of England, with regard to an important point of faith and practice, imposed upon their consciences by public authority," first printed for Millar, 1753—a serious unanswerable work, and which has been useful in confirming many in the true Unitarian doctrine of the scriptures, that the One God of Chrstians is the Father only.

ness in earth,] the spirit, the water, and the blood; and these three agree in one.

The words here put in a parenthesis and different character, are not the genuine words of the apostle St. John *. The reasons for their not being genuine, are thus briefly summed up by Dr. Clarke +;

"This passage was never cited by any of the numerous writers in the whole Arian controversy: nor ever cited at all by any Greek father, (in any genuine work) either before or after the council of Nice; though many of them quote the words immediately foregoing and following: nor by any of the Latins, before St. Jerom: the passage alleged by some out of Ter-

* "Dr. Jortin calls it a spurious text, which is still maintained in bold defiance to the sullest and clearest evidence against it." Ecclesiastical history, vol. iii. p. 100.

The famous Dr. Waterland gave it up as indefen-

Luther and Bullinger, at the time of the reformation, omitted it in their German translations of the Bible.

† But whoever, as he observes, would see the whole matter learnedly and decisively discussed, may have recourse to Mr. Emlyn's full enquiry into that text 1 John v. 7. with the desences of it.

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tullian, being plainly not the words of this text, but of that author himself; and the passage out of Cyprian, being only a mystical interpretation of the 8th verse; as is more than probable, as well from the express testimonies of Eucherius and Facundus, referred to by Dr. Mills, as from the text's being wanting in all, even the Latin copies, both before and long after Cyprian's time. And even in the first English Bibles after the reformation, in the time of Henry the Eighth, and Edward the Sixth, it was printed in a different character, to fignify its being wanting in the original. Which distinction came afterwards to be neglected. And, as to Greek manuscripts, it has never yet been proved to be found in the text of any one of them, elder than the invention of printing .- Scripture doctrine of the Trinity, p. 231, 232.

Dr. Clarke in the same place well shews the sense of the apostle to be very com-

plete without this passage.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came (that was declared and manifested to be the Son of God)

God) by water and blood; (by water, at his baptism, when there came a voice from heaven, saying, this is my beloved son:) and by blood, viz. by his death and resurrection:—and it is the Spirit (the gists of the Holy Ghost, and the power of miracles granted to the apostles) that beareth witness; because the Spirit is truth. For there are three that bear record, the Spirit, the water, and the blood; and these three agree in One; or, as some ancient writers read the text, these three are one, viz. one testimony, that Jesus is the Son of God."

It is very remarkable, that this text, for which there is so little, or rather no authority at all, is the only one * through-

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"Nor is there any doubt to be made, but the people think some branches of the liturgy have their main foundation on this one doubted text. When they hear, three persons and One God, in the fourth petition of the

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^{* &}quot;It is certain the common people have their eyes upon this, more than on any natural natural text in the Bible, in this controversy. And so far they must be deceived, if it be spurious. And it is in your Lordships and the Clergy's power to let them know it, and to refer them to other texts, which you can assure them are genuine.

out the whole Bille that makes directly for the doctrine of the Trinity in Unity: all the other texts, that are brought for it, are only inferences from what is supposed to be implied in particular passages of scripture: but that three are one, the Father, the Word, and the Spirit, One, is no where else expressly or certainly declared.

litany; and, who with thee and the Holy Ghost ever liveth and reigneth One God, in the doxologies; they think nothing in the New Testament so like it as this dubious text. And will you not think it great pity, that your people should build so weighty things on such a slender soundation, if your selves so judge it?

"I speak this, because I know not any other text, that directly or clearly says the same thing, viz. that the Father, Word, and Spirit, are One. They are not joined in one doxology; nor indeed do I find any [doxology] given to the Holy Spirit in the New Testament, either jointly or separately; much less is the Spirit said to be One with the Father and the Son. I read of One Spirit, One Lord, One God, and Father, Eph. iv. but not that these three are One. And if there be no other text which says this, it is not the more likely to have been St. John's saying here; but the more grievous to have it inserted by any who had not his authority."—Mr. Emlyn's (serious and affecting) Address to both houses of convocation, for the removal of THIS text out of our Bibles, vol. ii. p. 159, 160.

[103]

Matthew xxviii. 19.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The apostles of our Lord, to whom he delivered this direction concerning baptism, could not conclude from any thing he had before taught them, that he intended by it any thing like what we call the doctrine of the Trinity in Unity. For he had taught them, that there was One God, the Father, "and none other but be." Mark xii. 42. He had taught them, that he himself was the Son of the Father, his messenger, and that he received his being, doctrine, authority, power, every thing from him. And he had constantly spoken to them of the Holy Ghost, as the Comforter or gift of God, by which he himfelf had been guided and affisted, John iii. 34. i. 33. Luke iv. 1. and which would be fent to supply his place when he left them, to affift and support them in preaching his gospel to all nations. John xiv. xv. xvi.

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What then would they understand by this form of baptism, which we have made to contain such a mystery, but a compendious summary of the gospel which he had taught them *, and into which all men were to be initiated, and instructed?—That religion, which he received from God, the Father, which he the Son had preached, and which was to be confirmed and propagated by the miraculous powers of the Holy Spirit.

It does not appear from what the Lord Jesus had taught them, that they could make any other construction of this baptismal commission given to them: nor does it appear from any thing which they his apostles afterwards taught others, that they did in fact otherwise interpret it; much less infer from it a belief of a Trinity in Unity, or that the Son and Spirit were each of them God no less than the Father, and equally to be worshiped.

^{*} Christianity is the religion of Christ; or that doctrine of religion, which God the Father taught by the Son, and confirmed by the Holy Ghost. Matthew xxviii. 19.—Jefferies, vol. ii. p. 309.

The great officer of the queen of Ethiopia, the confession of faith which he made, and with which Philip was satisfied, was, "I believe that Jesus Christ is the Son of God." Acts viii. 37. And this sheweth, that this was all the belief that was necessary to qualify for baptism in the apostles days.

And that no fuch stress was Baptism by the apostles laid on this form of words as we in the name feem to have laid on it, and of Christon. that the apostles did not think themselves so tied up to it, but that baptism might be compleat without it, appears from many instances in the Acts of the apostles, and St. Paul's epistles. For, Acts ii. 38. Peter fays, " be baptized every one of you in the name of Jesus Christ." And x. 48. He commanded them to be baptized in the name of the Lord. xix. 15. When they heard this, they were baptized in the name of the Lord Jesus. Romans vi. 3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Gal. iii, 27. For as many of you as have been

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been baptized into Christ, have put on Christ*.

. After the Nicene council had pronounćed baptism to be invalid that was not performed in the name of Father, Son, and Holy Ghost, flatly contrary to what appears to have been fometimes the practice of the apostles themselves, we find the advocates of that council much perplexed, how to fave its credit in making fuch an unfortunate determination. But they foon found out this curious folution of the difficulty: the name-Christ, they said, i. e. the Anointed +, was itself a declaration of the whole Trinity, as it implied God the Father by whom the Son was anointed, the Son himself who was anointed, and the Spirit by which he was anointed, according to Acts x. 38, God anointed Jesus of Nazareth with the Holy Ghost. thus indeed they made it out, that baptizing in the name of Christ might imply a declaration of the whole Trinity, as they called it; but not of fuch a Trinity as they

^{*} Gataker - Adversaria, p. 29.

⁺ Whitby-Striet. Patrum in Act. Apostol. p. 231, 232.

contended for, nor did they thereby clear the Nicene fathers of fetting up their wifdom against that of the apostles.

But it is argued, that the Son and Holy Ghost being thus named together with the Father, and baptism being commanded to be celebrated alike in the name of all the three, the strict equality of the Father, Son, and Holy Ghost to each other, may be thence inferred, and that therefore they are equally God, and equally to be worshiped.

The weakness of this inference is obvious from many parallel passages in the fcriptures. I Tim. v. 21. "I charge thee, faith the apostle, before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things." The angels being here named along with God and Christ, shews, that when God is joined with other beings in the most solemn manner, no equality can be inferred from fuch a conjunction. So Sam. xii. 18. All the people feared greatly the Lord and Samuel. I Chron. xxix. 20. And all the congregation bleffed the Lord God of their fathers, and bowed down their heads, and

worshiped the Lord and the king. See also Exod. xiv. 31. Judges vii. 18, 20. 2 Chron. xx. 20.

And 1 Cor. i. 15. with other like places, shews, that baptizing in the name of any one does not of itself imply any divinity in the person in whose name baptism is made.

In short, nothing can be concluded from the Son, and Holy Ghost being here joined with the Father, than what the scriptures elsewhere teach us concerning them; and in accord with what those scriptures teach us, we cannot better express the full meaning of baptizing in the name of the Father, and of the Son, and of the Holy Ghost, than in the paraphrase of Dr. Clarke, that it is "receiving to a profession of the belief, and an obligation to the practice of that religion, which God the Father has revealed and taught by the Son, and confirmed by the Holy Ghost."

This interpretation of the baptismal form is confirmed by those summaries of Christian faith drawn up in the first ages after Christ, particularly that called the apostles creed; which, although not composed by them,

them, is acknowledged, the greatest part of it, to be of very early times.

Well had it been for our The apostless creed censured common Christianity, if these by some as an models, left us by the first be- Arian or Pholievers, had been copied by those that came after them; and we had been content in our creeds and liturgies to speak of God, of Christ, and the Holy Ghost, with that modest reserve and regard for holy scripture, of which the compilers of those creeds and abstracts of our holy faith have set us the example. This creed of the apostles, however, did not escape censure in after times, but has been aspersed in most outrageous sort, as favouring the Photinian, or what is now called the Socinian herefy. And it must be owned, it does not favour the Athanasian doctrine of the Trinity, and approaches too near the holy scriptures to content those who are not satisfied to express their faith in scripture language.

Alphonsus de Vargas, a Spaniard, has given us at large the angry criticism, which some English and Spanish Jesuits passed upon this creed, and made public. As the book is rare, and the piece very cu-

rious in its way, I shall produce a few fentences from the conclusion, and give the original in the margin.

" I believe in the Holy Ghost *.

design, and is deservedly to be suspected

* Credo in Spiritum Sanctum.

Hæc propositio maligne proposita est, et ex affectata brevitate merito suspecta haberi potest. Subdole enim Spiritus Sancti divinitatem, ejusque a patre et filio processionem tacet. Proinde Arianam hæresin redolet, schismati Græcorum oblique savet, individuamque Trinitatem dissolvit.

Itemque tota explicatio divinæ atque individuæ Trinitatis, octo istis articulis comprehensa, manca et periculosa est, avertitque sidelem populum a cultu et reverentia tribus divinis personis indivise atque inseparabiliter debita, et sub prætextu brevitatis et non necessariæ explicationis subdole totum Trinitatis mysterium evertit, cum tamen persecta ejus et explicata sides medium sit ad salutem necessarium. Vixque tota hæc doctrina excusari potest a dolo, quod nullam de Filia aut Spiritus Sancti divinitate, aut etiam æternitate mentionem faciat, sed contrarium de Filio in articulo tertio insinuet.—Alphonsi de Vargas, Toletani, Relatio de stratagematis Jesuitarum, p. 148, 149. 1642.

But these Jesuits were modest men compared with a brother of theirs, Father Harduin, almost in our own times. For he by one bold, crasty blow, annihilates at once the original scriptures of the Old and New Testament.

for its affected brevity. For it craftily passes over in silence the divinity of the Holy Ghost, and his proceeding from the Father and the Son. Moreover it smells grievously of the Arian heresy, covertly favoureth the schism of the Greeks, and destroys the undivided Trinity."

Testament, and all the authors and records of Pagan and Christian antiquity, fix authors excepted, viz. Plantus, Pliny the elder, Virgil's nine eclogues and georgics, Horace's satires and epistles, Homer's iliad and odyssey, and the nine books of Herodotus; and reduces all faith and knowledge to the vulgate Latin translation of the Bible, and the supposed constant, living, and oral tradition of his church. All other writings he maintains to have been forged by a set of Atheists in the source the century.

His fociety were forced publicly to disavow him, but he was to the last privately cherished by them. They well knew that ignorance was the mother of such devotion as they taught, and that the Roman catholic church, as they have modelled it, would better stand on the foot of tradition among themselves, than on the testimony of the original scriptures and fathers. And it must be owned, it was a noble atheistical effort to prop the tottering sabric of popery, and in an age less enlightened, and before the invention of printing, might have caused infinite mischief and consusion.—See Joannis Harduini Jesuitæ ad censuram scripturum veterum prolegomena—with a learned presace.—For Vaillant, 1766.

.. And the whole of this exposition of the divine and undivided Trinity, contained in these eight articles [viz. the apostles creed so divided is defective and dangerous. For it takes the faithful off from the worship and reverence undividedly and inseparably to be paid to the three divine persons; and under a pretence of brevity and making no unnecessary enlargement, it cunningly overthrows the whole mystery of the Trinity, whereof the perfect and explicit belief is an indispensible condition of salvation. So that this whole doctrine, (namely, the aposties creed) can bardly be looked upon as any other than a cheat, because it maketh no mention of the divinity of the Son or Holy Ghoft, or their eternity, but even infinuates the contrary concerning the Son in the third article; viz. who was conceived of the Holy Ghost, born of the Virgin Mary."

It must be confessed, that these Jesuits had some reason in their wrath; for nothing could more expressly condemn their doctrine of the divine undivided Trinity than this creed of the apostles; and hardly shall you meet with two greater oppo-

[113]

fites, than this creed and that which goes under the name of Athanasius.

1 Cor. xii. 4, 5, 6.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, that worketh all in all.

There seems nothing on the face of this passage of scripture, or on a comparison of it with any thing elsewhere spoken of the Son or Holy Spirit, to lead us to infer from it the doctrine of a Trinity in Unity, or the equality of any other being or perfon to God. It is, on the contrary, an express affertion of his prime over-ruling agency, and of his effecting all things in the Christian dispensation by the ministry of his Son and Holy Spirit.

The apostle's design, in this place, is to promote humility and peace; to prevent the Christians at Corinth from being elated on account of their own, or envious of the spiritual gifts of others. For the miraculous power, of itself, made no moral change in the man on whom it was con-

ferred.

Shame!)

ferred. Without care and self-government, his dispositions might even be changed for the worse, by these extraordinary, as often happens with the ordinary blessings of Providence; and though made instrumental thereby to promote the salvation of others, he might forself his own.

He tells them then, 1. That there were different gifts of tongues, healing, &c. imparted to different persons; all of them equally good, because all proceeding from the fame Spirit or influence of God, but the variety of them was bestowed for public utility, and not to generate strife and pride.

- 2. That there were different stations and offices in the church, the Christian society; viz. the people, and their ministers, the deacons and elders; but all were the appointment of the same Lord Jesus Christ, and in subjection to him. And,
- 3. There were different information, inspirations, degrees of inspiration: but all
 these extraordinary vouchsasements proceeded from, and were directed by the
 sovereign wisdom and power of God, who
 taught men by his Son, and bestowed
 these gifts on them by his Holy Spirit.

Clement,

[115]

Clement, whom St. Paul fo highly commends, Phil. iv. 3. seems to have had this very passage in his eye in his letter to these same Corinthians; " Have we not (fays he) one God, one Christ." Is not one spirit of grace poured out upon us all? -Wake's Apostolical Fathers, p. 63.

The following is Athanafius's comment upon it, for which I am obliged to Dr. Clarke: " In the distribution of gifts, as the apostle writeth to the Corinthians, it is the same Spirit, it is the same Lord, it is the same God, which worketh all in all. For the Father himself, thro the Word, by the Spirit, worketh and giveth all things;" i. e. as Dr. Clarke subjoins a little lower; " In plainer words, the meaning is, God does all things by his Son, and by his Spirit."-Ser. Doct. p. 227.

2 Corinth. xiii. 14.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

The Holy Ghost here fignifies, either, r. a divine person, a distinct intelligent agent, as some understand it: or, 2. the T 2

gift of the Holy Ghost, Acts ii. 38. which Peter tells the Jews would be given them on their repenting and being baptized; viz. the miraculous powers then ordinarily conferred on believers: or it may signify any benefit or affistance which God bestows in answer to our prayers: compare Matth. vii. 11. with Luke xi. 13.

'And the apostle bids farewel to his Corinthian brethren, by wishing them all the bleffings of the gospel; viz. the grace of Christ, the love of God which is the fource of all, (John iii. 16.) and the gifts and affistances of the Holy Spirit. short, it is a summary of the gospel method of falvation, much like the baptifmal form (Matth. xxviii. 19.) above discussed, and can no more than that be brought to prove the doctrine of a Trinity in Unity, unless it be such a Trinity as this, namely, "that the One God and Father of all governs and manages the world of Christians by the instrumentality of his Son, and Spirit.

These are the principal texts of the New Testament which are brought to establish the doctrine of a *Trinity in Unity*, of there being three persons, as they speak, in the Godhead, equal in power, severally God, and yet but One God; and upon which many parts of our liturgy, and particularly the invocations at the entrance of the litany, and the Gloria Patri, &c. are founded; a weak foundation, as hath been shewn, for such a building.

With regard to the last named doxology, I was much disappointed, and few will be satisfied with what the late Archbishop Secker argues in its behalf, and in defence of the exceeding frequent repetition of it in our church service.

"At the end of this and each pfalm (fays he) that we repeat, of whatever nature it be, we add the same doxology that we used at first: i. e. Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever sball be, world without end: glory being due to God, for every thing he hath taught, and every thing he hath done, both in former times and present; and for every affliction as well as for every enjoyment. And therefore we do well to observe the apostle's rule of "giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. Eph. v. 20*. * Abp. Secker's posthumous works, vol. vi. p. 183.

I 3 Surely

Surely this was an unlucky overfight, to produce a text which, although injoining thanks to be given always for all things, yet tacitly condemns the practice of giving thanks to three persons, and ordereth thanks to be given unto God and the Father only, in the name of our Lord Jesus Christ.

Concerning this doxology, Dr. Lardner thus remarks. "Doubtless this is said by many very frequently, and with great devotion. But can it be said truly? does not that deserve consideration? is there any such doxology in the New Testament? If not, how can it be said to have been in the beginning? Are not the books of the New Testament the most ancient and the most authentic Christian writings in all the world? It matters not much to inquire when this doxology was first used, or how long it has been used, if it is not in the New Testament *."

The

* Lardner's letter on the Logos, p. 176. See also a fine passage, p. 169, 170, 171.

Some may be curious, however, to know when it first came into use. In the fourth century, after the council of Nice, there were great contentions about the form of their doxologies, those of holy scripture being

[119]

The law of God, given Religious worship to be paid to God, to the Jews by Moses, and the Father only, often confirmed afterwards and not to our Lord Jesus Christ. by the same divine authority, invariably taught the Unity of God, Deut. vi. 4. Exod. xx. 2, 3, &c. &c.

In consequence of this, the Unity of his worship was most strictly injoined, and in-

violably to be observed.

Isaiah xlii. 8. "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." See also that fine prayer of King Solomon's at the dedication of the temple, 2 Chron. vi. and the book of Psalms, &c.

being too plain and simple for the several contending parties. Jerom is then sirst said to have composed this versicle, Glory be to the Father, &c. at the request of Pope Damajus; and at his request to have afterwards added the other, As it was in the beginning, &c. And the cause of this addition was, because, without it, crasty heretics might still have gone on with their blasphemy, in understanding the Son of God, not to have existed always with the Father, but to have had a beginning of existence.—non semper cum Patre suisse, sed a tempore cæpisse."—Dallæus de cult. Lat. religios. p. 1193.

If this be a true account, it must be owned, that this famous doxology had but an unchristian and uncharitable

origin.

This being then the Mosaic law, that religious worship was to be appropriated to God, and incommunicable to any other person whatsoever, every Jew was bound to give divine honour to God, and could not give it to any other, without incurring the guilt of idolatry. Jesus, therefore, and his apostles were obliged by this law to worship no other being but God, unless it can be proved, that Christ, by his divine authority, or his apostles by his direction, did in any shape repeal it. But that they themselves conformed to it, and gave fresh sanctions to its authority, is now to be shewn.

Our Saviour Christ himself always prayed to God, the Father, his Father and our Father, his God and our God. John xx. 17.

Luke x. 21. "I thank thee, O Father, Lord of heaven and earth—even fo, Father, for fo it seemed good in thy fight."

Luke xxii. 42. "Father, if thou be willing, (or, oh, that thou wouldst) remove this cup from me: nevertheless, not my will, but thine be done."

John xvii. throughout.

Our Saviour Christ not only prayed himself but also directed prayer to be made only to God, the Father.

Luke xi. 1, 2. Matth. iv. 10. John xv. 16.

It were needless to multiply authorities for so plain a point.

Our Saviour Christ seems, in words as express as can be used, to forbid men's offering prayer to himself. John xvi. 23. In that day ye shall ask me nothing: verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Hitherto he had been all along present with his disciples, as it were in God's stead in fome respects, with a divine power to heal bodily diseases, to instruct in the divine will, to forgive fins, and to comfort and establish 'em in his faith. In consequence of which they had had recourse to him in all their wants and distresses, Matthew viii. 25. " Lord, save us, we perish."-Luke xvii. 5. " Lord, increase our faith." But as he was now foon going to be withdrawn from them, he acquaints them, that, when that event took place, they were no more to apply to him for any thing, but to God, the Father, (the common Father ther of bim, and of them all) in his name, that is, as his disciples, relying on his authority, and in virtue of those assurances and promises from God which he had given them.

I shall need no apology for producing the following important and apposite pas-

sage from Lactantius.

"When God faw the wickedness of men, and that the worship of false Gods prevailed over the whole earth, (for his own people the Jews had not been true to him,) he sent his Son on an embassy to men, to convert them from their various impious and false worships, to know and to worship him the true God, and also to turn them from folly to true wisdom, from iniquity to righteousness*. These are the

ways

* Hæ funt viæ Dei, in quibus ambulare cum præcepit. Hæc præcepta, quæ servanda mandavit. Ille
vero exhibuit Deo sidem: docuit enim quod unus
Deus sit; eumque solum coli oportere; nec unquam seipsum Deum dixit: quia non servasset sidem,
si missus, ut Deos tolleret, et unum assereret, induceret alium præter unum. Hoc erat, non de uno
Deo sacere præconium; nec ejus, qui miserat, sed
suum proprium negotium gerere; ac se ab eo, quem
illustratum venerat, separare. Propterea, quia tam sidelis

ways of God, in the which he commanded him (his Son) to walk. These the precepts, which he gave him to keep. And he was faithful to God. For he taught, that God is One: that he only is to be worshipped: Nor did he ever say that he himself was God; because he would not have been found faithful, if when fent to destroy the worship of many Gods, and affert the worship of One alone, he had brought in another besides that One. This would not have been preaching the One God, and doing the work of him that fent him, but his own work, and withdrawing himself from Him whom he came to declare. And because he was so faithful, and affumed nothing to himself, intent only on fulfilling the commands of him that fent him; therefore he was rewarded with the dignity of an everlasting high-priest, the honour of a supreme king, the authority of a judge, and the name (or title) of God."

delis extitit, quia sibi nihil prorsus assumpsit, ut mandata mittentis impleret; et sacerdotis perpetui dignitatem, et regis summi honorem, et judicis potestatem, et Dei nomen accepit."—Lastantius de vera sapientid et religione, l. iv. p. 198.

One would hardly think it possible, by any device, to evade and fet afide the force of our Saviour Christ's own example, and express precept of offering worship and prayer to the One God, the Father only. But nothing is too hard to be got over by those, who have once warmly espoused a religious system, and are unwilling to relinquish it. Hence it has been ingeniously invented by some, though without any authority from holy scripture, that the word Father, besides signifying the first person of the Trinity, as they speak, does also stand for the divine essence or nature, comprehending the whole Trinity, Father, Son, and Holy Ghost; and that therefore, when Christ prays, or bids us pray to the Father, he is to be understood of prayer to the whole Trinity. But what a chain of absurdities and contradictions follows from such a supposition?

viour, whenever he prayed to the Father,

pray to himself.

2. To use Bishop Pearson's words—" if the Son were included in the Father, then were the Son the Father of himself. Exposition of the Creed, p. 32. And,

3. Dr. Clarke (reply to Mr. Nelson, p. 237.) shews another strange consequence of such a supposition. "If, saith he, the word God, which always fignifies an intelligent and powerful agent, were ever made use of in Scripture to fignify what this learned author calls the divine nature, viz. the whole three persons, who are each of them also in scripture always spoken of as intelligent agents; it would follow unavoidably, that the divine nature was a fourth intelligent agent, distinct from, and constituted of those three intelligent agents. Which is the utmost confusion imaginable."

It is from this confused language concerning the Deity, and a worship no less confused grounded upon it, that Christians have been charged with holding four Gods.

The four invocations at the beginning of the litany, can but ill be defended against

fuch a charge.

Our Lord's apostles, as may be presumed, were far from going contrary to their divine Master's practice and directions on this most important article of worship.

They direct men to pray to God only. Romans xv. 6, 30. Phil. i. 3, 4, 6, Col. iii. 16, 17. Eph. v. 19, 20, &c. &c.

[126]

They prayed only to God themselves, Acts iv. 24, 30. Rom. i. 8. xvi. 27. 1 Tim. i. 17, &c. &c.

Christ's character of Mediator and High-Priest uting our Saviour Christ, which terly incompatible with his being the object of worship.

But that language concerning our Saviour Christ, which ing our Saviour Christ, which the ble with his being his apostle Paul in particular makes use of, i. e.—styling ing him the Mediator, I Tim.

ii. 5. giving thanks and glory to God through him and by him, Rom. i. 8. vii. 25. Eph. iii. 21. and above all, his calling him our high-priest, in allusion to the office of the Jewish high-priest, so largely insisted on in the epistle to the Hebrews, must for ever exclude the thought and practice of making him the object of religious worship.

Heb. iv. 15. v. 7, 8. His peculiar fitness for this office of high-priest is deferibed, as he was a man, tempted in all points like as we are, yet without fin, iv. 15. v. 7, 8.

His admission into this office at his refurrection, v. c.

And he is now in heaven actually fuftaining that character, whatever it be, ministering to God, and acting for us, iv.

[127]

14. vii. 24, to the end. viii. 1, 2, 3, 4. ix. 11, 12, &c. &c.

He cannot therefore be the God, to whom prayer is to be offered, when he is the high-priest of that God, his minister, to appear in the presence of God for us, ix. 24.-to make intercession for us, vii. 25. What a strange thing would it have been for the Jews to have worshiped Aaron their high-prieft, instead of the great Jehovah, whom Aaron served? The idea exhibited to us of our Redeemer in this epiftle is this, and it is full of consolation; that, by his love and friendship for us, joined to his power and interest with God, and the divine promises by him, we are encouraged to ask of God in prayer the supply of all our wants; and are therefore exhorted to come boldly unto the throne of grace, that we may obtain mercy, and find grace to belp in time of need. Hebr. iv. 16.

But different conclusions having been formed from other parts of the writings of the apostles and evangelists, and a very contrary practice founded thereupon for many ages, we must consider how far it is really warranted by them.

128 7

The principal texts alledged Acts i: 24. And they prayed; and said, Thou Lord, which to authorize prayer to our Lord J. Christ. knowest the bearts of all men, hew whether of these two that

This prayer is addressed to God, the Father, and not to Christ. 1. Because in a similar passage that follows soon after. the same apostles address their prayer in the same terms to God, the Father. Acts iv. 24, 29. " Lord, thou art God-and now, Lord, behold their threatenings, and grant unto thy fervants, that with all boldness they may speak thy word." 2. For the reason given by Grotius upon the place, who quotes Jeremiah xvii. 10. "I the Lord fearch the heart;" and observes, that it is the prerogative of God only to fearch the heart of man. It may be faid. that, Rev. ii. 23. Christ saith of himself, " I am he which fearcheth the reins and But then, this is a derived power, as plainly appears from the frequent acknowledgments of his receiving every thing from God, and particularly, Matth. xxviii. 18. "All power is given me. in heaven and in earth" i. e. bestowed upon him,

him, and intrusted with him, for the government of his church, but not surely to erect him into an equal object of worship with God, who gave it him.

Acts vii. 59. Our translation has inserted the word God, when it was not in the original, as is easily perceived by its being put in *italics*. Mr. Purver translates, "Thus they stoned Stephen, who was calling on (invoking) and saying, Lord Jesus, receive my spirit!"

Unquestionably Stephen made this request, addressed this prayer to the Lord Jesus. But this can be no precedent for directing prayer to him unseen, or addressing him as God, whom the blessed martyr declares he saw with his eyes, and calls him, v. 56. "the son of man standing on the right hand of God;" calls him the Son of man, in that his highest state of exaltation. Son of man, and God most high: what a space between?

Revelation i. 5, 6.

Unto him that hath loved us, and washed us from our sins in his own blood, and hath made, us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

K

The very different readings of this difturbed passage in the MSS. shew that it has suffered by the negligence of transcribers, which may easily be observed in Mill, and Wetstein; and therefore no certain conclusions can be formed from it.

" Dr. Mill observes (saith Dr. Clarke, Scr. Doct. p. 146, 147.) that, in one ancient Greek manuscript, the words unto him are wanting; the reading being, τε αγαπήσαντοςκαι λέσαντος, instead of τω αγαπήσαντος και λέσαντι: in which case the doxology will be, not to Christ, but the Father; and the passage would be read— And from Jesus Christ, (who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth) who hath loved us, and washed us from our fins in his own blood."

Revelation v. 13.

Blessing and honour, &c. be unto him that sitteth on the throne, and to the Lamb, for ever and ever.

This is to be understood in the same way as Acts vii. 59. The blessing and honour is tendered to the object present and visible: and not upon the throne, but standing in the midst, verse 5. or before the midst of the throne.

throne. The reason also, which is assigned for this worship being paid him, shews he cannot be an object of worship equal to the Supreme; namely, v. 12. his being the Lamb slain, and therefore worthy, i.e. spotless innocence, perfect virtue and goodness, tried and confirmed by sufferings.

The ascribing glory and honour to Christ, does in no degree imply him to be God, or authorize the worship of him, or prayer to him. It is no more than a declaration of our reverence of him, and high esteem of his most perfect moral character and goodness. We may, therefore, and we ought on all proper occasions to join with his apostle in saying, 2 Peter iii. 18. "To him be glory both now and for ever.

1 Tim. i. 12.

I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.

This is no address of thanks to Christ as an object of worship, but a sudden emotion of gratitude in the apostle's mind, and expression of his thankfulness to Christ for his own miraculous conversion (Acts ix.), and call to be an apostle.

2 Corinth. i. 3. Rom. i. 7.

Grace to you, and peace from God our Father, and the Lord Jesus Christ.

1 Thess. iii. 11. Now God himself even our Father, and our Lord Jesus Christ, direct our way unto you. 2 Thess. ii. 16.

These, and other the like passages, are only pious wishes, not prayers. That this is the true interpretation, and not mere assertion, appears from Rev. i. 4. Otherwise it may as well be said, that the writer prays to the seven spirits there named, which are afterwards in the same book, v. 6. called the Lamb's eyes, i. e. Christ's angels, messengers, sent forth into all the earth.

2 Cor. xii. 8. For this thing I befought the Lord thrice, that it might depart from me.

St. Paul appears here to have directed his prayer to God, the Father; and to have had in his thoughts, and imitated our Lord's prayer in the garden, the night before his sufferings, when he prayed three times to God, that, if it pleased him, the cup of affliction might pass away from him, without his drinking it. Beausobre on the place.

N. B. The apostles were not so exact in the use of the words, Lord, Saviour, and the like, which they indifferently gave both to God and to Christ; never supposing that any would mistake their Lord and master, so lately born and living amongst men, to be the supreme God, and object of worship.

Dr. Hammond thus paraphrases, "and I carnestly prayed to God to be delivered from it."

I Corinth. i. 2. With all that in every place call upon the name of Jesus Christ our Lord.

Dr. Hammond rightly observes, that it should be translated—" With all them that are called by the name of our Lord Jesus Christ.

"In the style of scripture, to be called by the name of any one, or to have the name of any one called upon it, signifies to belong, to be the property, or to be in subjection to that, whose name is called upon the other." Daubuz on Rev. p. 130.

But see in Dr. Clarke (Scr. Doct. No. 691.) an enumeration of the various senses in which this phrase calling on the name of Christ, and some like it, are used; among which there is none that implies directly invoking him, but Acts vii. 59. which has been considered.

K 3 Rev.

Rev. xxii. 20, Come, Lord Jesus!

These words are only the reply of the apostle, addressed to the Lord Jesus present with him in the vision; who had said immediately before, "I come quickly."

Matth. xviii. 20.

For where two or three are gathered together in my name, there am I in the midst of them,

It may be proper to take notice of this text, though out of its course, lest we should pass by any thing of consequence on the argument.

The following feems to be a valuable

explication of it.

in which our Lord is speaking of the great power of which his apostles should be possessed, and especially of the efficacy of their prayers, we shall be satisfied, that he could only mean by this form of expression, to represent their power with God, when they were assembled as his disciples, and prayed as became his disciples, to be the same as his own power with God; and God heard him always. That our Lord could not intend to speak of himself as the God who heareth prayer, is evident from his speaking of the Father

Father in this very place, as the person who was to grant their petitions." ver. 19*.

Le Clerc, in his harmony, seems to have had somewhat of the like thought. "Where two or three," &c. "it will be the same as if I was amongst them, and praying to God along with them +."

Melanethon, in a letter to Camerarius, in 1532, after a prediction which hath fince been but too much verified, of the disputes and disturbances that would arise some time or other about the Trinity, thus concludes upon the subject; "I take resuge in those plain declarations of scripture, which injoin prayer to Christ, which is to ascribe the proper honour of divinity to him, and is full of consolation ‡."

Benson's account of Servetus, p. 165, note."

^{*} Familiar illustrations of certain passages of seripture — printed for Johnson, Paul's Church-yard, 1772, p. 26, 27.

ipse inter eos esse, et Deum conjunctim cum iis orare censebor. Clerici harm. evangel.

^{‡ &}quot; Ego me refero ad illas scripturæ voces, quæ jubent invocare Christum, quod est ei honorem divinitatis tribuere, et plenum consolationis est."

Observe here, 1st. that this eminent perfon thought, and justly as it should seem, that prayer is the highest act of worship, the proper honour of God, and peculiar to him alone: And, 2. that the principal argument for Christ's divinity was to be setched from religious worship and prayer being addressed to him. If there be therefore no authority for the latter, as we have shewn there is not, the other falleth of course.

But one argument of another kind is to be confidered.

of Christ's high power and authority as a ground of worship.

That the Lord Jesus is intrusted with a mighty extensive power and dominion for the good of his church and people, is plainly and expressly revealed to us. Matth. xxviii. 18, 20. John xiv. 14. Eph. i. 22.23.

1 Cor. xv. 24. Philip. ii. 9, 10. &c. &c.

How and in what manner he exerciseth this power is wholly unrevealed, and therefore unsearchable by us, as much as the way and manner of God's providence, under which Christ acteth, and which superintends and over-rules all things.

To many, however, this high trust from God, and vast power and dominion have

feemed sufficient to warrant prayer to the Lord Jesus, although he be not the supreme God. But this ground of invocation seems over-turned,

1. By what hath been above shewn, that Christ directed prayer to be made only to God, the Father, and forbad it to himself.

2. There is no authority for it in the

writings of the apostles.

- 3. It is fetting up an inferior object of worship without warrant, when God invites and commands us to address ourselves upon all occasions immediately to himself, and he is able to do more abundantly for us than any other being, though ever so great and perfect.
- 4. It is destroying the proper office of Christ as mediator, high priest, and intercessor.
- 5. It distracts the mind of the worshiper, who will be in doubt and uncertainty, when to pray to God, when to Christ, when it is right, when amiss to do it: a state of mind, surely, that ought to have no place in so important a duty.

Love, honour, reverence, duty, confidence, gratitude, and obedience are, and

will be certainly for ever due from us of mankind, to the Lord Jesus for his immense love to us, and on account of his perfect holiness, excellency, power, dignity, and dominion: but religious worship is the incommunicable honour and prerogative of God alone.

Some of the first Socinians maintained, that Christ, although no more than a man invested with divine powers, was to be prayed to and worshiped. And there is extant a dispute on the subject between F. Socinus himself, and Francis Davides, superintendant of the Socinian churches in Transylvania, who opposed the invocation of Christ. The latter died in prison, in confequence of this opinion of his, and some offence taken at his indiscreet propagation of it from the pulpit. I wish I could say, that Socinus or his friend Blandrata, had done all in their power to prevent his commitment, or procure his release afterwards *.

^{*} The following little history of a contrary behaviour, being not commonly known, and shewing the excellent person to whom it relates in a most amiable point of view, will be acceptable to some. "Dr. Clarke, a short time before his death, began his solici-

Mosheim has some remarks on this dispute, which it is but fair to produce, and they will not take us out of our way. "It is worthy of observation, that the motive which engaged Socinus and his friends to bestow so much pains and labour in the suppression of this faction, was not a persuasion of the pernicious tendency of its doctrines, or peculiar notions. On the contrary, Socinus himself acknowledges, that this controverly turns upon matters of very little importance, by declaring it as his opinion, that praying or offering up divine worship to Christ is not necessary to salvation. Thus, in his answer to Wujeck, he expresses himself in the following manner:

tations at court for the releasement of Mr. Woolston, declaring that he did not undertake it as an approver of his doctrines, but as an advocate for that liberty which he had through his life defended. He looked on Mr. Woolston as one under perfecution for religion, which he thought inconfistent with the liberties of England, and the doctrines of Christianity: And on this laudable principle Dr. Clarke solicited the relief of the oppressed, but was hindered from proceeding in his virtuous design by death, soon after Mr. Woolston's commitment."—Life of Mr. Woolston, p. 18.

The Christian, whose faith is so great as to encourage him to make his addresses habitually and directly to the Supreme Being, and who standeth not in need of the comfort that flows from the invocation of Christ his brother, who was tempted in all things like as he is, that Christian is not obliged to call upon the name of fesus by prayer or supplication. According therefore to the opinion of Socinus, those who lay aside all regard to Christ as an intercessor *, and address themselves directly to God alone, have a greater aeafure of faith than others. But if this be so, why did he oppose with such vehemence and animolity the sentiment of Davides, who in effect did no more than exhort all Christians to address themselves directly and immediately to the Father. From all this then it appears manifest, that Socinus and his followers were more artful

^{*} Seldom is it that we can fairly represent the opinions of those who differ from us on religious points. Unless Christ's making intercession for us, be strangely supposed to authorize and encourage prayer to him, certainly Socious did the more establish Christ's character as intercessor, by recommending and preferring prayer that was made to God alone.

than ingenuous in their proceedings with respect to Davides. They persecuted him and his followers, lest, by tolerating his doctrine, they should increase the odium under which they lay, and draw upon themselves anew the resentment of other Christian churches, while in their private judgment they looked upon this very doctrine, and its professors, as worthy of toleration and indulgence *."

Archbishop Tennison's reproof of these elder Socinians, for their inconsistency in holding such a doctrine as this of praying to Christ, whom they took to be only a man indued with divine power, is very observable; and points out the wrongness of praying to him at all, if he be not the supreme God.

"To fay that Christ is a creature, yet made such a God who can hear all prayers, supply all wants, give all graces needful to his body the church, know all the secrets of all thoughts not directed to him, govern and judge with wisdom all the world, and to worship him under this divine notion; what is it else than paying an homage to a

^{*} Mosheim, vol. iv. p. 200-note.

presumed creature, which is due only to the One very God! For what apprehensions greater than these do we entertain concerning the true God, when we call upon him, confide in him, or revere him *?"

The opinion and practice of the ancient Christians, before the council of Nice, has been often shewn from their writings, and will hereafter be pointed out. But I cannot better close this head, than with a passage out of Origen de Orat. p. 48. which I remember not to have seen cited by any one.

"But if we would learn, says that excellent person, what prayer is, we must take care not to pray to any creature, no not even to Christ himself; but to the God and Father of the Universe alone: to whom this Our Saviour himself offered up his prayers, as we have shewn before; and also teacheth us to offer up ours, for being once asked, teach us to pray, (Luke xi. 1.) he teacheth not to pray to himself, but to the Father, saying, Our Father who art in heaven, &c."

Religious worthip to be paid to God the Father, and not to the Holy Ghost.

I find not any example of prayer to the Holy Ghost, or Holy Spirit, as the third per-

^{*} Tennison of idolatry, chap ix. p. 174.

fon in the Trinity, as it is called, either in the scriptures of the Old or New Testament; or any countenance given to such a practice.

But it is most singular nd remarkable, that St. Paul's epistles in particular, and those of the other apostles, commonly begin with devout wishes of bleffings from God, and from the Lord Jesus Christ; but the Holy Spirit is never named at all at such times: as in the following instances: Rom. i. 7. 1 Cor. i. 2. 2 Cor. i. 2. Gal. i. 2. Eph. i. 2. Phil. i. 2. Coloff. i. 2. 1 Theff. i. 1. 2 Theff. i. 1. I Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Philem. i. 3. 2 Pet. i. 2. 2 John i. 3. It is also farther to be noted, that in the Revelation of St. John, where we have feveral representations of the worship paid by the Christian church, and the inhabitants of the heavenly world, we have no. mention there made of the Holy Spirit, as a distinct agent, person, or object of worship, but the whole is directed to God, with blessing and honour, &c. to the lamb that was flain, v. 12.

These omissions must strike a serious observer. They had such an effect upon one person, as to convince him of the utter wrongness of the received doctrine concerning the Holy Spirit. Spirit. "It cannot be, said he, if the Holy Spirit be a person, and God equal to the Father, that he should be thus passed by, and left out unnoticed by the apostles of Jesus."

"The only text that can be faid directly to favour prayer to the Holy Spirit, is 2 Cor. xiii. 8. the communion of the Holy Ghost be with you all. But to what hath been above fuggested concerning this text, I take the liberty to add what is said by an able writer, in answer to one who had brought this as a proof of prayer being made to the Holy Ghost.

"The text contains but a pious wish of spiritual gifts; and it may as well be said, when St. Paul writes, Col. iv. 18. Hebr. xiii. 25. Grace be with you all, that it is a prayer made to Grace. And therefore, if the Holy Ghost never be called God; be never prayed to in scripture; if we are never called the fervants, nor church, nor kingdom, nor people of the Holy Spirit; if never required to pray, nor give thanks, nor praise to the Holy Spirit (but to God, for and by his Spirit) and only are bid to be guided by, and not to quench, nor grieve the Spirit; as may be said also of our own conscience:

if so, then what ground is there for all these inferences of prayer and giving thanks for all to the Hely Ghost, and joining him with the Father in all our devotions? If any such things might justly be inferred from Christian principles, surely the apostles were as much concerned as any to make such inferences, and to have put them in practice for our imitation *."

The practice of Christians for a long time was in strict conformity with the holy scriptures on this point. We do not find, that the Holy Ghost was admitted into the Christian church, as a separate and distinct person of the Deity, until after some ages had passed over. Not in the year 325, at the time of composing the Nicene creed: for that part (the Lord and giver of life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets) which we have now adopted into the Nicene creed, was not originally in it, but an addition made to it at the latter end of the fourth

^{*} Emlyn, vol. ii. p. 447, 448.

century, at the second council of Constantinople +.

Some would account for this general filence of the early fathers, by alleging, that the distinct Deity of the Holy Spirit was not opposed before the time of Macedonius, on whose account the council at Constantinople was held, and therefore not particularly specified. The real truth is, it was never in their thoughts. They had hitherto fatisfied themselves with the plain language and doctrine of the scripture itself, which we have feen does not favour fuch a strange worship. " And what is a farther proof of this, the ancient fathers, when they mention the objections of the heathens on this subject, (viz. of Christians holding more Gods than One) do not speak of them as le-

† This addition to the Nicene creed, made at the fecond general council of Constantinople, was confirmed by that of Ephesus which followed, when it was decreed unlawful to make any additions to it. And yet, not long after, Pope Nicholas the first added and the Son, (so that the creed became as we now read it, who proceedeth from the Father and the Son) which was the cause of schism betwixt the Greek and Latin church, which continues to our time.—Pear-son on the creed, note, p. 325, 326.

velled against the notion of three Gods, but of two only; whereas, if the notion of the divinity of the Holy Ghost had been then fashionable, they would have made the same objection as is now made by Jews and Mohammedans; not against two Gods, but against three."

"I shall only quote Lactantius, Inst. I. iv. c. xxix. "Here some may perhaps ask, how the Christians profess to worship but One God, yet we seem to believe and hold two Gods, God the Father, and God the Son. This doctrine hath been a great stumbling-block to many, who confess, that in other points of doctrine we speak what is probable, and fit to be embraced; but in this they think we stumble, that we hold a second God, and him also a mortal one, as one who could die *."

The Unitarian doctrine therefore is no novelty; namely, that religious worship is to be addressed only to the One true God, the Father.

For

^{*} Ben Mordecai—letter i. note, p. 107. where, and also throughout the whole work, may be found a great deal of important information concerning this point, and the subject of these papers.

For it was the doctrine our bleffed Saviour taught, and always practifed; and his apostles after him: and it was also the universal practice of the Christian church, with little or no variation, for the first three centuries.

Mons. Jurieu saw this, and fairly owned it; but then he maintained, in his fixth paftoral letter, that the mystery of a Trinity of persons in the same essence, was not understood or fully explained, till the two councils of Nice and Constantinople had moulded it into its right shape and form, and settled it, towards the end of the fourth century. This, however, is a method of defending this doctrine which sew will openly adopt, as it must deprive them of the assistance of the whole list of the primitive Fathers: and yet it is an unquestionable sact, that they were utterly unacquainted with it.

The learned Bishop Bull's sentiments on this point will have weight with those who know that his prejudices leaned another way. And he confesses,

" In the first and best ages, the churches of Christ directed all their prayers, according

to the scripture, to God only, thro' the alone mediation of Jesus Christ.'—Bishop Bull's answer to the Bishop of Meaux.

And, in another place; "It is to be obferved, that in the Clementine liturgy, (so
called,) which is by the learned, on all
hands, confessed to be very ancient, and to
contain the order of worship observed in the
churches before the times of Constantine;
—all the prayers are directed to God, in the
name of his Son Jesus Christ."—Bishop
Bull's discourse concerning the existence and
nature of angels*.

It was a great unhappiness and oversight, that when our forefathers shook off the yoke of the Bishop of Rome, they retained so much of the Roman ritual, its creeds, and forms of worship; and that, as the compilers of the liturgy, in the office for ordaining priests, exhort continually to pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that this direction of worship to its proper object, was not uni-

^{*} Dr. Clarke-Scrip. Doet. p. 435.

versally adhered to by themselves, as it ought to have been.

The litany, more than any other of the offices of devotion in our church, seems to deviate most widely from this rule of Christian worship, and to require a total reformation. For in this,

- 1. God, the Father of heaven, is invoked.
- 2. Then follow three several invocations of God the Son, God the Holy Ghost, and the Holy Trinity. All three directly contrary to what Bishop Bull above declares to have been the practice of the church in the first and best ages, and the rule of the holy scriptures.
 - 3. Next follow several addresses to Christ by himself. And after that,
 - 4. "We finners do beseech thee to hear us, O Lord God," would seem to be directed to God the Father.
 - 5. Then, after a certain space, follow many invocations of the Son, as Lamb of God, Christ, Lord, &c.
 - 6. Then we turn off all at once, and address ourselves to the Father.

- 7. Then we return again to the Son, and renew our address-to him in several invocations.
- 8. Presently after we go back, and say, We befeech thee, O Father. And,

9. In the very next address, as placed in this office, we resume our devotions once more to Christ, in the prayer of St. Chryfostom *.

Is there any thing in holy scripture to countenance this variety of address, and shifting and changing from one object of worship to another? Can this in any shape be construed into a right worship of the One infinite eternal Mind, the wise and good Parent of the universe?

* See Candid Disquisitions, p. 324, 325.

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CHAPTER IV.

THE CAUSES OF THE UNHAPPY DEFECTION, AMONG CHRISTIANS, FROM THE SIMPLICITY OF RELIGIOUS WORSHIP PRESCRIBED IN THE SCRIPTURES OF THE NEW TESTAMENT.

APID and aftonishing was the pro-R gress and success of the gospel of Jesus, at its first preaching, in converting multitudes in all countries of the known world, from idolatry and vicious impure practices to the acknowledgment of the One true God, and a holy life and converfation. But the cause was adequate to the effect. The presence of a divine power, manifested by frequent miracles, which accompanied the humble and felf-denying preachers of a religion so pure and rational; the full affurance of pardon to guilty mortals, of being received into the especial favour and protection of God, in passing thro' this scene of trial and suffering, and the animating prospect of life and immortality at the close of it: these were motives, which indeed have now too much lost their power, by being familiar to us, and therefore less regarded,

regarded, but which could not be relifted at first where men would pay any attention, and had not lost all sobriety of mind, and love of truth and virtue. The common people, and the unlearned, who had no speculative prejudices to interfere, would readily and naturally fall in with, and embrace the belief and doctrine of the One living and merciful God, the common Creator and Preserver, and of Jesus, a divine messenger, prophet, and saviour, sent by him to men, in all that purity and simplicity with which the apostles delivered it.

But the philosophic minds of others who were brought to believe in Christ, in an age so curious and inquisitive as that was, would not so soon shake off the learned notions they prized so highly, and had acquired with so much ingenious labour, but would be induced in some fort to fashion their new religion by them. And this actually came to pass. Science, falsely so called, as the apostle speaks, I Tim. vi. 20. first corrupted Christianity, and led men into errors concerning the person and true character of our Saviour Christ; and the learned converts from heathenism were they that laid the

the foundation of the Nicene, Constantinopolitan, and scholastic Trinity, as of many other unscriptural doctrines. So that to know and to worship God aright, we have only to abandon the language and ideas of a false philosophy, and revert to the pure and simple teaching and directory of the word of God.

St. Paul faw these fatal errors in the bud, and endeavoured to warn men of them, and prevent their growth. Coloss. ii. 8. I Tim. 6. 20. Acts xx. 30, &c.

But the apostle John lived long enough to behold and lament the unhappy fruits that were grafted on this bad stock. For his first epistle, written at a very advanced age, is chiefly levelled against a sect of philosophic Christians, which had already fprung up in Asia where he abode, who had imported from their philosophy this strange notion, that the Lord Jesus was not a man in reality, but in appearance only, i. e. 2 phantom; and hence they had the name of Δοκή ται, docetæ, phantasinatici, phantomists. Offended at the meanness of our Saviour's birth and outward condition, and his suffering to death on the infamous cross of 263 wood;

wood; and full of Plato's sublime speculations, or rather of the Orientalists, from whom Plato had borrowed them, they maintained, that besides the τὸ ον, τ'ἀγαθον, the self-existent Being, perfectly good, there were many emanations of intelligences from him; and the first and chief of these, νοῦς, λόγος, mind, reason, wisdom, a second God; and they took the Lord Jesus, whom the apostles preached, the Son of God, to be this first emanation from God, which their philosophy had taught them.

Another branch of their doctrine was, that matter was in itself dark, evil, impure. They could not therefore allow that a pure emanation of Deity, such as they presumed Christ to be, could have any connection with so impure a substance as a human material body, and so they invented this solution of the difficulty, that he was man in appearance only, and not in reality *.

, who, it is now a

^{*} Histoire critique de Manichée, et du Manicheisme. Par M. de Beausobre, tom. i. p. 378, 379.

Cotelier, in his notes on the epistle of Ignatius to the Romans, p. 24. well fays, " A man may as foon deny that the fun shines at bright noon, as that the doceta, or phantomist heretics, did not spring up in the very days of the apostles." The good old apostle, St. John's letters are pointed continually at this innovation in the doctrine of his divine master. " Every spirit that confesseth that Jesus Christ is come in the Flesh, is of God. And every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.—For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist." I John iv. 2, 3. 2 John 7. See also I John iv. 14, 15. v. 1. 5, 6, 7. i. 1. 19, 20, 22.

This is also the principal error combated by the apostolic fathers. There is a very striking passage of this sort in *Ignatius ep*, ad. Trall: which I shall quote in Archbishop Wake's translation.

"Stop your ears, therefore, as often as any one shall speak contrary to Jesus Christ, of the race of David, by the Virgin Mary. Who was truly born, and did eat and drink;

was truly perfecuted under Pontius Pilate; was truly crucified, and dead, both the things in heaven, and the things on earth, and the things under the earth, being confcious of it. Who was also truly raised from the dead by his Father, after the same manner as he [the Father] will also raise us up who believe in him, by Christ Jesus; without whom we have no true life." p. 151.

We cannot wonder, that the spirit of this pious father, and faithful martyr of Christ, was stirred up against those dogmatizing speculatists, who, by the wild fancies of their metaphysical philosophy, annihilated the gospel and the holy example of Jesus, and turned the whole into a kind of mystical fairy transaction.

Irenæus often confutes these men, and has one whole chapter expressly against those who held Christ's appearance to have been imaginary and not real, and remarks that St. John, in his epistle, wrote purposely against them, and bids us beware of them*.

They

^{*} Adversus illos qui dicunt Christum putative apparuisse, l. iii. c, xviii.

They still subsisted in the latter end of the fourth century; for Aurelius Prudentius, in his poem which he calls Apotheosis, consisting of different pieces against different forts of heretics, has one intitled, "Against the phantomists, who deny Christ to have had a real human body"."

Those very early fathers, Irenæus and Justin Martyr, although free from any thing bordering on such extravagancies, did nevertheless contribute to bring into Christianity the Platonic doctrine of a second God, which they had learnt before their conversion to faith; as might be shewn by numerous instances from their writings. And Clemens Alexandrinus,

The Manicheans held this doctrine of Christ being man in appearance only, which they drew from the same source of a salse philosophy. St. Austin, speaking of his own sentiments concerning Christ, whilst he was connected with this sect, says, "I was assaid of believing him (Christ) born of the sless, left I should be forced to believe him defiled by the sless. Metuebam credere in carne natum, ne credere cogerer ex carne inquinatum.—Confessionum, l. v. c. 10.

* Adversus phantasmaticos qui Christum negant verum hominis corpus habuisse. — Prudentiiop. p. 202.

and Origen, as they were the most learned of all the Fathers, still more adulterated the simplicity of the gospel, by this and other mixtures of gentile philosophy*.

All this while the true doctrine concerning the One God, the Father, and his Son Jesus Christ our Lord, was preserved pure and uncorrupted amongst the Jewish Christians. But their country and nation being laid waste and destroyed, first by Vespasian and Titus, and still more by the deplorable calamities their unbelieving brethren brought upon themselves under Adrian; and being now poor and forlorn, and making no pretensions to human learning, they were despised by the rich, and learned gen-

Le Clerc, in his article of Eusebius, (Bibliotheque universelle, tom. x.) has collected several testimonies of the high veneration of these ancient sathers, and others after them, for Plato, and the satisfaction they expressed in the agreement of his philosophy with that of Christ, especially on the subject of the Logos, in the beginning of St. John's gospel, which they will have to have been the same with this philosopher's doctrine abovementioned. Whether there was such an agreement betwixt the doctrine of Christ and philosophy of Plato, in this and other respects, may well be doubted.

tile Christians, and grew soon to be quite neglected by them.

I do not mean those Jewish Christians, who have been called *Ebionites*, and who held our Saviour Christ to have been only the son of Joseph and Mary: of whom, however, Justin Martyr* speaks most candidly, notwithstanding this manifest error of theirs.

But I speak of rhose Nazarene Christians, who believed our Lord to have been born of the Virgin Mary by the miraculous power of the Holy Ghost, who spoke of God and of Christ in the plain language of the holy scriptures, and kept close to what they found therein revealed, without as-

* "Altho' I shall not prove Christ to be God, otherwise than by proving that this is the Christ, and that it was foretold he should be so. Yet will it be just, that thou shouldst believe me deceived in that one point, and yet not deny that this is the Christ, though he seem to be a man born of men, and said to be chosen to be the Christ. For there are some friends of mine amongst us [Christians] who profess him to be the Christ, but affirm him to be a man born of men: with whom, however, I do not agree, nor will any so speak who are of the same opinion with me."—Justin Martyr, dial. cum Tryph.

feeting any philosophic novelties, or being wise above what is there written.

When Mosheim fays, vol. it p. 118. that, although the Nazarenes and Ebionites are generally placed among the fects of the apostolic age, they really belong to the second century, which was their earliest appearance as a sect; he speaks what was the truth, though wrongly understood by him. For, indeed, the avhole Christian church in the apostolic age, made up of fews and Gentiles, was entirely Nazarene or Unitarian; and the Jewish believers, though retaining some of their Jewish rites, as they did not impose them on others, gave no offence, nor caused any separation or division. The gentile Christians were the first separatists or sectaries.

An anonymous writer * against Artemon, about the year 200, bears these Jewish Christians this testimony, tho' he would invalidate it by the contrary on his own side, viz. that they appealed to their ancestors, and to the very apostles themselves, as holding and teaching the same doctrine concerning Christ which they did; and

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^{*} Eusebius, hist. eccles. l. v. c. ult.

that the truth of the gospel, as they held it, was preserved to the time of Victor Bishop of Rome.

These churches of Jewish believers subfisted till the fifth century, but then funk away, and we hear no more of them. Our countrymen, Wall, and Lardner, and many learned foreigners, have lamented this coolness of the Gentile Christians towards the Jewish believers, and their aversion to all communion and correspondence with them, which St. Paul laboured to have kept up, and had much at heart. Rom. xi. 17-24. It might have been a means of keeping the Gentile church steady in the worship of the one true God, by the one Mediator, the man Christ Jesus, I Tim. ii. 5. and have preserved it from other grievous errors, which have so much defaced and nearly paganized the religion of Christ. But—there was to be a falling away from the faith, 1 Tim. iv. 1. and God thought not fit to interpose, but to leave men to themselves.

But another, and a principal source of the corruption of the true Christian doctrine and worship; the parent of the worst of errors, and which also, in the proportion it prevails, will perpetuate them for ever; the cause of all the animosities, miseries, and bloodshed, that have so often, and so long disgraced the Christian name:—This is none other than that monster,

Monstrum, horrendum, informe, gens, cui lumen ademptum—

human authority in the church of Christ; when man or men, fingle or combined, with or without the permission of the civil magistrate, have set themselves up for lords over the faith and consciences of others, and dictated and prescribed to them, under various pains and discouragements, what they were to believe, or profess to believe, concerning the revealed word and will of God, and the way in which they were to worship him. The apostles of our Lord assumed no such powers over the minds of men. They did not require obedience to any doctrine of their own, but only to what they themselves were taught by Christ and the Holy Spirit.

But their followers could not refrain from so unseemly an ambition, even whilst they were suffering under the cross, and the civil powers every where turned against them.

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For

For, towards the close of the second century, Victor, bishop of Rome, excommunicated all the churches of Asia for differing with him about keeping the time of Easter: and he shewed the like imperious behaviour in excommunicating Theodotus, a Jewish Christian, for not coming up to his own opinion concerning Christ, which was that afterwards called Arian, and happened then and there chiefly to prevail. A very different temper of mind this from what Justin Martyr shewed, (as cited above,) towards a dissenting brother, but a few years before.

But when the emperors had embraced Christianity, and great worldly privileges and emoluments became annexed to the fashionable religious opinions, the intolerance of Christians towards one another for every little difference would have seemed ridiculous, if it had not been attended with serious consequences to the unhappy differences. For a long period, ecclesiastical history is intirely taken up with accounts of the bishops that bore the rule, travelling about to sit in councils, and decide upon opinions which had better have been left

undecided, and would sooner have died away; and to excommunicate and depose such as differed in opinion from them, from whom they differed as much themselves, and over whom they had no power but what the civil magistrate gave them, who had no right to give them any, or to molest their opponents so long as they demeaned themselves peaceably; and which power might, with equal justice, have been turned against those who thought themselves most orthodox, and actually was so in the change of times, as the reigning emperor happened to be Arian or Homoousian*

Lord Bacon somewhere says; "such as in

Lord Bacon somewhere says; "fuel asia hold pressure of conscience, are guided therein by some private interest of their own." This is universally true of all oppressors of the consciences of others, in all ages and countries. The prince's religion will every where be best +; and that, heresy, and

1571. " In

^{*} Eusebius, eccles. hist. lib. v. c. 28.

Mr. Hume has furnished us with a very singular instance of the exertion and influence of imperial authority in matters of religion, from our own history.

and to be condemned, which opposes his edicts. The sanguinary laws of the Christian

1571. 6 In the former parliament the Puritans had introduced seven bills for a further reformation in religion, but they had not been able to prevail in any one of them. This house of commons had sat , a very few days, when Stricland, a member, revived one of the bills, that for the amendment of the liturgy.-Religion was a point of which Elizabeth was, if possible, still more jealous than of matters of state. She pretended, that in quality of supreme head or governor of the church, she was fully empowered, by her prerogative alone, to decide all questions which might arise with regard to doctrine, discipline, or worship; and she never would allow her parliaments fo much as to take these matters into consideration. The queen was fo highly offended with Stricland's prefumption, in moving the bill for reformation of the liturgy, that she fent for him to the council, and prohibited him thenceforth to appear in the house of commons. That act of power was too violent even for this submissive parliament. Carleton complained that the liberties of the house were violated. - Yelverton enforced the principles of liberty with still greater boldness .- The treasurer warned the house to be cautious in their proceedings; neither to venture further than their affured warrant might extend, nor hazard their good opinion with her majesty in any doubtful cause. The mem-

ber,

Constantine inclusive, against those who dif-

ber, he said, whom they required, was not detained on account of any liberty of speech, but for the exhibiting a bill in the house against the prerogative of the queen; a temerity, which was not to be tolerated. Cleeve, another member, remarked, that the sovereign's prerogative is not so much as disputable: he added, that in questions of divinity, every man was, for his instruction, to repair to his ordinary; and he seems to insinuate that the bishops themselves, for their instruction, must repair to the Queen.

16 The Speaker moved, that the house should make a stay of all further proceedings; a motion which was immediately complied with. The Queen, finding that the experiment which she had made was likely to excite a great commotion, faved her honour by the filence of the house; and that the question might no more be resumed, she sent next day her permission to Stricland to give his attendance in parliament .- Notwithstanding this rebuke from the throne, the zeal of the commons still engaged them to continue the discussion of those other bills which regarded religion, but they were interrupted by a still more arbitrary proceeding of the Queen, in which the Lords condescended to be her instrument. That house sent a message to the commons, desiring that a committee might attend them. Some members were accordingly appointed for that

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purpose;

which the amperor favoured, are shocking to humanity, and would affect us more, were not a violent dislike and prejudice

purpose; and the upper house informed them, that the Queen's Majesty being informed of the articles of reformation which they had canvassed, approved of them, intended to publish them, and to make the bishops execute them by virtue of her regal authority, as supreme head of the church of England; but that she would not permit them to be treated of in parliament."—History of England, 8vo. vol. v. p. 180—184.

The times are happily changed fince Elizabeth's days. The commons house of parliament, on Feb. 6, 1772, without apprehension of controul from our gracious sovereign, debated till near the hour of midnight, upon the petition of the clergy, &c. for the removal of subscription to the xxxix articles; and one may surely aver, that another such day's debate must have carried the cause for the petitioners, with all reasonable men.

And foon after in that year, and also in the prefent 1773, the same honourable house, after a serious and solemn argument, voted almost unanimously for relieving differting ministers and schoolmasters from the same burden of subscription; not without the solemn vote, and noble concurrence each time of many of the Temporal Peers of great name in the upper house.

(169)

grown familiar to us from such bad precedents, against all those who dare to declare their disjent from a great and splendid public establishment of religion.—What miseries, or else what sad havock of conscience and integrity, must that one edict of the emperors Arcadius and Honorius have caused in the year 395? It runs thus. "Those persons are comprized under the name of heretics, and ought to suffer according to the laws made against them, who shall be discovered to deviate a hair's breadth from the judgment and track of the catholic religion "," that is, the emperor's religion, or, as we speak, the religion of the state.

I shall make no apology for the following quotation from Dr. Lardner's remarks on the council of Nice.

"The introducing force and authority in matters of a speculative nature is subversive of true religion and virtue. For what avail human decisions, if they are not satissying? If you can bring reason and scripture for any doctrine, men will assent. But

^{*} Sir Isaac Newton's observations upon the Apocalypse of St. John, p. 300.

to say that the bishops of such a council have so declared and determined, is not convincing. Therefore it ought not to be expected, that men should confess and act, as if they were convinced. If you make use of any methods, beside those of rational arguments, to induce men to profess and act as you desire, you do what lies in your power to make them lye and prevaricate. So did this council of Nice.

This way of acting may be supposed to have been the chief cause of the ruin of the Christian interest in the East. This, and the like determinations of speculative doctrines, and the violent methods by which they were enforced, may be reckoned to have paved the way for Mahometanism, more than any thing else. By these means ignorance, and hypocrisy, and tedious rituals, came to take place of honesty, true piety, and undissembled spiritual and reasonable worship and devotion.

"In about three hundred years after the ascension of Jesus, without the aids of secular power or church authority, the Christian religion spread over a large part of Asia, Europe, and Africa. And at the ac-

cession of Constantine, and convening the council of Nice, it was almost every where throughout those countries in a flourishing condition. In the space of another three hundred years, or a little more, the purity of the Christian religion was greatly corrupted in a large part of that extent, its glory debased, and its light almost extinguished. What can be this so much owing to, as the determinations and transactions of the council of Nice, and the measures then set on foot, and followed in succeeding times *?"

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^{*} Lardner's Credibility, part-ii. vol. viii. p.

CHAPTERR.V.

UNION IN GOD'S TRUE WORSHIP, HOW TO BE AT-

Dages been affembled to promote this union; creeds and confessions of faith have been drawn up and imposed, and forms of worthip prescribed and enforced by awful authority; but the defired end hath not yet been attained. In the last century, Mr. Dury, a very pious good man, embarked with the most disinterested views, in a defign to unite all protestants together in one common confession of faith, and with indefatigable labour travelled over Christendom for near thirty years, to accomplish his benevolent design.

His plan was, to lay down certain fundamental points, and to engage the whole community of protestants in all countries to accede to them, and thus to form a band of amity amongst them. In the letters that passed * between him, Mr. Mede, and Mr. Hartlib, may be seen how little likelihood there was of an union in this

^{*} Mede's works, p. 868, &c.

way. They could not agree upon, or fettle what points were fundamental. No church would renounce its peculiarities and infallibility. Indeed fuch a method was never likely to succeed. What is fundamental doctrine to one man, or to a number of men, and such as they cannot give up, may not be so to others, and yet all be equally sincere and upright before God, and the true disciples of Christ*.

That is a fine declaration of Calvin's, if he had but kept to it +. "Since the mind

* It was upon this principle of not laying down fundamental doctrines for others, that the excellent Grotius withstood the cries of herefy and Socinianism raised against him from all quarters, and resused to the last to disfigure his noble work of the Truth of the Christian religion with making mention of the Trinity in it. Not that he would be understood by such an omission to condemn that doctrine, much less those who held it; but he persisted in maintaining, that it was sufficient to convince men of the divine authority of the scriptures, and leave them to themselves to find out the peculiar doctrines therein revealed.—" Omnes ad sacras literas ducendi sunt, ut inde talia hauriant, quæ, nish Deo semet patesaciente, cognosci nequeunt."—Grotii epist. p. 493, 761.

† " Cum in Dei majestate consideranda mens humana per se omnino cœcutiat—si juxta captus sui mind of man is totally blind of itself when it contemplates the divine Majesty, I trust I shall have the approbation of all good men, if I seek God no where but in his word, think nothing of him but according to his word, nor speak of him but by his word." If this sober reserve and reverence for the word of God be necessary in the private confession of a man's faith, such as Calvin was then making, much more ought it to be observed in the solemn public worship of Almighty God. Nothing of private opinion or fancy should be there admitted, nor any phrases or modes of address used, which have not the express warrant of holy scripture*.

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tenuitatem Deum imaginari conetur: istud bonorum omnium pace ac venia facturos confidimus, si Deum nusquam quæramus nisi in ejus verbo, nihil de ipso cogitemus nisi cum ejus verbo, de ipso nihil loquamur nisi per ejus verbum."—Calvini epistol. p. 643.

"He [the ever memorable J. Hales] exceedingly detested the tyranny of the church of Rome; more for their imposing uncharitably up on the confeiences of other men, than for the e-rors in their own opinions: and he would often say, he would renounce the religion of the church of England to-morrow, if it obliged him to believe that any other Christian should be damned; and, that nobody would conclude

"We ought to use no other prayers than those which are contained in the holy scripture, (say those ancient Christians, the Vaudois, in their confession of faith, presented to Francis I. 1541.) or such other as are conformable to them for substance *."

conclude another damned, that did not wish him so.

—He thought that pride and passion, more than conscience, were the causes of all separation from each other's communion; and he frequently said, that that only kept the world from agrecing upon such a liturgy, as might bring them into one communion; all dostrinal points, upon which men differed in their opinions, being to have no place in any liturgy."—Lord

Clarendon's history of his own life, p. 54.

* There is such an admirable simplicity and conformity to scripture, running through the whole of the confession of faith, from whence the above extract is made, that I doubt not but I shall do a thing acceptable to many of my readers in producing it. I shall therefore transcribe it in the Appendix. We should have been now much farther advanced in Christian knowledge and the pure worship of God, if our articles, and confessions of faith, and liturgies, had been framed after so chaste a model, when we separated from the mother of idolatries, the church of Rome. But school-learning, attachment to what had been established, and a slavish copying after a spurious antiquity, missed us then, and continue to missead us.

A flanding apoflolic rule concerning prayer. ing of the gross idolatry of the

Virgin Mary, our Lord's mother, among the papists, remarks; "That the greater part of their religion, both public and private, is made up of that which was no part at all of the religion of the apostles and primitive Christians; nay, which plainly contradicts it: for that expressly teaches us, that there is but One object of our prayers, and one Mediator by whom we are to make our addresses to God." "There is one God; and one Mediator between God and man, the man Christ Jesus," says St. Paul, I Tim. ii. 5. when he gives a standing rule concerning prayer in the Christian church *."

Now this, which this good man, and most instructive preacher rightly and wisely afferts to be a standing apostolic rule concerning prayer, from one single text, has been at large evinced to be such, in the foregoing papers, by a long deduction from the holy scriptures; and it has also been corroborated and confirmed by the

Tillotson's fermons, vol. x. p. 144.

(177)

For, where men ar ever o be pronesed. concurring testimony and confession of the best antiquity harmonizing in this one point, however at variance in others, that prayer is to be offered to God the Fan ther along it cannot but be, therefore, of the most serious concernment to all, in these enlightened times, not to go contrary themselves, or to influence others in going contrary to so plain a prescribed rule, of worthip, in which the honour of God is immediately concerned. And is it not inverting the very rule laid down here by the Holy Spirit, to address prayer to the man Christ fesus, the Mediator, as the apostle, speaks, and not to the One God himself? If then, happily, every thing, in our liturgy, that is not agreeable to this standing apostolic rule, and the general prescription of, God's word, be changed or removed, all Christian people of whatever denomination, ancient or modern, Arians, Athana nasians, Socinians, Lutherans, Calvinists, Churchmen, may agree and join together in the worship used by the aposiles of Christ and primitive Christians.

Other agreement than this in public worship can never be attained, nor ought

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ever to be proposed. For, where men are allowed to read the scriptures, and think for themselves, difference in opinion will be unavoidable, even on points the most important; because whatever is matter of conscience to any one is of the highest importance to him. But a form of express. scriptural worship must be satisfactory to all, and such in which they can cordially unite. "Good men, says an excellent perfon, differing in their own expressions, yet agree in scripture forms of words, acknowledging the meaning of the Holy Ghost in them is true; and they endeavour to understand and find it out as well as they can; therefore they should continue friends; and think they agree, rather than think they do not agree; because they do agree in what is God's, and infallible; though they differ in what is their own, and fallible: and upon this confideration forbear one another; and not impose their own, either sense or phrase *."

But this charity, I Cor. xiii. this perfect state of Christianity, seems to be still

^{*} Dr. Whichcote's letter to Dr. Tuckney,

afar off, although we * are, I trust, approximating towards it. Some late publications, and a declared indisposition to reformation, especially in the great object of worship, forbid to entertain any present hope of much success. In the mean time, however, truth and right things

* I would hope the first words of the following paragraph, written fifteen years fince, are too strongly put; for the rest, it is serious and important. " I do not see any signs in this age, to denote it to be an age of reformation, nor do I think it is the will of God it should; because I rather think I see some manifest proofs to the contrary: the time, however, will come, when, as St. Paul expresseth it, 1 Cor. xi. 3. all men shall know that the head of every man is Christ; and as the head of the woman is the man, so the head of Christ is God. The ample illustration of which great truth may possibly be reserved for that glorious day, when the fullness of the gentiles being come, the messiahship of Jesus will be more evidently displayed—the Unity of the Godhead be established; and the great stumbling-block of offence to the conversion of the Jews being removed, then shall all Ifrael be faved, Rom. xi. 25, 26. But, in the mean time, there must needs be heresies among it us, fays the same apostle, that they which are approved may be made manifest .- Vindication of the histories of the Old and New Testament, by Bishop Clayton, P. 34, 35:

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should be proposed to the public, however unlikely to succeed at present; and often proposed, that men may not lose fight of them. And Providence will raise up instruments to forward its own designs, when the time comes.

It remains to be enquired what remedy there may be for those who cannot, with a safe conscience, continue to officiate, or constantly join in the present forms of our liturgy; who may be afraid of incurring his displeasure, who hath said, Exod. xx. 3. "Thou shalt have no other Gods before me;" and of contravening our Saviour Christ's express command, so often, but not too often repeated by us, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matth. iv. 10.

Dr. Samuel Clarke's superior genius and learning were the least of his excellencies. His unassuming modesty and humility, his piety, integrity, ardent love of truth, and zeal for God and his true worship in the world, still more distinguished him from ordinary men. It appears from his conversation with Mr. Emlyn, to whom he

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opened himself without reserve, that the great object of his life, studies, and endeavours, was to procure the removal of the declarations and subscriptions required in our church to its articles and liturgy, and the reformation of the liturgy itself; and that, if he had been raised to the see of Canterbury, which, to the everlasting honour of the princes of the last reign, was destined * by them for this Unitarian Divine, he would then, indeed, have exerted all his interest and great abilities, to make our church the most pure, as it has been long the most respectable of all the reformed churches.

reformed churches.

It was a noble attempt that he made, related by Mr. Whiston, to change the doxologies that were used in the singing of psalms in his church at St. James's, which, not being prescribed by the rubric, he might think himself at liberty to alter. But through the zeal of Robinson, the then bishop of London, it proved abortive.

The alteration attempted to be introduced was this:

^{*} Emlyn, vol. ii. p. 492, 493, 494

To God, through Christ, his Son, Our Lord, all glory be.

To Father, Son, and Holy Ghost, Immortal glory be.

But as the venerable apostolic old man, who has preserved this account, remarks—
"The bishop, in the way of modern authority, was quite too hard for Dr. Clarke in the way of primitive Christianity *."

Dr. Clarke's heart was entirely fet on bringing about some reformation in this capital point of divine worship; and if his valuable life had been prolonged, in whatever situation he had continued, he would have used his best efforts for it; and if no success had attended them, I am inclined to believe, from what Mr. Emlyn lets fall of the uneasy state of his mind, and from his manifest disapprobation + of all religious worship

* Historical memoirs of the life of Dr. S. Clarke, ed. 3. p. 76.— Mr. Whiston was above fourfcore years old, when he published this last edition.

+ This is strongly marked in his amendments of the liturgy of our church, cited below; in which he blots out every passage, without exception, in which Christ is considered as an object of worship, or prayer offered to him. not immediately addressed to God, the Father, that he would have given up his preferment, and retired. c 30 500

But what he might not perhaps have been able after all to effect himself, he was labouring at his leifure hours to make more easy for those that came after him.

" He once shewed me (saith Mr. Emlyn) that he had been making fome emendations in his common-prayer book. And the very last time I think I ever saw him, the March before he died, 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 book. I said, I had just seen it once. He said, it should not be lost *.",

This his last labour, as it should seem, and monument of his zeal for the honour of God, and purity of his worship, has been presented by his son to the British Musæum, where, it is to be hoped, it will: not be deposited in vain.

* Emelyn, vol. ii. p. 494. The author of the Confessional, (edition 3. p. 426, note), has given the first information to the public concerning this manuscript, and at the same time produced from it a valuable attestation of Dr. Clarke Dr. Clarke's The amendments of the liamendments turgy, proposed by Dr. Clarke, of the liturgy; recom chiefly relate to the right direcmended.

tion of prayer and thankfgiving to its only object, the one living and true God, as taught by our Lord Jefus Chrift; not but that he has made fome very confiderable improvements in other relpects, as he passed along. It was no small satisfaction, in the perufal of them, to find that those parts of our public fervice, which had long feemed to me to countenance an unscriptural, and therefore unlawful, forbidden worthip, i. e. the offering up of prayer to any but the one true God, the Father; were all of them either cancelled or altered by this eminent perion. bil should have held it fit! ting and needful for my own justification, to have given some account of those passages in the liturgy on the article of divine worthip, which I had for uples in reading, or in joining in the constant use of them? but I reckon it a fortunate circumstance, that I to the defign of his own admirable work, which will

to the defign of his own admirable work, which will long remain a classic of the first account in our church, 'till it be superfeded and set aside by that full scriptural reformation in doctrine and worship, which it aims to promote.

am able to say, they were also, in a greater or lesser degree, the objections of Dr. Clarke. come to b cor

We the ... withcot in

A lift of exceptionable parts of the liturgy with respect to the object of worship; all of which are either quite fruck out, or changed, by Dr. Clarke.

Glory be to the Father, and fruck out. to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end.

and changed, where-

Te Deum: 19 75 and 636

Thou art the king of glory, O Christ.

Thou art the everlasting Son has sill of the Father.

When thou tookest upon thee to deliver man, thou didit not abhor the virgin's womb.

When thou hadft overcome the sharpness of death, thou didst open the kingdom of all believers.

Thou fittest at, the right hand of God in the glory of the Father.

changed; rected to God, and not to Christ

Te Deum continued.

We believe that thou shalt come to be our judge.

We therefore pray thee to help thy fervants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy faints in glory everlasting.

Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us.

changed s and the whole directed to God, and not to Chris

quite ftruck out, here and every

Prayer of St. Chrysoftom.

-when two or three are ga-) changed to thered together in thy name-

thy Son's

The creed of St. Athanafius.

Litany.

O God the Son, redeemer of the world, have mercy upon us, miserable sinners.

. O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

O holy, bleffed, and glorious Trinity, three persons and one

changed; and the whole addreffed to the one God, the Father.

Litany continued.

God, have mercy upon us, miferable finners.

—whom thou hast redeemed with thy most precious blood.

By the mystery of thy holy incarnation, by thy holy nativity and circumcision; by thy baptism, fasting, and temptation;

By thine agony and bloody fweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost.

changed; and the whole directed to

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world,

Grant us thy peace.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Christ hear us.

O Christ hear us.

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Lord have mercy upon us.

the whole of this quite struck out.

Litany continued.

Lord have mercy upon us. Christ have mercy upon us. The little of the little Christ have mercy upon us. quite struck Lord have mercy upon us. Lord have mercy upon us:

From our enemies desend us. O Christ, God wired a mu and und bon

O Son of David, have mercy changed, all how though upon us.

Both now and ever youchfafe to hear us, O Christ

Graciously hear us, O' Christ, graciously hear us, O Lord Christ. | fruck out,

Prayer in time of dearth and famine : 1 ow the mas

-to whom, with thee and larrock out the Holy Choft be all honour and every where glory, now and for ever.

Collects

First Sunday in Advent.

who liveth and reigneth with thee and the Holy Ghoft, now and ever.

here, and in all other

Third Sunday in Advent.

O Lord Jesu Christ, who, at changed, thy first coming, &cc. - (-) ...

Fourth

Fourth Sunday in Advent. changed.

Christmas-Day: - ...

-who liveth and reigneth with thee and the same Spirit, changed here, and ever one God, world without everywhere. end.

St. Stephen's Day.

-who prayed for his murder- changed, ers to thee, O blessed Jesus-

Trinity Sunday.

changed.

Nicene creed

" flruck out.".

Exhortation to the communion.

-above all ye must give most humble and hearty, thanks to God to 3 the Father, the Son and the Holy Ghost, for the redemption of the of the world by the death and changed, paffion of our Saviour Christ, ed to God. both God and man .-

To him, therefore, with the Father, and the Holy Ghost, let us give continual thanks."

5 1 We -

Preface upon the feast of Trinity. Aruck out.

Prayer after the communion.

—by whom, and with whom in the unity of the Holy Ghost, all honour and glory be unto thee, O Father.

changed.

O Lord, the only begotten Son, Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest aways the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

changed intirely, and addressed only to God.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

Public baptism of infants.

—Ye have prayed, that our Lord Jesus Christ would vouchfase to received him, to release him of his sins, to sanctify him

changed here; and also in the baptism of such as are of riper years. with the Holy Ghost, to give him the kingdom of heaven and everlasting life-Ye have heard alfo, that our Lord Jesus hath promised in his gospel to grant all these things.

changed here, and also in the baptism of fuch as are of riper years.

Catechism.

What dost thou chiefly learn? in these articles of the belief?

First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind.

Thirdly, in God the Holy Ghost, who sanctifies me, and all the elect people of God.

firuck out.

Matrimony.

God the Father, God the Son, ? and God the Holy Ghoft, blefs, changed. preserve, and keep you.

Visitation of the fick. Absolution.

Our Lord Jesus Christ, who ? hath left power to his church to quite firuck absolve all sinners, who truly re-

pent and believe in him, of his great mercy forgive thee thine offences; and, by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.

quite firuck

What may be done by those who cannot ed. In the dark and intricate conscientiously join in the established worship. Walks of controversy, I may make the more out of my way to bles-

and integrity sedness." Sincerity things final in religion; right opinions are of inferior confideration, and instrumental only. Earnestly as it is to be wished for and endeavoured, that our solemn public addresses to almighty God, and worship of him, were framed and conducted in the most perfect manner, suited to the discoveries made of himself and his merciful designs by our Lord Jesus Christ, and fo as best to cultivate in us'a temper of devoutest reverence; submission, and obedience to him, and of most unbounded love to our fellow-creatures of mankind:

yet as any great degree of perfection is not to be attained in human appointments, or but by flow degrees; it feems a duty to acquiesce in the public forms of religious worship, though faulty and impersect, and not to make them a cause of separation from our Christian brethren, where we can innocently comply with them.

About five and twenty years ago, many striking faults and defects in our liturgy and church-establishment, were in the most gentle and inossensive manner pointed out, and first, privately, and in manuscript, submitted to the consideration of an eminent prelate, said to be Eishop Gibson; and asterwards, if not with his consent, yet without a prohibition from him, laid before the public, in the treatise called the Free and Candid Disquisitions, &c.

The writers of that valuable work do not represent any of those things, of which they sought the redress, as contrary to the word of God, but as unedifying, and hindering its good effect on the minds of his worshipers. And in particular, they appear satisfied with the commonly received doctrine of the Trinity, although they plead for the removal of the Athanasian O creed.

ferving no good end, and some bad ones.

But the matter becomes infinitely more ferious and important to the individual, when the worship injoined in the liturgy is esteemed to be directed to a wrong object, and finful; finful, I mean, to his apprehension, who is convinced from the sacred scriptures, that God, the Father, is alone the object of religious worship, and that prayer ought not to be addressed to any other being or person whatsoever. To join constantly in forms of devotion, that are directed to one or more other persons, will appear, more or less, an approbation of fuch worship, and must influence him to wish for some other forms which he can more approve, and in which he may not worship God amis.

Many members of our established church are said to be offended with its Trinitarian forms, so as to be kept thereby from the duty of assembling themselves Heb. x. 25. tagether for religious worship, to their own moral loss and disadvantage without extraordinary care and holy vigilance; and to the manifest detriment of others, by an open example of irreligion. Many there

are also, who are much hurt and dissatisfied with joining in devotions they disapprove; but are unwilling to go over to the churches of our dissenting brethren, on account of their preference of a prescribed form of prayer; and are therefore at a loss where to turn themselves for social worship of the great Creator, the God and Father of our Lord Jesus Christ.

To such persons as these, something in the way of Dr. Clarke's reformed litingy, holds forth every thing which they seek. By adopting this, they may quiet and satisfy their own minds, in that great point, the right object of worship; and may do the most essential service to the church established, by bearing a peaceable, open, and most effectual testimony against her errors; and remain a perpetual standing monument of her departure from the purity of God's worship, until she return to it.

The following passage from an account of Mr. Firmin's religion, annexed to his Life, falls in so aptly and intirely with my proposal and design, that I may not omit it.

" He

"He [Mr. Firmin] proposed, besides the continuation* of his former efforts, to hold assemblies for divine worship, distinct from the assemblies of any other denomination of Christians. But he did not intend these assemblies or congregations by way of fehism, or separation from the church; but only as fraternities in the church, who would undertake a more especial care of that article, for the sake of which it is certain both the Testaments were written. The great design and scope of both Testaments, and the

* This refers to a scheme of agreement betwixt the church of England and the Socinians, which Mr. Firmin had caused to be published, in which the Socians declared, that they could look upon the church of England to be a Socian church, and heartily adjoin themselves to her, if all that was meant by a Trinity of persons, was only three internal relations of the Deity to itself; an interpretation which had been publicly espoused by Dr. Wallis and others, in the controversy with Dr. Sherlock, who had gone into the contrary extreme.

+ [Schism] Separation from a particular church, on account of God's true worship not being rightly upheld in it, is no blameable schism. Such schism is often times a duty, and laudable. Such schismatics were we, and the whole body of protestants, when we separated from the idolatrous church of Rome.

reason that they were given by God, was to regain mankind to the belief and acknowledgment of but One God; to destroy polytheism of all forts. Mr. Firmin intended to recommend it to the Unitarian congregations, as the very reason of their distinct asfembling, to be particularly mindful of, and zealous for, the article of the Unity; to cause it to be so explained in their assemblies, catechisms, and books, that all men might easily and readily know in what sense the Unity of God is to be believed. He feared that, without such assemblies, the continual use of terms, viz. a Trinity of Divine persons, which in their ordinary fignification are confessed by all to imply three Gods, would paganize in some time the whole Christian church, which is heathen already in the majority of its members by occasion of those terms; and that no sufficient care is taken to interpret them to the people *,"

This plan of Mr. Firmin's did not take effect, probably by his being foon after removed away by death. Nor does it appear to have been put into execution by any of

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^{*} An account of Mr. Firmin's religion, p. 50. 51.

his friends. And near fourscore years have lapsed since his time, whilst our church, and its form of worship, remain the same: no alteration made in its unscriptural language on this article; but all the unlearned, and some of better account, too generally conceiving of the Trinity of Divine perfons, as of three equal Gods equally to be worshiped.

"Since, then, there is not a plurality of Gods, fays our late metropolitan, and yet the Son and Spirit are each of them God, no less than the Father: it plainly follows, that they are in a manner by us inconceivable, so united to him, that these three are one; but still in a manner equally inconceivable, so distinguished from him, that no one is the other "."

From this description, plain ordinary minds would hardly be able to gather, that there is but One God. We should be unavoidably led to conclude that there are three Gods. For the Son and Spirit are declared each of them to be God no less than the Father. And though it be in words dif-

owned,

^{*} Archbishop Secker's lectures on the church catechism, vol. i. p. 199.

owned, that there is a plurality of Gods, yet in common arithmetic, the Son and Spirit, each of them God no less than the Father, do certainly count three Gods.

In the Dean of Gloucester's sermons, very lately published, at page 54, we meet with the following doxology; "To him therefore, Father, Son, and Holy Ghost, let these miracles of divine mercy be ever ascribed; and to them be glory, praise, majesty, and dominion, both now and for evermore."

The personal pronoun, him, evidently points to One person, One individual, intelligent agent. So that how it can relate to three persons, Father, Son, and Holy Ghost, and they be called him, is hard to say, or to reconcile with grammar or notation of numbers: and for the latter clause of ascription of equal glory to Father, Son, and Holy Ghost, it is assuredly without precedent in the holy scriptures.

Such fraternities as those now mentioned, i. e. churches or societies of Unitarian Christians, would by degrees contribute to the removal of such unscriptural language and worship as this, by holding forth a better

pattern;

pattern; and to many other valuable ends of true religion. I have often thought that if the members of Mr. Whiston's fociety for. promoting primitive Christianity*, such among them as were of the church of England, the late Speaker Mr. Onflow and others, had formed fuch a fraternity or church as we are here treating of, the influence of fuch an example might have had great and lasting good effect on their families, their friends, and many others in fuccession, and we should at this day have perceived and enjoyed many fingular advantages to true Christianity refulting from it; instead of which, by continuing in constant communion with the church established, the benefit of their example and testimony is almost intirely lost.

It must, nevertheless, be always confessed and acknowledged, that different persons see the same thing in different lights, and form contrary conclusions from it; and no one ought to condemn another that differeth from him. What has been here offered, is only applicable to those who are persuaded from holy scripture,

^{*} Historical memoirs of the life of Dr. S. Clarke, page 67.

that religious worship is to be paid to God, the Father alone, in the name of Jesus Christ, and who may esteem it unlawful to join constantly in the use of Trinitarian forms of worship, as thinking that by so doing they give their seal of approbation to them; which, surely, to those that are so persuaded, is no indifferent matter.

But, however things may appear to those who occupy the place of hearers, who have no office or authority in the church, and may not suppose themselves to give their affent to any thing they hear, any farther than it is inwardly approved by them; it can hardly be reckoned a matter of indifference to those who lead the devotions of the congregation, and thereby make them much more their own, to put themselves to the necessity of continual double meaning and collusion, in addressing prayer sometimes to the Son, sometimes to the Spirit, as no less God than the Father, all the while that they are convinced, that there is but one person, the object of prayer, the One God, the Father, to whom alone it is to be addressed. And this brings the matter home to the particular case and situation of the writer.

CHAPTER VI.

ΤΩΝ ΠΕΡΙ' ΈΑΥΤΟΥ.

AY I have leave to fay, without blame, that as far as memory goes back, I was impressed from early youth with a love of truth and virtue, a fear of God, and a desire to approve myself to him; which have never lest me to this hour, though not always equally governed by them, nor improving so great a favour and blessing from God as I ought to have done.

After the usual time spent at school and in the university, I entered into the ministry of the gospel, out of a free and deliberate choice, with a sull persuasion, that it was the best way in which I could serve God, and be useful to man, and with an earnest desire that I might promote these the great ends of it.

Some things in the xxxix, articles of our church I always disapproved. And I remember it struck me at the time, as a strange unnecessary entanglement, to put young men upon declaring and subscribing their approbation of such a large heteroge-

neous mass of positions and doctrines as are contained in the liturgy, articles, and homilies; especially, as I had observed, that none but those called Methodists, who were then much spoken of, preached in conformity to them. But I was not under any scruples, or great uneasiness on this account. I had hitherto no doubts; or rather, I had never much thought of, or examined into the doctrine of the Trinity: but supposed all was right there.

Some years after, many doubts concerning that doctrine, which had fprung up in the mind at different times and from various causes, compelled me to a closer study of the scriptures with regard to it; for the state of suspense I was in was very uneasy to me. The more I fearched, the more I faw the little foundation there was for the doctrine commonly received and interwoven with all the public devotions of the church, and could not but be disturbed at a discovery fo ill fuiting my fituation. For in the end I became fully perfuaded, to use St. Paul's express words, 1 Corinth. viii. 6. that there is but one God, the Father, and he alone to be worshiped. This appeared

to be the uniform unvaried language and practice of the Bible throughout. And I found the fentiments and practice of Christians in the first and best ages * correspond-

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* Athanasius, and others of the post-Nicene sathers, were much posed how to digest and reconcile to their new doctrine the language that had been used by such apostolic characters that had lived before them, as Dionysius of Alexandria, and Gregory of Neocæsarea, concerning Christ; who hesitated not to call him a creature, made, and the like. They were reduced to say, that such expressions were used according to a certain æconomy, as they stiled it, but which was a thing intirely of their own imaginations: or, that they were expressions uttered only in the way of dispute, and to carry a point against an adversary, and not the real sentiments of those worthy persons; an imputation of disingenuity and artifice, which could only belong to those who invented it.

This way of getting over such expressions concerning Christ in the scriptures, and other early writings, which are thought to lower him too much for some men's systems, has now given place to what is called the two natures in Christ; a circumstance of which our Saviour Christ himself appears wholly unconscious, and his apostles tells us nothing about it. Irenæus was certainly ignorant of it, where in one place, alluding to Mark xiii. 32. he says, "Since Our Lord himself, the Son of God, owned that the

in with it. In a course of time afterwards, in the progress and result of this enquiry, my scruples wrought so far as to put me upon actually taking some previous steps, with a design to relieve myself by quiting my preferment in the church. What prevented this resolution from taking place and being completed, I go on to relate.

1. Destined early, and educated for the ministry, and my heart engaged in the service, when the moment of determination came, I selt a reluctance at casting myself out of my profession and way of usefulness, that quite discouraged me. This was probably heightened by my being alone at the time, having no intimate friend to consult or converse with, and my imagination might be shocked by the strangeness and singularity of what I was going to do; for such subjects then, upwards of sisteen years ago,

Father alone knew the day and the hour of judgment, when he faid expressly, "of that day, and "that hour, knoweth no one, not the Son, but the "Father only:" let us not think much to reserve to God questions that are far more difficult in respect of our capacities. For we are not greater than our master."

were not so much canvassed, or become so familiarized as they have been since. These apprehensions, I am convinced, had great sway at the time, and not any worldly retrospects or motives, by which I was never much influenced. And beside, I had then a prospect of not being left intirely destitute of support, if I had gone out of the church.

But I did not enough reflect, that when unlawful compliances of any fort are required, the first dictates of conscience, which are generally the rightest, are to be attended to, and that the plain road of duty and uprightness, will always be found to lead to the truest good in the end, because it is that which is chalked out by God himself*.

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^{*} Says one of the ejected ministers, after the restoration in 1660, Mr. Oldsield of Carsington, Derbyshire, in his private MS. soliloquy and deliberation
with himself, which fell into Dr. Calamy's hands;
When thou canst no longer continue in thy work,
without dishonour to God, discredit to religion,
foregoing thy integrity, wounded conscience, spoiling thy peace, and hazarding the loss of thy salvation; in a word, when the conditions upon which
thou must continue (if thou wilt continue) in thy
employ-

-God doth not need

Either man's work, or his own gifts, who best Bear his mild yoak, they serve him best: his state Is kingly. Thousands at his bidding speed And post o'er land and ocean without rest; They also serve who only stand and wait.

Milton, Sonnet xx.

2. Many worthy persons, and some of my own acquaintance, whose opinions varied

employments are finful, and unwarranted by the word of God; thou mayest, yea, thou must believe, that God will turn thy very filence, fuspenfion, deprivation, and laying afide, to his glory and the advancement of the gospel's interest. When God will not use thee in one kind, yet he will in another. A foul that defires to serve and honour him, shall never want opportunity to do it: nor must thou so limit the holy One of Israel, as to think he hath but one way in which he can glorify himself by thee. He can do it by thy silence, as well as by thy preaching, thy laying afide, as well as thy continuance in thy work." And a little after, towards the conclusion, "Tis not pretence of doing God the greatest service, or performing the weightiest duty, that will excuse the least sin, though that fin capacitated or gave us the opportunity for the doing that duty. Thou wilt have little thanks, O my foul, if when thou art charged with corruptvaried little from mine, could nevertheless satisfy themselves so as to remain in the church and officiate in it. Why then, it often occurred to me, and others did not spare to remonstrate; why must I alone be so singularly nice and scrupulous, as not to comply with what wifer and better men could accommodate themselves to, but disturb others, and distress myself, by enthusiastic fancies, purely my own, bred in gloomy solitude, which by time, and the free communication and unfolding of them to others, might be dispersed and removed, and give way to a more chearful and enlarged way of thinking? It was

ing God's worship, fallifying thy vows, &c. thou pretendest a necessity for it, in order to a continuance in the ministry, &c."

Calamy's account (vol. ii. p. 175.) of ministers who suffered themselves to be ejected and silenced, to the number of two thousand, rather than submit to the new impositions, and subscribe and conform to the liturgy and articles, against their consciences: a long list, that does honour to human nature; and to our own country in particular, which has hitherto taken the lead in the restoration of God's true religion: for Wicklist held up the light to Luther that came after him; and may England still hold it up to the rest of the nations!

worth the while at least to try such a method, and not rashly to take a step of which I might long repent.

2. It was suggested, that I was not author or contriver of the things imposed and complained of. All I did was minifterial only, in submission to civil authority, which is, within certain limitations, the authority of God; and which had impoled these things only for peace and public good. That I ought not only to leave my benefice, but to go out of the world, if I expected a perfect state of things, in which there was no flaw or hardship .--That if there was a general tendency in what was established to serve the interests of virtue and true religion, I ought to rest fatisfied, and wait for a change in other in-'cidental matters that were grievous to me, but not generally felt by others.—That in the mean time, I had it in my power to forward the defired work, by preparing men's minds for it, whenever there should be a disposition in the state to rectify what was amis. Therefore, if I could in any way of interpretation, reconcile the prescribed forms with the scripture in my own

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mind, and make myself easy, I was not only justified, but to be commended.

These considerations all together were of weight to divert me then from the thought of quitting my station in the church, and brought me in time to remain tolerably quiet and easy in it. Not that I now justify myfelf therein. Yea, rather I condemn myself. But as I have humble hope of the divine forgiveness, let not men be too rigid in their censures: let those only blame and condemn, who know what it is to doubt; to be in perplexity about things of highest importance; to be in fear of causelessly abandoning a station assigned by Providence, and being found idle and unprofitable, when the Great Master came to call for the account of the talent received.

The methods I took to fatisfy my own mind were these. My great difficulty was the point of worship. In comparison with this *, subscription to the articles, however

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^{*} The petitioning clergy begun, where all true reformation must begin, in seeking the abolition of subscription. For until this foundation be laid in

momentous in itself, gave ma then but little concern. For as the devotions of the church are framed in strict agreement with the articles, and correspond with them more especially in what relates to religious wor-ship, I looked upon my continuing to officiate in them as a constant virtual repeti-

deeds as well as words, that nothing in the articles or liturgy is to be received and believed, any further than it is agreeable to holy scripture, you are tied down to acknowledge another rule as superior to God's word, and giving law to it, and can make no reformation but in conformity with the articles and liturgy to which you are bound.

However earnestly therefore some of the petitioners might wish for amendments in many things, they did not think it became them to propose any, lest it should be thought arrogating to themselves an authority of deciding for others in matters of faith, and setting up their sense of holy scripture to he followed by the nation. But if holy scripture was once clearly and authenticly acknowledged as the only rule of faith and doctrine, and no declaration or subscription required to any thing else, but so far as found agreeable with that rule, they knew that Athanasianism, Arianism, Socinianism, Calvinism, Pelagianism, all sects and divisions would drop of themselves, and Christians come serth into truth, and perfect liberty and peace.

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[212]

tion of my subscription; and therefore I needed not, nor did decline, the actual repetition of it, when occasion served: though I was not forward in seeking such occasions.

I brought myself to consider the Trinitarian forms in the liturgy, and the invocations at the entrance of the litany, as a three-fold representation of the One God, the Father, governing all things by himself, and by his Son, and Spirit; and as a threefold way of addressing him, as Creator and original benevolent cause of all things; as Redeemer of mankind by his Son, and their Sanctifier by his Holy Spirit.

This was the famous and avowed explication of the Trinity, published by Dr. Wallis, Savilian professor of mathematics in Oxford, which was well received by the University, when Dr. Sherlock's explication, that there were three infinite distinct minds and substances in the Trinity, underwent a public censure.

I shall give it in the Professor's own words, as I find them in a pamphlet intitled, "Confiderations on the Explications of the Doctrine of the Trinity," p. 7, 1693.

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The Unitarians having accused the doctors of the church of maintaining, that there was more than one divine person, or more than one person who is true and most high God, Dr. Wallis replies;

"This reasoning is grounded on thisfilly mistake, that a divine person is as much as to fay, a Divinity, or a God; when indeed a divine person is only a mode, or respect, or relation of God to his creatures. He beareth to his creatures these three relations, modes, or respects, that he is their Creator, their Redeemer, their Sanctifier: this is what we mean, and all that we mean, when we say God is three persons. He hath those three relations to his creatures, and is thereby no more three Gods, than he was three Gods to the Jews, because he calleth himself the God of Abraham, the God of Isaac, and the God of Jacob."

I took all opportunities, and have done for many years, both in public, and privately, to bear my testimony to this great truth of holy scripture, that there is but one God, the Father, with great plain-

ness,

nels, and without any referve. But I purposely refrained from the use of those technical unscriptural names Trinity, Person, Substance, and the like, and every thing that bore the air of controverly, in the pulpit; for I held it an injury to my hearers to waste their hours of public religious improvement in any thing that had not an immediate connection with a virtuous and holy life, to which it was my most earnest defire and constant endeavour to lead them. And I hoped I was laying a good foundation to build on for those that came after me, when the time of a farther reformation should come; and that I might thus innocently continue in a church where there were man me man ellere Com all the Tennia

* "The illustrious Father Paul, with many other Venetians, about the beginning of the last century, were sadly weary of the corruptions of their worship in the church of Rome, and groaning for a reformation; and F. Paul in particular wished to have lest Venice and come over to England; but he was so much esteemed by the senate for his great wishdom, that he was consulted by them as an oracle, and trusted with their most important secrets; so that he saw it was impossible for him to obtain his congé, and therefore he made a shift to comply as far as he could with their established way of worship; but he

many things I disapproved, and wished to have amended, as I knew not where I might be in any degree alike useful.

Thus I went on in the discharge of my duty, till a few years ago, when, from some providential awakenings *, I secretly but

had in many things particular methods, by which he in a great measure rather quieted than satisfied his conscience. In faying of mass, he past over many parts of the canon, and in particular those prayers in which their facrifice was offered up to the honour of faints. He never prayed to faints, nor joined in those parts of the offices that went against his conscience; and in private confessions and discourses, he took people off from these abuses, and gave them right notions of the purity of the Christian religion; fo he hoped he was fowing feeds that might be fruitful in another age: and thus he believed he might live innocent in a church that was defiled. And when one prest him hard in this matter, and objected that he still held communion with an idolatrous church, and gave it credit by adhering outwardly to it, by which means others that depended much on his example would be likewise encouraged to continue in it: all the answer he made to this was, that God had not given him the spirit of Luther."

Burnet's Life of Bishop Bedell, p. 16, 17.

* "Sir Edward Atkins (that upright chief baron of the exchequer in evil times) at the Revolution, hav-

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but firmly resolved to seek an opportunity, to relinquish a situation, that was now become not very supportable to me.

I could not now fatisfy myself with Dr. Wallis's and the like softenings and qualifications of the Trinitarian forms in the liturgy. I wondered how I had been able to bring myself to imagine, that I was worshiping the Father in spirit and in truth, Johniv. 23, 24. whilst I was addressing two other persons, God the Son, and God the Holy Ghost, and imploring savours severally of them in terms that implied their personality and distinct agency, and deity, as much as that of the Father.

If invocations so particular, language so express and personal, might be sifted and ex-

ing some scruple in taking the new oaths himself, though he condemned not those that did take them, resigned his great post out of a principle of conscience, and retired into the country. His usual saying was, when he was discoursed with about this matter, that the devil (the evil conscience within) was busy with men on their death-beds; and therefore he would keep his mind free, that when he should come to die, he might have no doubts and fears on that account to disturb his conscience."

Life of Dean Prideaux, p. 76.

I might by the like supposals and interpretation bring myself to deify and pray to the Virgin Mary, taking her, as the Papists do, to be now alive and beatisted in heaven; and maintain that I was still only praying to the one God, who was thus invoked in his creature that was so nearly united to him.

It appeared to me a blameable duplicity, that whilft I was praying to the one God the Father, the people that heard me, were led by the language I used, to address themselves to two other persons, or distinct intelligent agents; for they would never subtilize so far, as to fancy the Son and Holy Spirit to be merely two modes, or respects, or relations of God to them.

As one great delign of Our Saviour's miffion was to promote the knowledge and worship of the Father, the only true God, as he himself tells us, John xvii. 3. I could not think it allowable or lawful for me, on any imagined prospect of doing good, to be instrumental in carrying on a worship, which I believed directly contrary to the mind of Christ, and condemned by him.

If if it be a rule in morals, quod dubitas, ne feceris; it is still more evident, that we are not to do any thing that we know to be evil, no, not to procure the greatest good, Rom. iii. 8. For God does not want my finful act. It would be impious to suppose, that he cannot carry on his government, and promote the felicity of his creatures, without it. And although in his providence he may bring good out of my evil, he will not let the doer of it go unpunished. And if any thing be evil and odious in his fight, prevarication and falshood is such; and most of all an habitual course thereof in the most solemn act a creature can be engaged in, the worship of him, the holy, all-seeing God.

It is related in the life of archbishop Tillotson, that his friend Mr. Nelson having consulted him by letter from the Hague, in the year 1691, with regard to the practice of those nonjurors, who frequented the churches, and yet professed that they did not join in the prayers for their majesties *; "As to the case you

^{*} Birch's Life of Archbishop Tillotson, p. 259.

put, replied his Grace, I wonder men should be divided in opinion about it. I think it is plain, that no man can join in prayers, in which there is any petition, which he is verily persuaded is finful. I cannot endure a trick any where, much less in religion."

The archbishop may be held by some to be too severe a casuist. But if it was his opinion, that a man who, after the Revolution continued attached to the late king James, could not confiftently or honeftly frequent a communion of Christians where their majesties king William and queen Mary were prayed for; what would he have replied, thought I often with myfelf, in the cafe of one who was not barely present, but was the mouth of the congregation in offering up prayers to God, which were believed to be derogatory and injurious to his peerless majesty and incommunicable perfections, and, "in the mind of the offerer, a falle and unworthy representation of him to others? This feemed a trick in religion, which the honest mind of that prelate would have still lefs. endured.

From the first that I engaged with the associated clergy for procuring the removal of subscription to formularies of faith and doctrine drawn up by fallible men, I fore-saw, that if no relief was obtained, nor any prospect opened of a reformation of the liturgy with regard to the great object of worship, or of a disposition to include a latitude to private persons to make discretionary alterations in it for themselves, by the express rule of holy scripture; it would certainly terminate as to myself in a resignation of my office in the church: and I thought this would be a fitting season for it,

The service done to Christ's true religion by the clergy association and petition to parliament, has been great and wide spread, notwithstanding it sailed of immediate success in its primary object. A spirit of ingenuous enquiry has been stirred up by it in the minds of many. The holy scriptures have been seen and acknowledged to be the only rule of faith and conscience to Christian men; and there is also, in consequence of this, a very general acknowledgment among all ranks, that there are some things extremely wrong in our esta-

blishment, particularly as it respects the yoak of subscription, and the restraint the clergy are laid under in their ministrations, and in declaring the mind and will of God to the people.

But nothing, it must be owned, has hitherto turned out favourable from it, with regard to the great object of worship, and a fcriptural reform of the liturgy with regard to it. Many persons in our church, known to be ill at ease on this point, but unconnected with the petitioners, flattered themselves, that the nation's eyes were opening, that we were coming to a better temper, and that things were working towards a happy change in this important article. Most true it is indeed, and I have found it by large experience, that the gospel light of the knowledge of the one true God, and the worship to be paid to him only, as taught by Jesus Christ, has long been spreading its beautiful ray through the British nations, so that many of all ranks begin to fee with concern the striking opposition betwixt our public forms of worship and those laid down in the word of God; and a reformed liturgy in this respect, whose conformity to holy scripture could not but instantly approve itself to them, would be gladly received and admitted; with a very general consent. But the fault lies not here. It has appeared in the oppofition made to the petitioning clergy from the press, that not only those from whom it might be expected, but some that were before esteemed of a more liberal cast, have fhewn a disposition very contrary to the making or admitting of any reformation in our unscriptural forms of worship. And declarations of the like import are said to have fallen from their superiors in Rill higher place:

In this state of things; therefore, I had no choice left; but either to change the public service of the church, and make it such as I could conscientiously officiate in; or quietly to retire.

I could not reconcile myself to the former, because I looked upon the declaration of conformity and subscription at institution to be such solemn ties, that I could not be easy under so great a violation of

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them *. For I must have adopted all those above-mentioned, as Dr. Clarke's amendments, or even more; which would have been making almost a new service of it.

But could I have brought my own mind to it, there were some things in my situation, in so large a parish, with three chapels in it, which would have made such a change impracticable. Not to mention also, that when incapacitated by sickness, or removed by death, the people in all probability must have returned back to their old forms again. In short, such an attempt would have been likely, in my place, to have produced much consusion and perplexity, to say the least and I could not see any adequate religious improvement or edification among my people, likely to arise from it; the only

* The following is the form of the engagement to conformity at institution to a living before the bishop.

"I do declare that I will conform to the liturgy
"of the church of England, as it is now by
"law established,
"A. B.

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justifiable end of making such a change, and staying with them.

Upon the most calm and serious deliberation; therefore; and weighing of every circumstance, I am obliged to give up my benefice; whatever I suffer by it, unless I would lose all inward peace and hope of God's favour and acceptance in the end. Somewhat of a tendency to an iffue of this fort; my friends may have occasionally observed; or recollected to have been dropt in conversation, or by letter: but I refrained from naming it directly, and thought it became me to be filent till the time approached, as my reasons were not another's; nor my conduct a rule for their's; nor did I know, or believe, that any one had fuch cogent motives to leave his station and ministrations in the church as I had.

The example of an excellent person, now living at Wolverhampton, Dr. Robertson, has been a secret reproach to me ever since I heard of it. For I thought, and perhaps justly, that he might not have all those reasons of dislike to our established forms of worship that I had; and, though my self not without unknown straits and difficulties

culties to struggle with, and not alone involved in them, yet have I not all those dissuasives and discouragements that he paints
forth in his affecting letter to the bishop of
Ferns, subjoined to his instructive and learned work, and which I shall take leave to
insert as an ornament and suitable conclusion of my subject and book.

"In debating this matter with myfelf (fays that worthy man) befides the arguments directly to the purpose, several strong collateral confiderations came in upon the positive side of the question. The streightness of my circumstances pressed me close: a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence. And the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one fingle confideration prevailed over all these. -That the Creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of truth, it must be disagreeable to him to profes, subscribe, or declare, in any matter relating to his worship and service, what is not believed Strictly and simply to be true *:"

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^{*} Attempt to explain the words reason, substance, &c. p. 241. London, 1768.

APPENDIX.

Number I*.

JOHN FOX'S LETTER TO QUEEN ELIZABETH, TO DISSUADE HER FROM BURNING TWO DUTCH A-NABAPTISTS FOR HERESY IN SMITHFIELD. 1575.

CERENISSIMA beatissima princeps, D regina illustrissima, patriæ decus, sæculi ornamentum! Ut nihil ab animo meo omnique expectatione abfuit longius quam ut majestatis tuæ amplissimam excellentiam molesta unquam interpellatione obturbarem; ita vehementer dolet silentium hoc, quo hactenus constanter sum usus, non eadem constantia perpetuo tueri ita ut volebam licuisse. Ita nunc præter spem ac opinionem meam nescio qua infelicitate evenit, ut quod omnium volebam minime, id contra me maxime faciat hoc tempore. Qui cum ita vixerim hucusque, ut molestus fuerim nemini, invitus nunc cogor contra naturam principi etiam ipfi esse importunus, non re ulla aut causa mea, sed aliena inductus calamitate. Que quo acerbior sit et luctuosior, hoc acriores mihi addit ad de-

^{*} See page 47.

precandum stimulos. Nonnullos intelligo in Anglia hic effe non Anglos, sed adventitios, Belgas quidem opinor, partim viros; partim feminas, nuper ob improbata dogmata in judicium advocatos. Quorum aliquot feliciter reducti publica luerunt pœnitentia; complures in exilium funt condemnati, idque rectissime meo judicio factum esse arbitror. Jam ex hoc numero unum esse aut alterum audio, de quibus ultimum exustionis supplicium (nisi succurrat tua pietas) brevi est statuendum. Qua una in re duo contineri perspicio, quorum alterum ad errorum pravitatem, 'alterum ad supplicii acerbitatem adtinet. Ac erroribus quidem ipsis nihil possit absurdius esse, sanus nemo est qui dubitat, mirorque tam fæda opinionum portenta in quosquam potuisse Christianos cadere. Sed ita habet humanæ infirmitatis conditio, fi divina paululum luce destituti nobis relinquimur, quo non ruimus præcipites? Atque hoc nomine Christo gratias quam maximas habeo, quod Anglorum hodie neminem huic infaniæ affinem video. Quod igitur ad phanaticas istas sectas attinet, eas certe in republica nullo modo fovendas esse, sed idonea comprimendas correc-

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tione censeo: Verum enim vero ignibus ac flammis pice ac sulphure æstuantibus viva miserorum corpora torrefacere, judicii magis cœcitate quam impetu voluntatis errantium, durum istud ac Romani magis exempli esse quam evangelicæ confuetudinis videtur, ac plane ejusmodi, ut nisi a Romanis pontificibus, authore Innocentio tertio, primum profluxisset, nunquam istum Perilli taurum quisquam in mitem Christi ecclesiam importavisset. Non quod maleficiis delecter, aut erroribus cujusquam faveam, dicta hæc esse velim; vitæ hominum, ipse homo cum sim, faveo; ideoque faveo, non ut erret, sed ut refipifcat: ac neque hominum folum, utinam et pecudibus ipsis opitulari possem. Ita enim sum, stulte sortassis hæc de meipfo, at vere dico,) macellum ipsum, ubi mactantur etiam pecudes, vix prætereo, quin tacito quodam doloris sensu mens refugiat. Atque equidem in eo Dei ipsius valde admiror, venerorque toto pectore clementiam, qui in jumentis illis brutis et abjectis, quæ sacrificiis olim parabantur, id prospexerat, ne prius ignibus mandarentur quam sanguis corum ad basim altaris effunderetur. Unde disceremus, in exigendis suppliciis, quamvis justis, non quid omnino rigori liceat, sed ut clementia simul adhibita rigoris temperet asperitatem.

Quamobrem si tantum mihi apud principis tanti majestatem audere liceret supplex pro Christo rogarem clementissimam hanc regiæ sublimitatis excellentiam, pro authoritate hac mea (lege tua) qua ad vitam multorum consecrandum pellere (l. conservandam pollere) te divina voluit clementia, ut vitæ si fieri possit, (quid enim non posset iis in rebus authoritas tua?) miserorum parcatur, saltem ut horrori obsistatur, atque in aliud quodcunque commutetur supplicii genus. Sunt ejectiones, inclusiones retrusæ, sunt vincula, sunt perpetua exilia, sunt stigmata et πλήγματα aut etiam patibula; id unum valde deprecor, ne piras ac flammas Smithfieldianas jam diu faustissimis tuis auspiciis huc usque sopitas, sinas nunc recandescere. Quod si ne id quidem obtineri possit, id saltem omnibus supplicandi modis efflagito, τέτο τὸ πελαργικου pectoris tui implorans, ut mensem tamen unum aut alterum nobis concedas, quo interim experiamur, an a

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periculosis erroribus dederit dominus ut resanescant, ne cum corporum jactura, animæ pariter cum corporibus de æterno periclitentur exitio *.

* Fuller's Church History of Britain.—p. 104,

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NUMBER

NUMBER II*.

A CONFESSION OF FAITH OF THE WALDENEES, EXTRACTED OUT OF CHARLES DU MOULIN DE LA MON. DES FRANÇOIS, p. 65.

ARTICLE T.

God, that he is a Spirit, Creatour of all things, God of all, who is over all and through all, and in us all, who ought to be worshiped in spirit and in truth, whom alone we serve, and to whom we give the glory of our life, food, raiment, health, sickness, prosperity, and adversity; and we love him as one who knoweth our hearts.

ART. 2.

We believe that Jesus Christ is the Son and image of the Father. That in him dwells all the fullness of the Godhead; by whom we have knowledge of the Father. That he is our Mediator and Advocate. And that there is no other name under heaven given unto men, by which we can be saved; in whose name alone

* See page 175.

100

we call upon the Father, and use no other prayers than those which are contained in the holy scripture, or such other as are conformable to them for substance.

ART. 3.

We believe that the Holy Spirit is our Comforter, proceeding from the Father and the Son; by whose inspiration we make our prayers, being by him renewed, who works in us all goods works, and by whom we have the knowledge of all truths.

ART. 4.

We believe that there is one holy church, which is the congregation of all the elect and faithful ones from the very beginning of the world to the end, whereof our Saviour Christ is the head: the which is governed by his word, and conducted by his spirit, wherewith all good Christians ought to hold communion: for, she prays for all without ceasing, and the word which she hath is agreeable to God himsels; without which church no man can be saved.

A R T. 5.

We hold that the ministers of the church, as Bishops and Pastours, ought to

be irreprehensible, as well in their life as doctrine. And that otherwise they ought to be deprived of their offices, and others substituted in their places. As likewise, that none ought to presume to take upon him this honour, but he who is called by God, as was Aaron, feeding the flock of God, not for the sake of dishonest gain, nor as having any lordship over the clergy, but as being fincerely an example to his flock, in word, in conversation, in charity, in faith, and in chastity.

ART. 6.

We confess, that kings, princes, and governours, are ordained and established as ministers of God, whom we ought to obey. For they bear the sword for defence of the innocent, and for the punishment of evil doers, for which cause we are bound to give them honour, and to pay them tribute; from whose power none can exempt himself; it being likewise forbidden by our Lord Jesus Christ, who was willing to pay tribute, not pretending jurisdiction over the temporal powers. and the latest designed of

ART. 7-1

We believe, that in the facrament of baptism, water is the visible and external sign, which represents unto us that which (by the invisible virtue of God operating) is within us; namely, the renovation of the spirit, and the mortification of our members in Jesus Christ; by which also we are received into the holy congregation of the people of God, there protesting and declaring openly our faith and amendment of life.

ART. 8.

We hold, that the holy facrament of the table or supper of our Lord Jesus Christ is an holy commemoration and giving of thanks for the benefits which we have received by his death and passion; that we ought to assemble together in faith and charity, examining ourselves, and to eat of that bread, and communicate of that his blood, in the very same manner as he hath prescribed in the holy scripture.

ART. 9.

We confess that: marriage is good, honourable, holy, and instituted by God himself; felf; which ought not to be prohibited to any person, provided that there be no hindrance specified by the word of God.

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We confess, that those who fear God follow those things which are well pleasing to him, and do those works which he hath prepared to the end that we should walk in them; which are love, joy, peace, patience, meekness, goodness, brotherly kindness, temperance, and other the like works contained and commended in the holy scriptures.

ART II.

On the contrary, we confess that we ought to take heed and beware of false teachers, whose scope and aim is to turn the people aside from the true worship, which belongs to our only God and Lord, and to lean upon creatures, and to trust in them: as likewise to forsake those good, works which are contained and required in the holy scriptures, and to do those which are only invented by men.

A R T. 12.

We hold for the rule of our faith, the Old and New Testament, and agree to the general confession of faith, with the articles contained in the Apostles Creed, namely, " I believe in God the Father Almighty," &c *.

* Morland's history of the evangelical churches of the valleys of Piedmont, p. 37.

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Advertisement.

IN the following sheets, which I am de-I firous of rendering univerfally useful, I have taken care to write the third and fourth chapters in fuch a manner as that they may be read separately by persons to whom the preceding part of the work might be difficult or unnecessary.—The plan I have purfued throughout is as follows .- Having, as I think, set aside Mr. Lindsey's foundation of argument in the introduction, and shewed the fallacy or inconclusiveness of what he builds most upon, I have in my first chapter stated the proper premises upon which our reason is at liberty to act with respect to scripture truths. In my second, I have endeavoured to shew the nature of the evidence which is borne to that great scripture truth to which our faith is required. And in the subsequent parts of the work have shewed what the evidence itself is. —I have but one request to make of my reader, which is, that he will do by me as I did by Mr. Lindsey; and when he is reading my book, that he will place the Bible Bible beside him; for by my agreement with that only do I defire to stand; nay, if I shall be found to disagree, I wish to fall. In some few instances, for the sake of continuing a fentence, I have changed the perfon used in a scripture precept, and, instead of absolutely adhering to such words as do ye, have sometimes said we are defired to do, &c. and in a few instances have omitted a multitude of nominatives, where one answered the purpose full as well, as in Rev. vi. 15, 16, where it is faid that the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man hid themselves in the dens, and in the rocks of the mountains; in this case I have used only the first. Of this I think it necessary to apprize my reader, lest he should charge me with inaccuracy in my quotations; whereas I will promise him that, throughout the whole work, he will not find the smallest alteration made in the fense. The passages with which I have taken this liberty are but very few also; but let him lay the Bible before him, and there is no great danger of his being misled.-Sometimes I have paraphrased instead of quoted;

quoted; but that will always appear in the instance.—In the 66th page I have made a comment upon John viii. 58, and confuted an objection brought against it by an author, who styles himself "a Lover of the Gospel." The passage which I have treated of was pointed out to me; it remained on my mind, and by mistake I have ascribed it to Mr. Lindsey. This is but of small importance. I mention it only that I may apologize to him for it.

ERRATA

Page 3, line last, for for read from.

P. 27, 1. 15, for man read men.

P. 62, last line but one, for 22 read 42.

P. 123, line 13, dele the.

P.-136, l. 28, for Rom. read Rev.

P. 139, line 13, for 2 read 20:

P. 149, last line but one, for John v. &c. read 1 John v. &c.

P. 165, l. 4, for to; it read to it:

P. 201, 1. 14, for distinction read distraction.

The inverted commas, by which quotations are marked, are in two or three instances omitted; but the omission is of but small consequence,

SCRIPTURAL CONFUTATION, &c.

INTRODUCTION.

HE conduct of Mr. Lindsey, in refigning the vicarage of Catterick on certain fcruples, excited my curiofity to know what his particular objections to the subscription of the articles of the church of England were. His refignation was foon followed by a book under the captivating title of "The Apology of Theophilus Lindsey, A. M. on refigning the vicarage of Catterick, Yorkfhire;" with this book, which was greedily bought up, I also furnished myself; what I expected to have found in it, is of no confequence to the public; but I did indeed find a much "larger circuit taken" than the title promifed, and that "the defign was not barely to offer a vindication of the motives and conduct of a private person," but to affail every fundamental doctrine of the church from the ministry of which he had retired; to degrade the God of our Salvation; to fnatch from us the object of our religion; and to evince, that Jesus Christ is not one with the Father and the Holy Ghost, God. Upon what foundation he has raifed the flimfy superstructure of his own doctrine, or rather with what engines he has endeavoured to fubvert the fixed fabrick of our religion, and force it from the basis of revelation, I shall proceed to shew; and,

without infinuating pretentions to divine affiftance, from the grant of which it might be inferred, that my cause had the particular favour of heaven, I hope to evince the divinity of our blessed Lord and Saviour Jesus Christ, and, in opposition to all the human authority convened by Mr. Lindsey, to shew that God himself has borne testimony to it; and if, from his revelation, it be clearly set forth that Jesus Christ is both God and man, I hope and believe the position will be acceded to, however unable reason may be to comprehend it, or how numerous soever the voices may be which have listed themselves up against it.

Before I enter upon the subject proposed, I think it necessary to remove some prejudices which savour Mr. Lindsey's cause, prejudices so natural to the mind of man, that he has been aware of their use, and, with superfluous diligence, bestowed near half his book to instill them; the influence of these upon my readers I must, however, try to avert before I can hope for an impartial hearing; for I have refighed no vicarage; I have pushed from me no worldly advantages; I have given no proofs that a little, with a fettled conscience, is preserable, in my eyes, to great riches retained by acquiescence in that which I do not believe; all of which he has done, and for which let me freely pay him the tribute of my praise; let me declare that I honour the fincerity which fuch a conduct evinces; but let me never fay that, from the rectitude of his heart, I can deduce the rectitude of his opinions. Such proofs of my fincerity, it is true, I have it not in my power to produce; but even Mr. Lindsey has borne such testimony to the troubles of an unquiet fpirit, that no man will conceive that I should seek to incur them by a voluntary engagement in the cause of falsehood, or look upon the falvation of my immortal foul as a matter of so little importance to me, as to maintain a doctrine, so connected with the selicity of a future state, if I were not clearly convinced of its truth.

Unless then I am to consider it written with a view to prejudice the Reader, the aim of the long chapter of sufferers for the maintenance of Mr. Lindsey's doctrine is altogether inexplicable to me, because I am unable to deduce the truth of a system from any other source, than that of reason or fair argument. Submission to mifery, in preference to the concession of an opinion, does indeed prove the fincerity of the fufferer, but by no means the opinion for which he has fuffered; it may prove the weakness of his understanding, but by no means the strength of his cause. In India the diftortions of the Bramin are the testimony of the divinity of his Ixora; in the holy office, the submission of the Jew to the extremest tortures, is the testimony that our Saviour had not even divine affistance; and now in . England we find a number of unhappy wretches fuffering under equally unjust and cruel inflictions, to evince a negation of our Saviour's divinity; and this list of miserable creatures is held out to the public by a gentleman who has voluntarily added himself to the number. I have already faid that I confidered fuch a conduct as a proof of fincerity, but I cannot agree to allow it the name of martyrdom, or in the least degree a proof of the justice or truth of the opinion for the maintenance of which it is fulfained; doctrines the most contradictory would else be true. Papal supremacy and regal fupremacy have almost mingled their blazing testimonies, and were they both truly to be maintained? What horrible proofs have been given to the world that flour and water are flesh and blood; and will any man declare that the contrary doctrine has derived validity for equal, may greater, streams of bloodpoured A 2

poured out to testify that they were flour and water still? No man, furely; because this is a position, the proofs of which are submitted to all men, and a stronger degree of testimony, than my stedfastness, may be and is borne to it by the senses of all mankind. fides of this question have had their bleeding advocates, and are they therefore both true? I will go yet farther and fay, that were I to undergo the sharpest afflictions for entertaining the opposite doctrine to that of Mr. Lindsey, (and I would undergo them rather than depart from the belief for which I think I have fo fufficient grounds) yet I should not conceive that I had added even the flightest proof of the truth of it. My fincerity the world would, I believe, allow, but what could my fincerity evince, I fuffer for a polition, and because I have believed it upon arguments seeming sufficient to me; if they be in fact fufficient, I have done well to adhere to them, and they were as valid before my suffering as afterwards; and if they are defective, my miseries cannot alter the conclusions following from them. Their truth or falsehood, the justice or injustice of the inference are pre-existent to my testimony, and fo absolutely independent of my belief, or any proofs that I may give of the fincerity of my belief, and are fo far from deriving strength from my fuffering in behalf of them, that they would have been precifely the same though I had never been born, as if I had made my exit at a stake. I am anxious to establish this point, and therefore dwell upon it, for I fear that too cafy credit may be yielded to a doctrine held forth by a claimant to martyrdom; the feal of blood has given a feeming validity to many a position, from which the affertors had before derived no glory; the stake, where it has been the only argument; has fometimes been confidered as a very convincing one; and a departure in flames has been thought to have revealed

vealed the angel, where the precepts for which they are. fustained had perhaps only shewed forth the contemptiable man: But martyrdom is not now to be deduced from fincerity, which is all that can be concluded from ftrenuous fuffering. The apoftles indeed were martyrs, they bore testimony to facts submitted to their senses, and had even a fensible perception of divine affistance, of which also they gave proofs to the world: They bore testimony, and they would not recede from it; what they testified they knew, and promulgated by extraordinary aid, of which they were eminently confcious; what they knew, not what opinions they formed without divine affiftance, was their doctrine; and from the testimony of what they knew they would not be deterred; they suffered, and their constancy was a proof of their fincerity: But they were fincere, not in the maintenance of dubious controvertible doctrines, but in having testified, that what they had preached they had' known. As then they were fincere, and had proved themselves so, we must conclude that they did know what they had preached, and confider their ftedfast adherence to what they had fet out with as an exceeding ftrong testimony borne to the truth of it, and such a testimony as this is what is properly called martyrdom. I hope that this may be sufficient to warn my readers from looking upon fincerity as a proof of the opinion fincerely believed; let it recommend the heart, but by no means the head, the errors of which may be as fincerely believed as the best established maxims.

The prodigious number of names, only pretending to human authority, which are produced by Mr. Lindfey to support his doctrines, might perhaps be well opposed by citing as great a multitude of eminent men, who have agreed with the church of England, and ascribed divinity to our blessed Saviour. Were it only to statisfy

fatisfy him, with whom, I fear, the authority of the feriptures will fignify but little, I would purfue this course of argument (if argument it may be called); but I scorn any other foundation than that of God himfelf, whose written word, not seen through the medium of a comment, is alone evidence to me; let it not therefore be inferred, that I am unable to meet him upon his own ground, because I choose that which is better; for I could, to him, oppose as good human authority to maintain my belief as any ten Dutch women in Europe, however strenuously they might have sustained and suffered for the doctrines of Anabaptism.

The dispositions of mankind lean toward those who flatter their reason, and endeavour to reduce all things to her comprehension, or to those who abet that pride with which she is desirous of rejecting whatsoever she cannot comprehend; from this principle it is that they who familiarly illustrate the most unfamiliar difficulties, or flatly deny the existence of that which transcends the faculties of man, are heard with partial ears; against this prejudice also, in favour of Mr. Lindsey, I am obliged to guard; for he has declared, that " our Saviour Christ teacheth no mysterious doctrines", As I have already faid, that the scriptures shall be my only appeal; to this denial of a mystery, nay to that ridicule with which the word mystery is treated throughout Mr. Lindsey's book, I shall oppose the serious declaration of St. Paul, who, speaking of the gospel of Jefus Christ and him crucified, and that not with enticing words of Man's wisdom, but in demonstration of the Spirit, that our faith might stand not in the wisdom of man, but the power of God, declares, " we speak the wisdom of God in a mystery"; and this he says he does "by the Spirit of God, by which alone the deep things of God are fearched"; and he farther declares, that the spirit compares spiritual things with spiritual; but that these things are soolishness to the natural man, who receiveth not the things of the Spirit of God.' See r Cor. ii.

Will Mr. Lindsey now persevere to say, that the doca trine of Christ is not mysterious? The moral doctrines. delivered by himself I grant, indeed, are not so; but on the contrary most perspicuously clear; but a manifestation of him who delivered those doctrines, and a revelation testifying of him, and setting forth who he was, and is, and shall eternally be, and that " in him dwelleth all the fulness of the Godhead bodily, Coloss. iii. 9. Is not this a mystery? "Now, without controver-fy, great is the mystery of godliness; God was made manifest in the slesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," I Tim. iii. 16. Let us then beware of the philosophy of the natural man, of the enticing words of man's wisdom, which St. Paul has warned us against, because he well foresaw that it would stand in the way and preclude "the acknowledgment of the mystery of God, and of the Father, and of Christ, Coloss. ii. 2. This warning to beware of the deceits of philosophy is given at such a time, and in context with fuch a doctrine, as makes it utterly aftonishing to me how any man in his senses should attempt to work it to the purposes of overturning our Saviour's divinity: We are defired to beware of it, because it might be opposite to the declaration which immediately follows, that "in Christ dwelleth all the fulness of the Godhead bodily; that "Christ is all in all;" that " Christ forgave us all;" that, " of the Lord we shall receive the reward of the inheritance, for we serve the Lord Christ;" that " whatsoever we do, we should do it heartily, as to the Lord, and not unto man."

man." In fhort, St. Paul has given us this warning in the midst of his epistle to the Colossians, to which I refer as a most explicit declaration of our Saviour's divinity throughout. Let us just consider now, whether this warning can have any other object in view. Mr. Lindsey's principal objection to the Godhead of Christ, is, that it is not reconcilable to reason; St. Paul says, that the Greek requires wisdom. Mr. Lindsey says, that it is a doctrine fraught not only with impiety but abfurdity; St. Paul fays; that it is to the Greek foolishness: Of what doctrines, of what philosophy now was St. Paul afraid? Will Mr. Lindsey say, that he feared that the Greeks would, from their demand for a reasonable doctrine, adopt a doctrine contrary to what he thinks reasonable himself? Or will he say, that the apostle apprehended, from their aversion to that which was foolish, their adoption of a doctrine which he himfelf declares to be foolish? If this be his mode of reafoning, it is fo felf-fubverted that it requires only to be read for its own confutation. His affertion, that the Trinity is an idea adopted from Plato, is full of impiety, and fo extreamly weak, that I am forry to fee any man capable of promulgating it; and, were I not affured of this gentleman's fincerity, from the proof which he has given to the world, that upon the whole he disbelieves our Saviour's divinity, I should incline to conceive that he meant to impose this on mankind upon the faith of a martyr. I will now advance one of the like nature, and assure Mr. Lindsey that the idea of the Unity of God is derived from the philosophy of Socrates, who, notwithstanding his having been educated in a country where fuch a doctrine was esteemed impious, yet dared to preach this imagination of his own brain; how does this found? Just as well as the other, and is advanced with fully equal truth. For my own part, I must now declare to this gentleman, that (so far from having

having drawn my faith in the Trinity from Plato, the only book I have ever read on the subject, (except his own, which I was led to look into by my curiofity to fee the motives of his uncommonly conscientious conduct) is the Bible: that I have thence deduced the doctrine of the trinity; that both the Old and the New Testaments evince it; the Old, by typical and verbal prophecies; and the New, by the events which justify the prophecies; that our Saviour's life and lesfons teach it; and that the more explicit testimony of the Holy Ghost declare and enforce it; that, in the epiftles of St. Paul, evaded or trifled with, it is delivered in nearly fo many words. But I must farther declare, that though it be not precifely fo denominated there, or in any part of the scriptures, I cannot form an idea why I am not at liberty to give a name to that, which another shall so describe as to put it into my power to give it a name for the benefit of communication. The Godhead of the Father, and of the Son, and of the Holy Ghoft, is a doctrine which I deduce from the facred writings, and to thefe three perfons I am furely at liberty to give a name that shall at once comprehend them all, and ferve the purpose of more expeditiously conveying my mind on the subject, whenfoever I shall fall upon it, without levity. From the same source also I deduce the being of but one God; and as I have before given the name of Trinity to the three Persons, to this Godhead I give the name of Trinity in Unity; and what shall preclude my giving a name where the fcriptures have given the fubstance? I own I do not fee, nor can I conceive this objection to the Trinity of persons, and the Unity of the Godhead, to be a bit better grounded than that of the Quakers to the use of the word you, because the term is not. to be found in the Bible. It is objected also to the doctrine of the Trinity, that the word was not formed till late,

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in the second century. As to the date of a word I cannot see it to be of any fort of consequence, if the idea to which it is annexed be but conveyed by it. If we had not been termed Christians by the people of Antioch, and that the professors of Christ's religion had, as yet, continued without a name, would posterity deny the existence of Christianity, or dispute the propriety of the term, because it was of the eighteenth century? The word Christians was equally applicable to us before we were called by it at Antioch, as after; and the word Trinity was equally applicable to the three persons of the Godhead before mankind agreed to call them by it, as after.

· But if the name only were in debate, I should be but very little concerned about it, the Unity of the Godhead, and the Divinity of the three persons being allowed, I care not by what appellation they are called: But I am forry to fee, at a time when I believe the decirine is what Mr. Lindsey would confute, that he is weak enough to conceive that a disapprobation of the name will in the least contribute to his purpose; for either he must conceive that it does, and so trifle; or not conceiving so, acknowledge that he is talking about words only; and furely nothing can be more uncandid than fuch a process. He must assuredly know that his delicate conduct will procure him more readers than he could with modesty have hoped for, had his book been put forth without such a concomitant circumstance; and also that, in the multitude of his readers, understandings of every fize must be numbered; and it is therefore impossible but he must have foreseen that some will be of fo contracted dimensions, as to reckon the diflike of the word among the arguments against the fubstance named. To what purpose else than that of deception is it advanced, that to Luther "the word

Trinity founds oddly, and is of human invention, and that it were better to call Almighty God, God, than Trinity." And that Calvin fays " I like not this prayer, O holy, bleffed, and glorious Trinity, it favours of barbarism." Are Luther and Calvin among the opponents of the doctrine of the Trinity? No fuch thing; and Mr. Lindsey himself shall tell you that they were well known and warm contenders for what is called the doctrine of the Trinity, though they expressed, fuch a diflike of the word itself. I cannot see his inference, unless he would infinuate that a dislike of the word, is a dislike of the doctrine, and therefore avail himself of the authority of these "virtuous holy" men: But that authority is altogether against him, as himself acknowledges; and Calvin, by a horrible instance, proved the fincerity of his belief in the Trinity, for he actually brought Servetus to the stake for opposing it. .

If this delicacy of Calvin, concerning the barbarism of a term, be admitted in argument, I fee no reason wherefore we should reject a classic mythology; or why, when we speak of our Saviour's incarnation, we should not use the words with which Erasmus ridiculed the fastidious wits of Leo's polished court, and fay, "E coelo descendit filius Jovis." In short, I can see no reason wherefore we should not, like Leo himself, pass judgment upon the whole of the facred writings, declare them barbarous, and never read the Bible for fear of spoiling our taste. And with respect to what is said concerning Luther, however it may be afferted that he prefers the calling upon God, by the name of God, to the calling upon him by the name Trinity, it is deducible from this affertion, that he looked upon the two. words as fynonimous, and confequently that the word Trinity, though it might found oddly, was expressive. of the idea, which he chooses rather to express by the

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term God; a term perhaps more pleasing to his ear.

Thus far I have written, not with a view of derogating from the real worth of Mr. Lindsey, nor of lessening the value of such worth in the eyes of mankind; but with a purpose of preventing the merits of the honest conscientious man being carried over to his cause, and: concluded to be the merits of his argument. I am myfelf desirous that the favour which is due to his virtue should attend his person, but not be converted into partiality for his cause. I seek not to obtain the favour of the public to myself, but their unprejudiced ear, and that men should yield their convictions to truth only, and not take prepossessions for conviction. Preliminaries being, I hope, fettled, I shall now no longer withhold my reader from that line of argument, by which alone it seems to me possible to inquire into the subject before us, and by the pursuit of which, I trust, I shall be able to evince the Divinity of our Lord and Saviour Tefus Christ.

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CHAP. I.

On the Province of Reason, with Respect to its Enquiry into Scripture Truths.

MR. Lindsey commences with an affertion, that the the unlearned reader sees at once, that the God who made him, and whom he is to adore, is one, without multiplicity or division, even as he knoweth. himself to be one, being one person and not many;" and on this position he proceeds to argue. If Mr. Lindsey means by the unlearned reader, the reader of his book, who has never read the Bible, perhaps he is right; but I believe that every reader, who has read the Bible, will see the fallacy of this great foundation of. all that follows in confutation of a trinity of persons in the Godhead. On a supposition that nature has suggested, and philosophy refined upon the suggestion of a God, I do not doubt that natural religion might acquiesce in this affertion; but are we to come to the fcriptures, which all men allow to be the foundation of our religion, with a religion already formed, and to judge of the revelation made by the God of truth, according to its correspondence with our previous persuafions? Are we to exalt our own reason, and say, that it is a standard whereby to measure the infinite extents of power and wisdom; or are we to set bounds to infinity, and annihilate all that that stretches beyond the grasp of our limited comprehension? The short-sighted, man may, with equal truth, and equal wisdom, deny the existence of all objects beyond the reach of his vifion. And yet one of these consequences must be inferred from the affertion, either that our reason is infinite

God is finite, and narrowly limited, in order to be conformable to our reason; for the faculty must be commensurate to the object, before it can take it into observation and determine upon it.

I should be forry to have it understood, that I wish to fet up one boundary which original nature has fuffered reason to pass. I think, however, that, as there are boundaries already formed, beyond which she is not permitted to expatiate, it is an object of confequence to mankind to find where they are fixed; for, by a knowledge of our limits, we shall also possess a definite idea of that which is within our comprehension, and fo, instead of idly squandering our useful hours in pursuit of knowledge that is too high for us, and which, when we conceive that we have attained unto it, terminates not in conclusion, but at the very best in specious fallacy, we shall turn the force of our faculties against objects which must yield to our vigorous exertions, atchieve that which, retained, may be ferviceable to ourfelves, or, communicated, prove beneficial to our fellow creatures.

My purpose is only to enquire into those limits by which reason is circumscribed with regard to scripture truths, and into the proper conduct of reason within those limits.

By the word Reason, I mean that faculty of the mind by which it perceives the relative qualities of the objects of our perception, by which it compares the objects of our perception, and, upon comparison, sees the conclusions, of whatsoever nature they be, which refult. The word Comparison I use in an extensive sense, for every manner of laying together the relative qualilities in order to infer; and I choose to say, that reason sees rather than forms the conclusions, because I suppose them to have been formed, and existing at all times, whether observed or not, and no more to be annihilated by my withdrawing my observation, than Mr. Hume is by my blowing out the candle, by the light of which I had (according to his own philosophy) seen him into existence.

That great truth of scripture which I wish to hold forth for the assent of mankind, and which I wish also to prescribe and pursue a proper manner of inquiring into, is, that Jesus Christ is with the Father, one God.

Surviver in the state of the st It has often been afferted, that reason absolutely contradicted the possibility of such a union of divine perfection and human imperfection, and thence the impoffibility of fuch a union is inferred, and the Godhead of Jesus Christ denied upon this unweighed affertion; whereas, were it confidered, that the relative qualities of God and of Man are the objects of comparison, and that the incompatibility of these two natures, upon a perception of the qualities of each, must be seen from the comparison, perhaps men who deny our Saviour's divinity would hefitate a moment before they would even pronounce that their reason had, upon natural premises, given any testimony whatsoever concerning him; for, in the process, it must be enquired into whether the objects of the comparison be really the objects of their perception, how far even the nature of man is within their comprehension, and how far the nature of God is beyond it; and if, upon enquiry, it be found, that the relative qualities of the two natures are altogether unknown, reason must be declared incompetent to make

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a comparison, and consequently to see any conclusion whatsoever. Reason, therefore, can never have denied, that Jesus Christ is both God and Man, however ignorance and presumption may, under her respectable name.

I do not desire, on the other hand, to conclude a belief in scripture truths from the unassisted light of reason; I only defire to put that religion, which we may imagine nature has found by that light, out of the question; and then first to call for the observation of reason, when maxims, whence argument may-proceed, are established; when we first find objects which we may compare, and from the comparison of which we may conclude: But till fuch are found, and agreed upon, we must walk upon uncertain ground; and if we should happen to come right in the end, it must be by ways of which we could not have been certain while on our progress. To fabricate maxims is not the office of reason, but to observe upon such as are ready made and submitted to her cognizance, I therefore ask no aid to my cause from any suggestions that she may be supposed to have made, nor will I allow that she can have afforded any to infidelity. I wish only to diffuade from looking upon a negative as proved, because the affirmative does not follow from premises not cognizable: From fuch premifes we never can argue to any conclusion whatfoever; for no relation being visible, no refult can issue.; A declaration from natural religion that God is omnipotent and all-wife, can by no means fet afide a declaration that he has done that which to us may appear weak and foolish; we must be competent to judge of infinite power and infinite wifdom before we can compare the act with the agency; and we must be very sure that the act which is inconfistent with our degree of wisdom, must be inconsistent with a greater height than our own,

before we can pronounce that it is impossible for infinite. wisdom to see a reason for so acting. Even in the course of worldly transactions, how often has a man of sense accounted for imputed absurdity of conduct, and, by shewing us the grounds of his action; extorted our applause where we had before been too liberal of our censure? The reasons which influence man are intelligible to man, and therefore, when affigned; may indemnify his act; but the reasons of the conduct of our infinite Maker must be incommunicable, because unintelligible to our faculties, unless our minds were enlightened above our sphere; that is, unless mankind were placed higher in the chain of intellectual beings, which somewhere requires the existence of such a creature, and so should not be man. We cannot then argue, from any idea we are able to form of any attribute of God; to the action properly proceeding from it; and therefore can never deny an act, by himself ascribed to any of his attributes. Has infinite mercy let loofe the bloody tyrant to fcourge mankind? Or does infinite justice choose to afflict the meek and benevolent heart? Can the assumption of slesh; and subjection to the infirmities of man, be imputed to the wisdom of God? Or does infinite power and glory beam from a helpless bleeding body hanging on a cross? And yet as reasonably may these two latter instances of impotence and folly be ascribed to infinite extents of power and wisdom, as the two former, the prosperity of the wicked, and the broken heart of the benevolent, to the infinite extents of mercy and justice. If then the conduct of the affairs of this world be not reconcilable to our ideas of infinite faculties, we must, if we interpret from the act to the agent, disprove the existence of those attributes. with which we cannot reconcile fuch conduct, and confequently the existence of the being in which we had before conceived them inherent; fo that returning to God by the fame road by which we defcended from him; we no

no more find him, and the infinitely great Creator of all things we then difcover to have been a meer creature of our own imaginations.

Such is the process of unconducted reason: With the fame arguments she conceives and annihilates her God: At every turn she finds and loses him, yet still regrets the loss, and though she cannot maintain the possession, relinquishes it with reluctance. If from our longing after immortality, our immortality is to be concluded, from our longing after an acquaintance with an intimated God, we may likewise infer the reasonableness of a revelation admitting us to that acquaintance, and helping us to a permanent idea, which nature was never enabled to acquire of herfelf. It feems then an act confiftent with our previous persuasions, in which even reason acquiesces, that a God, endowed with benignity, should stretch forth his hand to mankind thus wandering in eternal intricacies, mercifully vouchfafe himfelf to become his guide, lead him to truth, and make his own way strait before him. This mode of argument, however, I do not infift upon, I make use of it rather to illustrate than infer. I can do without any concessions from reason; for, at all events, I am certain, that, if she does not affirm, the cannot, upon the principles which I have already laid down, deny the confistency of such an act with the agent of whom it is supposed; but if the strongest external testimony bear witness, that God has revealed himself, and that reason be incapable of producing any evidence to the contrary; nay, if a revelation be what reason might have herself prescribed, and hoped as a guide to her own errors, wherefore should we not acquiesce in it when related, and look upon it as a fact, that God has actually revealed himfelf? The nature and validity of the testimony, upon which the affertion is made, is extreamly well worth enquiry,

enquiry, and certainly should be investigated by all who entertain any doubt of the fact afferted. For my own part, I am fatisfied; and Mr. Lindsey has exempted me from the necessity of going into the enquiry here; having acknowledged that God has revealed himself, that the Scriptures are his revelation, that they afford " an evidence which no fair mind can relift," and that they are " the only rule of faith and conscience to Christian men:" In all of which I perfectly and entirely agree with him. The credibility of God, whom all allow, and who has pronounced himself, to be the God of truth, is a ground whereon to build our faith in whatfoever he shall relate of his own incomprehensible majesty; and, as I have faid before, that the conduct of God can never be measured by his attributes; so I now say, that there lies no appeal from his credibility, from his truth to his inferutable nature; we must acquiesce in that which he has faid; it must be; it is true.

Having admitted the scriptures to be the word of God, and that whatfoever is fet forth in them is true, we are not yet to conceive that he has fo far submitted himself to our faculties as to enable us to draw any argument from him; for we are not yet to compare his conduct, as revealed therein, with God himself, nor to judge of the confistency of any act therein declared to be his, with the infinite Agent till left incomprehensible; for to render him otherwise to us, the enlargment of our faculties must attend upon a revelation of all his glory, and therefore a revelation of all his glory is not to be required. Perhaps the distinction is not here so clearly marked as I could defire, and that what I have last written may feem to be only a repetition of what immediately precedes it; it is not fo; what I wish to inculcate is briefly this, that, as in natural religion, no comparison can be had between the attributes of God,

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and the moral evils of the world submitted to our obfervation, and yet that we do not quite consent to annihilate an original to nature, because his government feems to argue against him; so we should not, when revelation declares a course of conduct, which we cannot reconcile with the attributes ascribed to him, any more deny that course of conduct, from its irreconcileableness with God, than we should deny the existence of moral evil, because we had by nature pronounced that Original to be great, wife, and good: For if moral evil were incapable of rooting out the acknowledgment of the existence of a cause supremely good; so a conduct, not understood to be wife, should not be admitted an argument against the existence of a revealed God; but we cannot deny the existence of moral evil, and yet nature fays there is a good God; wherefore then should we conceive, that an acknowledgment of a conduct confesfedly not understood, and therefore not to be reprehended, can militate against the acknowledgment of the God who has revealed himself? Let us then, if we admit a good cause consistent with moral evil, not argue against the consistency of an incomprehensible God, and an unintelligible conduct: There may sublist an unfeen relation in this latter case; whereas an eventual evil, refulting from a supreamly good cause, seems actually to contradict our reason. The purpose for which I have written this, is to put men upon their guard against any fuggestion, that the revelation of God, made by himfelf, should convey an adequate idea of his great glory. That it should do so to man I have shewed to be impossible. It has indeed declared him infinite, but a declaration that God is infinite, is a declaration that he is incomprehensible: An indefinite majesty is all that can possibly be ascribed to God; and, in the conduct of incomprehenfible wifdom, it is not probable that much can occur exactly conformable to our faculties. If then,

even a revelation be unable to make him comprehended, we are still to consider him beyond the reach of reason; and when he relates his own actions, still conceive that the agent is not cognizable, that he should be compared with them. To make us better men upon hope grounded on his mercies, is the most beneficial purpose for which we can conceive it possible for God to reveal himself; and to this very purpose we find a revelation made, wherein that providence which extends to us is declared. To what end should God lay before our eyes the government of all that we are not concerned in? That he has created and redeemed us, is a motive to gratitude and to brotherly love; it is fufficient to shew in him a power to be feared for its extent, and adored for its beneficent exertion. To evince that he has promifed to every man the reward of his works, and pointed out those works which lead us to hope in him that is faithful, is a fully fufficient motive to faith, hope, and charity; that he bears the relative superiority of a creator over his creature, is a sufficient motive to us to pronounce him our God, and afcribe to him all honour and glory, without feeking for a farther revelation of the exertion of his infinite power, which we are not concerned to know. But in the government of the universe, it may be faid, he has selected this little orb, rolling thro' infinite space, as a scene of a most wonderful transaction in which we are certainly concerned; for it is afferted that our falvation is the confequence, and was the end proposed; and are we not yet to comprehend him? By no means; the infinite wifdom which dictated and knows wherefore such a transaction is the fittest means of our falvation, has not yet submitted itself to our investigation, nor directly told us why this was the most adequate means to so beneficent an end; hé still remains incomprehenfible, and that transaction by which we are become partakers of eternal life, being revealed, amounts

amounts only to a foundation and motive for us to rely upon God, and act according to his will thereby declared to us, and not to a display of all that must necessarily exceed the limits of our perception. We are not called upon to account for his conduct; but we are required to love him, to hope and to trust in him. A declaration of his power, and the exertion of fo much of it as bears relation to us, is all then that was necessary for those ends; these are best declared by a revelation of the conduct of God towards man. Such a revelation is made, and there is much in it that we cannot understand; and fuch must ever be the case, for in whatsoever action we look upon, proceeding from a higher intellect than our own, we shall fee fomewhat not intelligible till the grounds of it are communicated. In whatfoever action of God, made perceptible to us, we look upon, we shall see somewhat which must eternally continue unintelligible; for it proceeds from infinite heights of intellect, and confequently must be incomimunicable.

Reason is, as it were, the eye of the mind; and as the eye is incapable of comparing invisible things, or visible with invisible, so is reason incompetent to bring together objects not perceptible; or to compare that which it can perceive with that which is beyond her perception. A view into that which is invisible, is not necessary to give existence to that which the eye has seen; neither is the comprehensibility of objects not perceptible, necessary to the existence of that which is submitted to the perception of reason.

Having, as I hope, now proved that there can fubfift no visible relation between the conduct of God and the uncomprehended God of patural religion, and therefore that reason cannot deny that he has revealed himself; and having farther shewed, upon the supposition that he has revealed himself, that it was neither necessary: nor possible for him to render himself comprehensible to our faculties; and therefore that his conduct, as revealed, cannot be brought into comparison with himfelf, that it should be denied of him by reason; we must come to this conclusion, that God is not an object of our perception, and confequently his faculties are not a ground whence argument can proceed, that which is incomprehensible not being to be brought to the test of reason, nor by her made a measure for any thing which may be afferted concerning them. About matters which we do not comprehend, it is obvious that we cannot with certainty fay any thing. The incomprehensible attributes of God then are not fit premifes, no conclusion possibly following, from any comparison of them with whatsoever may be revealed to have been effected by them.

The infinite and incomprehensible majesty of God then is an object beyond the limits of reason; we are incapable of forming any idea of him; and consequently, from whatsoever ultimate maxims reason may proceed with relation to scripture truth, she is debarred of any appeal to God himself, or to any imagination she may conceive herself able to entertain of him.

But the scriptures are admitted to be the word of God, and whatsoever is set forth in them is admitted to be true; hencesorward reason may proceed. The scriptures are that ultimate, that axiom, beyond which we are not to seek for the grounds of whatsoever is afferted in them; they are the word of God, and they are true. This is granted, and from this datum there lies no appeal.

Come on then, for reason has now found a commencement to her work; and first she says, the scriptures, being true, contain no contradictions, the truth of contradictories being impossible: Her business then it is to reconcile what feem to be contradictions; to compare, one with another, the passages which lead to particular conclusions, and to yield her assent to that which she cannot understand, referring it only to the credibility of him who is the author of it; to acquiesce in the conduct of infinite wisdom, and not seek for principles beyond her own limits. By fuch a process the will never pronounce any thing to be impossible, the impossibility of which she does not see upon a comparison of perceptible qualities; but, acknowledging herfelf incapable of giving council to her Maker, believe that he has employed means for our falvation which we cannot look into; trust him with the means who has fo graciously employed them for such an end; look upon the end not with vain and impious curiofity, but with unbounded gratitude; habituate our minds by fuch a prospect to love him, and from love and gratitude afcend to the defire to please him; seek from himfelf the means of pleafing him, and with renewed love and gratitude learn that to bear good will towards men, is the conduct most conformable to his will, that by which we shall best ascribe glory to God on high, and by which we shall procure to ourselves eternal happiness through Jesus Christ our Lord and Saviour. Is this a conduct beneath the dignity of reason? It is a glorious undertaking which is committed to her charge. Let us now come more directly to the point.

If then the testimony of our Saviour be allowed, and the testimony of the Holy Ghost, to which he refers enquirers into his nature, be admitted as credible; and if by these it be declared that Jesus Christ is God from everlasting,

everlasting, I see not how a doubt is to be entertained that he is God, one with, and equal to, the Father: but if his having appeared clothed with flesh among men, as a man; if his fympathetick tears; if his apprehensive agonies and prayers to have the cup of evil put away from him; if his having fallen under the feverest afflictions, and even having suffered an ignominious death, added to his own testimony and that of the Hely Ghost, be admitted as evidence that he was man, I fee not how a doubt can be entertained that, he was man inferior to God, as we are inferior to him; and if these be both admitted, it must necessarily follow that Jesus Christ is both God and Man: But if both God and Man, I do not see the force of the objection to his Godhead, that he has acted and fuffered as man; that he refers the prefervation of his human nature to the power which is alone equal to the prefervation of it; that he prays as man for the world, which he sympathizes with; that he declares his human nature and the man Jesus to be a messenger to man, and acting with power derived of God. For as I believe that men, who make a difficulty of believing any union between the two natures being possible, will hardly insist upon their own capacity to explain the manner of it, or to shew that, upon such an union, so much of the divinity is derived to the manhood of Christ, as to render. it independent of God, and able to act for its own purposes without farther application than the exertion of this derived power: fo I will not admit of their explanations of our bleffed Saviour's prayers, and declarations that he was fent; for these prayers, were breathed by the man Jesus; and this commission to die for and to adopt a world, was given to the human nature by God, and not to the divine nature of Christ. which was itself the power, one with the Father, God Almighty, which had fo fent forth this man to atone

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for us. I am far from faying that I am myfelf able toexplain this union, God forbid; but that I am not able to explore the ways of an Almighty God, whose little creature I am, is not a reason why I should doubt his word, when he is pleafed to reveal any part of them to me. We are told, that the ways of God are not as our ways, nor his thoughts as our thoughts: And shall we attempt to contradict the declarations of his power, because we cannot exert the like? Or question the wisdom which we cannot comprehend, merely because we cannot comprehend it? Were God pleased to open the stores of his wisdom to our eyes, but not to open our eyes to look upon them with more extended faculties than we now enjoy, is it to be imagined that we should comprehend them? Surely not; and wherefore should we reject the belief of that wonderful exertion of his power for our redemption, which he has laid open to us? It is a way of God, and not of man; and is its being wonderful a cause? It is a way of God, and not of man; and is its exceeding the limited comprehensions of our faculties a cause? It is not to comprehend that we are required, but tobelieve; and to yield that degree of affent which we call belief, is certainly the best, nay the only exertionof our reason in the case before us; for having granted that God is true, and that he has spoken, the inference is, that what he has spoken is true; and as his power is adequate to all things, no exercise of it can oppose the conclusion drawn; as his wisdom is infinite, nodictate of it is referred to our judgment; and therefore our judgment must retire from giving any decisionupon other premifes than those laid down; and consequently, instead of opposing, must abet the conclusionthat follows from those which are stated. If our bleffed Saviour himself, though in union with Godhead, was humble, and referred all to God, I should con-

ceive that, instead of arrogantly opposing, we should cultivate in ourselves that mind which was in Christ Jefus, and humbly fubmit to his will, who has in part revealed and in part referved for future revelation the mystery of our redemption, for a mystery I must agree with St. Paul in calling it, rather than with any mere human authority in denying it to be fuch.

Mr. Lindsey says, That, in a multitude of passages to which he refers " Jefus Christ formally professes his inferiority and dependence, that he received his being and all his powers from God." It is of no consequence whether the passages referred to prove it or not, for I readily grant him this polition, "There is one God, and one mediator between God and man, the man Christ Jesus," 'I Tim. ii. 5. And when I have granted it, what will he infer more than I have already laid down, that as man, the man Jesus Christ (evidently intended here to be distinguished from God by that name only, and therefore in other respects implied to be one with the Father, God) was inferior to God; that is, that having two natures, one was greater, and confequently one less than the other. Were I in the midft of an argument, proving the immortality of the foul of man, to declare, that I laboured under a lingering disease of which I seared that I should die, would even Mr. Lindsey say, that I had confuted my own doctrine of the foul's immortality? Would he pronounce that I meant my foul should die? And yet he might as well, as in the case before us, declare that when Jesus Christ speaks as man he denies his Godhead.

I do not mean to fay, that there exists any analogy between the union of spirit and flesh in man, and the

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union of God and Man in Christ; for I do not at all understand how the union of soul and body exists, and confequently cannot compare it with that which I as :little understand, for I cannot say that I understand it less; and how, if I am absolutely unacquainted with an union, which not only subsists in every person I hourly converse with, but even in myself, how, I sav, am I to declare that a union between God and Man, of which but one instance has ever offered itself to human observation, is impossible? And I refer it to Mr. Lindsey; or any of his disciples, to explain the nature of Spirit, and to shew its compatibility with Flesh; or that of Flesh, and to shew its compatibility, with Spirit; and if my request be not complied with, from their absolute and entire ignorance. I must then request farther that they will defift from denying the compatibility of Natures, which they must allow they as little understand. They yield their assent in the one case, because daily observation confirms the existence of an animal in which spirit and flesh are conjoined, and they take their assent to be a conclusion from premises supplied by reason; but because Christ is but one, they have not had an opportunity of analysing him, as they think they have done by their own nature, and fo deny what they could never have understood, had there been as many Christs as Men. Would they defire fuch an intimacy? would they defire fuch a multiplication? fce where the impious tenet ends, "Jesus Christ once crucified is not a sufficient atonement for the fins of mankind." I. shall make no farther comment than to declare, that whenfoever reason withholds belief in that which it; comprehends not, merely because it is beyond the reach and comprehension of reason, the union of the body and foul in man must be denied; for it never can be proved by reason, which must understand the compatibility of both before the union can be declared to exist. I would then advise every man not determined to be a feeptic, whom I will not helitate to pronounce a fool, to look upon a revelation of one, the sufficiency of which precludes the necessity, and consequently the existence of more, to be adequate to a fuller view of that which admits of a fuller view. In short, my recommendation amounts to no inore, nor less, than the old established maxim, that proofs, and consequently our credit, are to be deduced from the best evidence the nature of the case admits of.

The best evidence then, which the nature of the case before us admits of, is the revelation of God, allowed to have been made by him, and admitted incontrovertibly true. Whatfoever is related therein, is adyanced upon authority sufficient to warrant our affent: but as the revelation is not itself supported by an equally strong evidence as that which, upon admittance, it affords to whatspeyer it testifies, we are not required to vield more than belief, to the affertions contained in it; were it as certainly the word of God, as the word of God is certainly true, we should possess little less than certainty of the facts revealed therein; but being allowed, upon that evidence which is unquestionably fufficient to induce credit, it remains to be enquired into, whether it bears testimony to the divinity of our bleffed Redeemer Jesus Christ, or not? ... 98000

As I have now reached the threshold, and am just entering into the proofs, and the nature of the proofs, which the scriptures afford of the truth of this great mystery, once more let me warn, and deeply inculcate the warning, to beware of the delusions of natural religion, if such a religion there be, and if that which we conceive to have been derived from nature, be not rather a residuum, after our pride has rejected whatsoever is revealed beyond its reach.

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The Chinese philosopher believes, that the earth stands upon the back of an elephant, which stands upon the back of a tortoife, which stands upon the back of, &c. &c. &c. Now, Suppose this same philosopher to be instructed in the Copernican system, and that he had, upon full confideration, yielded his affent to the great probability of its truth; would it not rather feem absurd in him, after a time, to recur to his old tenets; because the sufficiency of the sun's attractive power to support this world, was inconsistent with the occupation of his old elephant and tortoife, and that he could not fee how it should be possible for animals fo loaded, and of themselves none of the swiftest, to carry the earth, whirling through its orbit with fuch aftonishing velocity? Just so absurd shall we be, if, after our affent to the truth of God, and admission that he has revealed himfelf, we fuffer any one previous perfuafion to regur, and require that scripture should be confonant to it, after we have admitted that the word of God is true, whether it be confonant to any previous perfuation or not. The fensible Chinese would furely reject his antient tenets upon the admission of that which he had assented to, because of the value of those arguments which had induced his 'affent; let us then, upon the admission of the scriptures as the ultimate boundary of argument, reject whatfoever feems to make against their ceded truth; howsoever we may perfuade ourselves that reason had supplied it to us, we must have expatiated beyond her limits to seek for the tenet, for within her proper province it is not to winest plant in the state of the state of the

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C H A P. II.

Of the Nature of the Evidence of our Saviour's Divinity afforded by the Scripture.

denly upon mankind. That fun of righteoufnefs, by the light of which we are enabled to walk, did not at once reach its meridian height; so exceedingly gradual was its progress, that, when first it dawned upon the world, its rays were not discernible; "it shone in darkness, and the darkness comprehended it not;" it encreased in splendour, but was not sufficient to be the "light of those who come into the world; at length the day-star arose, and a light shone forth to lighten the Gentiles, and the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

To drop the metaphor. We find the prophecies of our bleffed Saviour, from great obscurity, become more and more explicit as they approach the great event: At the first they were extreamly indefinite, and such only as were adapted to the purposes for which they were pronounced. The first hope of redemption to mankind accompanied the sentence of condemnation, and was graciously conveyed by God himself, who comforted the forlorn state of our fallen parents with a promise conceived in general terms, that the seed of the woman should bruise the head of the serpent which had beguiled her.

Noah is afterwards taught by the Spirit to hope, and to exclaim, "Bleffed be the Lord God of Shem." To thew

shew that this bleffing is a prophecy, it is enough to fay, that Noah spoke it in a train of prophecy concerning the future state of his own fons and their posterity. From Shem descended Abraham, to Abraham was the promise made, and from Abraham, as concerning the flesh, Christ came. From the manner in which the bleffing upon Shem is pronounced, I incline greatly to believe that this descent was the object of Noah's prophetic vision; it seems to have been the refult of his having foreseen, that, in the progeny of Shem, all the families of the earth should be blessed: and let it be remembered, that Noah was no unconcerned prophet in whatfoever should happen to any future inhabitants of the earth; for all were then equally to descend from him as their common parent, and well might he rejoice and blefs the God of Shem, by one of whose line he foresaw that all his posterity thould be bleffed.

To Abraham, because he had obeyed the voice of the Lord, it is foretold, (and this is by the New Testament declared to be spoken of Jesus Christ) that in his seed all the nations of the earth should be blessed; and this promise is from time to time renewed in that line of which our Saviour was to be born; to Ifaac, in preference to Ishmael; to Jacob, in preference to Esau; and to Judah, in preference to his eleven brothers. To Judah, indeed, there is somewhat of more particular revelation made, for the length of time during which he shall bear the sceptre (that is, continue a tribe) is made commensurate with the coming of Shiloh, upon which the sceptre is to depart from him. Judah alone continued to be a tribe after the Affyrian Captivity, and then only ceased when Christ came; whence, however difficult it may be to explain this passage with certainty, it is to be prefumed that the prophecy of Jacob, concerning the sceptre of Judah and its time of departure, bears reference to the coming of the Messiah.

Moses, who is the relater of what was spoken before his day, in his own person also often speaks of a suture prophet: And in the compelled prophecies of Balaam, when he poured forth blessings from a heart replete with curses, and in spight of that indignation with which he ascended the rock to denounce evil, foreshewed the suture brightness of the star that shall come forth out of Jacob, there is something which, however obscure it may be, is certainly referable to our Lord.

David hoped for one of his feed to fit upon his throne; and though he looked for a descendent from himself, he has nevertheless "in spirit called him Lord." That our Saviour was the object of David's expectation, though he knew not why he called him Lord, and only trusted that some great good was promised to him, the declaratiom of the angel to the Virgin Mary evinces, who says to her of the child which she is to bear, and whom she is to call Jesus, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," Luke i. 32, 33.

Every succeeding prophet throughout the Old Testament found a consolation to the several troubles of Judea, in looking forward to that which was revealed to them in a general way by the spirit of Christ; but the full declaration of that which was so revealed was withheld from them; they understood it not themselves, and even when they spoke of the divinity of our Saviour;

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like Balaam, they spoke it constrainedly; they uttered only the word which the Lord had put into their mouths. If they who spoke it were ignorant of its meaning, it is no great wonder that they who heard did not understand the full force of the prophecy of the Godhead of him who was to come; nor is their misapprehension a reason why we should doubt that the prophets forctold it. The purpose of prophecy is "to tell before it come to pass, that when it come to pass, we may believe," John xiv. 29. And the object of the prophecy of the Old Testament is the coming of a great deliverer, of whom such seeming contrarieties are declared, that it is not possible the Jews could ever have formed a definite idea of the expected Messiah. It is foreshewn of our Saviour, (whom all allow to be the Christ) that he was to be a King of the feed of David, and to fit upon his throne; that he was to be cut off, but not for himself; that he was to be exalted and extolled, and to be very high; oppressed, afflicted, bruised and put to grief, numbered with the transgressors, taken from prison, and from judgment, and cut off out of the land of the living: ruling the nations, &c. Isaiah lii. and liii. With such irreconcilable declarations were the hopes of the Jews kept alive; but in all this there is nothing that could have fuggested an expectation that God himself would come: for how should the idea of his infinite majesty unite itfelf with that of a man of forrows and acquainted with grief, having a cheek turned to the fcorner? and how. indeed, could even such an idea as this agree with the expectation of a great King, to overcome all their enemies? It cannot, therefore, be admitted in argument against the divinity of Jesus Christ, that it was not understood by the Jews; for how should they understand it, when the prophets, who prophesied of the grace that should come unto us, have enquired and fearched

fearched diligently of this falvation, "fearching what, or what manner of time, the spirit of Christ which was within them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that, not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into, I Pet. i. 10, 11, 12, and that many prophets have desired to see these things which our Saviour shewed forth, and have not seen them."

To us then, who have come after the event, it belongs to explain the prophecy, as that which is foretold is come to pass; and therefore we must cease to look for fuch testimony from the prophets as should have explained the fact, to fuch as had never feen it: of the fufferings of Christ, and the glory that should follow, they could form no certain idea what loever, nor did the prophecy put things into that order as to impart a notion that the glory was to be subsequent to the sufferings; and this I affert, notwithstanding that Isaiah had faid " he shall divide the spoil with the strong: because he hath poured out his foul 'unto death," Isa. liii. 12. For even the expectation of a man to arise from the dead, never feems; by the history of the Jews, throughout the Old Testament, in the least degree to have fuggested itself to them; for if it had, Christ crucified could not have been to the Jews a fcumbling block; and it is even probable, that fuch a fact, clearly understood, might have withheld their hands from inflicting that death whereby "Christ was perfected."

Still nearer to the manifestation of Christ the Angel has declared, that the Prophet, who should be the E 2 preparer

preparer of the ways of the Lord, should be filled with the Holy Ghost, even from his mother's womb; and Zacharias, upon the birth of John, breaks that silence which had been imposed upon him because of his unbelief, and, being filled with the Holy Ghost, cried out, "Bleffed be the Lord God of Ifrael, for he hath visited and redeemed his people, and hath raised up an horn of falvation for us, in the house of his servant David; as he spake by the mouth of the holy prophets, which have been fince the world began," Luke i. 67, 68, 69; and then speaking of his own son, who was the appointed harbinger of the Christ, whom he has already called the Lord God of Ifrael, he fays, " and thou child shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways," Luke i. 76. The angel faid also to the Virgin Mary, when he gave her affurance of the birth of her fon to be called Jesus, " He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him the throne of his father David;" and "that Holy Thing which shall be born of thee, shall be called the Son of God, Luke i. 32, 33, 35. The babe leapt in the womb of Elizabeth for joy upon the falutation of Mary, and Elizabeth asks this remarkable question, similar in expression to the prophecy of David already cited, "whence is this to me, that the mother of my Lord should come to me? Luke i. 43 The shepherds are told by an angel, "unto you is born this day, in the city of David, a Saviour, which is Christ the Lord," Luke ii. 11. At the presentation of the infant Redeemer in the temple, Simeon, to whom it was revealed by the Holy Ghost that he should not see death before he had feen the Lord's Christ, taking the babe in his arms " bleffed God, and expressed his contentment to depart then, his eyes having feen the promifed fource of falvation," vation," Luke i. 28, 29. And subsequent to these mysterious predictions concerning the supposed child of a carpenter, came forth a prophet, contemporary in birth with Jesus Christ, appointed to be his immediate forerunner, to prepare the way of the Lord, and to make his paths straight, and he declared of him that "he that cometh from above, is above all;" and that "he that believeth on the Son, hath everlasting life," John iii. 31, 36.

Thus, from the first obscure hint of salvation to our first parents, do the prophecies gradually approximate to an explanation of the great glory which should in the end be revealed; but by no means have they become so explicit yet, as to render a revelation unneceffary; nay, there is yet to proceed a new species of previous intimation to mankind of " the falvation of God which all flesh shall see," Luke iii. 6; and accordingly now came forth the great subject of all that had been testified, but not yet to be declared, nor vet indeed the full subject of the prophecy, nor of the fubsequent testimony of the spirit, having before him that mighty work to do, toward which the hopes of the prophets looked as the fource of deliverance, in vain fearching into what the manner of it was to be; a work by which we have received the atonement, and obtained reconciliation, the word and ministry of which was afterwards to be committed by God to those who were to be the appointed witnesses of our Lord: and this ministry of reconciliation is that which alone can be, according to the scriptures, pronounced the manifestation of Jesus Christ; and there-fore I consider himself, even the Lord of glory, who was crucified, who arose from the grave, and ascended into heaven, as only bearing, by his miracles, a practical testimony during his stay on earth, to that which

which should be revealed of him when his work should be finished. This, indeed, I admit to be a much closer evidence of the Godhead than any given before; and that, perhaps, by which the minds of men should be led to look upon the expected King of the Jews in a much more exalted light than the former prophecies had instructed them to do. It is such an evidence as, when referred to, might well provide credit, when it should come to pass, for that which before it came to pass it had foreshewn, Our Saviour himself, for the most part, declines bearing witness to himself, but refers both to the scriptures which had now begun to be fufilled, and which he defires to have diligently fought into as about to receive their full completion, and to the testimony of the Holy Ghost hereafter to be given for the purpose of manifesting him; and whenever he does bear record, it is rather fuch as he would have fecond to that which should follow the finishing of his work here, thence to derive its explanation, than fuch as he would have principal in the line of evidence,

Had our bleffed Lord and Saviour borne any ultimate testimony to the Jews that he was God, they would have known this hidden mystery; and, "had they known it," says St. Paul, "they would not have crucified the Lord of glory," I Cor. ii. 8; and so the very end of his coming in the sless would have been deseated; mankind must still have remained due to the justice of God, without the atonement which we have received by the death of Christ. The blood of our gracious Redeemer was to be the price of our falvation, and would it have been consistent with wisdom to take measures to prevent the shedding of it? It was enough that his miracles should testify of him to those who were afterwards to preach him,

and offer them to mankind as marks of a life confiftent with what they should relate concerning his death, refurrection, and ascension, which were the great perfuasives to believe in his Godhead, and in that mighty work which he came in the slesh to do for our sake.

Our Saviour, I fay, did not frequently bear record to himself; but continuing the train of prophecy of that by which we also have become the children of Abraham, the Israel of God, even of that which all the prophets had in view, the redemption of mankind, he very frequently foretells his own fufferings, that "the Son of man shall be lifted up as Moses lifted up the ferpent in the wilderness;" that "he will raise the temple in three days, and this he spake of his body;" and "that he will go before us into heaven." That this great event, attended by fuch mighty confequences to us, confolatory in every woe of Ifrael; and making all men heirs of falvation, should be the object of prophecy, and of the subsequent testimony of the Holy Ghost, no man furely can doubt, when, in order to enable us to become partakers of the benefits thence derived to mankind, it is necessary that we believe in Christ, "who gave himself a ranfom for all, to be testified in due time," r Tim. ii. 6. "How beautiful then upon the mountains are the feet of those who bring good tidings of good!" A preacher, even the Holy Spirit, has instructed us in the falvation which is of God, and " faid unto Zion, thy God reigneth."

This then is the line of testimony; this the object of revelation, namely, that "Christ, by being made perfect, has become the author of eternal salvation unto all them that obey him," that he hath been the Reddeemer of mankind by the full accomplishment of all

that he came to do for us; and not, according to Mr. Lindsey, that he has merely come into the world as a teacher, the truth of whose doctrines were to be witnessed by his death. And let not this be considered as an unsupported suggestion of my own, it is authorifed by St. Luke in the first chapter of the Acts; where, speaking of that history which he had before set forth of the life of our Saviour, he is so far from confidering it as the manifestation of Christ, that he says, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up:" fo that all the life of our Lord in the flesh was but a commencement of that which was afterwards to be revealed. In the moment of his afcent too, the same apostle presents Christ telling his disciples that "ve shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts i. Of what were they to be witnesses unto him? of that which he had already died to teffify? Was his death then so defective a testimony to those who had feen it in Jerusalem, and who had also feen his refurrection? If these were intended but as a mere testimony that he had lived, wrought miracles, and taught among them, they were undergone to but little purpose, if they needed farther assistance to evince the moral doctrines which he 'had delivered among them, of the justice of which no man that ever read them has entertained a doubt, requiring fo strong an engine as the death and refurrection of the preacher to remove. Nay, fo far were they from requiring a testimony to their truth, that many who never became Christians allowed their value; and even Trajan, who perfecuted those "who called upon Christ as God," adopted from his fermons that charitable doctrine of returning good

good for evil. But of what were they to be witnesses unto him? of his death and refurrection? What? to Jerufalem, and all Judea, and to Samaria? did Christ hang invisible on a cross at Jerusalem, that a witness shall be wanting to teffify it? or was his death and refurrection a transaction carried on in secret? On the contrary, at the very time when he was dragged "from judgment to pour out his foul unto death; when he was numbered with the transgreffors, and made intercession for the transgresfors;" Isaiah liii. all Judea were eye-witnesfes of the fact; for it was at the time of the passover, when all Judea had come up to Jerusalem, the scene of the transaction, to celebrate that feast: nay, farther, where all Judea, as if to fill up the measure of her rebellions, and justify her approaching desolation, had, with one voice, cried out, crucify him, crucify him." Of this then they were not to be witnesses unto him; but of that which the prophets had not made manifest, of that which the life and lessons of our Saviour himself had not made manifest, without farther explanation. They were to be witneffes unto him that he was the expected Christ, and that the Christ was the " mighty God, the everlasting Father, the Prince of peace;" that the Godhead of him, whom their own eyes had feen, so far from being a great king, that he was actually in "the form of a fervant," and an ignominious fufferer, was the royalty which they had looked for in the expected king of Israel; that he was indeed a "king who had all things put under his fect, who had led captivity captive, and hath given to us the victory over death and the grave; a king, whose throne endureth for ever, and the sceptre of whose kingdom is a right fceptre." To these witnesses of Jesus Christ the Holy Ghost was given, even the spirit of truth, to shew forth the means of our redemption, by which his infi-

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nite mercy had reconciled mankind to his infinite justice: whatfoever the prophets had faid was given to them to understand, to open, and to reconcile; and whatfoever our Lord had done and faid in the flesh, was given to their remembrance to corroborate that which they should themselves declare; and these they have accordingly called upon, and shewed to be a teltimony bearing toward the truth, which it was their appointment to render fully manifest, even this great truth, that the blood which streamed from a supposed malefactor, dying for imputed blasphemy upon a cross, was the blood of God himfelf, Acts xx. 28. " poured out for our transgressions," and " by which we have received the atonement." This is the full manifestation of Christ to mankind; till the work was finished it could not be related, and, when done, fo portentous was the deed in itself, so above the reach of all human intellect, that it required and obtained a miraculous testimony; a testimony precisely adequate to that which is required of those who receive it, our belief, which alone is called for as the terms upon which this great falvation is offered to us, "that eternal falvation of which, by being made perfect, he became the author unto all them that obey him," Heb. v. o.

The prophecies waited for their explanation till all which they had predicted should have come to pass, and therefore were not evidence to those who lived before the event. The four gospels relate, that a man had come into the world endowed with a power of working miracles, which he was perpetually exerting in acts of benevolence; instructing mankind in virtue, by lessons superior to those of any other man; speaking of the kingdom of God, and saying, that he was the door by which it was to be entered; inculcating faith in God, and the hope in his mercies, arising from the

cultivation of piety toward him, and goodwill toward man; testifying that he was the object of former prophecy; foreshewing things which the hearers remembered, when they came to pass, to have heard of, but not to have understood before; dying upon a cross, arising from the grave, and ascending into heaven; that is, the gospels relate the history of Jesus Christ in the flesh, but have by no means revealed him, nor declared finally who or what he is, wherefore he died, arose, and ascended. They tell us that he did the work for which he came, but the full import of this work, and why undertaken by this man who finished it, was not the object of the historian to reveal; and till it was finished it could not be revealed to what end it had been done, From our Saviour we are not to expect this revelation, for this afcention into heaven being a part, the final part of his work, he continued not among men to declare its end. Another testimony then must be found, and that such as must be very powerful; we accordingly now find the apoltolic body come forth in the strength of the Lord, endowed with miraculous powers to be exerted before all hearers, and bleffed with elocution in every language, that all hearers might understand and believe; and thus the end of all that has been done is declared; that our falvation was the object is revealed; that for our fins Christ died, and that for our justification he rose again; that he has taken our nature into heaven, " having appeared to: put away fin, by the facrifice of himtelf," Heb. ix. 26, and, " by his own blood entered in once into the holyplace, having obtained eternal redemption for us,". Heb. ix. 12. that, because he can have a feeling of our infirmities, having been in all points tempted like as we are, 'he is now our high-priest and intercessor; and that, for the fame gracious reason, he is to be our judge, when, in the last day, he shall come forth in F 2 his

[44]

his glory, and all nations shall be gathered before him, even before their God,

I hope and believe now that I have pointed out the degrees of proof which have been afforded to the world, that the Lord of life, Jesus Christ, who redeemed it, is the God of our falvation; and having shewn by what light he has been manifested, even that which has come from himself after his ascension and refumption of his former glory, it is easy to see that the prophets and evangelists are to be read by that light only: by this alone the expectations of Ifrael are to be reconciled, and the prophets found to have spoken confiftently; and what other circumstances could have reduced their predictions to good fense, but a revelation of the glory that has followed the sufferings of our Lord and Saviour Jesus Christ? what other circumstances than the death, burial, resurrection, and afcension of a man revealed to be the "King of kings, and Lord of lords," Rev. xix. 16; "who has become the captain of our falvation, who shall come once again with power and great glory, fitting upon the throne of his glory, bringing his reward with him, to judge all men, could reconcile the expectations which the prophets had imparted, that the Meffiah should be a King sitting on the throne of David for ever, that he should be a great deliverer, subduing all nations under them; and also, that he should be a man despised and rejected of men, wounded for our transgressions, and bruised for our iniquities, upon whom was the chastisement of our peace, and by whose stripes we are healed?" Isai. liii. 5. for such were the indefinite hopes of the Jews, and therefore their ignorance is never to be considered as of any weight in argument against the Godhead of Christ, nor a defect of testimony in the Old Testament taken by itself.

itself, and not explained by the subsequent revelation. as any ground for denying that which it was never written with a view of ultimately proving. The fame thing may be afferted of the four evangelical histories of our Lord and Saviour Jesus Christ, they were not intended to have been ultimate; and, confequently, if partial quotations do not evince his divinity to partial enquirers, it is not in the least degree an argument that he was not one with the Father, and the Holy Ghoft. God. Those histories, I have said already, were written with a view of fetting before all men, the works which our bleffed Redeemer did, in evidence of. a power concerning which he withheld his own testimony, but for the promulgation of which he refers to the scriptures already written, and to the testimony of. the Holy Ghost hereafter to be afforded, the truth of which, he forefaw, would be less liable to doubt than that of his own record, which he therefore declined bearing, faying, that it would not be received as true. Had our Lord therefore been wholly filent upon this head, not even his absolute silence would have derogated from the evidence of his divinity.
"He came not to bear witness of himself," "but to be testified in due time;" and he even saw that his testimony, had he attempted to have borne it, would be rejected, as an evil interpretation was put upon the most benevolent exertion of his power; that the faith of even his perpetual hearers was defective, and that they had fallen from him, because they could not: comprehend him. He therefore looked for the belief of mankind from a miraculous declaration and testimony of his Godhead, to be borne, not after a partial, but a full execution of that great work. which he took our nature upon him to do; and faw that Godhead would be more readily acquiesced in as in union with a man who should be testified to have

risen from the dead, and ascended into heaven, than with one, the course of whose innocent life was feemingly unable to refult perfecutions and forrows, nay the infliction of an ignominious death, An acquaintance with grief, a cheek turned to the scorner, the grave and the shadow of death, which he had often (and even with agonies which certified his feeling of our in-, firmities) predicted to be all before him, were fo far from conveying an idea of divinity, that they afforded but a very humiliating picture of humanity. The belief of mankind was not required from such circumstances, and they who inflicted those miseries upon him were forgiven, for they knew not what they did. It is at the same time true, that Jesus Christ has not left us without a record of himself, as I shall hereafter have occasion to shew, but it was carried only so far as to become a testimony, when explained afterwards, otherwise they who crucified him must have known what they did. On the day on which our Lord was betrayed, knowing that his hour was come, he fays to his disciples "I have yet many things to fay unto you, but ye cannot bear them now. Howbeit, when he the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatfoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you," John xvi. 12, 13, 14, 15. What is this but saying, that as they are as yet unable to bear the full revelation of his nature, he will in a future time thew it to them by the spirit who shall speak as he shall receive of Christ. And that it is the full declaration of the Godhead, which, he fays, they are as yet unable to bear, and which he will reveal by the spirit who shall testify of

the truth, is evident from the testimony which he proceeds to fay this spirit shall bear to him; for " he shall glorify him," having received that which he is to shew from Christ, whose it is, and from the Father, whose it is, equal possessors of the glory which shall be reyealed. A triumph over death, and an afcent into heaven, were first to intervene; and these, added to every miracle performed in the presence of multitudes. were facts, which, when referred to, were fully fufficient to shew forth a power that none could doubt to be the power of God; and if the Holy Ghost, by miracles subsequent to such an act as that of rising from the darkness of the grave to the mansions of light, should testify of him that had so acted, that he was God, I fee not how a more proper line of evidence could have been adopted, or a more certain means of fpreading information among men, not hardened against the receipt of it, devised; nor do I see it to be less than an impious presumption to deny the attested fact, because we have not ourselves had the conduct of the evidence, and therefore do not find it where it is not reasonably to be expected.

The doctrine of Christ's godhead then may be considered as imparted to us by four different forts of revelation; first, by the prophecies and the law, or in general terms that which was called the scriptures, before the writing of the New Testament, to which we are referred, and told that "they are they which testify of me;" secondly, by the testimony of our blessed Saviour himself, whether by words or works, throughout the writings of the evangelists; thirdly, by the testimony of the apostles, confirmed by the Holy Ghost, to which our Saviour usually referred enquirers into his nature, whether delivered by them in the gospels, which were written after the Holy Ghost had been given.

given to the writers, or by their explanations of the nature and the purposes of his having come and suffered in the slesh, in their fermons throughout the Acts, and in their epistles; and fourthly, by the testimony of Christ himself, after his ascension and reassumption of that glory wherewith he had been glorified before the world was, delivered by his having sent the comforter according to his frequent promises; and that he, and that the father (promiscuously named) would send him, by his compliance with the prayers of the apostles, his appearance in divers circumstances, and by the vision showed to St. John in the revelation, in which he speaks of himself in the same terms, as God, before his incarnation, had spoken to the prophete.

This is the order in which the evidence is placed before us, and in which I shall therefore produce it in the following chapter. Were it to be stated according to the degree of its strength, it ought to be reversed:

There is yet another species of testimony borne to the divinity of our gracious Redeemer, refulting from the reconcilableness of the whole of sacred writ, upon the adopting this proposition as a datum, namely, that Christ is God. Were a subject to be treated so enigmatically by a man of fense, as that it should escape the understanding of all his readers, and yet leave them convinced upon the credit of the author, that the book itself was worth study and labour; were there scarce an intelligible sentence contained in the book, and yet a certainty that it contained much matter; and were there at length to arise a man whose ready faculties should alight upon one proposition by which that whole book should be explained, to which every obscure affertion should be referred, and by the reference to which they should become clear and perspicuous; and therefore it should appear, that this proposition was the object of every fentence

fentence, the darkness of which it dispelled; could any man pretend that this was not the object of the writer; or conceive that any one point, thus borne down upon by every argument, was not the point intended to be illustrated and proved? certainly not. And if, on the other hand, the contradictory of that proposition was a point to which the process of the argument so little referred, as that it should still continue obscure when referred to it; would any man say. that this was the writer's object? certainly not. Exactly fuch is the state of the Bible; every position falls' into sense, the tenour of it becomes a course of argument the instant that the divinity of our Saviour in union with manhood is acknowledged to be its object; whereas, upon a denial of this proposition, there is not on earth a book so fraught with contradictions and irreconcilable absurdities, as that which is acknowledged to be the word of the God of truth. Partial quotations therefore, and pallages taken from the whole confistent word of God, are to be considered as of no value whatfoever in argument; they cannot afford any proof of any thing: and nothing contained in the facred writings is to be explained but as it stands in context with the whole. Nothing less therefore than the whole of the Bible is to be considered as the gospel of Christ; and from the whole, taken together, his almighty Godhead is to be deduced.

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CHAP. III.

The Evidence of our Saviour's Divinity afforded by the Scriptures.

A S I have already faid that the Old Testament affords but a very small part of the testimony of the Godhead of Jesus Christ, I shall produce but sew separate passages from it, under the head of prophecy: such as receive their explanation from the New Testament being better brought under that head. It is not to shew that the prophets have foretold our Lord and Saviour that I am engaged, for that were an easy office; but to shew that they have foretold his divinity; and that the expected Messiah was, though ignorantly, by them declared to be God himself.

From the prophecies of the Old Testament I take the following proofs of the Godhead of Jesus Christ.

"Therefore the Lord himself shall give you a sign, behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel," Isai. vii. 14. This prophecy is referred to by St. Matthew, declared to be of our Saviour, and the name interpreted to be "God with us."

"For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counfellor, the Mighty God, the Everlasting Father, the Prince of Peace," Isai: ix. 6.

"Thus faith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I

am the last, and besides me there is no God," Isai. xliv. 6. This affertion is made by God to Isaiah, and by Jesus Christ (verbatim) to St. John, Rev. ii. 8. God, in the subsequent verses, declares his prerogatives to the prophet; the same are applicable to the same sirst and last, "is there a God besides me? yea there is no God, I know not any." This God then is Jesus Christ.

66 Awake, awake, put on strength, O arm of the Lord; awake, as in the antient days, in the generations of old. Art thou not it which hath dried the fea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?" Isai. li. 9, 10. The answer to this call has the following words in it, "But I am the Lord thy God; that divided the fea, whose waves roared: the Lord of Hosts is his name," Isai. li. 15. To this entire chapter, and the two following, I refer for the explanation of these texts which I have brought to evince the divinity of Jesus Christ, and which I take to be even of themselves sufficient for that purpose. The arm of the Lord is here invoked, and in making answer, the arm of the Lord declares "I am the Lord thy God." The arm of the Lord, and the Lord God, are then with Isaiah fynonimous terms; but he afterwards fays "the Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the falvation of our God," Isai. lii. 10: and again, "Who hath believed our report? and to whom is the arm of the Lord revealed? Ifai, liii. 1. To the former of these two texts St. Luke refers, and declares expressly that it is spoken of Jesus Christ, for he relates that they were uttered by St. John the Baptist, whose office was to be the forerunner of our Saviour, Luke iii. 6. To the latter St. John refers, chap. xii. verse 38, where

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the quotes the verse at large concerning the unbelief in Christ, and says, "these things said Esaias, when he saw his glory, and spake of him," John xii. 41. Here then is the same arm of the Lord, which is synonimous with God, declared to be Jesus Christ, whose name is therefore synonimous with God, one with him who is the "Lord thy God." St. Paul also intimates, that Christ was the leader of the Israelites through the wilderness, saying, "neither let us tempt Christ, as some of them also tempted," I Cor. x. 9; to which I refer.

The arm of the Lord is thus foretold again, "behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd," Isai. xl. 10, 11. In the Revelation, our Saviour fays to St. John, " behold, I come quickly; and my reward is with me," Rev. xxii. 12. And in the gospel he fays, "I am the good shepherd," John x. 11. St. Paul fays of him, "now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleafing in his fight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. xiii. 20, 21. Here we find Isaiah's words concerning the arm of the Lord (the fame as God) pronounced by our Sayiour concerning himfelf, both in earth and in heaven, and also testified of him by St. Paul, whose doxology affists us to pronounce of Jesus Christ, in the words of Isaiah immediately preceding the text before us, "behold your God."

[&]quot;How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,

peace, that bringeth good tidings of good, that publisheth falvation, that faith unto Zion, thy God reigneth!" Ifai. lii. 7. St. Paul, speaking of the necessity of a preacher to instruct men in the belief on Christ, that they may call upon him and be faved, directly applies these words of Isaiah, as being prophetick of a preacher who should publish falvation; and fay unto Zion, "thy God reigneth," Rom. x. 15. If then the promulgation of the gospel of our blessed Lord and Saviour be correspondent to this prophecy, the preacher of Christ is surely he who says "thy God reigneth.",

"Out of the mouth of babes and fucklings haft thou ordained strength," or "perfected praise," (which is the interpretation of the New Testament) Pfa. viii. 2. These worlds David directs to God, whose name he declares to be excellent. When children in the temple cried, "Hofanna to the Son of David, and the Chief Priests and Scribes were displeased at them for it, our Saviour himself justified the children by assuming the direction of these words to himself; and declaring them a prophecy of his praise, to be perfected by the mouths of babes and fucklings;" fo that we find a prophecy, that the praise of the Lord, "who had fet his glory above the heavens," Pf. viii. 1, is declared to be fulfilled by the direction of praise and hosannas to the Son of David, who must therefore be one with the Father, God, Mat. xxi. 16.

"For thy fake are we killed all the day long; we are counted as fheep for the flaughter," Pi. xliv. 22. These words directly addressed to God, by David, are by St. Paul declared to be a prophecy of the perfeverance of the apostles in the love of Christ, of which he fays, "Who shall separate us from the love of . Christ? shall tribulation, or distress, or persecution, or

[54]

written, "for thy fake, &c." Rom. viii. 35. For whose sake? certainly Christ's, one with the Father, God.

The prophecies afforded by the New Testament, I have already stated in the preceding chapter, and shall not trouble my reader with a repetition of them.

The following proofs are taken from the declarations of our Saviour himself.

"Thy kingdom come," Matth. vi. 10. "Thine is the kingdom, and the power, and the glory, for ever and ever. Amen. Matth. vi. 13. That our Saviour's command to the disciples, is to address these words, and the prayer in which they occur, directly to God, is not only granted but contended for: but let us fee now who is this God, who is this king of glory. "I'hen (in the last day) shall all the tribes of the earth mourn, and they shall fee the Son of man coming in the clouds of heaven, with power and great glory. And he shall fend his angels, &c." Mat xxiv. 30, 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats. on the left. Then shall the King say unto them on his right hand, come, ye blessed of my Father, &c." Matt. xxv. 31, 32, 33, 34. Here we see the coming of the kingdom, and we see also whose is the kingdom, and the power, and the glory. Wherefore then should we say that Jesus Christ, in prescribing this form of prayer, forbad worship and application to be made to him, whom we find to be the very being described and point-

ed out as the proper object of our adoration? It is manifestly his command that we should worship him; and hence it follows, that he is one with the Father, God Almighty. He fays in another place, "whofoever shall be ashamed of me, and of my words, in this adulterous and finful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels," Mark viii. 38. On which I remark, that the glory of the Father, and of the Son, is but one glory, one Godhead; for we fee our bleffed Lord coming in his own glory, and in the parallel passage, in the glory of his Father. The following texts evince this, and also ascribe the kingdom and the glory to Jesus Christ. "The Son of man shall fend forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity," Mat. xiii. 41. "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works," Mat. xvi. 27. "Whofoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and all the holy angels," Luke ix. 26. "No whoremonger, &c. hath any inheritance in the kingdom of Christ, and of God," Ephef. v. 5. " Jefus Chrift, who shall judge the quick and the dead at his appearing, and his kingdom," 2 Tim. iv. 1. "The everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Pet: i. 11. Our Saviour in answer to the demand of the Pharisees, Luke xvii. 20 to 30, " when the kingdom of God should come," tells them, " the kingdom of God cometh not with observation;" or as it is translated in the margin of the Bible, "with outward show;" and then, addressing himself to his disciples, continues to declare, that no prognosticks shall foreshew his day; but that,

as the flood was not preceded by any figns that it was at hand, but found men eating and drinking, and altogether unprepared, fo should it be " in the day when the Son of man is revealed." From the continuance of the discourse, and applying still the coming without observation, to the coming of the kingdom of God, and to his own day, which is often spoken of as fynonimous with the day in which the Son of man shall come in power and glory; fitting on the throne of his glory to judge the world, we may, without in the least straining for an inference, fay, that the day of which he speaks to the disciples as coming unobserved, and the kingdom of God, of which he afferts the same thing to the Pharisees in the same conversation, are one and the same thing; and if the day of Christ be the fame as the kingdom of Christ, the kingdom of God is here declared to be the kingdom of Christ; therefore one with the Father, on that day, on the coming of that kingdom to be fully revealed to be God.

The incomprehensibility of the Father and the Son, except to each other, is a mark of equality of Godhead, which alone can be the subject of the following words of our Saviour himself., "No man knoweth the Son but the Father: neither knoweth any man the Father, fave the Son, and he to whomfoever the Son will reveal him," Matth. xi. 27. Many a man had known Jesus Christ as man; but as God, he was known then to the Father only, with whom he was one God. The parallel passage fays, "No man knoweth who the Son is, but the Father, &c." Luke x. 22. Mr. Lindsey says he does, but I cannot think it. How shall he, who is known by all his disciples to be a man, say he is unknown to all but the Father, if he speak not of a nature not human, and of so high a rank as to be comprehensible to the Father only, even his Godhead? When

When our bleffed Lord, just before he ascended into heaven, was sending forth his disciples to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost, and to teach them to obferve all things which he had commanded them, he gives them a promise of his own assistance in the performance of their mission, saying, " And, lo! I am with you alway even unto the end of the world," Matth. xxviii. 20. We accordingly find that, upon his afcent, "they went forth, and preached every where, the Lord working with them, and confirming the word with figns following," Mark xvi. 20. "How then shall we escape, if we neglect so great falvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with figns and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. ii. 3, 4. Here we find that the testimony of signs and miracles wrought to confirm what is preached by the apostles, is borne by God, and by the Lord Christ, therefore one, with the Father, God.

It is evident what was the faith of the father of the fick child, who "cried out, and faid with tears, Lord, I believe; help thou mine unbelief, Mark ix. 24. So ftrong was his faith already, that he looked upon our Lord as possessed of power to assist his spirit, and supply whatsoever was desective in his belief. This application was approved and confirmed to be right by our blessed Saviour himself, who granted the distressed Father's prayer, and healed his sick child.

Upon hearing Jesus Christ say to the sick of the palsy, "Man, thy sins are forgiven thee," I cannot wonder at the remark of the scribes who said, "Who

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can forgive fins but God alone?" For their law had fhewed them that God had made an exclusive claim to the forgivenness of fins, saying, "I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isaiah xliii. 25. But our Saviour perceived their thoughts and healed the sick man, in order to shew "that the Son of man hath power upon earth to forgive fins," Luke v. 20, 25. But God has an exclusive right in pardon; the Son of man who exercises that right, even Jesus Christ, is therefore one with the Father, God.

" Bleffed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out, your name as evil, for the Son of man's take. Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven: for in the like manner did their fathers unto the prophets," Luke vi. 22, 23. If the happiness of the difciples, to whom our Saviour addresses the words above, be not to proceed from the reproach, but from the cause wherefore they are to undergo it, there is no similitude between their case and that of the prophets, unless the prophets also suffered for the sake of the Son of man, and for the testimony which they bore to him; and that this was really the intention of our Lord's words, the following text, spoken by St. Stephen, will evince, "Which of the prophets have not your fathers perfecuted? And they have sain them which shewed before of the coming of the just one; of whom ye have now been the betrayers and murderers," Acts vii. 52. Stephen was, at the time when he uttered these words, under the persecution which our Saviour had foretold to his disciples that they should fustain for his fake; he therefore reslected on the circumstance pointed out by him, as a means of happinels

ness and bleffing, in their afflictions, and confidered, that, with the prophets, he was " a partaker of Christ's fufferings; that when his glory shall be revealed, he might be glad also with exceeding joy: If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified," 1 Pet. iv. 13, 14. Let us just turn then to the relation of the fufferings of this authentic martyr of Christ, and see whether, upon the reproach incurred for his fake, the glory of God, and of Jesus sitting at his right hand, was not revealed to him; and whether the Spirit, which proceeds from the one glory, the one Godhead of the Father and the Son, did not rest upon him, even the Holy Ghost, with which he was comforted, and by which he cried, "Lord Jefus receive my spirit," Acts vii. 51 to 59.

"Jefus fent him away, faying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jefus had done unto him," Luke viii. 38, 39. According to a command, to fhew what God had done, the man who had been healed testified what Jesus had done. I do not look upon the evidence of this man as of any great weight in the argument; but there is certainly some testimony borne to our Saviour's divinity, by the manner in which the fact is related by an apostle filled with the Holy Ghost, for the purpose of preaching Christ with precision, and who has, nevertheless, repeated the same words concerning the name of God and of Jesus Christ. It is somewhat remarkable also, that in the relation of the same fact made by St. Mark, the command to the man is faid to have been, "go home to thy friends, and tell them how H 2

great things the Lord hath done for thee," Mark v. 19; and the man's publication is exactly as related by St. Luke, " how great things Jesus had done for him." The title of Lord is fo very often, nay, so almost peculiarly ascribed to our Saviour, throughout the New Testament, that the use of it here feems an argument for looking upon our bleffed Redeemer to have been intended by it: if Jesus Christ then be the Lord intended here, and that the title of Lord be of the same import as the name of "God," for which it is used by St. Mark, then we must acknowledge, that Christ is the Lord, and the Lord he is God. There is a farther circumstance favouring the position that Jesus Christ is the person named here by the appellations of Lord and God, which is, that the man whom he had healed is defired to add to a declaration of what the Lord had done for him, "that he had compassion on him," which certainly must bear reference to that tenderness with which he felt our infirmities, that sympathy with which "Jesus wept," John xi, 35, for the afflictions of those who called upon him even at the moment that he was in act to wipe away the tears from their eyes.

I should not look upon the application of the dying thief to our Saviour, hanging also upon a cross, to be any proof that Jesus Christ is the object of prayer, but for the answer made by him, who immediately granted that which was asked, and by admission into paradife, in consequence of a petition preferred to him in an hour, when, of all others, he seemed least able to assist in the time of trouble, exalted the last words of this poor penitent into an incontrovertible testimony that his is the kingdom, that "by suffering he was about to enter into his glory," and

that he is therefore the Lord, one with the Father, God, Luke xxiii. 42, 43, and xxiv. 26.

Jesus answered and said unto them, destroy this temple, and in three days I will raise it up," in faying which "he spake of the temple of his body," John ii. 19, 21. Here Jesus Christ declares that he will himself raise his body from the grave; but in the grave that body lay truly dead and incapable of any agency: but here he fays, that he will act, he must therefore speak of some very extraordinary power remaining to him. But we are often told, that God raised the body of our Saviour from the grave. "This Jesus hath God raised up," says St. Peter, Acts ii. 32; wherein it is observable, that the union of the two natures being suspended during the death of the body, God is spoken of as distinct from Jesus, whose body only is intended by that name: this distinction Peter seems to have had in view throughout the Acts. That which Christ engaged to do, Infost affuredly her did. He engaged to raise his own body, therefore he did raise his own body. But "this Jesus hath God raised up." Jesus Christ is therefore one with the Father, God.

"Jefus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, give me to drink; then wouldest thou have asked of him, and he would have given thee living water," John iv. 10. "Whosoever drinketh of the water which I shall give him, shall never thirst," John iv. 14. Here Jesus Christ gives the gift of God, more properly the gift of Jesus Christ, who gives it, and only reconcilable to sense, by acknowledging him to be one with the Father, God. They have forsaken the Lord, the sountain of li-

ving waters," Jer. xvii. 13. And he shewed me a pure river of water of life, clear as chrystal, proceeding out of the throne of God, and of the Lamb, Rev. xxii. 1 1 Let him that is athirst, come: and whofoever will, let him take of the water of life freely, Rev. 22, 17. This invitation fo mercifully made to all mankind, and in the power of all to accept, is made by Jesus Christ; he thereforelewho gives such "water-springing up into everdasting life," John ive 14, is affuredly the "Lord, the fountain of living waters;" which Jeremiah declares God to be. "Ho! everyone that thirsteth, come ve to the waters," Ifai. ly, 1; " for I will pour water upon him that is thirfly; and floods upon the dry ground of I will pour my spirit upon thy feed, pand my bleffing upon thine offspring," Isai: xliv. 3. 2164 Jelus, Rood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this he spake of the spirit, which they that believe on him should receive,") John Mile 37, 38. This last text clears up and explains the figure, and shews what is all along meant by living waters. ! But "God shall pour his spirit upon him that is thirsty;" and according to this prophecy, Jefus Christ is to give this water springing up into life, which is the spirit. But these waters are said to proceed from God: Jesus Christ therefore, from whom they proceed, is one with the Father; God. Let us then with gratitude come upon the linvitation to believe; let us confess that the blood which was shed for us is the blood of God himself, Acts xx 28, shed for our redemption; acknowledge "Christ the Saviour of the world," John iv. 22, and " with joy draw water out of the wells of falvation," Isai xii, 3. 66 Mv

My Father worketh hitherto, and I work. Therefore the Jews fought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God," John v. 17, 18. As the Hebrew idiom of the scripture language is urged as a reafon for doubting of our common acceptation of the affertions made in the New Testament, we must certainly admit the Jews to be the best verbal interpreters of fuch phrases as were peculiar to themfelves, and here they have taught us to understand that whenfoever our Saviour, or any withefs of his gospel, declares him to be the Son of God, they intended thereby to convey an affurance that Jesus Christ is equal with the Father, and with him one God. The fubfequent verses say that "what thing foever the Father doeth, these also doeth the Son likewise." " As the Father hath life in himself: fo hath he given to the Son to have life in himfelf; and hath given him authority to execute Judgment also, because he is the Son of man," John v. 26, 27. Here he speaks of himself both as God and man; he declares the felf-existing life equal with that of the Father; declares the derivation of that to his manhood, with which it was united by the will of God and the Father; and he declares also the) reason' wherefore the second person of the Godhead is to have the execution of judgment to be, " because he is the Son of man." And St. Paul has explained the force of this reason, " for that he himself hath suffered, being tempted, he is able to fuccour them that are tempted," Heb. ii. 18. That he can be touched with a feeling of our infirmities; having been in all points tempted like as we are," Heb. iv. 15; and in the next verse we are called upon to approach the throne of grace boldly.

boldly, because that Christ is the Son of man, having taken on him the feed of Abraham, and has called us brethren, and can have compassion upon fuch infirmities as he was himself subject to in the flesh: so that whensoever we hear our gracious Lord and Saviour call himself the Son of man, we may look upon it as an instance of tenderness, and that he uses that name; in order to inspire a confidence in mankind, his brethren, to approach his throne without distrust in his mercy. Whensoever he speaks of coming to judgment, he qualifies the terrors of that dreadful day by faying, that it is before the Son of man that all nations are to be gathered; and in the passage before us, declares the reason wherefore all judgment is committed to the Son to be, because he is the Son of man. Our Saviour, after having faid that "the Father quickeneth the dead," John v. 21, proceeds to tell us; that on that day "the dead shall hear the voice of the Son of God: 'and they that hear shall live," John v. 25. And farther, that "the hour is coming, in the which all that are in their graves shall hear his (the Son of man's) voice," John v. 28: fo that here, they that are in their graves, live, being called upon by the Son of man, because they have heard the voice of the Son of God, the Father being he who quickeneth the dead. Can this be reconciled to any fense; if it be not granted that Jesus Christ, the Son of God, and also the Son of man, is equal to, and one with the Father, God? And this once granted, is any position more reconcilable to reason? Resist this who can, for my part I am unable to stand against it; but verily "believe, and am fure that thou art that Christ, the Son of the living God," John vi. 69; words, which I am bold to use, as expressive of an equality between

tween the Son and the Father: nay farther, of an identity and unity of Godhead. As possessed of this Godhead "I believe on him, and I worship him," John ix. 38.

"He that believeth on him that fent me, hath everlasting life, and shall not come into condemnation," John v. 24. "He that believeth on him, (the Son) is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God," John iii. 18. If there be no condemnation for those who believe in the Father, how is it neceffary to believe in the Son in order to indemnify? It can only be fo, because that the Son is one with the Father, God; and the two passages then convey the same instruction. In context with the last affertion, our Saviour, speaking of himself, uses the following very remarkable words, "the Son of man which is in heaven," John iii. 13. This is a very express declaration of his Godhead, the ubiquity of which was by no means affected by its union with the Son of man; for whilst he was fpeaking to Nicodemus he could be on earth only as a man, and as God only filling immensity could he at that moment of time have been in heaven. He declares also, that "he came down from heaven," in the same verse; and St. John Baptist, speaking of Jesus Christ, testifies, that "he that cometh from above is above all," John iii. 31. The pre-existence of our Lord in heaven is expressly declared by himself in the following words also. "What and if ye shall see the Son of man ascend up where he was before?" John vi. 62. This must refer to his Godhead, as it is no where afferted that his fleshly body had ever been in heaven be-fore his final ascent. But when he declares, "I

came forth from the Father, and am come into the world: again, I leave the world, and go to the Father," "his disciples said unto him, lo, now speakest thou plainly, and speakest no proverb," John xvi. 28, 29.

" Jefus faid unto them, verily, verily I fay unto you, before Abraham was, I am," John viii. 58. There is a very remarkable distinction in this pasfage between the words was and am. By the former, the existence of Abraham is marked to have had a commencement, and to have been finite; whereas, by the latter, the eternity of Jesus Christ, as God, is strongly pointed out. The word am bears reference to a life in every moment extended to all eternity; which, as the presence of the Almighty fills infinite space, stretches itself at once through all duration, and is at all periods to be spoken of in the present tense, as all periods are present to it at once; a life "which is, and which was, and which is to come," Rev. i. 4. Jefus Christ here makes use of the same expression which God had declared to be his name to Moses, and given to him as a token whereby he should make himself known to the children of Israel, to have come from God, Exod. iii. 14; and it can hardly be conceived that he does fo without an intention of marking his divinity, and declaring himself to be that God, and that he it was, who led the forefathers of those with whom he spoke, out of the land of Egypt by the hand of Mofes. In some pastages, ending in a declaration, "I am" in the original, the translation has supplied the word he: because a relative pronoun, the expression of which the Greek tongue can dispense with, is necessarily to be expressed in ours, in order to make good sense

the paffage in English, which is good sense in Greek without it. For instance: the woman of Samaria tells our Saviour, that when Christ comes, he will tell us all things: to which he answered, "I that speak unto thee, am," John iv. 26; so it stands in the original, and requires no more words to convey the idea that he was Christ of whom the spake; whereas it is indispensibly requisite that the translator shall add a pronoun referring to what had been faid before, and turn the passage, as our Bible has it, "I that speak unto thee am he." From this circumstance it is urged, that no inference, favouring our Saviour's divinity, is to be drawn from the pailage before us, because (as is alledged) it is only of the same stamp of the others. Without going farther into grammatical disquisitions, let us try the experiment upon it, and write it accordingly, if Jefus faid unto them, verily verily I fay unto you, before Abraham was, I am he." Who? Abraham? Will any man infift on this? The word am in this verse fignifies, I exist, in a neuter sense, and fo cannot require a relative pronoun to follow it. The context also requires, the interpretation which I have put upon these words; our Saviour declares to the Jews, "I am," in answer to their objection to the possibility of his having seen Abraham, not being yet fifty years old. Upon the whole, I look upon this to be a very explicit declaration of his Godhead and pre-existence to the time of his having come into the world, a testimony borne to it by the Author of our falvation himself, and therefore I must yield my affent to his word, that he is one with the Father, God.

[&]quot;I and my Father are one," John x. 30. When our Saviour made this very literal declaration; the I 2

Jews stoned him, and gave as a reason, "because that thou, being a man, makest thyself God," John x. 33. This shews how they understood him; and the answer of our Saviour to their charge shews also that they were right, for, instead of retracting, he refers them to the testimony of his works; "that ye may know and believe that the Father is in me, and I in him," John x. 38: words, which however they might admit of a figurative interpretation in any other passage, heing here spoke to confirm what he had before declared, must be interpreted by that declaration, and mark a mutual relation, resulting only from the possession of one Godhead with the Father.

" Philip faith unto him, Lord, fhew us the Father, and it sufficeth us. Jesus saith unto him, have I been so long with you, and yet hast thou not known me, Philip? He that hath feen me, hath feen the Father; and how fayest thou then, shew us the Father? 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: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake," John xiv. 8, 9, 10, 11. The interpretation of this passage may be drawn from the remark made upon the texts last cited, for our Saviour testifies, that he is in the Father, and the Father in him, in order to evince, that Philip, in having known him, had known the Father. As our Lord could not mean that Philip's acquaintance with the Father was the same as his acquaintance with himself, in the flesh, he has pointed out, that the means whereby he had known the Father, in having known him, was by his knowledge ledge of those words which he had spoken, and those works which he had done by the operation of his Godhead, one with that of the Father. These had been often cognizable by Philip; he therefore in having known the Son, who had said and done such things in testimony of what he was, might well be said to have known the Father, with whom our Lord and Saviour was, in that respect which was pointed out, one and the same God.

"I go unto my Father. And what soever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it," John xiv. 12, 13, 14. I believe no man will deny that a petition is to be made to him who is to grant it. Jefus Christ here declares to his disciples, that he will fulfill their prayers, and do that which they shall ask in his name; who then can hesitate to pronounce this doctrine of our Saviour a command to ask of him, a declaration that he is the God of our falvation, from whom cometh help? " I také refuge" with Melancthon, (as quoted by Mr. Lindsey, for what purpose I cannot comprehend) " in those plain declarations of scripture, which injoin prayer to Christ, which is to ascribe the proper honour of divinity to him, and is full of confolation." And with Mr. Lindsey himself I observe, 1st, that this eminent person thought, and justly as it should seem, that prayeris the highest act of worship, the proper honour of God, and peculiar to him alone. And, 2dly, that the principal argument for Christ's divinity was to be fetched from religious worship, and prayer being addressed to him." Apology, p. 135. Mr. Lindsey's candour is such that I rely upon his not flarting from this conclusion, which he admits as necessarily following from Christ's being proved the object of prayer and religious worship. I shall therefore

therefore, if the above texts afford a proof, or many others which I shall call up in evidence of this fact, testify that Christ is properly to be adored, peremptorily demand and infift upon Mr. Lindsey's acquiescence in this position, that Jesus Christ is one with the Father, God. It is a certain fact, even upon a supposition, that our Saviour was no more than man, that he was "without fin," and, consequently, that he did not in any instance contradict himself, whereby he must have once spoken that which was not true; but he says to his disciples, "And in that day ye shall ask me nothing: verily verily I fay unto you, whatfoever ye shall ask the Father in my name, he will give it you; John xvi. 22. As our bleffed Redeemer cannot mean here to fay that he had before spoken an untruth, these words must have exactly the same meaning as those before us; for, if not, they flatly contradict them. That I will grant your prayers, and that the Father will grant your prayers, must therefore signify that the one Godhead of the Father and the Son will grant them; and therefore it follows, that the Father and the Son are one God. "If ye shall ask any thing, in my name, I will do it," fays our Saviour; whence I have inferred, that he it is of whom the demand is to be made; but I foresee a possible objection to be made to this inference, which I shall endeavour to obviate. It is this, that in this case Jesus Christ has commanded prayer to be preferred to himself in his own name; to this I answer, that so to have done is exactly correspondent to the conduct of God, so long as he had a selected nation his worshippers, and dealt by them as a peculiar people to call upon his name; and that therefore, when they were to cease to be peculiar, and that a whole world was to be adopted, there is no force in the objection, which only shews God governing his additional adorers, as he had governed their predeceffors. Before Before God was to be adored through Christ, he was to be adored through those benefits which he had conferred upon the children of Israel; before the name of Christ was given, through which he was to be invoked, his innumerable mercies were commanded to be held in remembrance, and in the name of them he was to be called upon; and accordingly we find the Hebrews adored him as the God of Abraham, the God of Isaac, and the God of Jacob, the God of their fathers, to whom he had promifed, and frequently renewed the promise of a bleffing to all nations of the earth to proceed from them. They adored him as the God of their fathers, who had led them out of the house of bondage into a land flowing with milk and honey; and, as the God who had dealt thus graciously by them, he prescribed to them, and presaced the decalogue' with a claim to their obedience, and to their worshipping him only, grounded upon that debt of gratitude, which they owed for the protection and deliverance which he had vouchfafed them; and he has expressly commanded them to call upon him as the God of their fathers, and made this "his name for ever, and his memorial unto all generations," Exod. iii. 15. But he has fince been pleased to hold out a light to lighten the Gentiles, and, remembering his mercies, hath holpen his fervant Ifrael, according to his promifes; wherefore then shall we refrain from offering up the facrifice of praise and thanksgiving to God, in the name of his mercies vouchfafed to us by his having taken our nature upon him? in the name of that man in whose flesh he was manifested *, and in which our eyes have feen, and our hands have handled the word of + life, even that word which is 1 God? Wherefore, in remembrance of so great benefits, should we not

^{* 2} Tim. iil. 16. † 1 John i. 1. † John i. 1.

fay, "by thine agony and bloody fweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension, good Lord deliver us? The sense, in which I understand the words calling upon God in the name of Christ, is calling upon God to assist us, whom he had already thought worthy of so great benefits, in memory of those benefits which he suffered in the sless, in order to confer. And surely in this sense, it is persectly conformable to the course of God's government, that our Saviour should desire us to call upon his Godhead in memory of what he has done for us as man, having already declared that he had, in remembrance of his former mercies, holpen us.

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will fend him unto you," John xvi. 7. "The Comforter, which is the Holy Ghost, whom the Father will fend in my name, he shall teach you all things, and bring all things to your remembrance, whatfoever I have faid unto you," John xiv. 26. Here Jesus Christ sends the Holy Ghost, and the Father at the same time sends the Holy Ghost; therefore the Father and the Son are one God, from whom the Spirit is to proceed. He fays in another passage, "but when the Comforter is come, whom I will fend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me," John xv. 26. The Holy Ghost here proceedeth from the Father only; we find that the fame witness of Christ preceded his coming, and testified of him beforehand, as well as after his afcent; "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21. But we find the prophets themselves, who spake as they

were moved by the Holy Ghost, is searching what, or what manner of time the spirit of Christ which was in them did fignify, when it testified beforehand the sufferings of Christ, and the glory that should follow, I Pet. i. II; so that the apostles, filled with the Holy Ghost, have here expressly declared what glory that is which should be testified after the sufferings of Christ, even that the spirit which proceedeth from the Father is the spirit of Christ, therefore one with the Father, God. But our Saviour himself, as if determined to put the matter out of doubt, by preparing the ears of his audience to hear the testimony of the Holy Ghost concerning him, declares that "he shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore faid I, that he shall take of mine, and shew it unto you," John xvi. 14, 15.

Our bleffed Lord and Saviour, having taken our nature upon him, and having been in all points tempted like as we are, on the approach of that hour in which he was to be made perfect by fuffering death for all men, and in which he was to finish the great end of his having come in the flesh, consoles himself by looking beyond his grave, and contemplating the glory that should follow; and as a man about to endure great afflictions, and, furmounting them, to take our nature "into heaven itself, now to appear in the presence of God for us," Heb. ix. 24. addresses himself to that Being to which, as man, he was inferior, faying, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee," John xvii. 1. "And now, O Father, glorify thou me with thine own felf, with the glory which I had with thee before the world was, John xvii. 5. " For thou lovedst me before the foundations of the world," John xvii, 24. The pre-existence of

of our Saviour is expressly declared here, and the identity of that Godhead with which he and the Father are mutually to glorify each other; that glory which the Son had in all respects equal with the Father, before he had, for the sake of mankind, taken upon him that nature whereby he was, upon earth, inferior to him.

" Pilate therefore faid unto him, art thou a king then? Jefus answered, thou fayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice," John xviii. 37. These words are preceded by a declaration made by our Saviour, that, "my kingdom is not of this world;" and the whole together is faid by St. Paul to be " a good confession witnessed before Pilate," I Tim. vi. 13. That Nathanael, an Israelite indeed, in whom was no guile, understood the prophecies of our Saviour's kingdom in this sense is evident, for, upon feeing him an unattended man, he pronounced him " the King of Ifrael," which he must have feen that he was not in any other acceptation of the terms than as he was the "Son of God," John i. 49. and this interpretation he put upon the prophecies, upon feeing our Saviour possessed of an extraordinary knowledge. Greater things have been referved for us to fee than Nathanael faw; why then shall we hesitate to fav, according to the testimony which this great witness of the truth bore to himself, "thy kingdom is not of this world," and with Nathanael, "thou art the King of Ifrael, the Son of God;" words which I have already shewed, when spoken by a Jew, to mean, thou hast equality of Godhead with the Father.

"And Thomas answered and said unto him, my Lord, and my God. I fesus saith unto him, Thomas, because thou hast seen me, thou hast believed," John xx. 28, 29. To call this faying of Thomas an exclamation, is a poor and difingenuous evafion of the Bifhop, quoted by Mr. Lindsey; for it is declared to be an answer and an address to him who had convinced him that he was the same Jesus who had been dead and was alive again; an argument which I should conceivefufficient to evince the truth of doctrines which Thomas had heard before, but through a defective faith did not understand, and to induce that confession which he now makes, faying unto him, "my Lord and my God." When Mary, ver. 16. faw and knew our Lord after his refurrection, the made no exclamation, but directly addressed herself to him, faying, "Mafter," acknowledging him to whom fhe spoke. Mary had not been a witness of all the declarations of his own nature which he had made to his apostles, who were to be witnesses unto him, she acknowledges him as she had known him before; but Thomas, who confidered a refurrection from the dead to be a conclusive proof of the truth of what he had often heard, instantly draws the natural inference, and acknowledges him to be his Lord and his God. If the works of this bishop of Mopfuestia, which have not reached us, be of the same stamp as the fragment quoted by Mr. Lindfey, we have no great reason to regret the loss, or cenfure our ancestors for having consigned the rest of them to oblivion. The poor bishop himself must also be obliged to those who have redeemed him from our cenfure.

Next in order follows the testimony borne to the divinity of Jesus Christ by the apostles, men appointed to be his witnesses, on whom "he breathed and said,"

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" receive ye the Holy Ghost," " the spirit of truth, he will guide you into all truth;" " he shall teach you all things, and bring all things to your remembrance, whatfoever I have faid unto you;" " he will shew you things to come; he shall glorify me." Men, "whose understanding he opened that they might understand the scriptures," "holy men of God who have made known unto us the power and coming of our Lord Jesus Christ, for they were eye-witnesses of his Majesty." To persons thus qualified, speaking as they were moved by the Holy Ghost, coming in due time to speak of him who had given himself a ransom for all, " understanding the mystery of Christ, which in other ages was not made known unto men, as it is now revealed unto his holy apostles and prophets by the Spirit;" taking the prophecies from a dark place to spread abroad their radiance, and render their fure word a light to us; to fuch men we shall do well that we take heed, to their testimony it is essential to our own eternal happiness that we give credit, and not that we look upon all fuch things as occur in their writings, which are "hard to be understood, as given to our ignorance and instability to wrest to our own destruction;" they have pointed out the way to a bleffed immortality; it is our duty to fearch into what they have faid, and where we cannot understand to confide. From the apostles we are to expect the manifestation of spiritual things, and as fuch are certainly beyond the reach of our farther enquiry, it is but reasonable to trust those who were permitted to look into them, and to promulgate so much as concerns us to know.

"And they prayed, and faid, thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry, and apostleship," Acts i. 24. This prayer

101

is preferred to the Lord who had fent forth his difciples, faying, " ye shall bear witness, because ye have been with me from the beginning," John xv. 27. "Go ye into all the world, and preach the gospel to every creature," Mark xvi. 15; and by whom, St. Paul fays, "we have received the apoftleship," Rom. i. 5; to that Lord, who knew to whom he should commit himself, "because he knew all men, and needed not that any should testify of man; for he knew what was in man," John ii. 25. And the petition is that out of two men, namely, Juftus and Matthlas, selected from those "who had been with our Saviour from the beginning," " which have companied with us, all the time that the Lord Tefus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us," Acts i. 21, 22; he should ordain one to be a witness of his resurrection in the place of Judas, who had fallen by transgression. That it is addressed to Jesus Christ, not only the context, but the following circumstance may thoroughly evince: the very fame call being to be made of another apostle, as the Lord is now defired to make, a light shone from heaven round about Saul, and of the voice which spoke it is thus declared: " the Lord said, I am Jesus whom thou persecutest:" " and the Lord faid; arise, and go into the city, and it shall be told thee what thou must do," Acts ix. 5, 6. But when Saul, according to this commandment, came into Damascus, "he is met and received by a certain disciple". named Ananias, to whom faid the Lord in a vision, Ananias. And he faid, behold I am here Lord. I have heard by many of this man, how much evil he hath done to thy faints at Jerusalem: and here he hath authority from the Chief Priests, to bind all that call upon thy name. But the Lord faid unto him, go thy way: for

for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of 'Israel," Acts ix. 13, 14, 15. That the vessel which was to bear the name of Christ before the Gentiles, &c. was to be chosen by him is here evident; and St. Paul himself farther says, " Christ sent me (not to baptize, but) to preach the gospel," I Cor. i. i7. To him who was to choose, it is therefore to be concluded, the petition was preferred, that he would shew whether of these two he had chosen to preach his gospel, and take part of that ministry to which " the wisdom of God," Luke xi. 49, even " Christ," Mat. xxiii. 34; faid, "I will fend them prophets and apostles:" for that here is an instance of adoration incontrovertibly offered up to Jesus Christ; therefore one with the Father, God, the proper object of prayer and religious worship.

But, throughout the relation, there is a farther testimony to be sound of the adoration of Jesus Christ; for Ananias, himself a disciple, declares, that Saul was a persecutor of those who called upon the name of Christ, and "the disciples of our Saviour were therefore assaid of him when he assayed to join himself unto them, Acts ix. 26; for "all that heard him preach Christ in the synagogues were amazed, and said, is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the Chief Priests?" Acts ix. 20, 21. We have here direct proof that the disciples of Christ called upon his name, both from those who did, and those who did not call upon it.

I shall in this place take notice of Mr. Lindsey's affertion, (supported by quotations from various authors) that, to call upon the name of Jesus is the same as to

be called by the name of Jesus, or to have the name of, Jesus called upon the subject spoken of. This declaration he has made in his very extraordinary comment upon I Cor. i. 2. Apology, p. 132. And he farther declares, that Stephen's calling upon the name of Jefus, is the only passage in which these words mean directly the fame as invoking him. Notwithstanding that the name of that great critick in the Greek language, Dr. Clarke, is produced in evidence of this affertion, I own I am not convinced of its truth; nor can I fee a reason why the identical word, signifying an invocation in one place, shall be denied to have the same fignification in another, where the context is exactly fimilar to that in which it is allowed to have that meaning. and indeed in which it requires to be so interpreted, in order to its bearing any meaning at all. But, with respect to the passage before us, it is a little remarkable that the name of Christ had not yet been called upon his disciples, and that for want of a name to comprehend them all, the commission to Saul is couched in the following aukward terms: "that if he found any of this way, he might bring them bound unto Jerufalem," Acts ix. 2. In the execution of this warrant from the priests it was, that Saul was chosen to bear the name of Jesus Christ to the Gentiles; and this happened exactly two years after the afcension of our Saviour, whereas it was not till ten years after that event that the disciples were first called christians at Antioch. How difingenuously then do men deal, not with the world only, but with themselves also, in wresting words from their true meaning, to the support of their own fuggestions. If one man, filled with the Holy Ghost for the purpose of "guiding him into all truth," has invoked Jefus Christ, is not such an act, 1 once so performed, sufficient to evince the propriety of .. the invocation, and to establish the right of Jesus Christ

Christ to be invoked? And if adoration then be the due of Christ, why should we deny a literal interpretation to words by which it is afferted; that the disciples of our Lord rendered him that praise and adoration to which he is entitled? Is it meant that the disciples contradict the testimony of the Holy Ghost by which Stephen called upon the Lord Jesus? They were themselves filled with the Holy Ghost; and is the Spirit of Truth divided against himself? If this be the affertion, either Stephen, or the disciples, or Dr. Clarke, or Mr. Lindsey, are guilty of an impious and absurd blasphemy, and I leave it to my reader to choose the blasphemer. "He is a chosen vessel unto me;" says Jesus Christ to Ananias, Acts ix. 15. "The God of our Fathers hath chosen thee," fays Ananias to Saul, Acts xxii. 14. Who can now withhold the application of the following address to the Lord Jesus, or his concurrence with me in faying to him, "Lord thou art God." C

There is yet another circumstance in the passage before us, which proves that the prayer was addressed to Jesus Christ. Peter, who had, upon his own appointment to the ministry, taken our Lord to witness that he loved him, and would with fidelity discharge the trust of feeding his sheep committed to his keeping, faying, "Lord, thou knowest all things; thou knowest that I love thee," John xxi. 17. was certainly the chief speaker, and the person who preferred the prayer of this venerable affembly; it is therefore highly probable, that he who had accepted of his own apostleship with fuch an acknowledgment of our Saviour's omniscience, repeated the like acknowledgment when calling upon him to choose another to affociate with them, who should also love him, and faithfully acquit himself of a part in the same apostleship. When Peter spoke those

those words to Jesus Christ in his own case, he certainly alluded to his knowledge of the heart, for "he was grieved;" and well he might upon recollection of the event which induced the declaration, for he had an aching memory of our Lord's more intimate knowledge of his own heart than he was himself possessed of, when upon his confidence of his own faith, faying, "I will lay down my life for thy fake. Jesus answered him, wilt thou lay down thy life for my fake? verily verily I fay unto thee, the cock shall not crow, till thou hast denied me thrice," John xiii. 37, 38. This he knew to have been truly spoken by his Master, and for him, whose own particular experience had taught him that Jesus Christ was acquainted with man, and needed not that any should testify of man, it is exceedingly natural that he should on such an occasion say to him "who knew all things," "Lord which knowest the hearts of all men, &c."

When Peter and John had, " in the name of Tesus Christ of Nazareth," healed the lame man at the gate of the temple, the people who faw it ran together greatly wondering; "and when Peter faw it, he answered unto the people, ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man walk?" Acts iii. 12. "Be it known unto you all, and to all the people of Ifrael, that, by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole," Acts iv. 10. Upon which, the Rulers, having threatened Peter and John, were obliged to let them go, " for all men glorified God for that which was done," Acts iv. 21. Peter, when he restored Eneas to health at Lydda, called him

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from his bed in the following remarkable terms: "Eneas, Jesus Christ maketh thee whole: arise, and make thy bed," Acts ix. 34. He arose immediately, and the consequence was, that "all that dwelt at Lydda, and Saron, saw him, and turned to the Lord," ver. 35.

When they heard these things, they were cut to the heart, and they gnashed on him (Stephen) with their teeth. But he being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold; I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: And the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God; and faying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this fin to their charge," Acts vii. 54, 55, 56, 57, 58, 59, 60.

Mr. Lindsey's remark upon this passage is so very particular, that I will give it at large, and then proceed to shew its sutility to the very sew of my readers, who shall not have found it out of themselves. "There is no doubt but Stephen made this request, addressed this prayer to the Lord Jesus. But this can be no precedent for directing prayer to him unseen, or addressing him as God, whom the blessed Martyr declares he saw with his eyes, and calls him "the Son of man standing on the right hand of God." Calls him the Son of man, in this his highest state of exaltation. Son of man, and God most high: what a space

space between?" Apology, p. 129. Docs this gentleman conceive that the actions of an almighty God are circumfcribed by the limits appointed to his comprehension, that the space beyond-which his imagination cannot pass, is equally an obstruction to the will of him to whom "all things are possible," and that the Omnipotent is to pause in his progress, till Mr. Lindsey shall have leifure to come up with him and mark his footsteps? I hope I have already evinced the absurdity of this appeal from the written word to natural religion, and shewed that the Scriptures only are the fountain from whence the course of our argument is to flow; they are granted to be true, and to be ultimate, and if from them I find that God has put his own nature into union with that of man, I will believe that he has done fo; that he has formed us a creature, with whom it was possible for him who had " put all things into his own power" to come into union, notwithstanding that neither Mr. Lindsey nor I know any thing of the manner. The space between God and man may be utterly unfurmountable to our conceptions, but shall it therefore impede the Almighty? It is not reason which stands in the way of our belief, but the impious pride of ignorance, " fpeaking evil of that which it understands not," " beguiling unstable fouls," " withdrawing from the knowledge of the Lord and Saviour Jefus Christ, by which we had before escaped the pollutions of the world," 2 Peter ii. Mr. Lindsey having allowed that "the principal argument for Christ's divinity is to be setched from religious worship and prayer being addressed to him," Apology p. 135, is most exceedingly, distressed at the passage before us, and accordingly uses his utmost diligence to extricate himself from the melancholy necesfity of yielding up his spirit into the hands of his Redeemer, his Mediator, and his Judge; and left it should L 2

follow that he who "bought us with the price of his own blood," " and fo loved us that he gave himself a ransom for all," has any right in his purchase, or should " in due time be testified," by the invocation of St. Stephen, to be one with the Father, God, recourse is had to an expedient, the most singular perhaps that ever was made use of to any purpose whatsoever, and it is afferted that this first Martyr of our Saviour having feen the Lord Tesus with his eyes when he prayed, affords no precedent for directing prayer to him unseen. The very fact, as stated by Mr. Lindsey, is disputable; for although it be faid that Stephen, while before the council, and under their displeasure, so long as he looked up stedfastly into heaven faw Jesus Christ, it by no means follows that the vision continued, or that he could conveniently keep his eyes fixed fledfastly upon it at the time when they ran upon him, cast him out of the city, and stoned him; that is, at the time when he called upon the Lord Jesus; but I will, for argument's sake, admit that Stephen still continued to have his eyes upon him, and that, " being filled with the Holy Ghost, he still faw the glory of God, and Jesus Christ standing at the right hand of God." Is not God himself here equally before the eyes of the bleffed Martyr as the Son of man? why then should his view of the one induce prayer more than his view of the other? Nay, wherefore should he pass down from God most high through that immense space which lay between him and the Son of man, unless that, conducted by the Holy Ghost, sent "to guide him into all truth," John xvi. 13. he faw that Father and Son were not one and another, but one and the same God, and that there was no space between the Son of man and God most high? unless indeed he saw the Lord Jesus, into whose hands he commended his spirit, to be the almighty God to whom David had faid " into thine hand

hand I commit my fpirit: thou hast redeemed me, O Lord God of truth?" Pfalm xxxi. 5. Will Mr. Lindfey perfift to fay that the Holy Ghoft had led him into error? and yet into an error he has led him, if Jesus Christ, even in this his highest state of exaltation, be but his fellow creature. But because Jesus was in fight he was to be worshipped; and there is nothing wrong in worshipping a visible creature. If the command be, and if the duty of a christian therefore be to worship God only, I own myself too blind to discern how the visibility of any creature should supersede the commandment, and alter the unalterable law of God. The Angel was visible to St. John, Rev. xxii. 9. yet restrained him from worship, which Christ did not do by his adorer; but he, who was equally visible to Stephen as the Son of man, winked at the difrespect with which he passed by his own glory, and addressed himself to the Lord Jesus, and by a display of that glory testified in the highest his approbation of that address which was preferred to the Son of man by this holy Martyr " with the Spirit of Truth," as being consistent with the command, as a direct obedience to his will declared in these words, "Thou shalt worship the Lord thy God, and him only shalt thou worship." "Worship God," faid the Angel to St. John; our Saviour faid no fuch thing to Stephen, nor referred him to that God whose glory was before his eyes. I therefore think it evident, that God, and God only, Stephen did worship; in the person of Jesus Christ, one with the Father, God. I grant Mr. Lindsey's affertion, that the word "God" is supplied in the 59th verse, " calling upon God, and faying Lord Jesus receive my spirit." It is of no confequence if it be omitted, for then the invocation is made directly to Christ, and remains a proof that he is God, though he be not addressed by that name. The word "God" being inferted by the translators

lators, thews how they understood the passage before us, and though I do not choose to make use of human authority, I cannot help this once faying that I look upon this conclusion, drawn by men of great abilities, and employed in the most diligent perusal of the whole Bible, as more than a balance to every quotation produced by Mr. Lindsey from men pursuing fystems, and wresting half sentences to their own particular purposes. Upon the whole, unless it be admitted that being visible is a reason wherefore prayer shall be addressed to any thing we are looking at, here is an instance of adoration, a precedent of religious worship to our Lord and Saviour, and, if "religious worship and prayer be a proof of Godhead," I demand Mr. Lindsey's acquiescence in this conclusion, that Jesus Christ is one with the Father, God; who has faid, "am I a God at hand, and not a God afar off?" Jer. xxiii. 23.

I mean now to refume what for a time I admitted, that Stephen had Jesus Christ before his eyes when he was cast out of the city and stoned. The scriptures are feldom fo vague as to require our belief of that which is not particularly revealed. The star which appeared to the wife men is never withdrawn from before their eyes till it stood over the house where the young child was. The evangelist has constantly kept it in view, whereas there is no mention made that the heavens continued open to Stephen, from the time he was taken from before the council; and therefore we have no reafon to affirm that they did. The very prayers which our Lord and Saviour, fuffering in the flesh, preferred, are preferred by Stephen, who therefore must be aware of the force of example; or, if not so acute himself, must have known by the Spirit of Truth that future times would refer themselves to the conduct of this martyr; and that men, like him, in articulo mortis; would

would commend their spirit to the Lord Jesus. Did the spirit mean to deceive? It surely has not guided to all truth, if it did not, and that Mr. Lindsey's hypothesis be true; and therefore even the Holy Ghost comes under this gentleman's charge of incompetency to be a witness to the great preserver of all spirits.

Before I dismiss this subject I shall add one more remark, which, if it do not afford conclusive proof of what has been advanced already, must be allowed greatly to corroborate the force of it.

"Behold;" fays Stephen; " I fee the heavens opened; and the Son of man standing on the right hand of God; then they cried out with a loud voice, and flopped their ears, and ran upon him with one accord, &ci" Acts vii. 56, 57. "Hereafter," fays our Lord, "fhall ye fee the Son of man fitting on the right hand of power, and coming in the clouds of heaven: then the high priest rent his clothes, faying, he hath spoken blasphemy," " then did they spit in his face, and buffeted him, &c." Matth. xxvi. 64, 65, 67. " Art thou the Christ, the Son of the blessed? and Jesus said; I am. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and faith, What need we any farther witnesses, ye have heard the blasphemy? what think ye? and they all condemned him to be guilty of death, and some began to spit on him, &c." Matth. xiv. 61 to 65. When Jesus said, " before Abraham was, I am," " the Jews took up stones to cast at him;" when he said "I and my Father are one, they took up stones again to stone him," faying, " because that thou being a man makest thyfelf God." The Jews also sought to kill him, " because he said that God was his Father, making himself equal equal with God." Here the ground of the Jewish refentment appears, they were Unitarians, and looked upon an equality or unity of Godhead between the Father and Son as the greatest indignity to the God of their fathers. To the words for which our Saviour was condemned by the high priest and his council, we may therefore ascribe the same meaning, and conclude that they were designed to convey the same idea of our Lord's equal and one Godhead with the Father: The very fame thing which Jesus here says they shall hereafter fee, St. Stephen declares to the very same tribunal to be now before his eyes, and the very same consequence attends his declaration; so that we may consider Stephen as having in this respect also borne his testimony to the one Godhead of the Father and of the Son of man.

After Peter had healed Eneas at Lydda, faying, " Jesus Christ maketh thee whole, arise," the friends of Tabitha, who was fick, and had died at Joppa, in the neighbourhood of the town where he had wrought this miracle, folicited his immediate attendance; upon which he arose and went with them, and coming into the chamber where they had laid ther body, and having put forth all those who stood weeping by, "he kneeled down and prayed, and turning him to the body, faid, Tabitha, arife. And fhe opened her eyes: and when she saw Peter, she sat up," Acts ix. 40. "And it was known throughout all Joppa; and many believed in the Lord," verse 42. The words which Peter spoke to Eneas were addressed to him in order to induce his faith, and that of those who saw the work which he had done, in the Lord. But in the case of Tabitha, where he had put forth those whose clamarous grief might interrupt the fervour of his devotion, and remained alone with the dead body,

fuch language being absolutely unnecessary, it is very probable that Peter did not use it on that account; but as there is no doubt that the same Jesus Christ, who had made Eneas whole, now called Tabitha back to life, it is surely to be inferred that the prayer of Peter was preferred to him, and this is the more probable, when we see that the consequence of her revival on the call of Peter was, that "many believed on the Lord," for many who saw what had been done to Eneas "turned to the Lord."

"When God had to the Gentiles also granted repentance unto life," " fome of the disciples which were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord:" upon which, when the church at Jerusalem heard it, "they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had feen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord," Acts xi. 18, 20, 21, 22, 23. Upon the hand of the Lord being with them, Barnabas is glad to have feen the grace of God; or, he was glad upon having feen the "grace of God, who hath to the Gentiles also granted repentance unto life:" " but we believe that through the grace of the Lord Jesus Christ, we shall be faved even as they," Acts xv. 11. Here the grace of the Lord Jesus, and of God, are one and the same, the fame also is the one Godhead of the Father and of the Son.

That our Saviour was not intended "to be a light to lighten the Gentiles," and confequently, that the full manifestation of his Godhead was delayed till.

after his ascension, as I have already shewed, is evident from the following words of St. Paul to the Jews at Antioch, who were contradicting and blafpheming, because he gratified the request of the Gentiles, and on the fabbath day preached to them also "the word of God." "It was necessary," said he and Barnabas, "that the word of God should first have been spaken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles. For fo hath the Lord commanded us, faying, I have fet thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth," Acts xili. 45, 46, 47. words were spoken by the Lord to Isaiah, when he asked him, was it a light thing that he appointed him to be his fervant, and " for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth?" Isai. xlix. 6. These words evidently spoken by God to Isaiah, and as evidently alluded to by St. Paul, who declares them a prophecy of the appointment made by the Lord Jesus Christ to his apostles, whom he had commanded " to go forth and preach his name to all nations, and to be his witnesses unto the uttermost parts of the earth," to teach repentance and remission of fins among, all nations in his name, "and to bear his name to the Gentiles," are an uncontrovertible evidence that the Lord, who commanded the apostles, faying, "I have fet, &c." is the fame God who had before spoken by his holy prophet. It is farther remarkable, that our Saviour then first "opened their understanding that they might understand the scriptures, and fee the necessity there was that Christ should fuffer and rife from the dead the third day, when he was about to commission them to go forth and preach him to the Gentiles, which was not till after his refurrection, not indeed till the moment preceding his afcenfion.

fion. "He was not fent but to the loft sheep of the house of Istael, Matth. xv. 24. " for it was necessary that the word of God should first have been spoken to them;" "but when they had put it from them," and offered up this great facrifice for the fins of the whole world. hanging upon a crofs "the Lord of glory," we find that after he was made perfect by fuffering death, and by his fuffering had atoned for and adopted all nations, he was to be preached to the Gentiles, so that the whole which he came to do according to the fcriptures, by which it was feen that it behoved him to die and rife again from the dead, could not have preceded his death, for fo the profit had been only to Israel; to them were his life and leffons, but to the whole world his falvation, which was to be promulgated after he had died for it; he therefore now fent out the apostles to hold forth this great light to lighten the Gentiles also according to the prophecy before, certifying to them that " they should be for salvation unto the ends of the earth." Paul and Barnabas continued fome time at Antioch preaching "the word of God," "and when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed. And the word of the Lord was published throughout all the region," Acts xiii. 48, 49. The Jews having firred up the honourable women, and raised a persecution against them; they proceeded to Iconium, where they " fo spake, that a great multitude both of the Jews, and also of the Greeks, believed," " long time therefore abode they, speaking boldly in the Lord, which gave testimony unto the word of grace; and granted figns and wonders to be done by their hands," Acts xiv. 1, 3 What Paul and Barnabas preached is to be collected from its being faid, that both Jews and Greeks believed. The God of the Jew and of the Unitarian is

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the same; it was not therefore the God of the Jew's that the Jews were now first induced to believe; the Jews preached not their Jehovah, they fought not to make proselytes, it was not therefore in the God of the Jews that the Greeks believed; but Paul was fent "to bear the name of Christ to the Gentiles, and to all nations beginning from Jerusalem;" that the second person of the Godhead was then the object of Paul's doctrine to those who needed not a teacher of the one Godhead, but knew nothing before of the three Persons in that Godhead, is evident hence, and therefore we may with those believing Jews lay aside the Unitarian systems of Mr. Lindsey, and believe, that Jesus Christ, who, according to his promise that "he would be with them alway, even unto the end of the world," Matth. xxviii. 20., " continued working with them, and confirming the word with signs following," Mark xvi. 20. "and who now gave testimony unto the word of his grace, and granted figns and wonders to be done by their hands," Acts xiv. 3. is one with the Father, that "God who bore them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will," Heb. ii. 4. " that God who wrought special miracles by the hands of Paul" before those "who heard him preach the word of the Lord Jesus, both Jews and Greeks", Acts xix. 11, 10.

When the same Lord, who, just before his ascension, had "opened the understanding of his disciples, that they might understand the scriptures," Luke xxiv. 45. had opened the heart of Lydia, a seller of purple, at Thyatira, that she attended unto the things which were spoken of Paul, and constrained him to abide with her; a damsel, possessed with a spirit of divination, "followed Paul, and us, and cried, saying, these

these men are the servants of the most high God, which shew unto us the way of salvation," Acts xvi. 14, 15, 16, 17. Jesus Christ, when veiled in the slesh, "fuffered not the devils to speak, because they knew him," Mark i. 34; even the testimony of this spirit of divination then is to be admitted, and it has called Paul, who declares himself to the Romans i. 1. to be "a servant of Jesus Christ," "a servant of the most high God." The space contracts itself exceedingly between Son of man and God most high. Paul has himself addressed not the Romans only, but the Philippians, under the title of the servant of Jesus Christ," Philip. i. 1. and to Titus he commences his epistle by the name of "Paul, a servant of God," Titus i. 1. These terms are therefore synonimous.

The doctrine of Paul and Silas to the keeper of the prison at Philippi, and the consequence of it, are remarkable. The keeper faid to Paul and Silas, his prifoners, "Sirs, what must I do to be faved? and they faid, believe on the Lord Jesus Christ, and thou shalt be faved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the fame hour of the night, and washed their stripes; and was baptized, he, and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house," Acts xvi. 30 to 34. Here is a very rapid transaction. Paul and Silas being at prayer, and finging hymns at midnight, the foundations of the prison are shaken, the doors flying open, and the bands of the prisoners loosed; the keeper, terrified at the probability of their escape, falls into despair; and, about to kill himself, is restrained by Paul, who, to his aftonishment, shewed himself and the rest undismayed, without chains, and yet not making use

be so favourable an opportunity; convinced that some power controlled the ordinary course of nature, and had interfered in behalf of his prisoners, the man immediately applies to them to know what he should do to be saved: and here the apostles preach to a heathen, that his salvation is to be the consequence of his belief in the Lord Jesus Christ; and accordingly we find him, even at the same hour of the night, rejoice, and indeed believe in the Lord Jesus Christ, one with the Father; God.

In the Acts, St. Luke fays, that " because Paul preached Jesus to the Athenians, they said he seemed to be a fetter forth of strange gods," Acts xvii. 18. On this they questioned him, and his answer was, that having seen among them an altar inscribed To THE UN-KNOWN GOD, "whom therefore ye ignorantly worthip, him declare I unto you," ver. 23. Here, upon a call to explain himself, and answer the charge of fetting forth strange gods, in having preached Jesus, he avows; that he whom he had preached was that God whom they knew not, but worshipped ignorantly: but he had preached Jesus; therefore Jesus Christ was that God hitherto unknown to them, and one with the Father. The attributes with which the apostle proceeds to characterize the God, to whose worship he is perfuading the Athenians, are as follow, and, in appolition to them, I will put thole attributes which are by the fame preacher ascribed to Jesus Christ; and if upon comparison it be found that he has arrayed him with the same power and glory as he proposes to the Athenians to invite their adoration to God, we may, we must fay, that he is that God, and that honour and religious worship are his due who is possessed of the fame glory to excite them.

Of God whom he preached at Athens, even Jesus, he says,

"God that made the world, and all things therein, feeing that he is the Lord of heaven and earth," ver. 24; "for in him we live, and move, and have our being," yer. 28.

Of Jesus Christ, expressly so named, he says,

"By him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist, Coloss. 16, 17.

If then the exclusive prerogatives of God be in Jesus Christ, and that we see him clothed in that glory of which God has spoken, saying, "I am the Lord, that is my name, and my glory will I not give to another," Isai. xlii. 8. we must surely say of him who wears it, that he is one with the Father, God. That which is but one, even the glory, and which the declaration of God had made incommunicable, must be a distinguishing mark of him who has declared that he will not impart it. Jesus Christ has this glory: the declaration therefore came from that Godhead which is this equally as the Father's.

"And Crifpus, the chief ruler of the fynagogue, believed on the Lord with all his house: and many of the Corinthians, hearing, believed, and were baptized. Then spake the Lord to Paul in the night by a vision, be not asraid, but speak, and hold not the peace: for I am with thee, and no man shall set on thee,

thee, to hurt thee; for I have much people in this city. And he continued there a year and fix months, teaching the word of God among them," Acts xviii. 8, g, 10, 11. That they who were baptized believed upon Jesus Christ, on hearing him preached, is evident from the necessity of that belief to baptism: that it was Jesus Christ whom Paul preached, is therefore evident also, for "how should they believe without a preacher." But Paul is in a vision called upon by the Lord to persevere without apprehension of danger, and accordingly we find him continue to teach the word of God among them, the same doctrine that he had before held forth, that they might believe and be baptized. Left it should be doubted who the Lord was who spake to him, I will remind my reader of a fimilar vision, wherein " in the night," " the Lord stood by him, and faid, be of good chear, Paul: for as thou haft testified of me in Jerusalem, so must thou bear witness also at Rome," Acts xxiii. 11. As we know well whose name Paul was chosen to bear before the Gentiles, and that he was the Lord who spake to him now, we have no reason to doubt that it was the same Lord Jesus Christ who cheared him in the instance before us, and allayed the apprehensions which a man, who had undergone fuch persecutions for the fake of Christ, might reasonably entertain, if he persevered in the maintenance of his testimony.

That the prophecies were in themselves insufficient to make a perfect revelation of Christ, nay, that the baptism of John was not sufficient to make him known, is evident from the case of Apollos, "a man mighty in the scriptures, fervent in spirit, who spake and taught diligently the things of the Lord, at Ephesus;" but that these were a strong assistant testimony to the manifestation of his Godhead, afterwards by the spirit.

bf truth, is evident also from the doctrines of the same man, who, "knowing only the baptism of John, was instructed by Aquila and Priscilla, who expounded unto him the way of God more perfectly," upon which "he helped them much which had believed through grace; for he mightily convinced the Jews, and that publickly, shewing by the scriptures, that Jesus was Christ," Acts xviii. 24 to 28.

Paul having continued, by the space of two years, daily disputing in the school of one Tyrannus, " all they which dwelt in Asia, heard the word of the Lord Tesus, both Jews and Greeks," Acts xix. 10. And having manifested that God bore witness to that which he testified by special miracles wrought by his hands, " fear fell on them all, and the name of the Lord Jefus was magnified. Many also of them which used curious arts; brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of filver. So mightily grew the word of God, and prevailed," Acts xix. 17, 18, 19, 20. But it was the word of the Lord Jesus which they had heard; therefore it was his word that grew and prevailed; his name therefore is worthily magnified, being one with the Father, God:

When Agabus foretold to Paul, that he should be bound at Jerusalem, and delivered into the hands of the Gentiles, the disciples "besought him not to go up to Jerusalem. Then Paul answered, what mean ye to weep, and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, the will of the Lord be done," Acts xxi. 11, 12, 13, 14. The context here shews, that the Lord, to whose will the apostles re-

figned themselves, was the Lord Jesus, for whose name Paul was ready to resign himself, not to bonds only, but to death. This example therefore authorises us to address to the Lord Jesus that expression of our submissiveness to his pleasure in the Lord's prayer, "thy will be done in earth," Matth. vi. 10.

"Arife, and be baptized, and wash away thy fins, calling on the name of the Lord," Acts xxii. r6. Belief in the Lord Jesus Christ is throughout the scriptures made necessary to baptism; and the testimony of Saul's belief, which is required by Ananias here, in order to his being baptized, is nothing less than invocation itself.

44 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance: and faw him faying unto me," Acts xxii. 17, 18. Whom did Paul fee? the pronoun him has no antecedent substantive to which it should be referred. though it be made the subject of a long subsequent detail; the antecedent then must be sought for from the meaning of the fentence altogether; but it is therein declared that Paul prayed. The object of his adoration then is the subject of the proposition, and this subject is then found to be the antecedent to this pronoun; but of this object of Paul's religious worship; it is said. that he " faw him faying unto him, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and confenting unto his death, and kept the raiment of them that flew him," Acts xxii. 18, 19, 20. That it was of Jesus Christ Paul was to bear testimony, is a well-established fact; and that it was of Jesus Christ that the Jews would not receive Paul's testimony, is clear from this, that they were very ready to receive an Unitarian doctrine. That Stephen, at whose blood-shedding Paul stood by, consenting to his death, was the martyr of Christ, is also certain; for the word martyr signifies no more than witness, and it was for the testimony of Christ that he died. That Jesus Christ, upon the whole, was the object of Paul's religious worship in the temple, is evident; and therefore Mr. Lindfey himself must conclude him, one with the Father, God.

Paul charged before Felix with "having gone about to profane the temple," and being "a ringleader of the fect of the Nazarenes," Acts xxiv. 5. declares himfelf not guilty of any profanation of the temple; but to the other part of the accusation he answers, "But this I confess unto thee, that, after the way which they call herefy, fo worship I the God of my Fathers, believing all things that are written in the law and the prophets," Acts xxiv. 14. The scriptures, that is the law and the prophets, " are they which testified of Christ," John v. 39. according to that testimony, which Paul's "understanding was opened that he might understand," this bold apostle of our Lord declares himself a worshipper of the God of his Fathers; but this he acknowledges he is, according to the charge before Felix, that he was a ringleader of the fect of the Nazarenes. Jesus Christ of Nazareth is here therefore pronounced by Paul to be the God of his Fathers, even one in Godhead with Jehovah, the Father.

St. Paul commences his epiftle to the Romans thus, Paul, a fervant of Jesus Christ, called to be an apostle, and separated unto the gospel of God," Rom. i. r.

[100]

and then making a declaration of his great good-will towards them, he fays, "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers," Romans i. 9. So that here, in the same breath, this great apostle of our Lord and Saviour declares himself the servant of Jesus Christ, the preacher of the gospel of God, and the servant of God, the preacher of the gospel of Jesus Christ. One only is the Master whom Paul served, and he, whose gospel Paul preached, but one, even Jesus Christ one with with the Father, God.

"Thinkest thou that thou shalt escape the judgment of God?" Rom. ii. 3; but "the Father judgeth no man, but hath committed all judgment unto the Son," John v. 22. who "shall reward every man according to his works," Matth. xvi. 27. Who then is that God whose judgment is inevitable? certainly Jesus Christ one with the Father, that "God, who will render to every man according to his deeds," Rom. ii. 6.

"Or despises thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance," Rom. ii. 4. to "repentance unto life," Acts xi. 18. "Howbeit," says the same apostle, "for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereaster believe on him to life everlassing," I Tim. i. 16. We must then "account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written," 2 Pet. iii. 15. Who then is this Lord, who "is long-suffering to us-ward?" not willing that

any should perish, but that all should come to repentance," 2 Pet. iii. 9. Certainly he is the same Lord Jesus Christ who mercifully shewed all long-suffering to Paul, for a pattern to them who should hereaster believe on him to everlasting life, one, with the Father, God, the riches of whose goodness, and sorbearance, and long-suffering, leadeth to repentance unto life:

The argument carried on through the latter part of the third, and the whole of the fourth-chapter of St. Paul's epiftle to the Romans, affords a strong proof of the Godhead of Christ, Abraham was faithful in God, his faith was imputed to him for righteousness, and the promife was therefore made to him; he believed in God, and was justified by his belief; but God is declared to be the " justifier of him that believeth in Jesus," Rom. iii. 26. The faith of Abraham. and the fruits of it are set forth as a pattern and perfuafive to us to have faith in Jesus; but the faith of Abraham, whereby he was justified, was in God. Were Jesus Christ therefore other than God, he could not have been held out to us by this eloquent preacher of his gospel, as an object of faith after the example of Abraham. The same mode of argument is carried through the 11th chapter of Hebrews, and in the 12th we are told that Jesus Christ is the object of faith.

"Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you. Now, if any man have not the spirit of Christ, he is none of his," Rom. viii. 9. Here the context, and the course of St. Paul's argument, put it out of controversy, that the spirit of God and the spirit of Christ are synonimous terms; but of him, whose this spirit is, it is said, that he raised up Jesus from the dead," Rom. viii. 11. which

[102]

which affords an apostolical expression of that which I have already laid down, that the one Godhead of the Father, and of the Son, was indeed the power which raised up the man Jesus from the dead; for though I affert that Christ is God, I never yet denied that he was also a Man, and that his manhood was inferior to that Godhead which was in the sless, and upon which the state of man is necessarily dependent.

"Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen," Rom. ix. 5. As it is not a very common case for men to come of their fathers as concerning any thing else than the slesh, St. Paul has used an expression concerning Christ, which implies, that he had come of some other origin than of the Jews, and in some other manner than as concerning the slesh, and therefore has rendered an explanation necessary, which he accordingly proceeds to make; and in order to shew what that nature of Christ was, from which he had distinguished his slesh, he directly asserts in so many express words, that "he is over all, God blessed for ever. Amen."

"For the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. x. 12, 13. St. Paul is here preaching Jesus, of the confession of whom cometh salvation, and in whom, he says, whosoever believeth shall not be assamed: and, as a reason for what he had said, declares him rich to all that call upon him, and that salvation is the fruit of invoking him. Here Mr. Lindsey must confess him

[103]

one with the Father, God. He is here preaching to the Jew as well as the Greek; and to the Jew a preacher was furely not wanting to induce his belief in Jehovah, the God of the Unitarians.

He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die. we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living," Rom. xiv. 6, 7, 8, 9. St. Paul here makes our eating "to the Lord" depend upon our giving God thanks, which are therefore a dedication of the act; but this dedication of the act is to God, whereas the act itself is, in consequence of it "to the Lord:" the Lord therefore to whom we find it to be done must be the same God, to whom by thanksgiving it had been addressed. But who that Lord is to whom we eat or eat not, to whom we live or die, and whose we are, the following verses render vety certain; and he it is who died, and rose, and revived, even Jesus Christ, over all, one with the Father, God, bleffed for ever, the proper object of our gratitude and thankfgiving, " to whose glory, whether we eat, or drink, or whatfoever we do, we should do all," I Cor. x. 31: for the earth is the Lord's, and the fullness thereof," I Cor. x. 28.

"For we shall all stand before the judgement-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God," Rom. xiv. 10, 11, 12. Here, in bowing

[104]

bowing the knee to Jesus Christ, we fulfill the prophecy that is expressly spoken to Isaiah, by God, of himself, "I have fworn by myfelf, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow; every tongue shall swear," Isaiah xlv. 23. If this then be fulfilled by the bowing the knee to Christ, Christ is that God who spoke this prophecy. I must then refer to the whole chapter, every declaration in which is made of him who has fo spoken, even Jesus Christ: " there is no God else befide me, a just God, and a Saviour, there is none befide me. Look unto me, and be ye faved, all the ends of the earth: for I am God, and there is none else," Isaiah xlv. 21, 22. Besides this circumstance, every man is here confessing to God before the judgementfeat of Christ, therefore that God, (one with the Father) before whom they are confessing, " for we must all appear before the judgement-feat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we perfuade men," 2 Cor. v. 10; and furely when arrayed in all the terrors with which he will come to judgement, " it is a fearful thing to fall into the hands of the living God," Heb. x. 31.

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself," Rom. xiv. 14. We do not find any particular revelation made to Paul that there is nothing unclean: he must then have had it from Peter, to whom it was revealed, and who says, "God hath shewed me, that I should not call any man common or unclean;" and this the Lord had shewed him by a vision in which Peter is called upon to eat things heretofore common and unclean, but now cleansed by God. If Paul therefore was persuaded by Jesus Christ, through

through the relation made by Peter, we find him look upon our Lord to be the God which had shewed the vision to him; or, if Paul had a like vision, it is very probable that it was presented to him and to Peter by the same agent: but as Paul is not said to have had such a revelation himself, the former supposition is most to be relied on. But if it be insisted on that Paul was persuaded by the Spirit, with which he was full, it must follow, that the Holy Ghost, proceeding from the Father, proceeds equally from the Son, by whom Paul declares himself to be persuaded.

"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God," Rom. xv. 16. He goes on to say; that, according to this appointment, from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ," Rom. xv. 19; but he declines boasting of the mighty signs and wonders which he did in confirmation of this gospel by the power of the spirit of God. The grace which was given to him, that he should be a minister of Christ, is that wherein he says he may glory, and not in the miracles he had wrought, which, however, he declares to be the work of Christ by the hands of those who do them. The gospel of God is here the gospel of Christ, that which is God's is not another's: Jesus Christ is therefore one with the Father, God.

"The churches of Christ salute you," Rom. xvi. 16. Paul called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth," I Cor. i. 1, 2. It is remarkable that St. Paul wrote from Corinth to Rome, and in his epistle thence calls the churches there the churches of Christ; and that when he is at another time writing to the very same churches which he had so denominated,

[106]

denominated, he addresses himself " to the church of God which is at Corinth," and describes the members of this church to be " fanctified in Christ Jesus, called to be faints, and calling upon the name of the Lord Jefus, both theirs and ours." There is but one church of God, and that is of Christ who is called upon in it: Jesus Christ is therefore one with the Father, God. "Grace be unto you," fays St. Paul, immediately after addressing the church which called upon the Lord Jesus, whom he professes to be his Lord and theirs, " and peace from God our Father, and from the Lord Jesus Christ;" and then he proceeds, "I thank my God always on your behalf, for the grace of God which is given you by Jefus Christ," 1 Cor. i. 3, 4. This is a very extraordinary gift for our Saviour to make if it was not his to give; but he has given it. The grace of God is therefore the grace of our Lord Jesus Christ, with the Father, one God.

"So that ye come behind in no gift; waiting for the coming of our Lord Jefus Christ: who shall also confirm you unto the end, that we may be blameless in the day of our Lord Jesus Christ," 1 Cor. i. 7, 8. "He that judge thme is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God," I Cor. iv. 5. That God, for whose praise Paul is contented to wait, rather than feek the praise of men, is certainly the Lord who will come to judge, and to make manifest the counsels of the hearts. But that the Lord who "judgeth Paul" is the Lord Jesus, whose coming he desires the Corinthians to wait for, that in his day they may be found blamelefs, is also certain: the conclusion is, that the Lord Jesus is the Lord, and that " the Lord

he is God;" and if this needed farther proof, it will appear from the following texts to be the Lord Jesus Christ whose praise he desireth: "we are come as far as to you also, in preaching the gospel of Christ: having hope, when your faith is encreased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth, 2 Cor. x. 14 to 18.

65 For it hath been declared unto me, that there are contentions among you. Now this I fay, that every one of you faith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 1 Cor. i. 11, 12, 13, From Christ's. not being divided, he diffuades them from divisions, ver. 10. "Who then is Paul, and who is Apollos; but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered: but God gave the encrease," I Cor. iii. 5, 6. So that God who gave to every man the encrease, that is, affifted them in receiving the gospel, which was planted and watered by Paul and Apollos, is the Lord, according to whose gift they believed. Of Jesus Christ it is faid, that " he shall confirm them unto the end," I Cor. i. 8. That which was given to every man, confirmation in faith, is then the gift of Jesus Christ the Lord, but God gave the encrease; therefore Jesus Christ, the Lord who gave it, is one with the Father, God.

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"I thank God, that I baptized none of you, but Crispus and Gaius: lest any should say, that I had baptized in my own name," I Cor. i. 14, 15. As Jesus Christ had given command to his disciples to baptize "in the name of the Father, the Son, and the Holy Ghost," one God; and as they, in obedience to this command, went forth into all nations, baptizing in the name of Jesus Christ, one with the Father and the Holy Ghost, God, (for I dare not suppose them disobedient to the voice of their ascending Lord.) Paul having reprehended the Corinthians for looking upon him, Apollos, and Cephas, as equally objects of their adherence as Christ, who alone was crucified for them, proceeds to return thanks to God that he had not led fuch unftable fouls into farther errour, and by the exercise of that duty which was to be performed in the name of God, brought them to transfer that divinity to himself which belonged to Christ only: for if their preaching Christ crucified could bring his hearers to conceive the preachers as Christ, he easily saw that baptism in his name would have induced them to look upon them as baptizing in their own name, and assuming to themselves that Godhead, to the belief in which baptism was administered in the name of Christ; an errour of so great magnitude, that the apostle is very happy in not having afforded occasion for it to men whom he saw so ready to misinterpret the ministry and apostleship of the gospel which he had preached among them. Mr. Lindsey draws a very extraordinary conclusion from the passage before us, and fays, it affords a proof that " baptizing in the name of any one does not of itself imply any divinity in the person in whose name baptism is made." I request that this chapter may be turned to, and refer it to the meanest reader, who shall honour me with a perusal, whether Mr. Lindsey has not fallen into the very errour which St. Paul is here censuring in the Corinthians;

[109]

rinthians; for at the least it must be admitted that Paul's thanksgiving is made either that they did not account him as Christ, or Christ as him.

As I have already proved that it was Jesus Christ who fent forth the apostics to preach him, and who had chosen those vessels which should bear his name before the Gentiles, I shall not now repeat the arguments already made use of, but desire my reader may compare the pastfages brought together to that purpose, with the following declaration of St. Paul, "that not many wife men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wife; and God hath chofen the weak things of the world, to confound the things which are mighty; that no flesh should glory in his prefence," 1. Cor. i. 26, 27, 28, 29. This he fpeaks of the preachers of the gospel who had been sent by Jefus Christ; for he says, "it pleased God by the foolishness of preaching to save them that believe," I. Cor. i. Jesus Christ therefore, who chose them, and "whose strength is perfected in weakness," is one with the Father, God; who hath chosen the weak things to confound the mighty. "He that glorieth, let him glory in the Lord," I Cor. i. 31, and 2 Cor. x. 17; in which latter place it is evidently spoken of Jesus Christ. It is reasonably to be concluded then that he is the Lord, in whom Paul desires us to glory; " as it is written," by Teremiah, to whom God speaks, "let him that glorieth, glory in this; that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgement and righteousness in the earth: for in these things I delight, saith the Lord," Jer. ix. 24.

[1.10]

Had they known it, they would not have crucified the Lord of glory," r Cor. ii. 8. "Ye killed the Prince of Life," or, as it stands in the margin of the Bible, "the Author of Life." And now, brethren, I wot that through ignorance ye did it, as did also your rulers," Acts iii. 15, 17. "My brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons," James ii. 1. In this last text the translation has supplied the words "the Lord," but the following words " of glory," which express the whole meaning in the Greek, require them, or others to the same purpose, to express it in English; and St. Paul's having used the whole phrase is a sufficient warrant to the translators for preferring that which they have used. And the Lord of Glory is a title not very applicable to a creature; for God has faid, " I am the Lord, that is my name, and my glory will I not give to another." "Who is this King of glory? the Lord of Hosts, he is the King of glory," Pfa. xxiv. 10. Who is this Prince and Author of life? "The Lord God who formed man of the dust of the ground, and breathed into his nostrils the breath of life," Gen. ii. 7.

"We fpeak the wisdom of God in a mystery."
"The things of God knoweth no man, but the spirit of God." "But God has revealed them unto us by his spirit:" "we have received, not the spirit of the world, but the spirit which is of God:" "but the natural man receiveth not the things of the spirit of God;" for who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ," I Cor. ii. 7, to the end. This needs no comment.

That Christ himself spoke by the apostles, is evident from what follows. Paul says to the Corinthians, "Now, concerning virgins, I have no commandment

- 124 2

[1111]

obtained mercy of the Lord to be faithful," I Cor. vii. 25. Here the preacher makes a distinction between that effect which the immediate dictate of the Spirit had on him, with the authority of speech derived from thence, and the improvement of his natural judgement by the means of habitual faith, through which indeed he became a wifer and a better man, but not more authorized to prescribe. St. Paul often speaks of his having obtained mercy of Jesus Christ, whence it is evivent that Christ is the Lord meant here. "To the Lord our God belong mercies, and sorgivenesses." Let him then who extends them be acknowledged to be the God of our falvation.

St. Paul fays to the Corinthians, "We know that an idol is nothing in the world, and that there is none other God but one," I Cor. viii. 4. This unity of the God, of whom, and by whom he declares all things to be, is opposed to the multitude of idols to which the Corinthians offered facrifice. These he is about to put down, and in their place to establish the worship of the true God; and now, if ever accuracy of expression be necessary, it was incumbent upon St. Paul to distinguish between the Father and the Son, in terms never to be confounded, to ascribe such attributes to each as must perfectly distinguish him from the other; nay, perhaps he should have gone farther, and have absolutely omitted the name of him, who was not to be confidered as a proper object of worship, lest his idolatrous hearers, to whom a multitude of gods would not have been exceptionable, should interpret his words into an implication, that he, who was defcribed to them with attributes the very same as those bestowed upon God, was pointed out as an object of adoration, instead of the idols which they heard him object

object to, and instead of which he was about to substant tute a God for them. Has this been the conduct of the apostle? has he diligently withheld the name of Jefus Christ, while he recommends a new worship? If not, I think it reasonably to be concluded, that he did recommend the worship of Jesus Christ to them, to whom he fays, " though there be that are called Gods. whether in heaven or in earth, (as there be Gods many; and Lords many) but to us there is but one God, the Father; of whom are all things, and we in him; and one Lord Jefus-Christ, by whom are all things; and we by him," I Cor. viii. 6. To me this text appears conclusive for the one Godhead of the Father and of the Son. In the fame manner Paul and Barnabas, after they had at Lystra, " preached the gospel," and, by a miracle of healing, confirmed the testimony which they bore to the truth of their doctrines, and had received divine honours from the idolaters of the country, distuade them from doing facrifice unto them, but " preached unto them, that they should turn from these vanities unto the living God, which made heaven and earth, and the fea, and all things that are therein," Acts xiv. 7, 15. I shall here take occasion to observe, upon a very particular mode of argument, made use of by Mr. Lindsey, in order to get rid of the conclusion, which naturally follows from the application of the same attributes to the name of the Father, and of the Son, so frequently made by the disciples of our Lord. "The apostles," fays this gentleman, Apology, p. 132, " were not fo exact in the use of the words, Lord, Saviour, and the like, which they indifferently give both to God and to Christ, never supposing that any would mistake their Lord and Master so lately born, and living amongst men, to be the supreme God and object of worship." If the apostles, who, it is allowed, foresaw that men would

would in future time depart from the truth, and, as Mr. Lindsey says, adopt a trinity from Plato, never conceived the possibility of such a mistake; they were, of all men, not only the most careless and inattentive, but the most heinously sinful; for they sinned against the Holy Ghost, whose inspiration had given them a a view into futurity, and that for the purpose of making them instrumental to the propagation and support of truth only; but they have most wickedly neglected this first cause of their appointment; and misrepresentation, instead of being the fault of our perverse wills, must hereafter be ascribed to the insufficiency of revelation; to the incompetency of those whom God's choice had pronounced competent, or to their wilful omission of that duty, to which God had been pleased to call them, and affift them with a "guide to all truth" for our instruction. I refer it to reason, whether common attributes do not imply, nay more, do not evince, a common nature, and if to be our Lord, and our Saviour, and the like, be equally the attributes of God, and of the Son, whether the Son be not therefore God?

But these same aposses, according to Mr. Lindsey, not endowed with a prophetick view, but not even supposing a mistake possible, must have been very extraordinary reasoners, though they even derived their confidence, that we should not conclude the Godhead of Christ from their application of the divine attributes to his name, from the circumstances of his having been born, and so lately living amongst men. Will any man pretend that the birth and life of our Saviour were such as should mark his nature to be no more than that of the rest of mankind? his death, his resurrection from the dead, and his ascension into heaven, followed immediately by the gift of the Holy

Ghost, according to his promise, might also lead the apostles to consider, and preach him as something more than an ordinary man; nay, that very birth which Mr. Lindsey thinks a proof that he was a meer man, the apostles, who have related it to us, knew to have been of a Virgin found with child of the Holy Ghost, and overshadowed by the power of the Highest, and that - the Holy Thing, which was born of that Virgin, was declared to be the Son of God. They also knew that life, which he past amongst men, to have been spent in daily miracles, to have been fo interrupted, and fo refumed, that it is aftonishing to hear the birth and life of our Saviour made use of as a reason why we should doubt the veracity of the apostles, when they declare him to be God, and why they should not have conceived it necessary to mark such a distinction asshould preclude the possibility of so momentous an errour, if an errour it be to ascribe divinity to him, instead of using an inaccurate expression, whereby we should be led into an opinion that he is God. From that very birth and life, testifying whence, and with what endowments he came, I am led to interpret even ambiguous expressions as attestations of his Godhead, much more to yield my affent to fuch as are perfectly explicit, and declare it without any ambiguity at all; of the latter fort there are multitudes, from which the former derive their explanation; for if it be in one instance declared expressly, that "Christ is over all, God bleffed for ever," it will be no difficulty to redeem the names of the disciples of our Lord from the cruel charge of having lied to the Holy Ghoft, or neglectingly rejected the conduct of this "guide to all truth;" and when they have used the words, Lord, and Saviour, and the like, and indifferently given them both to God, and to Christ, to declare that they have intentionally done it, in order to inculcate the doctrine of

our bleffed Redeemer's divinity, instead of imputing to these inspired men a criminal inaccuracy, the consequence of which could not escape the foresight of the meanest human understanding. "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the spirit of God, calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost," I Cor. xii. 2, 3. "God is not the author of consustion," I Cor. xiv. 33. I shall therefore rely upon the identity of expression used in speaking of God and of Christ, as proof of the identity of the Godhead of the Father and of the Son; and as the passages occur, in which such language is used, I shall quote them as testimonies of it.

Speaking of the facrifices of the Gentiles, which he fays were offered not to God but to devils, St. Paul fays, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils," I Cor. x. 20. 21. Here is manifestly a declaration made, that the taking the cup of bleffing, and the bread which we break, as the communion of the blood and body of Christ, is an act of worship to him, adequate to that of the Gentiles' facrifices to their idols. He does, not indeed call it a facrifice, nor intimate that it is one, but fays, that it is an afcribing of honour to him, inconfistent with honour being paid to devils. In the same manner as our Saviour himself has said, "Ye cannot serve God and mammon," St. Paul shews. that they cannot, confiftently with the worship of the true God, ascribe honour to idols. "What concord hath Christ with Belial? or what part hath he that believeth, with an infidel? and what agreement hath the temple of God P 2 with

[116]

with idols? for ye are the temple of the living God, &c."
2 Cor. vi. 15, 16.

"We preach not ourselves, but Christ Jesus the Lord," 2 Cor. iv. 5. These words I produce only to shew the object of the apostle's preaching, a circumstance to which I am frequently obliged to refer. Paul has also defined the gospel to be "the testimony of our Lord Jesus Christ," 2 Tim. i. 8. The preaching of the gospel is therefore the bearing testimony to him, which I wish to have remembered and carried on in the mind of my reader.

- Were I to quote every passage in the second epistle of St. Paul to the Corinthians that affords a proof of our Saviour's Godhead, I should be under a neceffity of transcribing the whole epiftle, to which I therefore choose to refer my reader. One passage however I must select, and shew its weight in the argument, because Mr. Lindsey has taken some pains to extricate himself from the necessity of bending under it. It is indeed furprizing, that a man who has shewed so evidently his attachment to what he believes the truth, should not be more circumspect in the purfuit of her, but allow himself to be deceived by every painted fallacy that shall appear ever so little like the original. I am at a loss to conceive how the following daubed mask should be taken for the native and unadorned simplicity of truth, by one who professes himself enamoured of that simplicity. But upon the 12th chap. and 8, 9 ver. of 2 Cor. a Mr. Beaufobre has afforded the following comment, to which Mr. Lindsey accedes with the most supine facility. "For this thing I befought the Lord thrice, that it might depart from me," 2 Cor. xii. 8, 9. "Paul appears here to have directed his prayer to God, the Father, and to have had in his thoughts

thoughts and to have imitated our Lord's prayer in the garden, the night before his fuffering, when he prayed to God, that, if it pleased him, the cup of affliction might pass away from him without his drinking it." Beaufobre on the place. Apology; p. 132. Let us take the whole passage together, and examine it with the context, and then fee whether the apostle had any fuch stuff in his thoughts as the dreams of Mr. Beaufobre are made of. St. Paul having faid, " of myfelf I will not glory, but in mine infirmities," proceeds to give an account of those infirmities; and to assign the reason why they are an object of glory to him, saying, "lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I befought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's. fake: for when I am weak, then am I strong," 2 Cor. xii. 5, 7, 8, 9, 10. Wherefore does St. Paul glory? wherefore take pleafure in his infirmities? that the power of Christ may rest upon him; for, by fuffering fuch infirmities as contribute to perfect the strength of the Lord (to whom he prayed) in weakness, he is then strong when he is weak: but he glories in his infirmities for Christ's fake; it is the strength of Christ then that is perfected in his weakness: but it is the Lord who said, my strength is made perfect in weakness; the Lord therefore who so spoke, is Christ: but of the Lord who fo spoke, Paul thrice befought the departure of "this thing." The Lord then being Christ

Christ, and Paul having thrice preferred his supplications to him, it necessarily follows, that the Lord Jesus Christ is a proper object of prayer and religious worship, and therefore that he is one with the Father, God. Such is the conclusion from the context: whereas a delusive affertion is inferred by a Mr. Beaufobre, from a partial quotation of but one small part of the passage, in itself proving nothing, but made the subject of the weakest comment that ever obtained the acquiescence of a man of virtue; a man, whose errors afflict me, as I honour his worth. I cannot fee him turn aside from the study of the word of God itself, to the study of the manner in which partial vifionaries have interpreted it, without fenfible regret. I do not desire that even my comment should supplant a fingle inference drawn by a fenfible and candid man, from a perusal of the scriptures themselves; it cannot therefore be expected that I shall indulge Mr. Lindfey in laying aside the use of his own better understanding, that he may adopt the doctrines of a multitude of defigning or filly men and women upon whom he places fuch implicit reliance. I only ask of him, and every other reader, that they will take the uncorrupted word of God itself into their own consideration, and, with diligence, fearch the fcriptures only, and thence deduce, for their own use, such tenets as the Holy Spirit shall be found to have testified.

St. Paul, in his epiftle to the Galatians, commences with a declaration that he is "an apostle (not of men, neither by man, but by Jesus Christ, and God the Father,") Gal. i. 1. Here the Father and Son are put into opposition to man, and declared to be the Being from whom the apostle had his authority; and he declares farther, that "the gospel which was preached of me, is not after man. For I neither received it of man,

neither was I taught it, but by the revelation of Jefus Christ," Gal. i. 11, 12. Who then is Jesus Christ who has thus revealed the gospel to Paul, and whose authority is so very high above that of men? One with the Father, God.

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ," Gal. i. 10. This is in context with the last cited passages, and the apostle, still preserving the distinction between God and man, shews the Galatians the authority with which he is about to reprove them, and, that they may not expect too great lenity, he shews that he does not seek to please them, but Christ, whose servant he should not be if he neglected to maintain that gospel which some among them had perverted. He distinguishes himself from those who desire to make a fair shew in the slesh, less they should suffer persecution for the cross of Christ," Gal. vi. 12; whereas "he bore in his body the marks of the Lord Jesus," ver. 17.

"God hath fent forth the fpirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 6. There is fomething very remarkable in the course of St. Paul's argument here, and the manner in which he has ascended to the assertion before us. He is shewing that the law was given as "a schoolmaster to bring us unto Christ, that we might be justified by faith," that it was given in the interval of time, between the promise and the time of sulfilling it; but by no means with a view of supplying the place of that which was promised, for it was impossible that a law could be given by which righteousness could come; he farther says, that, being justified by faith, the tuition of the law became unnenessary, and that being therefore emancipated from the bondage

bondage of the Law; "we are made the children of God, by faith in Christ Jesus:" and now he says, that the fullness of time being come, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of fons." Is not this affigning a reafon wherefore Christ took manhood, and particularly why he was sent to the lost sheep of the house of Israel? But he has, according to "the gospel, preached before to Abraham," Gal. iii. 8, suffered, and redeemed them, whereby they have been justified by faith, and by faith to justification become children of God; and what is now the process? After we have received the adoption of fons, the spirit is fent forth into our hearts to make us acknowledge him to be God, whom, till he had fo redeemed us to faith, we had only feen to be a man, " made of a woman, under the law." In the passage before us we are told, that God sent forth the spirit of his Son; and by the same preacher it is declared to the Romans, that it is by "the spirit of him that raised Jesus from the dead, that we are led, in order to be the fons of God, and that by this spirit of adoption we cry, Abba, Father," Rom. viii. 11, 14, 15. That spirit, which raised Jesus from the dead, is therefore that eternal, and invisible, and incomprehensible God, who was in union with him, while he was living, and who again refumed our nature upon its refurrection from the grave. " No man can fay that Tefus is the Lord but by the Holy Ghost," I Cor. xii. 3. Through faith then, having received the adoption of fons, and by the spirit of our blessed Redeemer sent forth into our hearts, let us, without hefitation, cry to him, "Abba, Father," and address the Lord's prayer to him, through whom, and by whom only, we have been called fons, and are enabled to fay, "that Jesus is the Lord," "our Father." I must observe here, that as St. Paul was preaching

preaching to men disposed to Judaisin and the doctrines of the law, the spirit of adoption, sent after justification by faith in Christ. Jesus, was by no means necessary to induce them to cry Abba, Father, to the God of the Unitarians; for this they were disposed to do before, and not to recede from it. Somewhat not acceded to by the followers of Moses was then the doctrine of the apostle of Jesus Christ; and he therefore teaches, that by faith in him they are justified, and thereby receive the spirit by which they cry to him Abba, Father.

In whom we have redemption through his blood, the forgiveness of fins, according to the riches of his grace," Eph. i. 7. ... Unto me; who am less than the least of all faints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," Eph. iii. 8. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory," Eph. iii. 14, 15, 16. "Or despisest thou the riches of his goodness, and forbearance, and longfuffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. ii. 4. "What if God, &c. that he might make known the riches of his glory," Rom. ix. 22. The riches of God and of Christ are here made fynonimous terms, and furely the riches of grace, and of glory, and of long-fuffering, can only be the attributes of God. But lest it should be doubted what are the unfearchable riches of Christ, St. Paul fays, that he prays that his hearers "may be able to comprehend with all faints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God," . Eph. iii. 18, 19: fo that all the fulness of God, and the knowledge of

the love of Christ, are again made synonimous terms. But this fulness of God is attained only by having "Christ to dwell in our hearts by faith," Eph. iii. 17; and then when we have attained this, and "come in the unity of the faith, and of the knowledge of the Son of God," what is the confequence? are we then "filled with all the fulness of God?" most certainly we are, for we come "unto a perfect man, unto the measure of the stature of the sulness of Christ," Eph. iv. 13. Unto himself St. Paul fays this knowledge was given, that he might preach the mystery of Christ to the Gentiles, that they should be partakers of the promise in Christ by the gospel, " whereof I was made a minister; according to the gift of the grace of God given unto me," Eph. iii. 7. "But unto every one of us is given grace according to the measure of the gift of Christ," Eph. iv. 7, " O the depth of the riches both of the wisdom and knowledge of God! how unfearchable are his judgements, and his ways past finding out! for who hath known the mind of the Lord, or who hath been his counfellour?" Rom. xi. 33, 34. These last words afford at once an argument, and no unuseful lesson to a reader of the word of the God of truth.

"When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things") Eph. iv. 8, 9, 10. St. Paul seems here to enter into the argument, and by the manner in which he puts the above assertions, to have confronted himself to Mr. Lindsey; from which I conclude that he had at least an equal foresight of the Lindseian, as of the Platonick schism. He foresaw that

that our Lord's pre-existence would be denied, and has therefore made his afcent a proof that he had before descended to the earth, (for that is all that is meant by the lower parts of the earth) and had again returned to where he had been before, to heaven. (For that in the fame manner is all that is meant by, far above all heavens; and the two terms are used in order strongly to contrast his dignity and condescension.) He foresaw that his divinity would be denied, and has therefore, lifted him far above the heavens, and extended him even that he might fill all things. Let us then " henceforth be no more children, toffed to and fro, and carried about with every wind of doctrine, by the fleight of the men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, grow up into him in all things, which is the Head, even Christ," Eph. iv. 14, 15.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in fingleness of your heart, as unto Christ: not with eye-fervice, as men pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing fervice, as to the Lord, and not to men: knowing that whatfoever good thing any man, doeth, the same shall he receive of the Lord, whether he be bond or free," Eph. vi. 5, 6, 7, 8. If words could be found more explicitly declaring that the fervant of Christ and of God is one, whilst " no man can serve two masters;" and also that the service done as to the Lord, is distinct from that which is done to please men, I should endeavour to paraphrase this passage. I shall only now remark, that, in a parallel passage to the Colossian servants, he says, instead of "with fear and trembling, in singleness of heart, as unto Christ;" " not with eye-service, Q 2

[124]

as men pleasers, but in singleness of heart, fearing God," Coloss. iii. 32.

"Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a fervant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phillip. ii. 6, 7, 8. If Mr. Lindsey, who denies not that Jesus Christ was a man, will not deny that he is here declared to be fuch, I think he cannot deny that he is here declared to be God: for if the words the form of a servant, the likeness of men, and the fashion of man, be exactly of the same import as an affertion that he was actually a man, it necessarily follows, that the fimilar expression, "being in the form of God," must have a similar interpretation, and fignify that he is actually God; and from the whole passage our Saviour's pre-existence (in a state of glory) to the time of his being "made man" is fo necessarily deducible, that it cannot be avoided; the condefcension of Christ, equal with God, in taking on him a nature fo inferior as that of man, being the proposed example of humility, by which we are exhorted to be humble. If this text stood without another to support it, it is conclusive for the Godhead of Jesus Christ. Being in the form of God, having the same meaning as the being actually God, we are thereby enabled to interpret St. Paul's affertion that our Saviour " is the image of the invisible God," Coloss. i. 15; and many other passages declaring him to be "in the form of God."

[&]quot;For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ," Philip. iii. 20. St. Paul having declared that his expectation

tation of the Saviour is from heaven, pronounces the Saviour to be Jesus Christ; but to Timothy he says, that he is " an apostle of Jesus Christ by the commandment of God our Saviour," r Tim. i. 1. That prayers and supplications, and giving of thanks for all men, " is good and acceptable in the fight of God our Saviour, I Tim. ii. 3. "We trust in the living God, who is the Saviour of all men, specially of those that believe," I Tim. iv. 10. And to Titus he fays, that God 66 hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour," Titus i. 3: fo that God our Saviour, is the Saviour whose coming from heaven Paul looked for, even Jesus Christ, one with the Father; that God who committed the preaching of his word, and the manifestation of himfelf to be made in due time, faying, "I am Jesus whom thou persecutest," Acts ix. 5.

"Who is the first-born of every creature," Col. i. 15. Instead of conceiving that these words in the least degree derogate from the dignity of Christ as God, or in the least point him out to be even the first and purest Creature of God, I believe them to have the very reverse tendency; for from the context we may find St. Paul using the benefit of our redemption thro' the blood of Christ, which he declares to be forgiveness of fins, deliverance from the power of darkness, and translation into the kingdom of the Son, by whom he fays, "were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things confift," Col. i. 16, 17. And this redemption, which is afforded to us, the apostle testifies to be by the blood of the Son, who

is the " first-born of every creature." By the facrifice of Christ, and by the sufficiency of his body once offered, we find the daily facrifice for the people taken away, and a full atonement made at once: by his daily prophecies, we find the destruction of the Jewish temple, and confequently of the Jewish ritual at hand; and the event foon justified the prophecy: we find their altars and offerings abolished, and their nation cease to be a people peculiar to God: but we find also the adoption of all mankind to be, as it were, the children of the promise through faith. Now, as the entire history of the Jewish nation is a typical prophecy of our bleffed Saviour's incarnation, fufferings, and the adoption of all mankind thro' him, and that their peculiar fanctity was maintained by blood, and by facrifices; fo we find, that this blood, and these sacrifices were a type of the facrifice to be made for all mankind in order to their adoption; for, as the facrifice was for any atonement for the fins and errours of the people, fo is the facrifice of Christ once offered an atonement for the fins of those who were thereby adopted. But we find also, that the Jews were to be fanctified by the offering up of the first-born to God; and among other parts of their ritual, this fanctification, now no longer ferviceable, was to be fet aside; that event, of which it was a type, having taken place, and our fanctification to God, by the offering up of Jesus Christ to be " the first-born of every creature" being accomplished. But it may be faid, that the offering of the first-born child was long before fet aside, and a compensation taken by God, who accepted of the whole tribe of Levi to be fervitors in the service of the ark, and afterwards of the temple, instead of the first-born child through Israel. But this very compensation being now to be set aside, the newly adopted world required a first-born after the type of Israel, and found it accordingly in Christ Jesus; who

who not only gave himself for the whole of manking. to be " the first-born of every creature," but also has, instead of the Levitical priesthood, stood forth himself to be an High-priest for us, whom he hath bought with his blood. If this interpretation of the words before us, which is altogether confonant to the doctrine of St. Paul to the Hebrews, by whose rites he declares our Saviour's facrifice foreshewed, be not accepted; let the " first-born of every creature" be referred to a declaration in a few verses after, that Jesus Christ is "the first-born from the dead," Col. i. 18. Words spoken with respect to his resurrection, whereby our resurrection to life eternal thro' him is obtained, as he has become the Captain of our falvation; our Leader to a triumph over death and the grave, the first-born of a regenerate world. 'No man who ever read the context, and faw these words joined to a declaration, that by Jesus Christ all things were made, and that by him all things confift, &c. could conceive them intended to convey an idea that " the Creator of all things that are in heaven, and that are in earth, visible and invisible," was no more than a meer Creature, and the work of his own hands. Some other meaning corresponding to the general sense of the apostle must be sought for, and I fincerely think that I have affixed the true one to the words before us, and am certain that, if I have not, I have not deviated farther from it than they who translate "first-born" into "first-made." Compassion for the unhappy Servetus feems altogether to have absorbed Mr. Lindsey's attention; his death is made into a martyrdom, and his martyrdom into an argument sufficient to make any thing St. Paul fays on this fubject altogether unnecessary to be enquired into. The little pasfage is taken apart, and an interpretation fastened upon it, which, when it is restored to its original connection, it altogether rejects. -5151

The following is an explicit declaration that Jefus Christ is both God and Man, "For in him dwelleth all the fulness of the Godhead bodily," Col. ii. 9.

To forgive fins is the peculiar attribute of him to whom belong mercies and forgiveness; and accordingly we are called upon by St. Paul to "put on (as the elect of God, holy and beloved) bowels of mercy; kindness; humbleness of mind, theekness; long-fuffering; forbearing one another, and forgiving one another; if any man have a quarrel against any: even as Christ forgave you, so also do ye," Col. iii. 12, 13. This passage is immediately preceded by a declaration; that "Christ is all in all."

"Of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons," Col. iii. 24, 25. Before whom is there ho respect of persons? certainly before him who is to deal out the reward impartially, whom we ferve; but we are told that "God will render to every man according to his deeds," "for there is no respect of persons with God," Rom. ii. 5, 11. 'And in the Ephefians, St. Paul fays, having called us first " fervants of Christ;" " your Master also is in heaven, neither is there respect of persons with him," Eph. vi. 6, g. And accordingly we find St. James fay, " My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons," James ii. r.

To the Thessalonians, St. Paul says, "We were bold in our God, to speak unto you the gospel of God, with much contention," i Thess. ii. 2. "We were willing to have imparted unto you, not the gospel of God

[129]

God only, but also our own fouls," "for labouring hight and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God," 1 Theff. ii. 8, 9. " and fent Timotheus our brother and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith," r Thess. iii. 2. If Christ be not God, is this the method of establishing their faith? no, but of shaking it to its foundation, for the idea that he is God is suggested by it. Either St. Paul intended to inculcate that doctrine, or he did not; if he did, we must accede to it; if he did not, he has lied to the Holy Ghost, given " to guide him into all truth," John xvi. 13. or the spirit of truth has, by inaccuracy, deceived and dealt by our faith with duplicity. But as Paul has declared his exhortation to have been " not of deceit, nor of uncleanness, nor in guile," Theff. ii. 3. I will believe that this eloquent apostle spoke the dictate of the spirit without ambiguity; and though Mr. Lindsey has charged the appointed witneffes of our bleffed Redeemer with equivocation, I am confident he will not blasphemously dare to impute falsehood to the spirit of truth itself. If Paul then speaking, with the Holy Ghost, has suggested that Christ is God, we must necessarily believe that he meant to inculcate that doctrine, and therefore that Jefus Christ is one, with the Father, God.

Reminding the Thessalonians of his former lessons, St. Paul says, "For ye know what commandments we gave you by the Lord Jesus. For this is the will of God," I Thess. 2, 3. He then proceeds to instruct them in brotherly love, as the will of God, the commandment of the Lord Jesus.

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" It is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his faints, and to be admired in all them that believe (because our testimony among you was believed) in that day", 2 Thess. i. 6, 7, 8, 9, 10. Seeing then that Jesus Christ is revealed from heaven, taking vengeance, and destroying by everlasting expulsion from before the prefence of the glory of his power; is not he that God with whom it is a righteous thing to recompence tribulation to them that trouble, to them that know him not to be God in obedience to the gospel of our Lord Jesus Christ, "that the name of our Lord Jesus Christ may be glorified?" See the entire chapter. The glorification of the name of our bleffed Lord gives a fanction to our addressing him in these words, " Hallowed be thy name," Matth. vi. o. "The Lord Jesus shall be revealed, taking vengeance on them that obey not the gospel of our Lord Jesus Christ;" and "what shall the end be of them that obey not the gospel of God?" 1 Pet. iv. 17.

[&]quot;Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope thro' grace, comfort your hearts, and establish you in every good word and work," 2 Thest. ii. 16, 17. I am not yet going to enquire into Mr. Lindsey's curious doctrine of pious wishes, but, exclusive of the general sense of this passage, to make a remark on the great singularity of

the expression. Either there are two nominatives joined by the copulative "and," or there is but one preceding the verb in the fentence before us, and in that case, the copulative unités two specific terms put in apposition to the one general nominative; if the former were the case, the verb must necessarily have been put in the plural number, whereas, from its standing in the singular, we must conceive it governed by one nominative only; now, if there be found one term in the fentence including the rest within its general import, that is the nominative case governing the verb; but I have all along afferted, that the Father is God, and that the Son is God, and therefore now fay that the word "God", is here that general term comprehending within itself, " our Lord Jesus Christ himself, and even our Father," one God, which hath loved us, and bath given us everlasting consolation. St. Paul seems to have been diligent to establish this point by the encrgetick addition of the word "himself" after the name of our Lord; for thus emphatically to dwell upon a word to be dismissed instantly from being of any consequence in the construction of a sentence, is a practice unknown to any writer in any language, and furely not . . to be imputed to one of the most accurate, concise, and obstrusive speakers that ever forced the meaning of words upon the understanding of mankind; a preacher who gave words only to his ideas, and never fought an expletive to grace, much less to disgrace his language; and distract his argument. After he had thus given them a bleffing from his warm and benevolent heart, this excellent man calls upon his hearers for their prayers, and, in confideration of the benediction that he has already bestowed on them, "that God should establish them in every good word and work," he fays, "the Lord is faithful, who shall stablish you, and keep you from evil," 2 Theff. iii. 3. cc And

"And the Lord direct your hearts into the love of 'God, and into the patient waiting for Christ;" or, as it stands in the margin of the Bible, "the patience of Christ," 2 Thess. iii. 5. Here is the Lord, according to Mr. Lindsey's manner of interpreting, quite neuter, being neither God nor Christ, for, apart from both, he is to lead to the love of the one, and to the patience of the other. But I believe this gentleman will hardly infift upon it that he is not either in this passage; and if not, here I refer it to the candour of every advocate of the Unitarian system, whether a distinction between the Father and Son, as God, is intended to be marked in such passages as the following: " now thanks be to God which always causeth us to triumph in Christ, 2 Cor. ii. 14. "In the fight of God speak we in Christ," 2 Cor. ii. 17; and in a multitude of texts, where the distinction is marked only as in that before us, where the neuter word Lord is certainly both that God and Christ from whom he seems to be distinguished by the action appointed to him.

"There is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ranfom for all, to be testified in due time," I Tim. ii. 5, 6. Having already commented on the former part of this passage, I shall not now weary my reader by repetition, but remark that, from a declaration that Christ had given himself a ransom to be testified in due time, and that that time was now come, in which God our Saviour will have all men come to the knowledge of the truth by the testimony of the apostolical preaching, with the Holy Ghost, Paul instantly passes on to fay, that having been himself appointed a witness of our Saviour, a preacher, and an apostle, teaching of the Gentiles in faith and verity, "I will there, fore that men pray every where, lifting up holy hands, without

without wrath and doubting," I Tim. ii. 7, 8. Wherefore? because he is a witness to testify of Christ who gave himself a ransom for all. And how does this authorize him to will that all men should pray? there can be but one answer given to this, namely, that he, whom he testified, was the proper object of that prayer which he desired should be preferred, even Jesus Christone with the Father, God.

St. Paul, about to fend Timothy to preach "found doctrine, according to the glorious gospel of the bleffed God, which was committed to his trust," I Tim. i. 10, 11. gives him the following epitome of what he would have him promulgate and testify; "Now without controverfy, great is the mystery of godliness: God was manifest in the slesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," I Tim. iii. 16. What can more demonstrate the Godhead of him who, having been manifest in the slesh, was witnessed by the apostles to have ascended into heaven, and who, by them, was now preached unto the Gentiles, than this direct affertion, that he, of whom it was afferted, was, and is God. And shall we now deny that the revelation of godliness is a mystery?

Forewarning Timothy of future defection from the truth, and recommending perseverance, St. Paul says, "We both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men," I Tim. iv. 10. "This" he declares to be "a faithful saying, and worthy of all acceptation;" and in so many words he has afferted the same thing of the following sact, that "Jesus Christ came into the world to save sinners," I Tim. i. 15. To be the Saviour then is the common attribute of God and of Christ.

[134]

who is therefore God; for Jesus Christ is not said to have been the means of salvation, which would have better described the instrument of God in our redemption, but he is one and the same Saviour with God. Of the man Christ Jesus of the seed of David, it is indeed said that he was raised from the dead, 2 Tim. ii. 8. But Jesus Christ as God, clothed with eternal glory, is he by whom we have obtained eternal salvation, 2 Tim. ii. 10.

i i I give thee charge in the fight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witneffed a good confession; that thou keep this commandment without spot, unrebukeable, untill the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath feen, nor can fee: to whom be honour and power everlafting. Amen," 1 Tim. vi. 13, 14, 15, 16. Here even the glory of God, unapproachable by man, is ascribed to Jefus Christ; and this is only ascribable to his divinity, as many men had feen the man Jesus; and St. Paul fays, " yea, though we have known Christ after the flesh, yet now henceforth know we him no more," 2 Cor. v. 16. That he is the King of kings, and Lord of lords, is not only afferted here, but is in fo many terms declared to be the name of Jesus Christ by St. John, Rev. xix. 16. His Godhead is therefore incontrovertibly established here. That St. Paul should fpeak of the Son only, is an inference naturally refulting from the confideration that he was making out an appointment to Timothy to go and to preach Jefus Chrift, of whom he speaks in such terms in the first chapter of this epistle, that I choose to refer to it, rather C. .7

rather than make a partial quotation, and the whole is too long to infert. The pious wish, or rather let me have liberty to call it the benediction of the apostle, is " grace, mercy, and peace from God our Father, and Jefus Christ our Lord;" a wish, which I cannot well imagine how he should expect to have gratified by a mere creature; nay, he fays more; that the grace of our Lord was exceeding abundant; fets forth, that to his trust was committed the glorious gospel of God, and instantly thanks Jesus for putting him into the ministry; declares Jesus Christ to have come into the world (a phrase extraordinary, if the commencement of our Saviour's life was in the flesh) to save finners; and having recounted the particular mercy and longfuffering of Jefus Christ toward himself, his gratitude breaks out into a doxology, the object of which must evidently appear to be the fame as the Being from whom he received the benefits that invite his praife. "And now" he fays, " unto the King eternal, immortal, invisible, the only wife God, be honour and glory, for ever and ever. Amen." He must be a perverse interpreter who can understand these words in any other fense than that of a declaration that the merciful and long-fuffering Jefus, the abundance of whose grace had pardoned his multitudinous perfecutions and blafphemies, for a pattern to all who should hereafter believe to life everlafting, " is the King eternal, the only wife God, to whom he afcribes honour and glory, in confideration of the exceedingly great benefits which he had received of him, and which were now fo strongly impressed upon his mind, as at once to call forth his acknowledgments and his exulting praife."

St. Paul fays to Timothy, whom he is fending to "do the work of an Evangelist," "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing,

and his kingdom: preach the word, &c." 2 Tim. iv. 1. And "unto all them that love his appearing," he fays, "the Lord the righteous Judge shall give a crown of righteousness at that day," ver. 8. Here the kingdom, the judgement-seat, and the appearing, are assigned to Jesus Christ, and the crown of righteousness is conferred on all those who love his appearing, according to what he says to Titus, to whom he is giving a like charge: "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ," Titus ii. 13. That these then are all synonimous terms I shall not affront the understanding of my reader by an attempt to make more evident than it must at once appear; and our Saviour Jesus Christ is therefore one with the Father, God.

In the charge to Titus last cited, St. Paul holds out " this bleffed hope, and glorious appearing of the great God, and our Saviour Jesus Christ," to such as deny worldly lusts, and who, by so doing, "adorn the doctrine of God our Saviour," Titus ii. 10. Jesus Christ was the doctrine committed to Titus, and more particularly " how our falvation arose from his having given himself for us, that he might redeem us from all iniquity;" " that having been disobedient, ferving lusts and pleasures; not our merits, but his mercy thone forth in faving us;" that therefore, " Jefus Christ having loved us, and washed us from our fins in his own blood," Rom. i. 5. " the kindness and love of God our Saviour appeared, by washing of regeneration, and renewing of the Holy Ghoft; which was shed on us abundantly, through Jesus Christ our Saviour," Titus iii. 4, 5, 6. Here, speaking to a man who was to act under him, and whose discharge of the office conferred upon him, must in a great meafure depend upon the accuracy of St. Paul's expression, this apostle, " preaching that which was committed to him.

him; according to the commandment of God our Saviour," falls into a mode of expression, which, if Tefus Christ be not God, must perpetually mislead Titus, keep him wandering in continual errour, and utterly incapacitate him to "exhort and convince by found doctrine." That mankind had obtained falvation, is the committed doctrine; that God is our Saviour, and that Jesus Christ is our Saviour, are sentences occurring every where through the epiftle, nay, in contiguous verses; for, after declaring himself an apostle by the commandment of God our, Saviour, St. Paul proceeds to fay, "To Titus mine own Son after the common faith: grace, mercy, and peace from God the Father, and the Lord Jefus Christ our Saviour," Titus i. 3, 4. Did he mean to distract him? if not, he is very defective in his address; but if he meant to inculcate the divinity of Christ, and to shew that the Father and the Son are one God, our Saviour, he has spoken to the purpose, and confistently with the coherent stile that so exceedingly diffinguishes the writings of St. Paul.

Werily, he took not on him the nature of angels; but he took on him the feed of Abraham," Heb. ii. 16. This is urged as a perfualive to us to lay hold of and embrace the great falvation, afforded to us by fo wonderful an instance of condescension as that of our Saviour's having taken our nature upon him, which he is declared to have done, that he might, as man, become the Captain of our falvation, by fuffering death for all men. But St. Paul fays, that he took not on him the nature of angels, but descended a little lower; what is this but faying, that, out of two things equally possible to him, he has made a choice? and to that which is not yet ushered into being, we know that there is not any thing possible; therefore Jesus Christ had preexistence to the time he came in the slesh; but he ve-S

-rily took not on him the nature of angels; therefore, in his pre-existent state, he was not an angel. But while the power of making choice among all inferior natures which he would take was his, he affurmed that in which a purpose beneficial to mankind was to be answered; and we are accordingly invited to offer up the tribute of our gratitude and confidence to him who had been thus merciful. But who was he to whom such a choice belong'd? Certainly God, to whom alone all things are fubfervient, "by whom, and for whom all things were created, that are in heaven, and that are in earth," Col. i. 16. who can exalt, as well as debase, the works of his own hands, and take into himself whatsoever nature it shall please him to honour. This stupendous dignity he has conferred upon ours; and for our advantage has become man, even the man Jefus Christ. This adopted nature, this progeny of his power and mercy he has declared his Son; and for the fake of this his "holy child Jesus," who, notwithstanding that he was in all points tempted like as we are, continued to the end doing the will of God, spotless, without sin, became obedient to the death for our redemption, and having fuffered, thereby to become the Author and Captain of our falvation, accompanied the * reascending God into heaven, there for ever to remain our Mediator and Intercessor; for his sake, I fay, has God been pleased to extend salvation to us; "for this beloved Son, in whom he is well pleafed," and whom therefore he has eternally united with himself, has undertaken the cause of our infirmities, and has graciously condescended to call us brethren; he has even called us fons; and having taken part in that flesh and blood whereof we are partakers, pronounced-

^{* &}quot;Now, that he ascended, what is it but that he also descended first into the lower parts of the earth?" Eph. iv. 8.

nounced us his children; and with more than paternal kindness bowed himself down to death for our fanctification, "that he might thereby destroy him that had the power of death, that is the devil, and deliver them that, through fear of death, were all their life time subject to bondage," See Heb. ii. throughout. Let us then, in memory of that fellowship which God himself has with us, having been " partaker of that flesh and blood," through the mercies which he has thereby youchfafed us, approach the throne of his grace with confidence, "knowing that we have a new and living way consecrated to us, through the vail, that is to say, his flesh," Heb. x. 2. "And having," therefore, " an high priest over the house of God, let us draw near with a true heart, in full assurance of faith," " without wavering;" for if we fin wilfully, after that we have received the knowledge of the truth, " of the offering of the body of Jesus Christ once," " there remaineth no more facrifice for fin, but a fiery indignation shall deyour the adversary, who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was fanctified an unholy thing, and hath done despite unto the spirit of grace; for we know him that hath faid, vengeance belongeth unto me, I will recompence, faith the Lord. And again the Lord shall judge his people," Heb. x. throughout.

Where now is Mr. Lindsey's analogy between the offering up of prayer and religious worship to Aaron the high priest of the Jews, and to our great high priest Jesus Christ? between the priest "that standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sin," and this Man, who, after he had offered one sacrifice for sins, for ever sat down at the right hand of God; who, by one offering, hath persected for ever them that are sanctified? "For

the law maketh men high priests; but the word of the oath which was fince the law, maketh the Son, who is confecrated for evermore;" "who, having as a priest, once made facrifice, having offered up himfelf," is fet on the right hand of the throne of the majesty in the heavens, where he has become the mediator of the new covenant; in which he has declared, " I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people," Heb. vii. and viii. chap. And he, who has, by his flesh, broken down the partition wall that divided God and man, and whose human nature, perfected by fufferings for an atonement to reconcile man to God, is now in eternal union with the divine nature, and clothed with the one glory, is furely a inediator, a high prieft, of a dignity to which the posterity of Aaron never aspired; "he is a high priest in things pertaining to God, to make reconciliation for the fins of the people;" and he is an object of our adoration and religious worship; " for in that he himfelf hath fuffered, being tempted, he is able to fuccour them that are tempted," Heb. ii. 17, 18. To this high honour the glorified body of Christ is called, after it had been made perfect, and thence become the author of our falvation: whereas of Aaron's priesthood it is faid, that "the facrifices which were offered year by year continually," under it, "could never make the comers thereunto perfect," Heb. x. 1. Are Aaron and Jesus Christ now equally objects of our adoration? or are we equally to withhold our worship from both, him who cannot, and him who can fuccour us? from him who daily shed the insufficient blood of bulls and goats, for the errours of the people, and from him who abolished the facrifice and offering by the one facrifice, the one offering of his own " prepared body, which came and bled for us, that we might be enabled to do

-[141]

thy will, O God", Heb. x. 5, 6. that we might be a party to the new covenant? The doctrine of the apostle is therefore here manifestly, that, inasmuch as the flesh and blood of the man Jesus is now in union with the eternal Godhead, and that in the world he had suffered fo much for us, and had called us brethren, we may entertain great hope in the mercy of him, whose experience of human infirmities and temptations, can cause him to have compassion on us; and therefore we are defired to call upon God through these mercies, through Jesus Christ, his name, as our ranfom from death, abolished by the death of his human body. It is not to "the unlearned reader" that I refer what I have now written, for I do not expect it to have any weight with such as have not read the law of Moses, and compared the types of the Jewish ritual with the great event of which it was the shadow; and also attended to the course of the apostle's argument throughout his epistle to the Hebrews. Before I conclude this comment I must insist upon the circumstance of the law having been no more than a shadow of the things to come, and not the exact portraiture; and therefore cannot refrain from expressing my surprize at feeing Aaron and our bleffed Lord so closely brought together and affimilated by Mr. Lindsey, who will not admit of even a shadowy representation, throughout the law, of that which was to come, when it happens to typify that which opposes his own system. But as I have the word of God for it, I shall venture to affert, that the government of the Jews, by God, was an epitome of the government of the afterwards adopted world; that the felection of the Jews, for the faith of Abraham their father, was an instance of the value of faith in the pure eyes of God, and an epitome of the adoption " of many fons," to be elected through faith in Jesus Christ; that the purifications by blood, and the atonement,

[142]

by facrifices for the people, were a type of that great facrifice of the body of our Lord, offered once for our atonement, by which we are reconciled and restored to that bleffed hope of everlasting life, which we had forfeited as heirs to the transgression of Adam; for as in Adam all men died, and as the law was given that fin might abound, so by Jesus Christ are all men made alive, and by the abundance of fin, his grace has the more abounded to us, by faith in our redemption, by the blood of the new covenant, to which the old covenant was a guide, that new covenant, of which the man Jesus perfected by death, and in eternal union with God, is the mediator. Let us then, on our part, declare, that we will be to him a people, as he has, upon his, promised, that he will be to us a God; and let us, when we hear the voice of "the Son of God" from our graves, acknowledge " the God who quickeneth the dead," and " rejoice in the appearing of the Son of man coming in the clouds of heaven;" when we consider that for our sakes he took our nature upon him, that he might have compassion upon our infirmities; and that he is our appointed judge, "because he is the Son of man,"

As it is already laid down, and, I prefume, well remembered, that all are to be judged by our Lord Jesus Christ, when he shall come in his glory on his own day, with the holy angels, bringing his reward with him, and recompensing every man according to his works, I shall not repeat the proofs of it. "Of the Lord then, whose coming draweth nigh," St. James says, "be ye patient therefore brethren unto the coming of the Lord; the judge standeth before the door; we count them happy which endure; ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy," James v,

8, 9, 10, 11. The patience of Job is here urged as an example to them who were defirous of haftening the day of the Lord; but the patience of Job was in waiting the end of God, whose pity and tender mercy at length amply rewarded his refignation. The pitiful and tenderly merciful Lord, who shall recompense them who, after the example of Job, and "the prophets, who spoke in the name of the Lord," with patience wait for his own appointed day, is therefore the fame God who rewarded Job, and for whose coming the prophets waited. But St. James goes on and fays, that with respect to sick persons the elders of the church are to be called for, and to pray over them, " and the prayer of faith shall fave the fick, and the Lord shall raise him up," James v. 14, 15. This is in context with the preceding passage, which renders it manifest who the Lord is that shall hear the prayer of faith, and heal the fick; even the fame Lord of whom St. Peter faid to Eneas, at Lydda, " Jesus Christ maketh thee whole, arife," Acts ix. 34; who faid himfelf to her that, with full affurance of his power, touched but his garment, and had her iffue of blood fraunched, "daughter, be of good comfort: thy faith hath made thee whole," Luke viii. 48; and who, without the intermediate use of any other name, said to the leper who befought him with a prayer of faith, "I will +; be thou clean," Luke v. 13: of Jesus Christ then we are to ask and have. He therefore is one with the Father, God.

In the commencement of his epiftle, James calls himself "a servant of God, and of the Lord Jesus Christ, James i. 1. As a reason why we should "not have

[†] Quere, How does this stand in the French? is it je foubaite? or if it be, what does it signify? See Apology, note, p. 5.

[[(144]]

have the faith of our Lord Jefus Chrift, the Lord of glory, with respect of persons," James ii. 1, he says, "hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii. 5. "If ye have respect to persons, ye commit sin," James ii. 9. For he shall have judgement without mercy, that hath shewed no mercy; and mercy rejoiceth against judgement," ii. 13.

In order to avoid repetition of arguments already used, I shall observe upon but one passage in St. Peter's first general epistle in its course.

"The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you," neither as being lords over God's heritage, but being enfamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth' not away," I Pet. v. I, 2, 3, 4. If it be remembered that this charge comes from St. Peter to men engaged in the fame occupation as himself, it is but reasonable to suppose that he had in mind those words of our bleffed Lordowhen he conferred the charge of his flock upon him, which were fo emphatically spoken, and fo affectingly received by him. After his refurrection from the dead, Jesus having on the third time shewed himself to his disciples " when they had dined, saith to Simon Peter, Simon fon of Jonas, lovest thou me more than these? he faith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my lambs. He faith to him again the fecond time, Simon fon of Jonas, lovest thou me? he saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him,

him, feed my sheep. He saith unto him the third ' time, Simon fon of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep," John xxi. 14, 15, 16, 17. A charge attended by fuch circumstances, and repeatedly conveyed in fuch terms, must necessarily have been deeply impressed on the memory of Peter, who was grieved that he who knew all things should think it necessary to renew it a third time. That Peter should therefore ever afterwards consider the office conferred upon him as that of a shepherd, and those to whom he was fent as the flock of the chief shepherd who had committed them to him, is not to be wondered at; and accordingly we find him in another place fay of him, who had declared himfelf " no hireling, but the shepherd, whose own the sheep are; the good shepherd, who giveth his life for the sheep," John x. 13, 14. "Ye were as sheep going affray; but are now returned unto the shepherd and bishop of your souls," I Pet. ii. 25. So that here is that flock of Jesus Christ, the good shepherd, whose own the sheep are, expressly declared to be the flock of God. St. Paul too has called "Tefus Christ, that great shepherd of the sheep," Heb. xiii. 20; and speaking to the Ephesian Elders, he desires them to "take" heed to all the flock, over the which the Holy Ghoft had made them overfeers, to feed the church of God." Acts xx. 28. From the chief shepherd also, when he shall appear, we are to receive a crown of glory which fadeth not away. "Bleffed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promifed to them that love him," James i. 12. This promife is explained; " Hath not God chosen the poor of this world,

world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" James ii. 5. From whom now are we " * to obtain an incorrup-"tible crown," " a crown of righteousness, which the Lord, the righteous Judge, shall give at that day, unto all them that love his appearing +?" Certainly from that God who hath promised the kingdom; that Lord who hath promifed the crown of life to them that love him, shall we receive a crown of glory which fadeth not away, when the chief shepherd shall appear as a righteous judge to give an incorruptible crown of righteousness to all them that love his appearing. This chief shepherd is therefore that righteous Judge, that Lord, that God who hath promised, and will give a crown of glory to all that love him, even Jesus Christ, one with the Father, God; "to whom be praise and dominion for ever and ever. Amen." I Pet. iv. 11.

The first verse of the first chapter of St. Peter's second epistle general, has these remarkable words, as literally translated in the margin of our Bible. "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ," 2 Pet. i. 1. Paul to Timothy, also calls himself "an apostle by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope," I Tim. i. 1.

"An entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Pet. i. 11.

^{* 1} Cor. ix. 25.

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent. heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and ha-) fling unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elelements shall melt with fervent heat," 2 Pet. iii. 10, 11, 12. As there is but one day mentioned in this passage, it is evident that the Lord, whose day it is called in the first, is the same as the God, whose day it is faid to be in the last verse; one and the same God. But, that the specified Lord; who is God, is our Lord Jesus Christ, the context, to which I refer, shews beyond contradiction. Besides other circumstances evincing this fact throughout the whole chapter, the apostle says," 46 the long suffering of our Lord is to be accounted falvation; even as our beloved brother Pauloalfo hath written unto you," 2 Pet. iii. 15. Now the words of Paul, to which St. Peter here refers, are, " For this cause I obtained mercy, that in me shrst Jesus Christ might shew forth all long-fuffering, for a pattern to them which should hereafter believe on him to life everlasting," I Tim. i. 16. Here then, mercy and life everlafting, which are falvation, are preached to all thro' the long-suffering of Jesus Christ, after the pattern of Paul, to which Peter has referred, calling him, who is by Paul called Jefus Chrift, Lord; and immediately after calling him, whom he had himfelf named Lord, God. Let us not therefore " fall from our stedfastness, but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen." 2 Pet. iii. 18.114

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[148]

"He is Antichrist, that denieth the Father and the Son," I John ii. 22. How is he who denieth the Father, Antichrist? How is he who denieth Jesus to be the Christ, and "confesseth not that he is come in the sless," to be considered as denying the Father? For this plain reason, that the Son is one with the Father, God; and consequently the Father is denied upon the denial of him who is with him, one.

"Every spirit that confesseth not that Jesus Christ is come in the slesh, is not of God," I John iv. 3. Though the apostle's intention in this verse be to shew that Jesus Christ was truly man, yet it is no strained inference to say, that the Being, who came in the slesh, had pre-existence to the time of taking it upon him; and this indeed follows the more naturally when we consider that this denial is made "by the spirit of Antichrist," which denieth the Father and the Son.

As I do believe the 7th verse of the 5th chapter of St. John's 1st epistle to be at the best a very dubious text, I resign all advantage that might accrue to my cause, from its having come from his inspired pen. But I shall beg leave to express myself in the words of it, which very well comprize the conclusion following from the whole of sacred writ, and which I hope I have rendered obvious by this time. In my own person then I say that I believe in "the Father, the word, and the Holy Ghost, and these three are one."

If words could be found more directly enjoining prayer to Jesus Christ than those which follow, I should endeavour to enlarge on the subject; but as the beloved disciple of our Redeemer has given us the precept, I shall leave it to Mr. Lindsey to draw the conclusion, for which he stands engaged, and to acknow-

ledge that Jesus Christ is one with the Father, God. "These things have I written unto you that believe on the name of the Son of God; that ye may know ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hearus, whatfoever we ask, we know that we have the petitions that we defired of him," I John v. 13, 14, 15. "Beloved, if our heart condemn us not, then have we confidence towards God. And whatfoever we alk, we receive of him, because we keep his commandments," I John iii. 21, 22. Here exactly the same precept is repeated; but the one Godhead is named in the latter, instead of the second person of the Trinity specified in the former passage.

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God and éternal life," I John v. 20. It is remarkable that this declaration is followed by a defire to "keep from idols," to the overthrow of whose worship he preaches the Godhead of Jesus Christ, the Son. But lest it should be faid that the elder was inattentive to the consequence of fpeaking in ambiguous language to idolaters, concerning the God whom he preached to them, I will produce proofs from the context to testify that Christ is here spoken of, and pointed out for adoration. "He that hath the Son, hath life," and "God hath given us eternal life, and this life is in his Son," and "thefe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life," John v. 11, 12, 13. These words explain who is the true God in whom we have this eter-

[[150.]]

mal life; besides, the gift of understanding is an act of Godhead, and is here made to us by the Son. Suppose for a moment with Mr. Lindsey that the prophetick eyes of the apostles were blinded to the opinion afterwards to be entertained by mankind, who have fince their day believed Jesus Christ to be God, notwithstanding that they had seen him a man born and living amongst men, even this absurd supposition would not extend to St. John, nor indeed to St. Paul, who were themselves witnesses of that early herefy by which the manhood of Jesus Christ was denied, and had heard that body which he had come in, declared only to have been an appearance; fo that their own living experience might have given them a hint, that accuracy in the application of the terms Lord, and Saviour, and the like, was necessary, if they had not been the most stupid as well as wicked men that ever lived on the earth. They were accurate men, they were honest men, and by the application of those terms to both the Father and the Son, they have left us an irrefragable proof that the Father and the Son are one God.

The goodness of God, and that gracious indulgence with which he has consulted the infirmities of our state, is, in this respect, also very strongly displayed, that he took manhood on him, in order to give a sensible object of worship to mankind, incapable of forming any adequate idea of the abstract God, whose qualities are of a nature incomprehensible by our minds. The world, merged in idolatry at the time of his incarnation, was mercifully indulged with an object of sense, to which men could look according to habit also, as well as the natural incapacity to conceive a God only spiritual, and to whom, even by the exertion of the

fame faculties by which they had adopted and adored idols, they could prefer worship without the imputation of idolatry. A resting place is hereby given to the mind, instead of its being continued under the necessity of launching out into vast infinity and eternity, and vainly endeavouring to engage itself in the contemplation of matters, of which it can form no idea at all.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son," 2 John 9. After having shewed who had not God, the elder goes on to shew of the direct contrary character, that he hath the Father and the Son, who are therefore that God which abideth in him. "Whosoever denieth the Son, the same hath not the Father," I John ii. 23. But "whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God," I John iv. 15. "If we love one another, God dwelleth in us," I John iv. 12. Who now is the Father and the Son, who dwelleth in us if we abide in the doctrine of Christ?

"Jude, a fervant of Jesus Christ, and brother of James, to them that are sanctified by God the Father," Jude 1. Paul, who has frequently called himself both the servant of God and of Jesus Christ, (see Philip. i. 1, and Titus i. 1.) has in like manner addressed the Corinthians, "to them that are fanctified in Christ Jesus," I Cor. i. 1.

Speaking of the judgement that awaits "ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ," "who speak evil of those things which they know not,"

[152]

he fays, that " Enoch also, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly finners have spoken against him.". Now we know very well that Jesus Christ is to come to judgement, with the holy angels, that to those who work iniquity he shall give everlasting punishment, but unto the righteous, eternal life. We must therefore conclude him to have been the object of Enoch's prophecy; and the more fo, as the apostle proceeds to recommend the remembrance and observation of what " the apostles of our Lord Jesus Christ had spoken, that in the latter times there should be mockers, sensual, not having the spirit," and to desire that they to whom he writes, building up themselves in our most holy faith, should pray in the Holy Ghost, keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. Now unto him that is able to keep us from falling, to present us faultless before the prefence of his glory with exceeding joy, to the only wife God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." See Jude throughout. A comment must be unnecessary here.

As I prescribed to myself the order in which the books of the scripture are arranged, and had determined to enquire of the testimony afforded by each in its course; and as I had but one conclusion in view, to the evidence of which alone proofs were to be brought, my intelligent reader will see the impossibility of steping from proof to proof in a mathematical process, or of producing an encreasing testimony commencing at a partial, and, in the end, resulting in a full demonstra-

tion of the truth of that one proposition, which must be rendered equally manifest by the first, as by the last argument in its behalf. That the scriptures have declared the divinity of our Lord, it is my office to show; and that this declaration is true, if made, must necessare the word of God, and therefore true; and as this concession is made, I am only to produce such declarations as are contained in them: this must be at once seen to preclude progressive enquiry. I have however, for the gratification of my reader, reserved a very sew passages, in which it is more directly and literally asserted that Jesus Christ is one with the Father, God; and with these I shall close the evidence of the apossibles, the appointed witnesses of our blessed Redeemer.

"Hereby perceive we the love of God, because he laid down his life for us," I John iii. 16. The name of "Jesus Christ" does not once occur in the preceding part of the chapter, of which this is the 16th verse, fo that it cannot possibly be referred to by the pronoun "he;" our Lord and Saviour is therefore literally declared to be God. The course of the argument also makes a literal interpretation absolutely necessary, for the beloved disciple is persuading us to love one another in consequence of our brotherhood, a motive which God could not have, to love beings so infinitely Inferior to him; but that God loved us, is manifested by his having rendered himfelf subject to death for our fake; we are therefore defired to love one another, from the equality and fympathy of our nature: the love of God is perceived, because he laid down his life for us; and therefore, "we ought to lay down our lives for the brethren," 1 John iii. 16.

St.

[154]

St. Paul preaches thus to the Ephesians, whom he had called to Miletus, and whom he appointed elders over the church to preach the gospel.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overfeers, to feed the church of God, which he hath purchased with his own blood," Acts xx. 28. What can convince if this be unable? Shall we fee the blood of God himself streaming for our redemption, and still deny that God and man are one Christ? or shall we not rather feek to be of the fold, " return to the shepherd of our fouls," to the "Lord God, who shall feed his flock like a shepherd? who shall gather the lambs with his arm, and carry them in his bosom;" Isai, xl. 11. But St. Paul foresaw that men would look upon this position, which he has laid down, as a difficulty, which would turn aside such as yielded not their faith, but should proceed to enquire of the hidden mystery, and withdraw from the acknowledgment of spiritual things, because they were not in possession of fpiritual things to compare with them, whereby they fhould comprehend the things of God, into which the natural man is unable to enquire; and therefore he has faid even to these elders to whom he directs his charge, " For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things, to draw away disciples after them," Acts xx. 29, 30. I wish that St. Paul may not have had our present day in view when he spoke thus.

To the Hebrews, St. Paul fays, that the address from the Majesty on high to him, "by whom he made the worlds," is, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of

thy kingdom: And, thou Lord, in the beginning half laid the foundation of the earth; and the heavens are. the works of thy hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vefture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail," Heb. i. 8, 10, 11, 12. That the attributes here ascribed, are ascribable only to God, I believe will not be denied; but they are ascribed by God himself, and to whom? To Jesus Christ, after he had laid aside the form of a servant, and again taken upon him the form of God, the express image of his person; when he had by himself purged our fins; and, being the brightness of his glory, fat down on the right-hand of the Majesty on high. They are ascribed to Jesus Christ, upon the reassumption of that glory which he had laid down, when he was made a little lower than the angels, that, by the grace of God, he might taste death for every man; that, by suffering, he might be made perfect, to lead mankind to falvation; to him who had called us brethren, and had now taken up his anointed body, " anointed with the oil of gladness above his fellows;" that body, by which he became our fellow, our brother, and our Saviour; and by the afcent of which he has marshalled our way to his eternal kingdom. To him, I fay, who had been partaker of our flesh and blood, and who, having made himself acquainted with our infirmities, has taken into heaven that nature, by which he can be touched with a compassionate feeling of them; and has therefore become our "merciful high priest and interceffor," are these attributes ascribed, this address of exultation is made; it is (if I may fo fay) the welcome of God to the captain and leader of mankind to glory. And, if I may dare to use the expression, we find, as it were, a passion of joy in the great God of

of our falvation, at feeing the means of his grace take effect in restoring mankind to that forefeited happiness, from which by transgression he had fallen, in reconciling him to himself, in seeing that a passage is now opened into his own eternal happiness to man, by the taking the manhood into God, as the Godhead had before on earth rendered one man a worthy and fufficient atonement for all men. His grace is now perfected; our nature is feated in heaven; and the glory which Christ had with the Father before the foundations of the world were laid, is now ascribed to him; the Father has glorified him with his own felf; he is, by the majesty most high, declared to be one with him, declared to be God, whose throne endureth for ever, and whose years shall never fail: the man was seen to ascend; but the God is acknowledged by him to whom alone the God is comprehenfible, "who only knoweth who the Son is." I do not see how it is possible to avoid, or evade, the strength of this proof, resulting from the application of these words of David to the Son, of whose Godhead they are as express a declaration as words can convey. God himself acknowledges and declares the second person in himself; and this is exactly conformable to our Lord's own words, upon feeing Judas go out with a refolution to betray him; his hour he knew was now come, and, "therefore, when he (Judas) was gone out, Jesus said, now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him," John xiii. 31, 32. And as fuch a doxology, according to this prediction, comes from God himself to Christ, I own that to me it appears an impious perverseness to withhold prayer, an impious ingratitude to withhold our praise and thankfgiving from him. When we see our own salvation the fource of fuch joy in heaven; when we fee the infinitely

finitely great "maker of all'things that are in heaven, and that are in the earth," take such an interest in the happiness of us his very little creatures, we have an additional encouragement to approach the throne of his mercy with thanksgiving for our redemption; for which he not only suffered, but rejoiced in his sufferings, and esteemed them glory for our sake. Let us then acknowledge, that "of the Jews, as concerning the sless, Christ came, but that he is over all, God blessed for ever. Amen." Rom. ix. 5. "Jesus Christ, the same yesterday, and to day, and for ever," Heb. xiii. 8.

I now come to the fourth kind of testimony borne to the divinity of our Lord and Saviour Jesus Christ, that which he has afforded himself, by the revelation made to St. John, after his ascension, and in which he has, in his gloristed state, declared his own nature. I do not mean to discuss the prophecy contained in the apocalypse, but to produce such evidence as the book affords to my point only; such other proofs as are referable to this head, I have noted, as they have occurred in the former parts of this enquiry.

Jefus Christ reveals himself to St. John in the sollowing words: "these things saith the first and the last, which was dead, and is alive," Rev. ii. 8. God says to Isaiah, "I am the first, and I am the last, and besides me there is no God," Is. xliv. 6. Hence we see, that besides the first and the last, there is no God: but Jesus Christ says, "I am the first, and I am the last," the conclusion is, that besides Jesus Christ, one with the Father, there is no God, and he is the "alpha and omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty," Rev. i. 8, and xxii. 13.

Jesus Christ says, "I am he that searcheth the reins and hearts: and I will give unto every one of you according to your works," Rev. ii. 23. God fays to Jeremiah, "I the Lord fearch the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings," Jer. xvii. 10. Here God has declared himself the scarcher of hearts. Is there any other fearcher of hearts? None. But Jesus declares that he is he that fearcheth the hearts, as there is none other that fearcheth, and that Jesus Christ has declared that he fearcheth: Jesus Christ is none other than God Almighty, one with the Father; "the Lord of hosts, that judgeth righteously, and trieth the reins and the heart," Jer. xi. 20; "the Lord of hosts, that trieth the rightcous, and feeth the reins and the heart," Jer. xx. 12; and the unity of the Godhead of the Lord, the King of Ifrael, and his Redeemer the Lord of hofts, is thus afferted by the one first and last. "Thus saith the Lord the King of Israel, and his Redcemer, the Lord of hosts, I am the first, and I am the last, and besides me there is no God," If. xliv. 6.

"I am alpha and omega, the beginning and the ending, faith the Lord, which is, and which was, and which is to come, the Almighty," Rev. i. 8. To the proof already given, that these words are spoken by Jesus Christ, I will add this, that the declaration follows a description of the coming of the Lord, exactly corresponding to that given by our Saviour of the coming of the Son of man; "then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory," Matth. xxiv. 30. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him," Rev. i. 7. He then proceeds to declare

[159]

declare himself to be the Lord, which is, and which was, and which is to come: to Jesus Christ the Lord, then the four beasts "rest not day and night, saying; holy, holy, holy, Lord God Almighty, which was, and is, and is to come," Rev. iv. 8:

"I am he that liveth, and was dead; and behold; I am alive for evermore. Amen." Rev. i. 18. That these words are spoken by Jesus Christ, cannot admit of a doubt. "And when those beasts give glory, and honour; and thanks to him who fat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that fat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, faying, thou art worthy, O Lord, to receive glory, and honour, and power: for thou haft created all things, and for thy pleasure they are, and were created," Rev. iv. 9, 10, 11. Such is the honour ascribed in heaven to him who is " alive for evermore. Amen." And shall we, who are a part of his creation, "by whom are all things, and we by him," alone withdraw ourselves from the worship of the "one Lord, 'Jesus Christ," "by whom all things confift?" And shall we not rather join our voice to the voices in heaven, and fay, " hallowed be thy name. Thy will be done in earth, as it is in heaven?" Matth. vi. 9, 10; fee also I Cor. viii. 6, and Coloss. i. 17.

The following words of our Saviour to St. John, to be delivered by him to the church of Philadelphia, warrant our preferring that petition of the Lord's prayer to him, "lead us not into temptation, but deliver us from evil," Matth. vi. 13. "I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," Rev. iii. 10.

[160]

"As many as I love, I rebuke and chasten," says Jesus Christ to St. John, Rev. iii. 19. "Behold, happy is the man whom God correcteth," Job v. 17: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: If ye endure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not?" Heb. xii. 6, 7.

"Grace be unto you, and peace from him which is, and which was, and which is to come; and from the feven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the Prince of the kings of the earth: unto him that loved us, and washed us from our fins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. i. 4, 5, 6. If it be allowed that there is an errour in the manuscript whence our translation of the first chapter and fifth verse of the apocalypse was taken. there is but very little lost by the concession; for substituting the words le ayunnoullo, rai desource instead of the accepted reading le ayannoairs kai Aboarri, and then adopting Mr. Lindsey's own translation, I do not see that the doxology contained in the passage, is by any means turned away from its proper object, Jesus Christ; for, taking the whole together, it runs thus, " grace be unto you, and peace from him which is, and which was, and which is to come; and from the feven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth, who bath loved us, and washed us from our fins, in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for

ever and ever. Amen." Rev. i. 5, 6. It is difficult to imagine how any man should conceive "him" to be reférable to any preceding term in the sentence, besides that to which the multitude of epithets is referred; and that this is Jesus Christ, does not admit of a doubt. This I fay even upon a supposition that Mr. Lindsey lias taken the text as it was actually written; but I will now withdraw that concession, upon an affurance that the commonly accepted reading is supported by at least equal authority as that of Dr. Mill, and that the translators of our Bible have thought it the preferable one. But if I were altogether to relinquish this text, which will however admit of no other fense than that I have afcribed to it, it would avail this gentleman but very little, for the fifth chapt and thirteenth verse affords a doxology which I will not refign to eafily as he may expect. "Bleffing and honour, and glory, and power be unto him that fitteth upon the throne, and unto the Lamb for ever and ever," Rev. v. 13. 1s this doubtful? No, nor a doubt pretended: but Jesus 1 Christ is in fight, and therefore, fays Mr. Lindsey, an object of worship. God only, says this gentleman in another part of his book, is the proper object of worship; but here Jesus Christ in sight is a proper object of worship. I will draw the necessary conclusion; therefore Jesus : Christ in sight is God. And, "am, I a God at hand, faith the Lord, and not ! a God afar off?" Jer. xxiii. 23. Is this to be acceded to? If Jesus Christ be a creature, he is not an object of worship; and my turning my eye upon him can never confer infinity and eternity on that which was before local and temporary; but Mr. Lindsey persisting in it that he is a creature, has given the beholders a power of looking him into the one Creator. This is too abfurd to dwell on. I shall only ask, if Jefus Christ has not any right to our adoration, how he is authorized

authorized to demand it on fight? and, if he be in any case entitled to our adoration, "the incommunicable honour and prerogative of God alone *," and that therefore he be God, whether it be not the depth of stupidity, as well as impiety, to deny that our Lord and Saviour Jesus Christ is one with the Father, God? "Grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen." fays St. Peter; and one fuch declaration, that glory is his for ever and ever, is equal to a thousand; and, were every other one to be given up, this would remain a fufficient establishment of the eternal glory of Jesus Christ; but, when we find glory once fo ascribed, I do not see any reason for doubting such doxologies as repeat the praises of our Lord and Saviour; for, one establishing the right, it is but reasonable to believe, that men, who faw with the fame enlightened understanding as Peter did, should equally ascribe to him the glory which they must have equally feen to be his due. the english to what me is not a

"The kings of the earth, &c. hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, sail on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. vi. 15, 16. This speaks for itself. There is in context with it a remarkable passage, by which Jesus Christ, coming to judgement, acts exactly in correspondence with those words which are addressed to him by the Father upon his ascension into heaven; "The heavens shall perish, and wax old as doth a garment, and as a vesture shalt thou fold them up," Heb. i. 12. "And the stars of heaven sell

[163]

unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind: and the heaven departed as a scrowl when it is rolled together," Rev. vi. 13, 14.

" And I saw another angel sly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, faying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come: and worship him that made heaven and earth, and the fea, and the fountains of waters," Rev. xiv. 6, 7. Paul, who had often termed himself "a prisoner of Jesus Christ," Philemon 9: and who tells the Romans, "I am not ashamed of the gospel of Christ," Rom. i. 16. says to Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner," 2 Tim. i. 8; and also fays to the Philippians, that though some do preach Christ out of contention, and some of love; yet, being " fet for the defence of the gospel; what then? Notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice; yea, and will rejoice," Phil. i. 17, 18. These passages precisely ascertain the meaning of the words preaching the gospel, and shew them to be of the same import as preaching Christ, or bearing the testimony of Christ. Now, in the text before us, we see an angel slying in the midst of heaven to preach the everlasting gospel. And, as we well know that it is "the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom," 2 Tim. iv. 1. what does this coelestial harbinger of our Judge proclaim? Fear God and give glory to him, for the hour of his judgement is come:" "We have one Lord Jefus Christ, by whom are all things, and we by him," I Cor. viii. 6. "All things were cre-X 2 ated

ated by him, and for him, and he is before all things, and by him all things confist," Col. i. 16, 17. But the angel proceeds, "worship him that made heaven and earth, and the sea, and the sountains of waters." A new and heavenly preacher of the gospel, that is of Christ, here directly ascribes to our Judge the name and attributes of God: let us then, upon the testimony of this herald, "fear and give glory to the Lord Jesus Christ," the final preacher of whose gospel has declared him to be one with the Father, God.

"The Lamb shall overcome them: for he is Lord of lords, and King of kings," Rev. xvii. 14. "The King of kings, and Lord of lords" appears again in the 10th chap, and 16th verse, mounted upon a white horse, and followed by the armies in heaven; he is affailed by the beaft, and the kings of the earth, and their armies; but the beast is taken, and his armies are overcome; and "the remnant were flain with the fword of him that fat upon the horse; and all the fowls were filled with their flesh," Rev. xix. 21. In the 17th verse of this chapter, before the war, in which the King of kings and Lord of Lords overcame and flew the beast, and the armies, and the kings, " an angel cried with a loud voice, faying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that fit on them, and the flesh of all men, both free and bond, both fmall and great," Rev. xix. 17, 18. The war immediately enfues; and he that fat upon the horse, having overcome and slain those who came against him, "filled all fowls with their flesh;" so that we find that supper given to them by the King of kings, and Lord of lords, to which they are invited by an angel as to the supper of the great God. Him then we must believe to be the great God, who supplied it to them who were called to cone to; it but Jesus Christ supplied it to them; Jesus Christ is therefore one with the Father, that great God.

"His name (that fat upon the horse) is called the word of God," Rev. xix. 13. As there is not the least doubt that it is Jesus Christ who sat upon the horse, we may venture to explain the beginning of the first chapter of St. John's gospel by this declaration, that "his name is called the word of God;" and whatfoever is there spoken of the word of God, must be allowed to have been faid of him who fat upon the horfe, even Jesus Christ, "the victorious Lamb, the King of kings, and Lord of lords;" and there it is expressly declared that " the word was God," John i. 1; that " the word was made flesh, and dwelt among us, and we beheld his glory," John i. 14; that "the fame (word) was in the beginning with God, and that by him, who was in the world, and who came unto his own, the world was made," John i. 2, 10, 11. And as " in the beginning God created the heaven and the earth," Gen. i. 1. "that all things were made by him; (the word) and without him was not any thing made that was made;" that "in him was life, and the life was the light of men," John i. 3, 4. To the same purpose are the following texts: " I am the light of the world," fays our Lord; and " he that followeth me, shall not walk in darkness, but shall have the light of life," John viii. 12. "We declare unto you, that God is light," fays the fame Evangelist, I John i. 5. "We have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and fhew

shew unto you that eternal life which was with the Father, and was manifested unto us)" I John i. 1, 2. "God was manifest in the flesh," says St. Paul, Tim. iii. 16; and that " the word of God liveth and abideth for ever," is the declaration of St. Peter, i Pet. i. 23. "Through faith we understand that the worlds were framed by the word of God," Heb. xi. 3. "By whom also he made the worlds," Heb. i. 2. Here every attribute of God is afcribed to the word of God, to have been from the beginning, to have been the original and author of all created things; or, to use St. John's expression, "the beginning of the creation of God," Rev. iii. 14. to have life in him, and to be the light. But it is farther added, that this word came in the flesh, in which it was manifest, seen, and handled in the world; this therefore is evidently spoken of Jesus Christ. But the word of God (here seated on a horse, and declared to be Jesus Christ himself under that appellation) is expressly said to be God: Jesus Christ therefore being that word manifest in the slesh, and that word being God, Jesus Christ is therefore one with the Father, God. The gospel is the testimony of Christ, " but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you," r Pet. i. 25. John Baptist was certainly the appointed forerunner of our Lord, and it was of him therefore that John gave testimony. "John bore witness of him," John i. 15. It is very remarkable that these words are not once preceded, in St. John's gospel, by the name of Jesus Christ; but that they immediately follow a declaration, that "the word was made flesh and dwelt among us;" the word therefore is Jesus Christ, and "the word was God;" Jesus Christ is therefore one with the Father, God.

As to Mr. Lindsey's laborious differtation on the Chaldee Targums and the word Mimra, I have nothing to fav to it, it does not properly come within my province; one short remark, however, I will make on it. If the word Mimra fignify both "word and felf," as it is certain that Jesus Christ is "the word of God," the word being the same as the self of God, Jesus Christ is therefore the " felf of God;" or, to use a more common expression, Jesus Christ is therefore God's own felf *. This I infer from Mr. Lindfey's own premifes; and fo obvious is the conclusion from the manner in which he has supplied them from half a dozen writers, that I wonder how it escaped even his own observation. I will take occasion here to fay, that I wave all advantage that I might derive from the idiomatick plurals of the Hebrew language (if only idiomatick they be) preceding verbs of the fingular number. They may afford argument to those who, with better knowledge than I am possessed of, shall look for it among them: but I am in pursuit of truth, and not of fystem; I am in pursuit of truth too momentous to be trifled with, and, while I call upon men to yield their affent to a proposition effential to the happiness of their immortal souls, God forbid that I should knowingly call one sophism into proof, or offer that as argument to my readers, which did not carry conviction to my own breast. At the fame time that I relinquish this argument, it is but for myself I do, or can relinquish it.

When Mr. Lindsey has declared the office of a priest to be "to offer up the prayers of others," Apol. p. 127, he should not therefore have precluded prayer to Christ, and the practice of making him the object of religious worship, unless he were very certain that no priesshood had been appointed to him; but "they shall be priess of God and of Christ," Rev. xx. 6. I have brought this

^{*} Glorify thou me with thine own felf, John xvii. 5-

this verse to establish the Divinity of our blessed Redeemer, upon a foundation which negligence or blinded prejudice overlooked; but upon which I now demand the acquiescence of the Unitarians in the Godhead of Jefus Christ; we see it allowed an argument if it can be brought, and here it is for them. It is remarkable also that these priests of Christ are those who are para takers of the first resurrection; of whom it is said "that they are bleffed and holy:" to those then who are bleffed and holy we have reason to conclude, that this my stery of the Godhead of Christ will be more manifestly displayed than to us who are yet to taste of death. Surely there can be no more uncomfortable conviction than that all the stores of God's wisdom are open to us here. and that in a future state there can be found nothing to add to knowledge; the very expectation of feeing farther into the government of the universe, directed by power and wisdom that are infinite, is a motive to obedience; and a full infight into a mystery which is the means of our own entrance into eternal happiness, is a hope fo delightful in itself, that it should make us thankful for fuch a revelation as intimates it to us, yet withholds the full manifestation for a part of our reward "who wait patiently the coming of the Lord," " for. behold, we count them happy which endure," James v.

Jefus Christ was indeed on earth a priest, and accordingly here discharged his sacerdotal office, by offering up the one sufficient sacrifice of himself for all mankind, and "by the blood of sprinkling, that speaketh better things, than that of Abel," which cried from the ground, he has made us a party to the covenant of which he is himself the mediatour; and by his blood which does not cry against us, but on the contrary maketh intercession for us, (that body from which it was poured out being our expiation) he has extended salva-

tion to all that believe on him. The writer to the Hebrews has fo clearly pointed out to them how their own ritual was a type of Christ's prepared body and blood fhed as a facrifice for the fins of all men; fo literally pronounced him our atonement; and fo explicitly laid open the nature of his priesthood, and the subsequent mediation of his fufferings in our behalf; that I should ask my reader's forgiveness for so frequently entering into that subject; but when the whole doctrine of atonement by the death of our Saviour is denied, and that he is declared to have died only as a proof that he had lived, I cannot but think it necessary to speak of it, as the occasion offers, in the course of my enquiry; and the rather, when I confider how vastly more probable it is. that even my book shall be read by the Unitarians than the Bible.

" And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the fea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. death and hell were cast into the lake of fire: this is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. xx. 12, 13, 14, 15. I need not repeat the numerous passages in which it is set forth, that " the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another," Matth. xxv. 31, 32. "Then shall he (the Son of man) reward every man according to his works," Matth. xvi, 27; and that

that "things which offend, and them that do iniquity; he (the Son of man) shall cast into a furnace of fire: there shall be wailing and gnashing of teeth," Matth. xiii. 41, 42. Here every act of our Saviour's office as the judge of the world, who has declared his own determination to call all flesh to account, is given to God, before whom St. John sees the dead, small and great, stand, and all nations gathered to receive judgement, " every man according to his works," and by whom "they that do iniquity" " are cast into a furnace of fire." There can be no truth in such a vision, if it be not that the very same thing is presented to the view of St. John, which is foretold by our Saviour; and that he who declared that he would judge, even Jesus Christ, has, according to his declaration, proceeded to judge, and to testify himself to be one with the Father, God. The book of life is faid, in another place, to be "the Lamb's book of life," Rev. xxi. 27. It is declared that, " the Father judgeth no man, but hath committed all judgement unto the Son," John v. 22. reason is given for this appointment, " (the Father) hath given him (the Son) authority to execute judgement also, because he is the Son of man." As the Son of man only he could receive an appointment, and to him who, as a Son of man, has called us brethren, and can have a feeling of our infirmities, it is most mercifully made. All men are here affembled to judgement before the great God; but "the Father judgeth no man"; before the Son then are they affembled: but they are before God; the Son therefore is one with the Father, God.

"The Lamb which is in the midft of the throne, shall feed them, and shall lead them unto living sountains of waters," Rev. vii. 17. Jesus said to John, I am alpha and omega, the beginning and the end,

the first and the last," Rev. xxii. 13. "And he (that sat upon the throne) said unto me it is done. I am alpha and omega, the beginning and the end: I will give unto him that is athirst, of the sountain of the water of life freely. He that overcometh, shall inherit all things, and I will be his God, and he shall be my Son," Rev. xxi. 6, 7. Here every attribute of him who has called us, if we shall prove victorious, his sons, is equally the Son's as the Father's; he is enthroned; he leads to the living sountains of water, and he is the one first and last; therefore he is with the Father, one God: what an invitation do the Unitarians decline!

In the holy Jerusalem, " I saw no temple therein: for the Lord God almighty, and the Lamb, are the temple of it. And the city had no need of the fun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light there-of," Rev. xxi. 22, 23. "For the Lord God giveth them light," Rev. xxii. 5. "The throne of God and of the Lamb shall be in it; and his fervants shall ferve him, and they shall see his face; and his name shall be in their foreheads," Rev. xxii. 3, 4. Here God and the Lamb are but one temple, shed one light, which is the one incommunicable glory of God, and possess one. throne, present one face to the view of his servants, and his fervants ferve him, that is God and the Lamb, spoken of in the singular number as but one God. To the trinal unity of God, then I am not afraid to afcribe the excellent doxology of Dr. Tucker, who, when he used it, remembered that there is but one God. and that there are three persons; "to him therefore," Father, Son, and Holy Ghoft, let these miracles of divine mercy be ever ascribed; and to them be giory, praife, majesty, and dominion, both now and for ever-

2 more."

more." "The personal pronoun him," says Mr. Lindsey, "evidently points to one person, one individual intelligent agent *;" so that as God and the Lamb are, in the passage before us, pointed to by this same personal pronoun him, let God and the Lamb, even Jesus Christ, be acknowledged to be one individual intelligent agent, one God blessed for ever. "I will write upon him my new name," says our Saviour, Rev. iii. 12. "A Lamb stood on the mount Sion, and with him an hundred forty and sour thousand, having his Father's name written in their foreheads," Rev. xiv. 1. Conformable to the superscription of the name of the Father, and the new name of the Son, our Lord says, "I will write upon him the name of my God," Rev. iii. 12.

The angel who spoke to John, and signified to him those things which he was sent by Jesus Christ to reveal to his servant John, Rev. i. 1. testifies as follows, the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done," Rev. xxii. 6. And our Saviour immediately after, speaking of this very angel, which has said that he was sent by, and has called himself the angel of the Lord, declares, "I Jesus have sent mine angel to testify unto you, these things in the churches," Rev. xxii. 16. Jesus Christ, who sent his angel, which was sent by the Lord God, is therefore one with the Father, the Lord God.

Such farther evidence as I mean to produce from the holy scriptures, to prove the Godhead of our gracious Redeemer, I shall reserve till I come to consider and consute the arguments by which Mr. Lindsey has endeavoured to depose him from the throne of his glory; and as I closed the apostolical testimony of our Saviour's

viour's divinity, by shewing that the appointed witnesfes of Jesus Christ had brought God himself to speak the fact, and to pronounce that he who had been flain, and had taken that body, by the blood of which we are cleanfed, into heaven, there for ever to remain, is one with himself, "God almighty, whose throne endureth for ever and ever, and the sceptre of whose kingdom is a sceptre of righteousness;" so I shall conclude this chapter by bringing together those doxologies with. which all things both in heaven and in earth have glorified the Son of man; and if by these also, the kingdom, and the power, and the glory be ascribed to him, who, of ranfomed mankind, admitted to fellowship with him, can then refuse to "magnify the name of the Lord Jesus," and to unite his voice with "ten thousand times ten thousand, and thousands of thousands of angels, who rest not day and night, saying, holy, holy, holy, Lord God Alinighty, which was, and which is, and which is to come," "worthy art thou O Lord to receive glory, and honour, and power a," " worthy is the Lamb that was flain to receive power, and riches, and wisdom, and strength, and honour, and glory, and bleffing b," " and with every creature which is in heaven and in earth, and under the earth, and fuch as are in the fea, and all that are in them, faving, Bleffing, and honour, and glory, and power, be unto him that fitteth on the throne, and unto the Lamb for ever and ever. Amen "." "Salvation to our God which fitteth on the throne, and unto the Lamb d," "which is in the midst of the throne "?" for such is the fong of angels, and of every creature " created by him, and for him f;" fuch are the grateful hymns of those who are redeemed by the blood of the " flaughter'd Lamb 8," which have come out of great tribulation, and

a Rev. iv. 8, 11. b Rev. v. 12. c Rev. v. 13. d Rev. vii. 10. c Rev. vii. 17. f Coloff. i. 16. g If. liii. 7.

and have washed their robes, and made them white in the blood of the Lamb," and who "therefore are before the throne of God, and ferve him night and day in his temple," " a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb clothed with white robes h. To these the glorious company of the apostles have added their praise, faying, " to the King of kings, and Lord of lords 1," 66 who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath feen, nor can fee, be honour and power everlasting. Amen k. "To our Lord and Saviour Jesus Christ be glory both now and for ever. Amen 1:" "to whom be praise and dominion both now and for ever. Amen m." "Wherefore feeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the fin which doth fo eafily befet us, and let us run with patience the race that is fet before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was fet before him, endured the crofs, despising the shame "," which was undergone for our redemption; and let us "with every tongue confess that Jesus Christ is Lord, with every knee, of things in heaven, and things in earth, and things under the earth, bow our knee also at the name of Jesus o;" and knowing that the same Lord over all is rich unto all that call upon him, let us also call upon the name of the Lord, and be faved; and to him that fitteth on the throne, and the Lamb, one God, the Father and the Son, with the whole host of heaven and earth and all created beings, join in afcribing bleffing and honour, and glory, and power. Amen."

CHAP.

h Rey. vii. 9, 14, 15. i Rey. xvii. 14. k 1 Tim. vi. 15, 16.

1 2 Pet. iii. 18. m 1 Pet. iv. 11. a Heb. xii. 1. o Philip. ii. 19.

CHAP. IV.

Controverted Evidence of our Saviour's Divinity established.—Objections answered.—The Divinity of the Holy Ghost proved from the Scriptures.

"R Eligious worship"; says Mr. Lindsey, " is the incommunicable honour and prerogative of God alone," Apology, p. 137. Among the multitudinous proofs which I have already given of our Lord's divinity, I have produced many instances of prayer, of praise, and thanksgiving, preferred to him both in earth and in heaven; by angels and those who have already become partakers of the benefits of his passion in heaven; and in earth, by men filled with the Comforter, the holy spirit of truth, to whom "the testimony of Jesus" * was given. These I look upon to be acts of religious worship; but this honour and prerogative of God alone is ascribed to Jesus Christ; it is incommunicable, and must therefore perfectly and effentially diftinguish the possessour; but Jesus Christ is the possessour; Jesus Christ is therefore one with the Father, that God alone whose incommunicable honour and prerogative it is to be the object of our religious worship and adoration.

Mr. Lindsey is so exceedingly anxious to emancipate himself from the service of Jesus Christ, whose servant and prisoner Paul declares it is his joy and glory to be; he bends so reluctantly under the easy yoke, the light burden of the gospel; he so boisterously dashes about the bonds of peace, and so fretfully endeavours to cast the cords from him; and with such a foaming hydrophobia slies from "the sountains of living waters," that he has really become a very melancholy spectacle, and there-

fore I feel it a duty incumbent upon me to force, as strongly as I can, this conviction upon him, that if he will drink of these waters, they will refresh him, and he shall not thirst again; that if he return to Christ, the great shepherd and bishop of our souls, however forrowful and heavily laden he may be, he shall find rest to his foul; that if he knock, Christ shall open; and, that "if he ask any thing according to his will, the Son of God will hear him, and he shall have the petition that he defired of him *". Let me therefore now, prefuming that Christ at hand is not different from Christ afar off; and that no merits can put any created being into possession of the incommunicable prerogatives of God, or render inferiour natures worthy of the honour which belongs to God alone, recapitulate, and once again present him with an instance of each; of prayer, by that of Stephen, "Lord Jesus receive my spirit;" "Lord, lay not this fin to their charge." Of praise, by that in the Revelation, "Bleffing, and honour, and glory, and power, be unto him that fitteth upon the throne, and unto the Lamb for ever and ever;" " falvation to our God which fitteth upon the throne, and unto the Lamb;" and of thanksgiving, by that of St. Paul, "I thank Christ Jesus our Lord, for that he counted me faithful, putting me into the ministry."

There is yet another species of religious worship, which I have intentionally omitted to take notice of in its course; it is Benediction; and my reason for deserring to observe upon it, is, that it demanded a separate consideration, on account of Mr. Lindsey's doctrine concerning it. He denies benediction to be any evidence at all; and, till I had established its competency, it is therefore casy to see I should have produced it out of its place before. Mr. Lindsey's affertion, Apology,

p: 131, concerning such passages as 1 Cor. i. 3. is, "that they are only pious wifnes, not prayers." Admitting for a moment only this distinction between prayers and plous wishes, and the conclusion thence inferred, I believe these same pious wishes will be found to be very impious wishes, and a wish that God should have an affiftant in conferring bleffings on mankind, be acknowledged rather derogatory from the all-fufficiency of his power; but I do not fee how any inference can be drawn from a wish different from that which follows from a prayer, they both equally acknowledge the power which they defire to have put into exertion; and if the power be acknowledged by a declaration of it to a third person, entrusted with an assurance that I wish it to be exerted, I cannot imagine why the possessour of it should not be addressed and let into the secret also, he may not else know my mind, and the power may not therefore be quite fo beneficially exerted as I could pioufly wish: Is' it that a Being whose power is to be acknowledged adequate to the gift of bleffings is unintelligent and unable to hear our prayers? or are we not to address him because he is unable to grant them? If the latter; we reject our own conclusion, and waste our wishes; and I believe the inconfistency of the former supposition is too apparent to require a comment. The fame consequence is inferred, I fay, by our wifhes as by our prayers, and if the power of God is acknowledged by prayer to be in Jefus Christ, by our wishes also that he would exert that power, it is equally acknowledged, fo that even this (I think difingenuous) evafion will not invalidate the force of that testimony which is afforded to this dreaded position, that Jesus Christ is one with the Father, God, by the benedictions of the apostles, the appointed witnesses of our Lord.

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Of these benedictions I need only produce one from St. Paul, because it comprehends in it the substance of all the rest, which he has bestowed upon his hearers, 66 Grace, mercy, and peace from God the Father, and the Lord Jesus Christ out Saviour," Titus i. 4. From God alone can the bleffings of grace, mercy, and peace proceed; but I will shew that they have all proceeded. from Jesus Christ; for St. Paul himself, who knew the ability of him whom he thus invoked, and that "he is able to succour," says, "I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly in unbelief: and the grace of our Lord was exceeding abundant," 1 Tim. i. 12, 13, 14. Here we find grace and mercy bestowed by the searcher of hearts, who, through the veil of blasphemy and persecution, distinguished that faith which enabled Paul to be put into the miniftry by the Lord Jesus Christ. We do not find this accurate apostle ever say grace, mercy, and peace from Apollos or Cephas; he knew that they, on whom he bestowed his blessing, were not of Apollos nor of Cephas, who were only fellow-labourers with himfelf; and that, had he been to the end of time calling down grace and mercy from them, they had it not to impart; from Christ, that God who gave the encrease, when they watered what he himself planted, he called for bleffings; from God alone, to whom belong mercies, it was fit that he should call them down, because that he alone could answer and confer them. "My peace I give you," fays Jesus Christ, "not as the world giveth give I." If grace, mercy, and peace then be in the power of our gracious and merciful Redeemer to bestow, every benediction of the apostle of the gospel of peace is to be confidered as a short prayer preferred to him; and benedictions "

nedictions being thus confidered as a part of religious worship, it is easy to see the conclusion, that Jesus Christ, to whom it is offered, is one with the Father, that God, whose incommunicable prerogative and honour religious worship is. "Let us therefore, beloved; not separate ourselves, having not the spirit, but building up ourselves on our most holy faith, praying in the Holy Ghost, keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 19, 20, 21; and "believe that through the grace of our Lord Jesus Christ we shall be saved," Acts xv. 11.

But it has been faid that the interpolal of the conjunctive and, enumerates distinct natures between the Father and Son; and that grace, mercy, and peace may proceed from, or glory, honour, and dominion be afcribed to one part of the subject, without affecting the other. Not to infift on the absurdity of introducing a name, to fay nothing about it, in any propolition; on other grounds also, the distinction between God and Lord, how well foever it may have been supported by an epigram *, feems to me not only weak but infincere. "From God the Father and our Lord Jesus Christ," are words that occur perpetually in St. Paul's epiftles; and I think that candour will allow that "the Father, and our Lord Jesus Christ, are, in such passages, put in apposition to "God," and mark a distinction of persons indeed, but undoubtedly an unity, an identity of Godhead; for, were that copulative and to be taken as a mark of any other distinction, and insisted on as introductory of a second power, however subordinate it may be to the Father, and acting under him; the consequences of such a manner of understanding it might prove very fatal to the cause it is brought to fupport; for the same copulative is used by St. James,

Apology, p. 6.

in a manner that would destroy the Godhead of the Father himself; for by it the word "Father" is set apart from God. He fays, "true religion, and undefiled before God and the "Father", where the copulative is used exactly in the same manner as by St. Paul; if it be admitted then that the personal terms stand in apposition to the general name of "God", all is at once accounted for; whereas, on the other hand, if it be infifted upon, that, in the one case, the conjunctive enumerates distinct natures, a consequence will necessarily follow, which even an Unitarian would flart at drawing from it. St. James does not stand alone in this manner of distinguishing between God and the Father; St. Paul has afforded many instances of a like nature, "giving thanks to God and the Father," Col. iii. 17. Now, God himself, and our Father, and our Lord Jesus Christ, direct our way unto you," I Thest. iii. II. "In the fight of God and the Father," I Thest: i. 3. How uncandidly then does even this honest and disinterested man deal by himself, in making use of, or yielding his assent to fuch weak fophisms; but I am forry to say that every thing feems an argument in his eyes, that only appears to make against "the acknowledgment of the mystery of God, and of the Father, and of Christ," Col. ii. 2. "Now, unto God and our Father, be glory for ever and ever. Amen." Phil. iv. 20 *.

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[&]quot;If it be infifted upon, that the following words, "Peace from God our Father, and the Lord Jesus Christ," have any other meaning than that the Father and the Lord Jesus Christ are the one God, by which name the three persons of the Trinity is comprehended, I shall insist upon the distinction between "God and the Father" here, and maintain that they have distinct meanings also, and that the Father is therefore not intended by the word God in this doxology; but in that case the word God is without any meaning at all. To this I answer, that it has a meaning, and signifies the Son, our Lord Jesus Christ, to whom, as well as the Father, glory is ascribed. I give Mr. Lindsey his choice how he will interpret; for, let him take it either way, the divinity of our Lord follows.

In the Jewish ritual, the necessity of repeating the facrifice is made use of as a proof of the insufficiency of any fingle victim, to establish those who came to the altar; for, had any one offering been answerable to fo great an end, the daily facrifice had been taken away, that work for which it had been appointed being finished. Just such is the case with Mr. Lindsey's arguments; the facrifice of to-day manifested the weakness of the sacrifice of yesterday; and the offering now made upon the altar of fophistry, manifests the insufficiency of that which has preceded it, to establish the votary, that doctrine, of which he stands the priest; it acknowledges the weakness of the priesthood, and that it is not faultless; like that of the Tews, therefore, I entertain a chearful hope that the whole shall at length vanish away. This gentleman, therefore, yery justly considering all that he has already urged as no argument at all, proceeds to infinuate, rather than fay, (for he has not put it into fo many words) that the junction of the name of Christ, in doxologies and benedictions, with the name of God, which is invoked or glorified in them, does not afford any proof that Jefus Christ is God, because that to their names sometimes other names also are joined. Had the fact been as here stated, I should have allowed it some weight, and therefore looking on it as material, I did literally "fearch the scriptures," and throughout could find but that one inflance in which Mr. Lindsey has exemplified the rule. It is the benediction of St. John in the first chapter and fourth verse of the Revelation, "Grace be unto you, and peace from him which was, and which is, and which is to come, and from the feven spirits which are before his throne; and from Jesus Christ," Rev. i. 4, 5. And here it must be granted, that unless the feven spirits be God also, the junction of the name of Jesus Christ is not a proof that he is God; but I

may possibly surprize Mr. Lindsey by an assurance that these seven spirits also are God; and this is a position eafily explained to any man who remembers that "Noah found grace in the eyes of the Lord *;" " The feven spirits are the eyes of the Lamb +;" and grace, in the eves of the Lamb, is furely a bleffing devoutly to be implored, when we confider who that Lamb is, even our Lord Jesus Christ himself, "the Lord of Lords:" and when we reflect on the advantages that accrued to Noah from his having found favour in his eyes before. According to Mr. Lindsey's mode of arguing, we might as well declare that St. Paul meant to diffinguish between God and the hands of God, when he favs, 46 It is a fearful thing to fall into the hands of the living God," Heb. x. 31. For, if these terms be not only different appellations of the fame Being, I will then allow that to find grace from God, and from the eves of God, have likewife distinct meanings.

This is the only benediction against which this charge is brought, and I hope I have shewed its inability to affect the Godhead of our blessed Lord; had it been proved I should have allowed it an argument, as it is true that God alone is the fountain whence grace and mercy can slow, and from which alone the apostles, with the spirit of truth, could seek to draw them: but surely if the names of other Beings be sound joined with that of God in the performance of actions, of which other Beings are capable, it can never be admitted an argument against the divinity of Christ, whose name is often sound joined with God, and invoked to perform actions of which God alone is capable. To Timothy St. Paul says, "I charge thee before God and the Lord Jesus Christ, and the elect angels,"

I Tim.

r Tim. v. 21; and on this passage Mr. Lindsey makes the fame observation as that above, faying, "the angels being here joined with God and Christ, shews that when God is joined with other Beings in the most folemn manner, no equality can be inferred from fuch a conjunction," Apology, p. 107. Now I deny that God is in this instance joined with other Beings in the most folemn manner, the conferring of a charge upon Timothy was an act of which every Being, upon whom God had bestowed the powers of discernment, was a proper and competent witness before whom he should confer it, and therefore, had the apostle joined manand every intelligent nature to the name of God, and of Jesus Christ, and the elect angels, it could not in the least derogate from the dignity of God, or ever be interpreted as conferring upon them a claim to Godhead. That it should argue against Christ's divinity, it is neceffary to shew that it proves too much, and therefore nothing, and that too-much, which it is supposed to prove, is, that the angels are God also; but does any fuch consequence follow? Certainly not; and therefore this most folemn conjunction cannot impeach the divinity of our Lord. I do not defire the aid of this verse in proof of our Saviour's Godhead, there being no greater power called into exercise than that of witnessing a charge to which the witness of God will add folemnity indeed, but which is an act that he has given power to inferiour natures to perform. "Ye are my witnesses, and God also," I Thess. ii. 10, says St. Paul: now which does this most solemn conjunction of God and the Theffalonians prove, the Theffalonians to be God, or God a Thessalonian? Neither one nor the other; for the conduct of Paul, which he called upon God and them to testify to be just and holy, was performed equally before God and them, and they being endowed with adequate faculties, were therefore equally competent

competent withesses of it. But with respect to the pusses fage before us, the apostle, about to fend forth a preacher of the gospel of Jesus Christ, and recommending perseverance and constancy in "the testimony of our Lord," has, with peculiar accuracy, selected the witneffes to his charge to Timothy, remembering that Jesus Christ, coming to judgement, is to be attended by the holy angels, who are therefore on that day, when all flesh shall be affembled before God, to be witnesses to the manifestation of all the hidden things, and the counsels of all hearts: before them therefore Paul has judiciously chosen to give his charge, as in their presence Timothy well knew he should in the end render an account of his apostleship, and, according to the discharge of his holy function; " have praise of God," or "be made a spectacle to angels;" I Cor. iv. o; for Jesus Christ has himself said, " whosever shall confess me before men, him shall the Son of man also confess before the angels of God," Luke xii. 8.

I have now brought to an end, not indeed the whole of the evidence of our Saviour's divinity afforded by the scriptures, but the whole of that which I intend to produce; for, "if they should be written every one, I suppose that even the world could not contain the books that should be written." Somewhere however I must pause, and therefore consider myself as well warranted to do so now, as I should be after a much more voluminous work: for to my apprehension, I have already exhibited proof amply sufficient to establish my point, and therefore sincerely hope for the concurrence of my intelligent, and not "unlearned reader," in this conclusion from the whole, namely, that our Lord and Saviour Jesus Christ is with the Father the one "first and last, which was dead and is

alive for evermore, the Almighty, besides whom there is no God," If. xliv. 6. Rev. i. 8, and ii. 8.

I by no means consider every one of the scriptural proofs which I have made use of, as equally able to fustain the argument by itself; for some among them may be of disputable interpretation, but at the same time, being united with fuch as are incontrovertible, (for many fuch I am bold to declare there are) they borrow light from them, and strength to support their part of the burden: but let me carry this idea to the utmost, and suppose every affertion that Christ is God, which I have brought from fcripture; confuted and shewed to be misapplied, one only excepted, that one to which no answer can be given must remain as compleat a proof of our Saviour's divinity as ten thousand repetitions of it could afford; for all scriptures being written by inspiration, there is no affertion for the truth of which God himself is not responsible, and that which God has once faid requires no farther confirmation; but if it be found that he has once declared the Godhead of Jesus Christ, that fact is immutably established; and being established; may well be allowed a matter of sufficient importance to be frequently referred to, nay, (though not necessarily for the confirmation of God's truth, yet for the more extensive information of mankind) to be frequently repeated. If then many texts in fcripture, upon incontestible proof of Christ's Godhead from any one, admit of an easy interpretation by referring them to that great truth, why should we hesitate to interpret them by it, instead of wresting them to senses that they will not endure; Procrustes-like, torturing them down to the diminutive bulk of our own imaginations; and thereby rendering the word of God, which alone is true and wife, inexplicable and inconfiftent with itfelf? is A a

is only the facts which are revealed, and not the manner of relating the facts contained in scripture, that are faid to be to the Greeks foolishness; were the relation inconfistent with itself, it would be justly chargeable with folly before God himfelf, who cannot lye. That folly which St. Paul apprehends the Greeks will lay to the charge of his gospel, is, that it did not coincide with their doctrines. Inconfishency with itself is inconfistency with God, who sees things only as they really are, and confequently not as they are not; whereas inconfistency with my opinion may be wisdom, though to me foolishness; for I may have seen things as they are not, or not have feen them as they really are. What God relates cannot be but true; he cannot relate contradictions; our belief therefore is not required to contradictions. A God crucified in the flesh, in which he had humbly taken the form of a servant, and submitted to feel the infirmities of man, was, to the philosophical religion of the Greeks, foolishiness indeed; for, with it, it was altogether inconfishent; but it was nevertheless the wisdom of God, and the power of God unto salvation to every one that believeth. To the Jews, who had long known the one true God, and who had experienced prosperity or adversity as his mighty arm was ffretched out to lead or to chastife them, the bleeding body of our Lord suffering death under their own hands, was indeed a stumbling-block; for it was altogether inconsistent with their idea of the almighty Jehovah. A plurality of persons in the God who had declared his name to be "one," was to the Jews an unfurmountable difficulty; it transcended their faculties, and, as they conceived themselves in possession of a full acquaintance with the incomprehensible nature of their Maker, it was altogether inconsistent with their vain presump-To the Jew and to the Unitarian it is alike a stumbling-block, "For unquestionably the Trinity is one

one of those doctrines that prejudice them most against christianity," Apology, p. 88.

If it be asked, as indeed it is, though not in direct terms, why a fact of fuch great importance to us to believe is not laid down in fo many words, by the witnesses of our Lord, in any of their epistles? it is not difficult to give an answer to such as will consider, that. the epiftles were written to men already in possession of it; not with a view of introducing them to a new object of faith, but of establishing them in a faith already. imparted; for, not to infift upon the circumstance of Paul's having vifited all these people to whom he afterwards addressed his epistles, the Romans and the Colossians excepted; nor to weary my less active reader. by taking him in pursuit of this vigilant apostle through. all the dangers that he encountered for the fake of propagating "the gospel of God our Saviour" in every. region; I can prove, from internal evidence, that he only wrote to those who had already obtained grace to be faithful, and who therefore needed not that he should now instruct them in the object of their faith. From Corinth, where he had first known and taught Aquila and Priscilla, he wrote to the Romans; and when he wrote his epiftle to them, Aquila and Priscilla were at Rome, for he falutes them there. To these fellow labourers of Paul, Apollos was indebted for his knowledge of the gospel: it is therefore highly probable that fo faithful and diligent preachers of the word had not been inactive in bearing the testimony of our Lord to the Romans also; for Paul directs his letter to them in the following terms: "To all that be at Rome, beloved of God, ealled to be faints, and whose faith is spoken of throughout the whole world," Rom. i. 7, 8. If fuch was their faith already, to what end should the object of it be pointed out anew; but perseverance and Aa2 con-

constancy were indeed properly to be recommended, and a stedfast adherence to that which they had known. He had already planted; his object now was to water only; to cultivate and affift the growth of the infant gospel; to cause it to extend its boughs; to gather the faithful under its peaceful shade; and to point out to their observation the blessed fruit with which the branches of this tree of life were laden, faying, in the day that thou eatest hereof thou shalt surely live. To the Corinthians he wrote from Philippi, and addresses himself "to them that are sanctified in Christ Jesus, called to be faints with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," I Cor. i. 2. Is not this a direct acknowledgment that they were already well informed, and needed not now to be told that he, on whose name they called, the object of their religious worship, even Jesus Christ, their Lord and ours, was one with the Father, God? This he had taught them before when he was prefent, and had baptized Crifpus and Gaius among them; and to what end should he now renew. the superfluous information? The Galatians he chides not indeed for having relinquished the gospel which he had before preached to them, but for having listened to fome who had endeavoured to introduce the ceremonies of the law into the practice of christianity. To these therefore he is more explicit, as they were perverted, and that it was necessary to bring them back; and though he does not, in direct terms, declare the Godhead of our Saviour, he uses words very nearly synonimous, words fully sufficient to recall former knowledge, and revive the memory of what he had before communicated; for he fays that "he was not taught the gospel of Christ by man, but by the revelation of Jesus Christ: that he had himself once been as zealous of the law, as they could now be, but that, notwithstanding

he had, through zeal for the traditions of the Jews, persecuted the church of God: being now called to be a fervant of Jesus Christ, he saw and preached that justification came by faith in Christ, and not by such works as are enjoined by the fleshly ordinances of the law," Gal. i. In his epiftle to the Ephefians, to whom he wrote from Rome, after he had been transmitted thither by Festus, and some years after his last visit to them, he fays, "I cease not to give thanks for you, after I heard of your faith in the Lord Jesus," Eph. i. For the faith of the Philippians also he thanks God, and directs his epiftle " to all the faints in Christ Jefus, which are at Philippi," Philip. i. To them and to the Colossians he wrote while a prisoner at Rome, and to these latter he addresses himself " to the saints and faithful brethren in Christ, which are at Colosse," " we give thanks to God fince we heard of your faith in Christ Jesus," Col. i. At Thessalonica Paul was feverely treated by the unbelieving Jews, who, afterhis departure, not only purfued him to Berea, but continued to persecute the few of their own countrymen who had believed, and "conforted with Paul and Silas:" to this little "church of the Thessalonians, which is in God the Father, and in the Lord Jefus Christ;" it is that St. Paul writes, " remembering without ceafing their work of faith, as they had become followers of the Lord, having received the word with much affliction, wherefore they were ensamples to all that believe," I Theff. i. 1. Now the word of God which Paul had' preached at Theffalonica, and for which he was driven out, was charged against him by his persecutors, to have been his, " faying, contrary to the decree of Cæsar, that there is another King, one Jesus;" so that we find, that, though to a faithful people, he did not think it necessary to tell what was the object of their faith, which it is probable Paul was of opinion they knew

knew themselves; he nevertheless on his first visit let them into an acquaintance with the one meaning of the words God and Christ, and that Jesus Christ is with the Father, the one God, the Lord of hosts, the King of glory. Timothy and Titus he calls "his own fons after the faith;" and we well know that they had accompanied, and affifted him in diffusing the light of the gospel; his epiftles to them contain a charge to "bear the testimony of our Lord," and a rule for their demeanor as men appointed to so great a trust. His letter to Philemon, "his dearly beloved fellow labourer," feems little more than of a private nature. The object of this " Jew of 'Tarfus," in writing to his own countrymen the Hebrews, is to remove their adherence to the law of Moses, which was the grand obstruction to their belief, and to shew that it was not, as they conceived, altogether profitable, and therefore not immutably. permanent, but that it might be done away; and this even according to their own prophets, to which he therefore refers them. It is not my purpose here to paraphrase the epistles of this great preacher of Jesus Christ; it answers my end to shew that there is a fufficient reason for his not having summed the doctrine. which he conveys in them, into the one short proposifition, that " Jesus Christ is one with the Father, God." It feems to be the intention of "James, a fervant of God, and of the Lord Jesus Christ," to comment on the epiftles of St. Paul, and to stand up against the misrepresentations of the unlearned and unstable, who wrested such things as were hard to be understood in them to their own destruction. He did not undertake to point out an object of faith, but to shew "with what respect we should have the faith of our Lord Jesus Christ, the Lord of glory;" he presupposes the faith of his hearers, and is grafting the morality of a Christian upon it; he opposes himself to fomething

fomething very like modern methodism, built upon an erroneous acceptation of St. Paul's doctrine of justification by faith alone; shews that the works which that apostle precludes are the ceremonies of the law, as inconfistent with the liberty of the gospel, but that, by works of " pure and undefiled religion, spotless and benevolent before God, the faith in our bleffed Redeemer is made perfect," he prescribes, not what faith we should entertain, but how we should entertain that of which we were before possessed. Peter writes to the " elect, who, not having feen Christ, yet love him; who believe, and therefore rejoice with unspeakable joy full of glory;" and this "fervant of Jesus Christ" addresses his second epistle "to them that have obtained like precious faith with us; through the righteoufness of our God and Saviour Jesus Christ," 2 Pet. i. 1. For so it stands (not in the French perhaps, but). in the Greek, as the margin of our Bible also acknowledges. St. John writes his first epistle, " not because ve know not the truth, but because ye know cit," I John ii. 21; and then proceeds to establish his hearers against those who seduce them, by doctrines which hardly differ from the direct proposition; but of which I have already taken notice. He rejoices greatly that the "elect lady," to whom he directs his fecond epiftle, and Gaius, to whom he addresses his third, "walk in the truth." "St. Jude, the fervant of Jefus Christ," writes " to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," and declares the sufficiency of once delivering the faith. To what end now should any one of the apostles, in direct terms, impart the divinity of our bleffed Lord, when every person, to whom they wrote, was already apprized of the fact? But it may be faid that they wrote for the information of posterity, as well as of those to whom they more immediately

Immediately addressed themselves, and that therefore they should have done it: And have they not sufficiently done it? have they not sufficiently revealed it to such as will, in obedience to the precept of our Lord himfelf, fearch the feriptures? When I hear that there is but one God; when I hear our Saviour; in the vail of the flesh, say, "Father, if it be possible let this cup pass away from me;" and when knowing that fesus Christ died for our redemption; I hereby " perceive the love of God, because he laid down his life for us," I John iii. 16: what need have I of a farther explanation to enable me to form the proposition myself, and fay that as the Father is God, and as the Son is God, and yet as there is but one God, the Son, even our Lord Jesus Christ; is therefore one with the Father, that one God. But it may still be objected, that we see the apostles frequently, on their first appearance among the different people to whom they preached, and that therefore we might expect to hear the fact related expressly in their Acts; and do we not? has not Paul charged the Ephesian elders at Miletus " to feed the church of God, which he hath purchased with his own blood?" Acts xx. 28. Was not every prescript made by the apostles, made to all that would hear the word? and were not the doctrines delivered by them to any one church, written for the profit of all? and was not that which was delivered to all of that generation, written in one code, and transmitted through time for our use and information? That code is the Bible; and from the whole of the Bible, this one proposition is to to be deduced; the whole Bible therefore, and nothing less than the whole, is to be pronounced the gospel or testimony of our Saviour Jesus Christ; and thence it is, that this proposition is as deducible as any concluflon refulting from any premiles, even in the mathematical Elements of Euclid, namely, that Jesus Christ is one with the Father, God.

I shall, for the future, consider my point as proved, and therefore admitted, and henceforward address myfelf more directly to Mr. Lindsey's book, and weigh the objections which he has made to our Saviour's Divinity; and as I have but little doubt that I shall be able to shew these wanting in the balance, I shall dismiss them with what expedition I possibly can. He tells us that there were very early herefies in the church; and in the next passage says, that " all Christian people for upwards of three hundred years after Christ, till the council of Nice, were generally Unitarians *." I do not mean to enter the lifts with this gentleman on the ground of ecclefiastical history in general; but in this point I will dare to meet him, and I will not use "the authorities of men, which are nothing. It is holy fcripture alone which can decide this important point, and to that we must make our final appeal +." To that I do appeal; and thence I learn, and think that even I have thence rendered it evident, that not one of the apostles of our Lord was an Unitarian. The first of these three centuries then I must use the liberty. of taking away from Mr. Lindsey's bold and unsupported affertion; for to the close of it was the life of the beloved disciple of Jesus Christ extended; and therefore all Christian men were not Unitarians; but perhaps the less extensive word " generally" came into the latter end of the fentence as a faving term, and with intention to subtract from " all" in the commencement of it, and so to leave St. John the remainder; a fingle instance of a retrograde character, who, notwithstanding the weight of general example, very ob-B b flinately

ftinately perfifted in the belief of the spirit of truth, from whom he had learned a contrary doctrine. Holy scripture is silent with respect to the two succeeding centuries; I shall therefore here decline the combat, and suppose the fact to be as this gentleman has stated it, and, on that supposition; refer to what he has himself said, that, "at the first planting of the gospel a crop of evil weeds, and wild opinions grew up, togegether with the plant of heavenly truth," Apology, p. 20 *.

"Disbelief of the Trinity, no blameable herefy," is the marginal title of a short section of Mr. Lindsey's Apology. I shall not enlarge on the merit or demerit of belief in the doctrines of Christianity, but must fay, that I look upon a disbelief in the Trinity to he the same with a disbelief in Jesus Christ, as revealed to us in the holy scriptures.

I should be sorry that any reader of my book should impute a spirit of intolerance to me, because I altogether reject the testimony of fire and faggot, undergone by some Unitarians in maintenance of their tenets. I have at least equal compassion for their sufferings, with that which Mr. Lindsey can feel; but as I cannot infer the truth of their profession from their miseries, so neither can I admit the cruelty which inslicted them to be any argument of the falsehood of the religion embraced, or rather professed by their barbarous tormentors; for, if this be insisted on to be of weight against the profession of faith in the Trinity, "the transitory triumphs of the Arians," notwithstanding the brevity of their prosperous

^{*} I should here ask Mr. Lindsey's pardon for the abridgment of his beautiful metaphor, in which he has sowed light upon a busy mind, and, instead of reaping a fine crop of young luminaries, has, on account of the rankness of the soil, only been able to gather in evil weeds and wild opinions of baleful spade.

rous days, can furnish me with means to make the opposite scale greatly preponderate. Were recrimination my object, or were I to admit but for a moment, that fufferings are of any value in evidence, good God! how many witnesses might I call to prove the truth of the doctrines which I maintain! But why should I call? from whom shall I receive my answer? They are for ever filent who should have rendered it; the poor dumb mouths, which once eloquently poured forth the doctrines of our Redeemer, now tongueless can only pour forth that blood which they have shed to testify their belief in him. Yet even here I feek not a testimony of the truth of my own tenets, nor of the falsehood of theirs, who, to shun the confutation, put those to silence who could have uttered it. But as I have treated of this mode of argument before, I shall now finally difmifs it, with an affurance to Mr. Lindfey, that I do, as warmly as he can, compassionate all men who have fuffered for their fincerity, and as utterly abhor the execrable zeal of their infatuated perfecutors, as he can possibly do. 1 19 10 10 11 11 11 11 11 11 11

The immutable nature of truth can never be affected, she remains equally spotless, whether she be affailed by an ingenious opponent, or an absurd advocate. The ingenuity of sophism is in like manner unable to alter the nature of salsehood, neither can she borrow strength from the weakness of her adversary. To this short position I refer that great body of human authority cited by Mr. Lindsey, and to which, however able the men who compose it may be, I cannot pay any respect while they stand opposed to the word of God. To this head I also refer such absurdities as that uttered by Anselm, Archbishop of Canterbury; the truth remained unchanged, even the abetted it with violence. I do not desire to have it considered that every

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man who believes with me is therefore wife, and can give a reason for the faith that is in him. If I be sound a desective advocate myself, let that not be transferred to my cause.

Mr. Lindsey says, "Authorities of men are nothing:" it is holy scripture alone which can decide this important point, and to that we must make our final appeal," Apology, p. 23. After this affertion one might expect a candid enquiry into what the apostles have said upon this important point. But here we are feverely difappointed, and scarce find a text quoted throughout his book but at fecond hand; may, scarce a page of original writing through the whole work. Holy scripture is not once appealed to; and this same Nothing, the authorities of men, is the foundation of his fystem; and fuch as the foundation is, fuch indeed is the superstructure. But all this is very foon accounted for, and a perfectly new mode of argument is most ingeniously devised and introduced; and in the very next sentence to that in which he makes the fcripture the final appeal, he proposes that " the matter is to be put to the vote, as it were." Now, though he never appeals to his final appeal, he does not in the same manner desert his own darling invention; but has instant recourse to as very an electioneering trick as ever was played at Brentford or Shoreham; for he statly assures "the less learned" reader, that, upon enquiry, he shall find that to be undeniably true, which I have already shewed to be undeniably false; namely, that " all christian people for upwards of three hundred years after Christ, till the council of Nice, were generally Unitarians." This is a method of procuring votes with a witness; the whole interest of "the less learned" is obtained at one bold stroke; and in another paffage of his book he has solicited the fuffrages of the absolutely "unlearned;" and having

having thus obtained the ear of the populace, he trumpets forth a multitude of names of men, and facrifices every confideration of the authority of scripture to the establishment of their authority with the unlearned reader. To some of these I will allow that he may have done but justice, and I will not disturb the ashes of those on whom he has poured unmerited incense. fear not his host of Unitarians, so long as I am abetted by the word of God, against which he has arrayed them. But in his diligent canvass I am surprized that he should think of the names of the Voltaires, the Morgans, and the St. Johns: does he mean to poll these men too? Are these the apostles of the gospel to which Mr. Lindsey appeals? But errour cannot, forfooth, escape their quick-fighted eyes; I fincerely believe it, they are active in pursuing and embracing errour, and I shall therefore allow them well qualified to vote with him on this occasion. But when did their quick-fighted eyes discover or pursue truth? In a few pages after we are aftonished at seeing David Hume advance to give his suffrage in the contest; his vote, however, I must admit to be unexceptionable; he is excellently qualified to abet Mr. Lindsey's tenets, having undertaken to subvert the religion and liberties of this country. Whenever the bonds of religion are loofed, and the restrictions of conscience taken away, a substitute must be found to controul mankind, and an earthly tyrant be established on the throne of a deposed God, to bind in fetters those hands which have rejected the easy yoke of their Creator, and emancipated themselves from obedience to the mild fway of their merciful Redeemer. Thus far the cunning, for I cannot call it the manly understanding, of Mr. Hume, has been able to penetrate; and accordingly, when with talents exactly adequate to mischief, propensities to put them into exercise, and a disposition to enjoy the perpetrated crime.

erime, he has, by shallow sophistry, seduced mankind into the paths of vice; he rushes on the villain he has made, and, like Jonathan Wild, consigns to chains the wretch who has deserved them from his own persuasion. When, as an essayist, with just enough of art to withhold a fraud from the eyes of an indolent or willing reader, he has obliterated every virtue by which we can deserve or enjoy freedom, and has rendered the heart of an Englishman no strenuous soe to desposism, he becomes the voluminous pamphleteer of the Stuarts, and, with just enough of plausibility to conceal a falsehood from one who has no longer an interest in detecting it, to the consenting slave points out the acceptable tyrant, and to the tyrant the hands which he has sitted to his chains.*

Mrs

* I may feem here to have stepped out of my way unnecessarily; I cannot, however, admit that I have. The peace and tranquillity of mankind are my object, and to the maintenance of them it is necessary that I should firike at their enemies as they cross me, and put my fellow creatures on their guard against the invader of their happiness; such I consider Mr. Hume to be, and accordingly point him out as a Being that has waged eternal war with the welfare of mankind, both here and hereafter; who has untied, or, rather like a rat, nibbled at, the bonds of religious duty, that a necessity might thence arise of imposing the manacles of civil slavery; who frees us from our God that he may enthral us to man; inflicts the heaviest ills upon us in this life, and with a merciless hand tears away that hope of a future recompense, which was the only consolation that remained to the wretch he had enflaved:-Let it not be faid that, in what he has done to thefe ends, he is himself also deceived. No man can ignorantly falsify in the relation of important historical facts; he therefore who has so falsified must have done it knowingly, and he who is capable of imposing known falsehood upon the public ear, is capable of broaching known fophisms; but this man has by falschood struck at our liberties, and by premeditated sophistry at our religion. The necessity of their aid to the promotion of his design, is no mean proof of our right to enjoy the invaluable bleffings of freedom and hope, and argues them to fland upon the firm basis of truth; and furely that he has had recourse to them for such a purpose as that of subverting all human felicity, is a fufficient reason for us to despise the wretch whose treachery and malice prepense has aimed a blow against our religious and civil rights .- When I have just repeated that I look upon our liberty to be so intimately connected with our virtue, and our virtue with the religion of the gospel, that, on the overthrow

Mr. Whiston may give his voice for Mr. Lindsey, he preferred the apostolical constitutions to the canonical books of the New Testament, declared them more facred and quite divine, because they favoured his Arian sentiments. This book was written in the fourth century; and; as it teaches a doctrine not found in the scriptures, has, from this apostolic old man, obtained a preference. But I shall cease to pursue this idea farther; for, however deserving of redicule Mr. Lindsey's argument may be, the subject calls on me to be serious.

Mr. Lindsey dwells upon the prejudices of mankind taken in with their nurses milk, upon doctrines darkened and perplexed by early prepossessions. It is true, and I thank God and my pious parents for it, that, with my nurse's milk, I did imbibe the doctrine which I now maintain; and at the same time I embibed a belief, that grafs was green, that fire was hot, that fnow was cold, and that two and two make four. With fuch various errours was my infancy turned afide from truth, and fo radically have they been established in my mind by education, that I have never fince that fatal time, when my instructors cruelly took advantage of-my fusceptible and tender years, been able to comprehend that clear evidence which is of force to fet aside such absurdities. This childish and commonplace objection to the truth, because it was early known, does not deserve a serious confutation. If the fcriptures afford a sufficient testimony now, is it an argument to the contrary of that which they testify, that our teachers have read and affented to them, and that they have thought the word of God fit to be communicated

overthrow of the latter, one undiffinguished ruin must overwhelm them all together, my indignation will probably meet not the pardon only, but the approbation of fome of my countrymen.

* Apology, p. 68.

communicated to their children? But I will now put a question to Mr. Lindsey, to which, if he does not find the answer on the surface of his heart, let him fearch the inmost recesses of it, and thence inform me, whether even his disinterested conduct, whether the doctrine of Unitarianism, of which he is the strenuous advocate, are purfued by him without one prejudice? I do not speak of those which are instilled by education, but others which, perhaps, he has not found fo conquerable. This, however, is a delicate point, and must not be pursued farther. I mean not to wound nor diminish the public regard of this worthy gentleman, but chusing to put my rule by an instance, rather than in a general way, have fixed upon his name, as affording me an argument à fortiori in its behalf.

Such objections as turn meerly upon words I shall leave unanswered, they merit contempt and not consideration; but I must show that, upon " such a suppofition as the existence of the Trinity, that chain of absurdities and contradictions, which Mr. Lindsey thinks would follow, are by no means the natural confequence of the doctrine; there may be much that Mr. Lindsey cannot look into, I grant it; but did God take council of Mr. Lindsey? or has he revealed himself to him as he did to the apostles and prophets? Bishop Pearson's words keep the first and second perfons in the Trinity distinct; the Father and the Son are not faid in the scriptures to be jointly one Father or one Son, but they are declared to be one God. And as to the affertion, that we who join in the four invocations, at the beginning of the litany, can be but ill defended against the charge of holding four Gods, to wit, the Father, the Son, the Holy Ghoft, and the Trinity, (declared by him to be a fourth intelligent agent); it is about as wifely put as if we should

fay, that the government of Rome was administered, not by three, but by four men, to wit, Octavius, Lepidus, Anthony, and the Triumvirate, " which is the utmost confusion imaginable." Apology, p. 124.

To the confequences of offering up divine honour to Jesus Christ our Lord, which are brought together in the 136th page of the Apology; I oppose all that I have already brought in proof of the one Godhead of the Father and the Son; for this one position being admitted; our Saviour has directed prayer to be made to himfelf. There is authority for fo doing in the writings of the apostles. The object of our worship is not inferior to the Father, with whom he is one God; and therefore there never can be a distinction in the mind of the fober worshipper, who, holding in fane memory the unity of the Godhead of the Father; and of our Lord Jesus Christ, will never entertain " a doubt, when he is to pray to God, and when to Christ, when it is right, and when amiss to do it;" he will always find one God the object of his adoration, who, remembering his mercies vouchsafed to man in the flesh, will hear the prayer preferred to him, with gratitude and reliance upon him, who has already fo graciously redeemed him by laying down his own life for him, I John iii. 16.

Mr. Lindsey, having allowed that it is Jesus Christ who is to judge the world, by difallowing his Godhead, and confequently the direction of prayer to him, has actually conferred upon God the Father, the office of Mediator with Jesus Christ, who is to judge us; for if the Godhead be not in Christ, our merits, of which no creature can have cognizance, are to be handed over for his information; and God the Father, to whom alone they can be known, is to fland forth before the

feat of judgement, as our accuser or excuser: so that here we find a change of office between the Father and the Son; an absurdity at least as great as any that appears to Mr. Lindsey's reason, on the establishment of my tenets; an absurdity, in which no man can acquiesce, because it contradicts the principles whence our argument proceeds, and directly opposes itself to revelation: whereas the difficulties arising from an acquiescence in the doctrine of our Saviour's divinity, are only in matters not submitted to reason, and upon which we never should pronounce that the facts are not so, because we do not see how they are so with faculties not equal to the intuition.

The argumentum ad absurdum to which Mr. Lindfey's authors have frequent recourse, is to be judged of according to the nature of the absurdity which it would point out, as a confequence of admitting the fact it is opposed to; and if that be only such, or said to be such, because our reason cannot solve it from its incomprehenfibility, it affords no confutation of the pofition it tries to confute; whereas, if the absurdity refult from inconfistency with revelation, which must fall upon its establishment, it is a good argument; nothing being to be admitted which can militate against the truth of God. This general rule, (a rule so obvious, that nothing but having feen a book written without any regard to it, could have induced me to fet it down) the reader of Mr. Lindsey's Apology will do well to hold constantly in mind, for by referring what he reads there to it, there is very little contained in the book to which it does not afford a compleat answer.

Having believed the scriptures to be the revelation of God, I have ever avoided the glosses of commentators, influenced by interest or prejudice, and have made the unperverted

unperverted original my study, in order thence to derive a religion for myfelf, and I must acknowledge that I have often conceived, both from St. John's first epiftle, and several passages in the epiftles of St. Paul, that they particularly opposed themselves to an opinion, prevalent in their day, that Jesus Christ had not come in the flesh; that he had not like infirmities and temptations as we have, but that the fenses of mankind were imposed on by the appearance of a body only. But as I have faid that the truth most difficult to be conceived by mankind is, not that God had descended to dwell on earth, or that a man Jesus had lived on earth; but that an union of the two natures of God and of man had fubfisted in Jesus Christ, a man living among them, I inferred the following conclusion, "that the apostles had preached him as God only, leaving it to their own knowledge of him, to prove that he was man; that having feen the power with which the testimony of the apostles was attended, the hearers yielded credit to that which they witneffed, and forthwith acknowledged Jesus Christ to be God; but that not being able to understand the compatibility of divine perfection and human imperfection, and therefore concluding that fuch an union could not have subsisted, they considered their fenses imposed upon by an apparent body only, and rejected their belief in the manhood of Christ, not believing him to be man, whom they had acknowledged to be God; and that the apostles, on seeing such a doctrine arife, found themselves now under a necessity of preaching him as man, whom they had already taught to be God, and obliged to make use of the testimony of the Holy Ghost, to re-establish a fact which they had at first left to the testimony of the senses; a testimony which they had confidered as sufficient then, but now faw superseded by that of their preaching." Mr. Lindsey has proved that I was not mistaken in this; C c 2 and

and his account of these erroneous tenets is very correspondent to the idea which I had formed of them from scripture: for, of those who entertained them, he fays, "They could not allow that a pure emanation of deity, such as they presumed Christ to be, could have any connection with so impure a substance as a human material body; and fo they invented this folution of the difficulty, that he was a man in appearance only, and not in reality." Apology, p. 154. I cannot, for my part, exceedingly wonder at the errour into which these hearers fell; for I frankly acknowledge, that had I been a witness of the birth, life, death, burial, resurrection, and reascension of Jesus Christ into heaven; and had I afterwards heard him, by the affifted preaching of the apostles, declared to be God; the reality of that body, in which I had feen him, and in which I had feen him act fuch a part, would have come into suspicion with me; I should have doubted of the reality of a body so differently endowed from the bodies of all other men; " metuissem credere in carne natum, ne credere coactus fuissem ex carne inquinatum," St. Austin, quoted by Mr. Lindfey, Apology, p. 158. and I should have believed that he was all God without manhood. But I fincerely return thanks to the divine spirit that has testified of the flesh of our blessed atonement, and redeemed me from an errour whereby my spirit would have been proved not to have been of God. I care not to what Genus this Linnæus of divinity, who has fo skilfully classed the opinions of mankind, will refer me; let him only remember that I do not now embrace fuch errours; for that philosophy, by which I should have said that he who is God, is therefore not man, is superfeded; and I yield my faith obedient to his word, whose word alone is true; and, by consequence, I believe that Jesus Christ is come " a man

as concerning the flesh," and that he is also "over all, God blessed for ever."

The truth as fet forth in the scriptures, I have all along acknowledged my reason incapable to comprehend; but Mr. Lindsey thinks it ought to be comprehensible, and will not allow that God had a right to retain a power greater than he has given us abilities to fearch into; or wisdom, the exercise of which he has not endowed us with a capacity to understand: and therefore he thinks we had better reject all that furpasses our faculties; for, by fo doing, he is of opinion that we should have a perfect union in the church. Let us for a moment grant that we should obtain this union; what is it? An union in errour; and is fuch an union to be defired? is this the object of his wishes? does he look upon a concurrence in falsehood as a compensation for rejected truth? But the ruin of truth, he fays, and quotes Dr. Clayton for it, is not likely to refult; for the gates of hell shall never prevail against the Christian religion. That they never will is my fincere belief; and therefore it it is my fincere belief, that Mr. Lindfey's proposed union in errour will never take place; for, is the rejection of a point, on which nothing less than the effence of Christianity depends, is the denial of his divinity, whom we worship, no subversion of his religion? I think that the object of my worship, and of my religion is one; and if my worship be deprived of its object, I know not where to find that of my religion; and should, on seeing "the King of kings" degraded from the throne of his glory, the "God who purchafed us with his own blood," torn from the supplica-tion of his adorers, then say that the gates of hell had prevailed against his church; an event which I trust that, of his infinite mercy, and according to his immutable

nutable promise, he will avert. But I shall now reasure fume the concession I made, for a while, and oppose Mr. Lindsey's assertion, that union would be the consequence of a legal establishment, or admission of his tenets; for we of the church, as now established, might, in that case, think sit to be differenters from his doctrines, as he dissents now from ours. I know that, for my part, I should oppose them to the utmost of my power. But the true meaning of his words is easily comprized in this short but prosound proposition, That if all mankind will agree with Mr. Lindsey, Mr. Lindsey will not disagree with all mankind: yet even this I must take the liberty to doubt,

It is a very weak affertion, that faith in the divinity of Jesus Christ leads to the admission of many objects of worship, and that the church of Rome has thence taken occasion to adore the Virgin Mary, the apostles, and martyrs, and fuch other persons as her own favour has been pleafed to rank among her faints: for as the ground of faith in Jesus Christ, as God, is by no means pretended to be the ground for the adoration of any besides him, it is not true that the saints are worshipped, because he is revealed to be God. Jesus Christ is revealed to be God; the faints are not revealed to be God: does it therefore follow that the faints are to be worshipped? Certainly not. But very particular care has been taken to guard against the adoration of the Virgin Mary, and the apostles, and to prevent their being confidered as proper objects of worship, though fhe was declared bleffed among women, and they were highly favoured above men, having been entrusted with the testimony of Jesus Christ, who also wrought many miracles by their hands in support of their witness. It feems to have been with a view of preventing mankind from looking upon fuch circumstances as a ground of worship,

worship, that our Saviour has, in more passages than one, spoken with seeming disrespect (if. I may dare to use the expression of him who was without sin) to his mother: " woman, what have I to do with thee ! John ii. 4. "Who is my mother?" Mark iii. 33; Peter, when Cornelius met him and fell down at his feet, and worshipped him, "took him up, faying, stand up, I myself also am a man," Acts x. 25, 26. And Paul and Barnabas, when they heard that the priest of Jupiter, with the people at Lystra, would have done facrifice unto them, 1 " rent their cloaths, land ran in among the people, crying out, and faying, Sirs, why do ye these things? We also are men of like pasfions with you; and yet with these fayings scarce re-firained they the people, that they had not done factifice unto them," Acts xiv. 14, 15, 18. And even the angel, than whom man is made a little lower, declined the worship of St. John, saying, " Inam thy fellow servant, and of thy brethren that have the testimony of Jesus, worship! God," Rev! xix io. From the exercise of miraculous power, from supernatural endowments, we find mankind eafily perfuaded to conclude divinity, or at least an adorable superiority in those who are so endowed. To guard against this facility of superstition, and to shew that from an absolute revelation only we are to believe the divinity of any, the feveral texts which I have cited, feem to have been written. It is true a revelation that Jesus Christ is God, one with the Father, conveys an idea different from that of Mr. Lindsey, that the Father only is God, and fo may afford an analogy, by which, faith, in a multitude of persons in the Godhead, might be facilitated, if revealed, but by no means a proof that there are more persons than are revealed: let us still remember the limits of reason, and not perpetually fly beyond her confines; fhe-will conduct us very fafely, if we do

not obtrude premises upon her which are not within her district: with respect to scripture truths, the peremptory word of the God of truth, is the ultimate boundary of her province. Our terms of falvation are prescribed, and God does not require our ingenuity in finding more points of faith than he has offered for our affent in order to fecure it; and if he has not revealed, he does not need our belief, however like we may conclude our own fuggestions to be to that which he has made known. , may indeed facilitate conception, and make us more readily enter into a position laid down; yet it is but a bad ground to argue upon; for no certain conclusion can ever follow from it. I shall myself use it now to illustrate; and as I have denied that it can, from the divinity of Jesus Christ, shew the divinity of any other not revealed to be divine, I only ask its affistance in procuring a more easy assent to the divinity of that which is revealed to be divine; and this will, I presume; not be withheld by those who have carried its use so much higher than I dare to do. If then the Holy Ghost be revealed to be one with the Father, and the Son, God, it may be some ease to the mind in giving its affent to the existence of a third person in the Godhead, to reflect that it has already acquiesced in the admission of a second. It is not my intention to examine into the evidence of the divinity of the Holy Spirit so extensively as I have already done into that which is afforded to the Godhead of our bleffed Redeemer; it is not fo strenuously opposed; besides my attentive reader has, in all probability, inferred it for himself; from several contexts which I have laid down already, though I have not directly pointed it out as a conclusion. I shall therefore now content myself with a very few paffages proving the Holy Ghost to be God alfo, reminding my reader of what I have already offerred

[209]

fored concerning the fufficiency of any one affertion, for the truth of which God himself is responsible.

"He shall be great, and shall be called the Son of the Highest." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee, shall be called the Son of God," Luke i. 31, 35. "That which is conceived in her, is of the Holy Ghost," Matth. i. 20. That which is conceived of the Holy Ghost, is therefore called the Son of God; the Holy Ghost therefore, of whom the Son of God is conceived, is one with the Father and the Son, "the Highest."

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth. "I will not leave you comfortless: I will come to you." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," John xiv. 16, 17, 18, 23. Here the Father, Son, and Holy Ghost, one God, are, or is, the Comforter, the witness to the truth, which shall come and abide, or make abode with him who loveth the Son, and keepeth his words. The identity of the Godhead of the Holy Spirit with that of the Father, and of the Son, is here expressly declared.

"Why hath Satan filled thine heart to lie to the Holy Ghost?" "thou hast not lied unto men but unto God," Acts v. 3, 4. Here also the Holy Ghost is directly pronounced to be one, with the Father and the Son, God.

"The things of God knoweth no man but the Spirit of God;" "which things also we speak, not in

the words which man's wisdom teacheth, but which the Holy Ghost teacheth," I Cor. ii. II, I3. Here the Holy Ghost is one and the same with the Spirit of God; and in the 16th verse he is called "the mind of Christ;" he is therefore one in Godhead with the Father and the Son, from both of whom, one God, he equally proceeds.

What, know ye not that ye are the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price," I Cor. vi. 19. What now is the price paid for this purchase wherewith we are bought? are we not "the church of God which he hath purchased with his own blood?" Acts xx. 28. Being then redeemed by the blood of Jesus Christ shed for our ransom, we have therefore become the temple of the Holy Ghost. But "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," I Cor. iii. 16, 17. The Father is God, and the Son is "God, who purchased us with his own blood;" and the Holy Ghost, whose temple we are, is here declared to be God. But there is but one God; the Father, Son, and Holy Ghost are therefore that one God, that Trinity in Unity which is to be worshipped. This may feem to the natural man, Mr. Lindsey, to be hay and stubble; but let him lay aside the vanity of thinking himself in the least degree a judge of spiritual things, and believe that which God has witneffed; "Let him become a fool, that he may be wife, for the wifdom of this world is foolishness with God," 1 Cor. iii. 18, 19; "Let him account of the apostles as stewards of the mysteries of God," I Cor. iv. 1. " and not be taken as wife in his own craftiness." "We are the

the house of Christ, if we hold fast the considence and the rejoicing of the hope firm unto the end," Heb. iii. 6. "Ye are the temple of the Holy Ghost which is in you." "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," 2 Cor. vi. 16. Is this to be restisted?

That it was God who spoke by the prophets, is not denied. But by the mouth of the prophet David God has faid, "To-day if ye will hear his voice, harden not your hearts as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and faw my work. Forty years long was I grieved with this generation, and faid, it is a people that do err in their heart, and they have not known my ways. Unto whom I fware in my wrath, that they should not enter into my rest," Ps. xcv. 7, 8, 9, 10, 11. Of him who has thus fworn, and who was thus provoked for forty years in the wilderness, even that God who led the children of Israel out of the land of Egypt and out of the house of bondage, and faid, "I am the Lord thy God," it is thus declared by St. Paul, "the Holy Ghost saith, to-day. if you will hear his voice, harden not your hearts, &c.". Heb. iii. 7, 8, 9, 10, 11.

Our Saviour himself says, "The spirit of truth, which proceedeth from the Father, he shall testify of me," John xv. 26; and accordingly St. Paul having declared to the Hebrews, that they who had heard the Lord confirmed his great salvation unto us, "God also bearing them witness," Heb. ii. 3. proceeds to preach the sufficiency of the one sacrifice of Christ's body once offered for sins, and the kingdom of heaven

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opened to all believers by his having overcome the fharpness of death, and "an entrance into the holiest by the blood of Jesus, by a new and living way which he hath confecrated for us," "whereof the Holy Ghost is a witness to us," Heb. x. 15. "It is the Spirit that beareth witness, because the Spirit is truth." "If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son," I John v. o, 10. These words amply explain the meaning of St. Paul's direction to the Thessalonians, "Quench not the Spirit," 1 Theff. v. 19; and, upon the whole, we so frequently find the testimony of Jesus Christ borne by God and by the Holy Ghost, that we must conclude the Holy Ghost, who "is a witness unto us," to be one with the Father and with the Son, God, who hath given the record of his Son, "that witness who is in him that believeth on the Son of God," This may perhaps afford more provender for Mr. Lindsey. I should hope however that he may, by this time at leaft, have begun to doubt the tenets which he has professed, and restect on the very destructive consequences of his errour, if he can be perfuaded to confider his doctrine to be fuch. To this purpose, and as the last argument which I shall produce to the divinity of the Holy Ghost, and his unity with the Father and Son, I shall add the declaration of our Saviour himself, who declared to the Scribes, who faid, "He hath Beelzebub, and by the prince of the devils casteth he out devils;" " all fins shall be forgiven to the fons of men, and blasphemies, wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger

of eternal damnation: because they said, he hath an unclean spirit," Mark iii. 22 to 30. Here the context requires the following interpretation, Ye have faid that I have a devil; it shall nevertheless be forgiven you: but if ye shall hereafter use like blasphemy, ye shall: never have forgiveness: I came not to bear record of myself, and therefore dispense with your unbelief; whereas, when the Holy Ghost shall in due time bear witness, that ultimate testimony upon which the faithof mankind is to be required; when the whole of that evidence shall be afforded to the world, upon which God has thought right to demand the faith of men, and to which he will not add; then, if ye blaspheme, or lay fuch a charge against the Son of man, declared by the Holy Ghost to be God, ye resist the united Trinity, and fin against God, who shall bear me witness; and whose witness is greater than that of man, which as yet ye are pardonable for conceiving me only to be. The manner in which St. Luke has related the fame event, greatly corroborates this manner of understanding the declaration of our Lord, "He that denieth me before men, shall be denied before the angels of God. And whosoever shall fpeak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven;" for our Saviour is in context with the declaration, appointing the apostles to be witnesses unto him; and for the purpose of rendering them competent and irrefisfible without fin, he goes on to fay, "Take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to fay," Luke xii. 9, 10, 11, 12. On this . place it is to be remarked, that our Lord has declared of him who shall speak against the Son of man, that he shall be forgiven; and also, that he who denieth ' him,

him, shall be denied also. Here are two contradictory affertions made, and consequently two distinct circumstances are to be understood for the sake of reconciling them to truth, and to sense, which easily results, upon admitting that two distinct times are intended; and that "he who now denies me is pardonable; but that he who shall hereafter deny me, shall himself also be denied. Ye have not now the manifest testimony of God; but hereafter the Holy Ghost shall bear me witness; and in the hour when the Holy Ghost shall teach my appointed witnesses what they ought to say: ye shall not be forgiven if ye withhold belies." I desire my reader will refer this argument to the doctrine of my second chapter.

I have now proved to my own, and I hope also to my reader's, entire fatisfaction, that the Son is God, and that the Holy Ghost is God; that the Father is God, and that there is but one God, are conceded points; and, having been admitted, I have been exempted from the necessity of proving them. But as there is but one God, and that each of the three persons is God, does not a Trinity in unity neceffarily follow? But Mr. Lindfey does not find this conclusion drawn in fo many words, and fo will not believe that it refults. Had Mr. Lindsey told me how many miles it measured from Richmond to Catterick, I apprehend he would charge me with great stupidity if I could not conclude for myfelf how many miles from Catterick to Richmond; and yet even this obvious inference does not offer itself more perspicuously to the understanding than that with which he quarrels. The premises are all fairly stated; and which am I to charge it to, the account of obstinacy, want of discernment, or a composition of both, that he will not look upon the necessary conclusion, which is, that the object

of our religious worship is a holy, blessed, and glorious Trinity, three persons and one God?

That each of the three persons is God, seems to me a fully sufficient reason why I should prefer to each my prayer, my praife, and my thanksgiving; that the three persons are one God, is in like manner a reason why I should address my adoration to this trinal unity. That this is a stumbling-block to the Unitarians and to the Jews, I grant; that to the Greeks it is foolifhness, I grant also; that it altogether surpasses my own faculties, I as freely acknowledge; but that it is revealed by the God of truth I know, and therefore I yield my faith to what he has declared concerning his own inscrutable nature, and where I cannot unriddle, have learned to truft. I can clearly see that the insolence of reason, or rather of pride under her abused name, meets in this point the object of its contempt; but " behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in nowife believe, though a man declare it unto you," Acts xii. 41. I do not apply these words uncharitably, I use them to shew that God had beforehand ordained a difficulty to the conceptions of mankind, that they who withstand his testimony because they have not been admitted of his council, are impeached of contempt, and threatened with eternal destruction. "Knowing therefore the terrour of the Lord," I would perfuade men to humility, to obedience, to faith unto falvation, that they may escape the "vengeance taken upon them that obey not the gospel of Jesus Christ."

It is not my office to stand forth the panegyrist of the Liturgy of the established Church, and therefore I refrain from entering into a scriptural vindication of it; if it indeed remain necessary now, I have taken a great deal of pains to very little purpose; for I should conceive an intelligent reader of the arguments I have already cited in proof of the divinity of Jesus Christ and of the Holy Ghost, must, without any more particular discussion of the point, be very well able to vindicate it himself, and to set forth the propriety of offering up his adoration to them with the Father, one God. Were I disposed so to do, I could draw together also the opinions of some of the wifest men that have ever adorned our islands; who have conceived our book of common prayer one of the finest compositions that has flowed from the pen of man; but even this human composition I shall not maintain by human authority, though I could bring stronger hands to support the fabric of our church, than those of either Dr. Clarke or Mr. Lindsey, which have been desperately employed in dilapidation; or, to use Mr. Lindsey's less-confused metaphor, in smothering the fabric.

This gentleman, after he had deprecated all human authority as a ground of faith, we have already feen making use of it, and nothing else, in support of his doctrines. But he has attacked human authority in another fense of the words also; and, to the great consternation of every Briton, who shall meet it in his way, has emphatically and conclusively pronounced it A MONSTER. But the terrified reader of his book may calm his breast when he comes to know that this fame monster is nothing worse than "a legal establishment of the church of England." An establishment, the necessity of which I am forry to fay, grows every day more and more obvious; and to whose good purposes, Mr. Lindsey's own conduct bears an incontrovertible testimony. A farther vindication of this also exceeds the limits of my defign; but methinks a gentleman, who has experienced fuch lenity from our establishment.

[217].

blishment, should at least acknowledge, from the tolerated altar of his new synagogue, that the church of England is not a very fierce monster.

As the limits are however of my own appointment, I will take the liberty of transgressing them a little here. The articles of religion, when first prescribed, were chiefly intended as a barrier to divide our new reformation from popery, which it had just escaped, many of the particular tenets of which are formally abjured in them. Though access to the scriptures were now permitted to all men, it was thought necessary to affift the weak, in forming their conclusions upon the whole, and to fum up in brief those doctrines which lie diffused in the sacred writings. Moderation appears also to have been a principal object in forming them; for as abhorrence must naturally succeed the detection of the felf-interested frauds of the church of Rome, it feems a reasonable apprehension, that every tenet which it had held, would fall into contempt, if not conspicuoufly held forth, as retained by the leaders of reformation; hence the Trinity is formally avowed, in which we continued our agreement. I am far from maintaining that the body of the people should be obliged to subscribe to any articles of faith; but it appears to me absolutely necessary that certain articles of faith should be subscribed by the pastors in our church, otherwise we must cease to be a church; and, instead of a general amity amongst men, the gospel will be converted into a fource of universal discord, and bring indeed not peace, but a fword; we shall, instead of a church of England, have as many churches as parish ministers; every parish, zealous to maintain the doctrines of its polemic pastor, will war on its neighbour, and think they do God fervice by reducing those who diffent from them to opinions which they have been in-Еe ftructed.

structed to esteem necessary to be entertained. Subscription to these doctrines, as a security for the maintenance of the imposed faith, will be required, and that which is now established in peace, will be, if relinquished, again exacted by the very consequences of having relinquished it; for, however exceptionable those articles which are now subscribed may be thought, I greatly doubt whether they who complain would agree together in forming a fet that would be less liable to objection; and that subscription would again be required and submitted to, as the purchace of tranquillity, I do not entertain the finallest doubt. Articles, summing up in few words the effential doctrines diffused in the scriptures, ought to be prescribed to those who are authorized to teach; and these alone should they be permitted to promulgate, whatever they might privately think. It is true the conscientious man who does not acquiesce in their truth, and therefore cannot subscribe them, is excluded from the office of a teacher, and withheld: but from what! From an opportunity of propagating opinions contrary to those which the wifest men have conceived deducible from scripture, for by fuch I conceive these articles to be formed. It is to be hoped that many a weak man has a tender conscience; by this then he is restrained from uttering his trifling fuggestions; while he who has less scrupulously acquiefced in what he doubted, has, by his subscription, given fecurity to mankind that he will not propagate pernicious or filly tenets. I do not wish to confine the private fentiments of the heart, but I do to restrain the liberty of teaching and imparting fuch notions as a weak man may instill into a credulous or unthinking Anabaptism itself pretended to the congregation. fanction of scripture, and may again, to the utter subversion of all religion and virtue. The church of Catterick may fet up against that of Northallerton, and who

who shall decide which is right, if there be no prescript? The more extensive diocesan churches may disagree, and when the church of Carlisle shall make inroads into the neighbouring churches of Durham and Chester, who shall restrain the arm that declares itself raifed for the propagation of truth? Intestine wars and universal confusion may at length leave the decision in the hands of victory, and vanquished truth shall then subscribe to articles dictated by its erroneous conquerour. Such would be the process: and let not those who now complain of the necessity of subscribing the articles of the church of England, flatter themselves that matters would be rendered more agreeable even to themselves, if they should be indulged in their desires. Perhaps, when every species of disturbance and puritanical abfurdity had raged through the nation, and robbed them of their tranquillity, they would then begin to acknowledge the happiness they enjoyed when protected by that barrier which they had themselves broken down, and become the first to replace it; the want would teach the value of that which they now overlook, because they possess it. But the subscription of articles of faith is no fuch mighty grievance as some would intimate; it may be a feverity to a few who are not admitted into the pulpit, because they cannot accede to them: but furely it is a great happiness to the body of the people that they are under the guardianship of an establishment that protects them from the necessity of listening to the whimsical interpretation of weak teachers. It is therefore necessary, so long as there is no compulsion on the laity to learn and give their faith to the doctrines of the clergy, that the conclusions which are to be drawn from holy writ should be prefcribed to those who are appointed to teach: if they cannot subscribe, let them let it alone, a church with which they cannot concur, is even better without E e 2 them.

them. Is it for the admission of a few individuals that a door is to be opened, by which every species of abuse may enter?

I honour and concur with Mr. Lindsey's patriot wish, that England should ever set the example of improvement; but it is very weakly urged, that religion should keep pace with science in improvement, and that a subscription to articles must always impede its progress; for nothing can be more abfurd than the idea of a progressive religion, which, being founded upon the declared, not the imagined will of God, must, if it attempt to proceed, relinquish that revelation which is its basis, and for cease to be a religion founded upon God's word. God has revealed himself, and all that he has spoken, and consequently all that is demanded of us to accede to, is declared in one book, from which nothing is to be retrenched, and to which nothing can be added. All that it contains was as perspicuous to those who first perused it, after the rejection of the Papal yoke, as it can be to us now, or as it can be to our posterity in the fiftieth generation. If we, look for any thing new, it is not in the fcriptures that it is to be found; and if we add, it is not religion that has improved, for truth will never defert her own foundations, nor follow our fantastick imaginations. The progress of every science has been to the discovery of fomething new, derived from new combinations of principles within our comprehension, and consequently capable of being compared for the fake of additional knowledge. Is fuch a progress to be defired in religion? What novelty do we feek for, or what advantage do we propose from the introduction of novelty into religion? Such an idea feems to intimate

As if religion were intended For nothing else but to be mended.

HUDIBRAS. C H A P.

CHAP. V.

ΤΩΝ ΠΕΡΙ' ΈΑΥΤΟΥ.

Am in truth, as I have stated myself in my title page, a Layman, and I conceive that my book has rendered it unnecessary for me to say that I am altogether unread in theological disputations; of these two circumstances, however, I am now about to make my advantage, for I still desire to have the end kept in view, and to convert even myself into some fort of argument in behalf of it.

On the publication of Mr. Lindsey's Apology, as I have already faid, I was drawn by curiofity to look into it; but finding it to contain a doctrine which I had not in the least suspected, (as I really had never known any thing of the gentleman before) I placed the Bible by my fide, happy in finding the best, the only evidence in this case offered to the examination of every man. With perfect freedom from prejudice, nay, I am almost ashamed to confess it, with the first serious consideration of fo important a point that I had ever entered into *. I fat down to read Mr. Lindsey's book, and, for the truth of every polition contained in it, appealed to the word of God himself, that I might, thence learn how truly it was advanced; when, to my utter aftonishment, I foon. found that this was the only book upon the fubject, which the diligent Apologist had not critically read, and that in every particular it directly opposed itself to him, and to his frequent quotations. It grew into a matter of wonder with me, what could influence a man

^{*} I would not have it understood that I had never read the Bible before, but that I never read it to this point, or in a like inquisitive manner as now.

[222]

to furrender his worldly competence in defence of a contradiction to the only witness that bears any testimony concerning the fact which he contradicts. As I had received an education among men not unlettered, I was not altogether unacquainted with the laws of argument, and foon perceived his errour to proceed from his having drawn from a wrong fource, from his having laid aside the Bible, and said, " iny Reason does not acquiesce in a Trinity of Persons in the one God, and my reason is competent; this is a matter submitted to my faculties, and I am skilled to affirm or deny concerning a comprehensible God." As I found difficulties in lifting up my own faculties to God, I conceived Mr. Lindsey's no better able to foar to such unsurmountable heights; and having found that my Maker had spoken, looked upon his word as the fountain from which all argument concerning him should slow, and accordingly I have stated my own idea of the manner of purfuing this enquiry in my first chapter. Under this perfuafion I noted my Bible, and to what purpose my reader is empowered to judge from my third and fourth chapters: but, as I went along, the degrees or different species of testimony afforded to the divinity of our Lord and Saviour Jesus Christ, offered themselves to my obfervation; and this also I have in my second chapter submitted to public censure. Such was the process of an enquiry entered into by a man who fet about it for his own information only; but the substance of which, as it has afforded perfect conviction to himfelf, he has at length decided to be due to mankind: at length decided, I fay, because that many scruples delayed my determination. First it occurred to me that, being a Layman, it was, properly speaking, no business of mine; that an established Clergy was appointed for the defence of religion; that at the head of

this Clergy there was a respectable and venerable body of learned Bishops, who were daily acquiring more weight by the accession of a numerous Nobility to their beach; by which accession, if the body should lose (as probably they will) on the fide of learning, they were fure of obtaining consequence on the side of fashion, and therefore that it was not to be supposed that the conduct of one country clergyman could long continue of any national importance. But when, on the other hand, I confidered how ready the world was to impute partiality to any body of men who should write on a subject in which their private interest was so deeply concerned, and that their filence shewed that they were themselves aware of this, I thought that a Layman writing upon the fubject, a man totally unconnected with their profession, would probably be more attended to. Another objection which occurred to me, was my entire ignorance of controverfial theology, and particularly my having never looked into any controversy upon the Trinity, except what I have feen in Mr. Lindsey's book; but being by Mr. Lindsey's book convinced that the Bible was the only guide to be depended upon, I then thought that the reading that with attention would be a fufficient preparative for writing; that my very ignorance in controverfy would turn to account, and that it might be confidered as a corroborating proof of the truth of what I should write, that the Bible alone had been found sufficient to convince one young man; and accordingly, thro' the whole course of my enquiry, the Bible alone have I confulted, and this (notwithstanding that I have acknowledged myfelf educated in these doctrines) without a fingle prejudice, either my own, or borrowed from any other. Perhaps I have been too nicely fcrupulous in this respect; for, through the fear of imbibing one prejudice on so important a question, I have worked only

only on my own ideas derived from scripture, shuntted the superior suggestions of wifer men, and diligently withheld myself from an acquaintance with any thing that had ever been faid upon the fubject before: I knew not thro' what foul or crooked channels the course of the stream had been turned, but was very certain that the well-head was pure, and thence only I therefore determined to draw. From this circumstance I also entertained fome hope, that, being totally unbiasted, I might posfibly strike out some new lights; or, where I should accidentally agree with any former writers, but an old argument in fo different a manner, that it should convey a new impression, and convince such of my readers as affect novelty; for of novelty, if that be a recommendation, they have undoubtedly a chance, as all contained in my work is my own; whether any of it may have been stated before or not;

May I have leave to fay, that having been born a gentleman, a farther difficulty opposed my resolution to publish; the inconsistency of such doctrines as I was about to maintain, with the modifi practices and eafy principles of the polite world fuggested itself to me; why then, it often occurred to me, why must I be so fingularly nice and scrupulous as not to comply with what men of fashion accommodate themselves to? why diffurb others, and not give way to a more chearful way of thinking? why promulgate that veneration for a Deity which a free communication with the world may disperse or remove? and why render myself obnoxious to men who must detest the doctrines which restrain their will, and not rather wait patiently for a change in the morals of the age? These considerations altogether were of weight to divert me for a while from the thought of publication; not that I now justify myself therein: yea rather I condemn myself, and have at length decided

cided to offer to mankind those arguments which have already afforded conviction to myself *.

I am very conscious that my style would admit of great improvement; but if it be considered that I did not fee Mr. Lindsey's book till late in the month of January, I shall readily be forgiven by the ingenuous and candid reader, who will fee that I have employed that time in the pursuit of matter, which, had I less regard to an argument of fo high importance to him and myself, I might have bestowed in polishing a less convincing work. But why then should I not have withheld it longer from the world, and rendered it better able to fustain their criticism? For this short reason: a deadly poison has been administered to the publick, I have hasted to prepare the antidote, and have not paused to fugar over the brim of the vessel in which I offer it to their lips. He must love the poison who rejects the antidote that is not feafoned to his palate. I am as fensible of the charms of language as my fastidious reader may be, and could perhaps, even without his affiftance, have rendered my own flyle more agreeable to his ear, and greatly shortened what I have been forced, thro' hafte, to express in unselected words. If, however, he be fuch a man as cannot pardon me, I do not ask his pardon.

I shall here take occasion to explain what I have written with respect to Mr. Lindsey himself. I have heretofore confidered him in the character of a Sectary and Writer only, and confequently have been under a necessity of speaking in terms concerning him, which I have always uttered with regret. I am not, however, going to retract a fingle fyllable which can only affect him in his public character; but, on the contrary,

Sec Apology, p. 110.

more furniarily to avow the fubstance of what I have already laid down. As a Sectary then, I think he would be a dangerous man, had he not himself diminished his importance by becoming the advocate of his own tenets; for as a Writer, I consider him to be perfectly harmless; yet still from that character, in which I shall henceforward address him, I dread the Schismatick, and have therefore opposed myself to a book which, had it not come from the self-denying hand of this gentleman, might, for me, have gradually subsided in its congenial oblivion. His conduct, however, might support it for a time; my effort therefore is more expeditiously to dismiss it from existence.

It may look a little quarrelsome, that I cannot let even so much of his book as corresponds with the title page pass without a censure. But this gentleman has thought it necessary to make an apology for the most unexceptionable conduct that he could possibly have purfued; for a fincere obedience to the dictates of his conscience; for having made a sacrifice to what he esteemed the truth, however mistaken; for having looked upon pardon as inconfistent with the retained offence: and for having convinced mankind that " he had escaped the pollutions of the world by his former knowledge of the Lord and Saviour Jesus Chrift." 2 Pet. ii. 20. Had he indeed pursued a contrary course. and continued to profess when he had ceased to believe, then would an apology have been truly necesfary, and we should not perhaps have admitted it to be fatisfactory, though he had even yielded to the importunity of ftronger motives than those which he has refifted. Had his power of doing good been far more extensive, and had the subscription of a doctrine, which he did not believe, afforded his benevolent propenfities an opportunity of propagating the opposite tenet which

he did believe, and think necessary to be received by all men, not even fo good an end should exempt the means from the charge of falsehood, nor the perpetrator from the imputation of holding "the damnable doctrine of doing evil that good may come of it." Had a dignified character extended his influence still wider; had the pastoral office been committed to his hand; and had the emblem of the descending spirit sat upon him, he could but ill defend himself from the justice of univerfal condemnation, though thus, meditating, he should address his mitre, the symbol of a cloven tongue, st thou art the fymbol of a double tongue, and thou shalt sanctify duplicity; thou shalt be my warrant for bypocrify and prevarication; for thee will I keep up all these forms of subscribing what I do not believe, till. relieved by proper authority, and vested with dignities without the necessity of falfifying, in order to obtain them; for thee I will ministerially comply with what I am not able to remove, and patiently remain in my post, however invidiously misrepresented; for thee, and under thy fanction, I will utter two languages; I will tell a lye for the fake of telling truth; enter into terms for the purpose of infringing them; and comply with such proposed conditions as shall afford me an occasion of thewing that they ought not to be complied with. At the door of the vineyard I will fay that the wild branches are but the fine luxuriance of nature, and that their growth ought to be encouraged, fo shall I obtain the power of pruning them away; I shall create to myself an opportunity of rooting out some of what I take to be the rankest weeds, by telling the owner of the vineyard that I think them the most beautiful plants, and engaging that I will diligently cultivate them: thus shall I trick him into his own advantage, and prove, by having dispensed with truth in order to get admission, that his fervice, and not my profit, was the only motive to the fraud, F f 2

fraud, the pious fraud by which I induced him to admit me +. Had Mr. Lindsey, I say, thus pondering, lulled himself into a hope that none would suspect him of bypocrify and prevarication, he should have found it vain; every whisper would be interpreted into censure, and every breeze of opinion, prove a storm sufficient to disturb the tranquillity of his foul. Is there any man who can have thus dealt by himfelf? To him I call to descend from his throne, to feek for happiness in selfapprobation, and for public applause, by conspicuous and exemplary virtue; let him place the mitre upon other brows, and put upon his own " the helmet of falvation." There are men in England who can profess with sincerity, and maintain what they have professed; who do not need the picklock of equivocation, nor the burglary of more open falsehood, to obtain an entrance into the ministry, from which I thus boldly call, in the name of each man's confeience, upon every person, whether he be Archbishop, Bishop, Priest, or Deacon, who has fubscribed with infincerity, or who cannot now overcome his scruples, to retire, and follow the worthy example which is afforded them by Mr, Lindsey.

As a good man, I honour Mr. Lindsey; as a man strenuous in the maintenance of his faith, though I believe it erroneous, I respect him; and if his understanding were but nearly commensurate with his honesty, I believe that the church which he has deserted, would have found in him, who is now her weak opponent, an advocate truly able to maintain her cause; for I do not remember in my life to have met a man, in whom the excellencies of head and heart had united, who did not submit his own understanding to the word

† See confiderations on the propriety of requiring a subscription to articles of faith.

of his Maker, and believe, because that his immutable truth is a fully sufficient ground of faith.

As I am now about to conclude, I must call back the mind of my reader, and having brought my argument to an end, refer to him the issue upon which he is to determine.

Either Jesus Christ is one with the Father, God, or he is not; either the Holy Ghost is one with the Father and the Son, God, or he is not .- On supposing that the negative fide of this dilemma can be affumed, (and for argument's fake it must be supposed, however irkfome) a confequence enfues, horrible to thought. The God of peace becomes a firebrand of contention; tenfold confusion proceeds from God, "who is not the author of confusion;" the Spirit of truth is a lyar; the simple and guileless zeal of the apostles, is crafty and designing duplicity; the wisdom of God, folly, beneath the foolishness of men; and the revelation of the God of truth, from end to end, fcarce the word of defigning falsehood, it must have proceeded from a dupe to his own artifices. I shudder while I write: but it is acknowledged that the scriptures are the word of God, and the application of this description to them I will leave to men who can perfift in the denial of this great mystery: whereas, on the other hand, three persons and one God being acknowledged, a fact is established concerning the things of God, incomprehenfible to us, who have not fpiritual things to compare with spiritual, and which therefore, though it may transcend, can never contradict our reason. Our belief, which is all that is required, may be yielded to the evidence of the fact without any violence offered to our understanding; and therefore, however incomprehenfible the object of the testimony may be, there

[230 J

can be no difficulty in making the affirmative, which does not equally attend upon pronouncing the negative of the propolition, and one of the two we are under an absolute necessity of adopting.

In whatsoever God acts, he must condescend. The whole extent of created nature bears to him but a like proportion as an atom; he is equally the God of a fraction as of the universe; and a fraction is as commenfurate to his infinity as the universe. But his love is infinite, and we have been the object of it, an object as observable by him as all worlds; for, little as we are, we bear the same proportion to him. Let us then lay aside that pride, which, in the pretence of humility, withdraws mankind from the eye of his Maker; from that microscopick eye, by which even the hairs of our head are numbered; that equal and all-pervading eye, which as accurately fees and marks the fall of a sparrow, as the crush of worlds. When we thus confider him, doubts will vanish; we shall see that we may possibly be within his contemplation, the objects of his favour; we shall acquiesce in a revelation of the benefits he has conferred upon us, and acknowledge that we have been the objects of his favour; our ignorance fhall be diffipated, our pride deposed; and reason (rightly fo called) assuming her proper dignity, conduct us with certainty fo far as her own prescribed boundaries extend; instruct us where to pause; teach us the limits of our own faculties, and the illimitable extent of our Maker's: put an end to idle speculation; point out God as our revealed Benefactor, not the subject of our inquisitive curiofity; dictate confidence and hope in him; and make us, because he has revealed it, "to acknowledge the mystery of God, and of the Father, and of Christ."

INDEX

TOTHE

TEXTS of SCRIPTURE quoted in the third Chapter, according to the Order in which they fland compared.

4 I	Ch. V. Page
Ch. V. Page	Matthew xxv. 31.7
Isaian vii. 14. 50	32.
	33.
	34.
ISAIAH - ix 650	Mark viii. 38.
	Matthew xiii. 41.
THE	Maithew - xvf. 27. > 54
Revelation = zliv. 6. } 50	Luke ix. 26.
Revelation ii. 8 5 50	F-L-C
· IV.	2 Timothy iv. 1:
	2 Petet i. 11.
Isarah — li. 9.7	Luke - xvii. 20 to 30.
10.	2010 30.)
TC. 1	. x.
Ifaiah lii. 10.	76
Isaiah — lili. i. > 51	T 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
Luke iii. 6.	Luke x. 22. 5
John xii. 38.	
- 4I	XI.
1 Cor	MATTHEW - XXVIII. 20.
7.7	Mark , xvi. 20.
-V-	Hebrews ii. 2.3 > 57
ISA1AH - xl. 10.7	4.)
11.	7/17
Revelation xxii. 12.	XII.
1. II.;	MARK ix. 24. 57
Hebrews xiii. 20.	27777 "
21.)	LUKE XIII, V. 20.7
A	
VI	Ifalah viiii 25: 57
Romans lii. 7.7 52	Ifalah xliii. 25.
Romans x. 15. 5 52	XIV.
: -VII.	LUKE V1. 22.7
and the second s	
PSALM viii. 2.7	Acts - vii. 52.
. 1. 53	2 5 68
Matthew : xxi. 16.3.	
VIII.	-13. 1
20 42 -	14.)
) xv.
Romans viii. 35.	LUKE viii. 38.
ix.	3 :
MATTHEW, vi. 10.)	Mark 79. 59
	~ ~ / / //
Matthew xxiv. 30. > 54	Jolin xi, 35.
30.	Jolin xi. 35.
31.)	- I was
6 %	g

2321	
Ch.	V. Page 1 Ch. V. Page
XVI.	XXIII.
Lukt xxiii.	
DOKE - AXIII.	43. > 60 9. 60
Luke — xxiv.	43. 5 00 9. 68
nuke xxiv.	20.3
XVII.	
тони — ii.	19.7 JOHN XXIV.
Acts ii.	32. 5
XVIII.	John xvi. 23. > 69
JOHN iv.	10.7 Exodus III. 15.;
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	14. 1 Timothy iii. 16.
Jeremiah xvii.	13. 1 John - i. 1.
Revelation - xxii.	1. John — i. 1. J
100	17. XXV.
John iv.	14. JOHN - xvi. 7.7
Ifajah Iv.	1. > 61 John - xiv. 26.
Isaiah — xliv.	3. John - xv. 26.
John vii.	37. 2 Peter i. 21. > 72
	38. 1 Peter — i. 11. i
Acts xx.	28. John xvi. 14.
	42.
Ilaiah xii.	3. J XXVI.
	JOHN XVII. I.
XIX,	Hebrews ix. 24.
JOHN - V.	
111	18. John — xvii. 5.
John v.	18. John Xvii. 5. 24.)
John v.	18. John Xvii. 5. 24. J
John v.	18. John — XXVII. 5. 24. John — XXVIII. 37.7
John v. Hebrews ii. Hebrews iv.	18. John — XXVII. 5. 24. John — XXVIII. 18. John — XXIII. 37. 74
John v. Hebrews ii. Hebrews iv. John v.	18. John
John v. Hebrews ii. Hebrews iv. John v.	18. 27. 18. 63 John — XXVII. 13. 74 John — XXVIII. 13. 74 John — i. 49. 74 XXVIII.
John v. Hebrews ii. Hebrews iv. John v.	18. 24. 3. 24. 3. 24. 3. 27. 27. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
John v. Hebrews ii. Hebrews iv. John v.	18. 24. 3. 24. 3. 24. 3. 27. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
John v. Hebrews ii. Hebrews iv. John v.	18. 24. 3. 24. 3. 24. 3. 24. 3. 27. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
John v. Hebrews ii. Hebrews iv. John v. John vi.	18. 24. 3. 24. 3. 24. 3. 27. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
John v. Hebrews ii. Hebrews iv. John v. John v. XX.	18. 24. 32. 24. 32. 32. 32. 32. 32. 32. 32. 32. 32. 32
John v. Hebrews ii. Hebrews iv. John v. John v. John XX. Journ v.	18. 24. 3
John v. Hebrews ii. Hebrews iv. John v. John v. John XX. John XX. John V. John ix.	John — XXVII. JOHN — XVIII. JOHN — XVIII. JOHN — VIII. JOHN — VIII. JOHN — VIII. JOHN — VIII. JOHN — XXXVIII. JOHN — XXXIX. ACTS — I. 24. John — XXIX.
John	18. 24. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
John v. Hebrews ii. Hebrews iv. John v. John v. XX. John iii. John iii. John iii. John iii.	18. 24. 3. 24. 3. 24. 3. 24. 3. 24. 3. 24. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
John v. Hebrews ii. Hebrews iv. John v. John v. John v. John ix. XX. Joun v. John iii. John iii. John iii. John vi. John vi. John vi.	18. 24. 3. 24. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
John v. Hebrews ii. Hebrews iv. John v. John v. John v. John ix. XX. Joun v. John iii. John iii. John iii. John vi. John vi. John vi. John vi. John vi. John vi.	18. 24. 3. 24. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
John v. Hebrews ii. Hebrews iv. John v. John vi. John ix. XX. Joun v. John iii. John iii. John iii. John vi. John vi. John xvi.	18. 24. 37. 24. 37. 37. 37. 37. 37. 37. 37. 37. 37. 37
John v. Hebrews ii. Hebrews iv. John v. John vi. John ix. XX. Joun v. John iii. John iii. John iii. John iii. John vi. John vi. XX. XXI.	18. John XVIII. 3. 24. 18.
John v. Hebrews ii. Hebrews iv. John v. John v. John vi. John ii. John iii. John iii. John iii. John iii. John vi. viii sun vi.	18. 24. 37. 24. 37. 37. 37. 37. 37. 37. 37. 37. 37. 37
John v. Hebrews ii. Hebrews iiv. John v. John vi. John vi. Gohn	18. 26. 24. 3. 24. 3. 24. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
John v. Hebrews ii. Hebrews iv. John v. John v. John v. John ix. XX. Joun v. John iii. John iii. John iii. John vi. John vi. KXI. John vi. KXI. John vi. KXI. ZXXI. ZXII. ZXXI. ZXXII.	18.
John v. Hebrews ii. Hebrews iv. John v. John v. John v. John ix. XX. Joun v. John iii. John iii. John iii. John vi. ZXI. John vi. ZXI. John vi. ZXI. John vi. ZXI. John vi. ZXI. ZXI. John vi. Z	18. 24. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3. 3.
John v. Hebrews ii. Hebrews iv. John v. John vi. John ix.	18.
John v. Hebrews ii. Hebrews iiv. John v. John v. John v. XX. Joun v. John iii. John iii. John iii. John vi. 6 John vi. 6 John vi. 6 John vi. 6 John vi. 2 XXI. John iii. 1 John vi. 2 XXI. John viii sS Revelation ii. 4 Exodus iii. 12 John vi. 26 XXII. John vi. 26	18. John XVIII. 34. 18
John v. Hebrews ii. Hebrews iiv. John v. John v. John v. XX. Joun v. John iii. John iii. John iii. John vi. 6 John vi. 6 John vi. 6 John vi. 6 John vi. 2 XXI. John iii. 1 John vi. 2 XXI. John viii sS Revelation ii. 4 Exodus iii. 12 John vi. 26 XXII. John vi. 26	18. John XVIII. 34. 18
John v. Hebrews ii. Hebrews iiv. John v. John v. XX. John iix. XX. John iii. John iii. John iii. John vi. 6 John vi. 2 XXI. John viii 55 Revelation ii 4 Exodus iii. 14 John vi. 26 XXII. John vi. 3	18. John XVIII. 34. 18

OL 17 D	Ol TED
Ch. V. Page	
Acts - ix. 2.	Matthew xxviii. 20.]
15.	
Acts - xxii. 14. > 76	
lohn XXI. 17. i	
John xiii. 37.	11.]
38.)	XXXV.
XXX.	ACTS xvi. 14.)
ACTS iii. 12. 7	15.
Acts — iv. 10.	16.
21. \$ 81	371
Acts ix. 34.	Luke xxiv. 45. > 92
35.	Mark
	Romans — i. 1. Philippians — i. 1.
XXXI.	Titus — i. i. j.
Acts - vii. 54.]	
55· 56.	XXXVI.
	ACT: xvi 30.
57.	- 31.
58.	. 32. > 93
59· ,	33.
John xvi. 13.	~ 34.)
Pfalm — xxxi. 5.	XXXVII
Revelation — xxii. 9. > 82	Acts - xvii. 18.7
Jeremiah xxiii. 23.	Acts — xvii. 23.
Acts — vii. 56.	24.
57.	2S. > 94
Matthew xxvi. 64.	Coloffians i. 16.
65.	Ifaiah — — xlii. 8.
67.	
Matthew - xiv. 61.	XXXVIII
to	Acts — xviii. 8.
65.]	9.
XXXII	10. > 95
	Acts — xxiii. 11.
Acts ix. 40. } 88	
	XXXIX.
XXXIII.	Acts - xviii. 24.7
Acts — xi. 18.	to > 96.
20	28.
21.	
> 50	XL
22. > 39	ACTS — XL xix. 10.
22. > 89	
22. > 39	ACTS - xix. 10.
Acts xv. 11.	Acts - xix. 10. Acts xix. 17.
Acts — xv. 11. 3	ACTS — xix. 10. Acts — xix. 17. 18.
Acts — xv. 11. - xxxtv. Acts — xiii. 45.	Acts — xix. 10. Acts — xix. 17. 18. 19. 20.
Acts — xv. 11. 3 - xxxtv. Acts — xiii. 45. 46. 46.	Acts — xix. 10. Acts — xix. 17. 18. 19. 20. XLI.
Acts — xv. 11. - xxxtv. Acts — xiii. 45.	Acts — xix. 10. Acts — xix. 17. 18. 19 20. XLI. Acts — xxi. 11. to
Acts — xxxtv. Acts — xiii. 45.	Acts — xix. 10. Acts — xix. 17. 18. 19 20. XLL. Acts — xxi. 11.
Acts — xv. 11. - xxxxv. Acts — xiii. 45. 46. 47. Ifaiah — xlix. 6.	Acts — xix. 10. Acts — xix. 17. 18. 19 20. XLI. Acts — xxi. 11. to 27.
Acts — xiii. 45. Acts — xiii. 45. 46. 47. Ifaiah — xlix. 6. Matthew — xv. 24. Acts — xiii. 48. 49.	Acts — xix. 10. Acts — xix. 17. 18. 19 20. XLI. Acts — xxi. 11. to 14. Matthew — vi. 10.
Acts — xv. 11. - xxxxv. Acts — xiii. 45. 46. 47. 16aiah — xlix. 6. Matthew — xv. 24. Acts — xiii. 48. 89	Acts — xix. 10. Acts — xix. 17. 18. 19 20. XLI. Acts — xxi. 11. to 14. Matthew — vi. 10. XLII.
Acts — xiii. 45. Acts — xiii. 45. 46. 47. Ifaiah — xlix. 6. Matthew — xv. 24. Acts — xiii. 48. 49.	Acts — xix. 10. Acts — xix. 17. 18. 19 20. XLI. Acts — xxi. 11. to 14. Matthew — vi. 10.
Acts — xv. 11. 3 - xxxtv. Acts — xiii. 45. 46. 47. 46. 47. 46. 47. 48. 49. 48. 49. Acts — xiv. 1. 3. 3.	Acts — xix. 10. Acts — xix. 17. 18. 19 20. XLI. Acts — xxi. 11. to 14. Matthew — vi. 10. XLII. Acts — xxii. 16. 97
Acts — xv. 11. 3 - xxxtv. Acts — xiii. 45. 46. 47. 46. 47. 46. 47. 48. 49. 48. 49. Acts — xiv. 1. 3. 3.	Acts — xix. 10. Acts — xix. 17. 18. 19 20. XLI. Acts — xxi. 11. to 14. Matthew — vi. 10. XLII.

234	Δ_{i} ,
Ch. V. Page	Ch. V. Page
XLIII.	LV.
AcTs - xxii. 17.)	ROMANS xv. 16.7
	19. \$ 105
Acts xxii. 19. \ 93	LVI.
20, 3	Romans xvi. 16.7
XLIV.	I Corinthians — i. 1.
Acts - xxiv. 5.7	2. \$105
14. > 99	3.
John - v. 39.	4.)
XLV.	o LVIL
	I CORINTHIANS - i. 7.7
ROMANS - i. 1. } 99	8.
LVI.	1 Corinthians - iv. 5.
ROMANS - ii. 3.)	2 Corinthians x. 14. 106
Iohn v 22.	to
Matthew xvi. 27. \ 100	18.
Romans ii. 6.	. LVIII.
XLVII.	I CORINTHIANS - i. II.
ROMANS ii. 4.7	12.
Acls — xi. 18	13.
1 Timothy i. 16 \ 100	1 Corinthians — i. 10. >107
2 Peter iii. 15.	I Corinthians — iii. 5.
. 9. 3	6.
XLVIII.	1 Corinthians — i. 8.
Romans - iii. 7	LıX.
Romans - iv. (101	1 CORINTHIANS - 1. 14. 7 108
Hebrews x1.	15.3
xii. J	LX.
The whole of each chapter referred to.	I CORINTHIANS - i. 26.
XLIX.	27.
ROMANS - viii. 9 fior	28.
11. 5	1 Cerinthians i, 21. 209
L.	
ROMANS ix 5. 102	2 Corinthians - x. 17.
Li.	Jeremiah ix 24.)
ROMANS - x. 12.7	LXI.
13. \$ 102	1 CORINTHIANS ii. 8.7
LII.	Acts iii. 15.
ROMANS - xiv. 6.	17
to	James ii. 1. 2110
9. > 103	Pfalm - xxiv. 10.
7 Corinthians - x. 31.	Genesis -ii. 7.
28	LXII.
LIII.	I CORINTHIANS ii. 7.7
ROMANS xiv. 10.)	to the end (110
11.	LXIII
12,	1 CORINTHIANS - vii. 25. 110
Jfaiah — xlv. 23. >103	
21.	LXIV.
2 Corinthians v. 10.	Corinthians — viii. 6.
	Acts xiv. 7.
Hebrews — x. 31. J	15. >111
ROMANS - xiv. 14. 104	
	3.
	1 Corinthians — xiv. 33.
	· I Core

	. 33
Ch. V. Page	Ch. V. Page
LXV.	
	LXXIII.
1 Corinthians x. 20.).	EPHESIANS - vi57
a Corinthians . — vi 15	6.
2 Corinthians vi. 15	7. >123
16 3	8. (-3
LXVI.	
	Colossians, — iii. 22.
2 CORINTHIANS iv. 5. 2116	7 777777
2 Timothy i 8. 5 110	LXXIV.
	PPHILIPPIANS - ii. 6. 7
LXVII.	7. (720
2 Corinthians xii. 5. 7	8. 2124
7.	Coloffians i. 15.
8. 5116	1. 15. /
9	LXXV.
7 70. 3	PHILIPPIANS - iii. 20.
LXVIII.	I Timothy i. I.
GALATIANS — i. 1.7	I Timothy, ii. 2.
CALATIANS	I Timothy iv. 10. 124
Galatians i. 11. > 118	1 2 1111111
. 12.)	
LXIX.	Acts ix. 5.)
GALATIANS - i. 10.7	LXXVI.
Galatians vi. 12. > 119	Colossians - i. 15. 7
17.	16.
	5 125
LXX.	. 17.
GALATIANS iv. 6.)	13.
Galatians — iii. 8.	
Domena viii v	LXXVII.
	Colossians - ii. 9. 128.
14.	8 1
15.	LXXVIII.
1 Corinthians - xii. 3.	Colossians - iii. 11.7
LXXI.	
EPHESIANS i. 7.	13.)
Ephefians - iii. 8.	
14.	LXXIX.
15.	Colossians - iii. 24.7
	25.
	Romans ii. 5.
Romans ii. 4.	, ,
Romans ix. 23.	11. >128
Ephesians iii. 18.1>121	Ephehans - vi. 6.
. 79.	. 9.
	James — ii. i. j
17.	
Ephefians iv. 13.	LXXX.
Ephesians — iii. 7.	FFT 11 00
Ephefians iv. 7.	
Romans - xi. 33.	r Thessalonians — ii. 8.
	9. 6.
34	I-Theffalonians - iii. 2. >123
LXXII.	John — xvi. 13.
EPHESIANS - iv. S.)	
	i Thessalonians — ii. 3.)
9.	LXXXI
· 10122	
Ephefians — iv. 14.	I THESSALONIANS iv. 2.7 129
75.	2. 2 129
	14.3
	2 Thes.
	· Z LHES.

230 I N D L A.		
Ch. V. Page	XCI.	
LXXXII.	XCI.	
2 THESSALONIANS . i. 6.7 .	MEBREWS II. 10.	
7.	Colossians i. 16.	
8.	Hebrews — x.	
9. >130	Hebrews — vii.	
-Matthew vi. 9.	Hebrews — ii.	
1 Peter iv. 17.)		
	JAMES XCII.	
LXXXIII.	JAMES V. 0.	
2 THESSALONIANS II. 16.	10.	
Thessalonians ii. 16.7 2 Thessalonians — iii. 3.	11.	
2 Thenatomans — In: 3.3	James v. 14. >142	
LXXXIV.	15.	
LXXXIV. 2 THESSALONIANS iii. 5.7 2 Corinthians — ii. 14. 2132	Acts ix. 34. Luke viii. 48.	
2 Corinthians — ii. 14. 132	Luke — v. i3.	
17.3	XCIII.	
LXXXV.	JAMES — i. I.)	
'I TIMOTHY - ii. 5-7	James ii. 1.	
6. \$ 132	5. >143	
7.	9.	
	13.)	
LXXXVI.	XCIV.	
т Тімотну — iii. 16. 7 1 Тімотну — i. 10. 2133	I PETER - v. I.	
1 Timothy i. 10. 133	2.	
11.)	3° 4°	
LXXXVII.	John — xxi. 14.	
, TIMOTHY - iv. 10. 7	15.	
T Timothy	16.	
2 Timothy — ii. S. 5 133	John — x. 13.	
The state of the s	John - x. 13.	
LXXXVIII.	1 Peter ii. 25.	
I TIMOTHY - vi. 13.	Hebrews - xiii. 20.	
14.	Acts xx. 28.	
16. >134	James — i. 12.	
Contachians - Ve 16.	James - ii. 5. 1 Corinthians - ix. 25.	
Revelation — xix. 16.	2 Timothy — iv. 8.	
	I Peter iv. 11.J	
LXXXIX.	XCV.	
2 TIMOTHY - iv. 1.7 8. 2135	2 Pr TVR i. 1.7	
Titus ii. 13.5	1 Timothy i. 1. \$ 146	
XC.	XCVI.	
	2 PETER i. 11. 146	
TITUS 11. 13.	XCVII.	
Revelation - i. 5.	2 PETER iii. 10.]	
Titus iii. 4. >126	11:	
5. 6. 6.	1 1A7	
	2 Peter - iii. 15.	
Titus 2 i. 3.	2 Peter iii. 18.	
4.2	1 JOHN	

	-3/
Ch. V. Page	Ch. V. Page
XCVIII.	CX.
1 John - ii. 22. 148	REVELATION - ile 23.7
XCIX.	Jeremiah xvii. 10.
	Jeremiah xi. 20. >158
7	Jeremiah xx. 12.
C.	Ifaiah — xliv. 6.
1 JOHN v. 7. 148	A 01 J
CI.	CXI.
1 John v. 13.7	REVELATION - i. 8. 7
1 13:	Matthew xxiv. 30.
14:	Revelation - i. 7. (158
15. >148	Revelation iv. 8.
1 John iii. 21.]	CXII.
22.] ,	
CII.	Revelation - i. 18.
1 JOHN V. 20. 7	Revention iv. g.
T Toho - W TT	
12. \ 149	
	21240032013
13. J	100
CIII.	I Corinthians — viii. 6.
2 JOHN 9. 7	Coloffians i.i.17.
7 John ii. 22.	CXIII.
1 John — iv. 15. 231	REVELATION — iii. 10.7 159 Matthew: — vi. 12. 759
12. 7	Matthew ; vi. 13. 5 159
Control of the last of the las	
IUDE CIV.	CXIV.
Jude — - 1.)	REVELATION - ili-19. 72
Philippians - i. I. (Job v17. (160
areas	Hebrews xii. 6.
1 Corinthians i. 1.)	7. J.
- CV	. CXV
	REVELATION - V. 13.
Jude —	Revelation i. 4.
CVI.	
т Јони — " — ііі. 16. 153	6. 6.
CAII	Jeremiah xxiii. 23.
Acts xx. 23. 7	
Ifaiah - xl. 11.	CXVI.
Ifaiah - xl. 11. Acts - xx. 29.	
Acis —	1 " " " 76
30.)	Hebrews - i. 12.
CVIII.	Revelation vi. 13.
HEBREWS - i. 8.7	Revetation VI. 13.
10.	1.4.1
to 12.	CXVII.
Hebrews - i. 9. 154	REVELATION - xiv. 6.7
Romans — ix. 5. Hebrews — xiii. 8.	Philemon 7.
CIX.	
	Romans i. 16.
Ifaiah — xliv. 6.	Philippians — i. 17. >163
John xiii. 31 > 157	18.
341	2 Timothy — iv. I. 1 1 Corinthians — viii. 6.
Revelation — i. 8.	1 Corinthians — viii. 6.
Revelation — xxii. 13 J	Coloffians i. 16.
	17:)
,	REVE

Ch. V. Page	Ch. V. Page
CXVIII.	CXXII.
REVERATION xvii. 14.7	REVELATION - xxii. 13. 3
Revelation xix. 21.	Revelation vii. 17.
16. > 164	Revelation xxi. 6. 2170
17.	7.)
18.	- CXXIII.
CXIX.	REVELATION - XXI. 22.
REVELATION - xix. 13.)	23-
John	Revelation - xxii. 5.
14.	3. >171
2.	4.1
10.	Revelation iii. 12.
II.	Revelation xiv. 1.]
Genefis i	CXXIV.
John — i. 3.	Revelation xxii. 6.7
4.	Revelation 1. 1. > 172
John viii. 121 > 165	Revelation xxii. 16.
1 John i. 5.	CXXV
13 C 18 But 18	REVELATION - '- iv. 8.7
i Timothy iii. 16.	11.
	Revelation v. 12.
1 Peter — 1. 23.	- 13.
Hebrews XI. 3.	Revelation vii. 10.
Revelation iii. 14.	17.
Peter - · i. 25.	Coloffians i. 16.
John . — i. 15. d	Ifaiah liii. 7.
	Revelation vii. 9.
CXX.	
REVELATION - XX. 6.7167	15.
James — v. S	Revelation > - xvii. 14.
CXXI.	1 Timothy vi. 15.
REVELATION - XX. 12.	16.
13.	2 Peter iii. 18.
14.	I Peter iv-11.
15.	Hebrews xii. 1.
Matthew xxv. 31.	
Matthew xvi. 27.	
Revelation xxi. 27.	Feb 1 193 05
Reversion XXI. 2/.	1

y! FT o

THE RESIDENCE OF REAL PROPERTY.

INDEX

TOTHE

TEXTS of SCRIPTURE quoted in the third Chapter according to the Order in which they stand in the Bible.

Gen. i. 1.		D.		D.
		Page	Line .	Page
Exodus iii. 14. — 66				55, 100, 109
Job v. 17.				
Job v. 17.		66	xxiii: 34	
Job v. 17.	iii. 15	71	xxiv. 30.	158
Pfalms viii. 1. — 53 — viii. 2. — 53 — xxiv. 10. — 11b — xxxi. 5. — 85 — xliv. 22. — 53 Ifaiah vii. 14. — 50 — ix. 6. — 50 — xii. 3. — 62 — xlii. 8. — 95 — xlii. 8. — 95 — xliv. 21. — 53 — xliv. 22. — 53 — xliv. 21. — 50 — lii. 7.	Job v. 17.	160 -		54
Viii. 2.	Pfalms viii. 1	53	XXV. 31. 3	
Xxxi. 5.	xxiv. 10		7	54, 109
			1	
Ifaiah vii. 14. 50 — ix. 6. 50 — xii. 3. 62 — xl. 10. 7 52 — xlii. 8. 95 — xlii. 25. 58 — xliv. 3. 62 — xliv. 6. 50, 157, 158 — xliv. 21. 104 — xlix. 6. 90 — li. 9. 51 — xlii. 10. 51 — lii. 7. 10. 51 — lii. 1. 51 — lv. 1. 62 — xii. 20. 158 — xii. 20. 158 — xvii. 13. 61 — xvii. 13. 61 — xvii. 13. 61 — xvii. 23. 86, 161 Matt. vi. 9. 130, 159 — vi. 13. 54, 159 — xiii. 41. 55, 170 — xiii. 42. 170 — xiii. 42. 170 — xiii. 44. 74				
- ix. 6 50 - xii. 3 62 - xii. 10. 7 - xiii. 25 - 58 - xiiii. 25 - 58 - xiiv. 6 50, 157, 158 - xiiv. 6 50, 157, 158 - xiiv. 6 50, 157, 158 - xiix. 6 90 - xii. 23 23 xiix. 6 90 - li. 9. 7 - 10. 51 - lv. 1 62 - xii. 24 61 - xi. 20 158 - xvii. 12 61 - xvii. 13 61 - xvii. 13 61 - xvii. 23 86, 161 Matt. vi. 9 130, 159 - vii. 13 54, 159 - vii. 14 55, 170 - xiii. 41 55, 170 - xiii. 42 74		23		87
- xii. 3.	iz 6			0/ 00
Mark i. 34			1	-rd 102
- xlii. 8 95 - xliii. 25 - 58 - xliv. 3 62 - xliv. 6 50, 157, 158 - xliv. 6 50, 157, 158 - xliv. 6 90 - li. 9.		- 02		
- klii. 8 95		52		47.0
Xiii. 25				
- xliv. 3.				- 33
				→ 57
xlv. 21. 22. 23.		→ 62		→ 77
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$		- 50, 157, 15		- 57, 92
23.5 — klix. 6. — 90 — li. 9.7 10.	xlv. 21.7	77	Luke iii. 6.	- 5I
- xlix. 6 90 - li. 9. 7 15. 4 - lii. 7. 5 - liii. 1 5t - liii. 1 62 - lii. 20 158 - xvii. 10 158 - xvii. 13 61 - xx. 72 158 - xxiii. 23 86, 161 Matt. vi. 9 130, 159 - vi. 10 54, 98, 159 - vi. 13 54, 159 - xiii. 41 55, 170 - xiii. 42 170 - xiii. 42 170 - xiv. 61 82 - to 30. - xxiv. 26 60 - xxiv. 45 92 - John i. 1 - 71 - i. 1 - i.	22.	104	V. 13.	- 143
- xlix. 6 90 - li. 9. 7 - lii. 7. 51 - lii. 7. 51 - lii. 1 51 - lv. 1 62 - xvii. 13 61 - xv. 12 158 - xxiii. 23 86, 161 Matt. vi. 9 130, 159 - vi. 13 54, 159 - vi. 13 54, 159 - xii. 41 55, 170 - xiii. 42 170 - xiv. 61 - xv. 61 - xv	23.		- v. 20.7	***
li. 9. 7. 15. 51		- 90	1 to > -	- 58
10. 51	li o 3	, 11 1351	25.	1100
lii. 7.		TI		
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$		3		58
10. 51		1/4		
		5i		59
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$		- **		- 740 -
Jer. ix. 24. — 61 — xi. 20. — 158 — xvii. 10. — 158 — xvii. 13. — 61 — xx. 12. — 158 — xxiii. 23. — 86, 161 Matt. vi. 9. — 130, 159 — vi. 10. — 54, 98, 159 — vi. 13. — 54, 159 — xiii. 41. — 55, 170 — xiii. 42. — 170				
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$				3-2
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$				
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$				- 78
- xx. 12 158 - xxiii. 23 86, 161 Matt. vi. 9 130, 159 - vi. 10 54, 98, 159 - xi. 27 56 - xiii. 41 55, 170 - xiii. 42 170 - xiv. 61 82 - xxiv. 23 60 - xxiv. 26 60 - xxiv. 26 60 - xxiv. 26 60 - xxiv. 45 92 John i. 1 - 71 - i. 1 - to 65 82 - i. 15 - 166 - i. 49 - 74			XVII. 20.	, _ ' - '
xxiii. 23 86, 161 Matt. vi. 9 130, 159 vi. 10 54, 98, 159 vi. 13 54, 159 xii 27 56 xiii. 41 55, 170 xiii. 42 170 xiv. 61 to 65 xxiii. 42 60 xxiv. 26 60 xxiv. 45 92 John i. 1 - 71 i. 1 to 14 165 166 i. 49 74			to > -	
Matt. vi. 9. — 130, 159 — vi. 10. — 54, 98, 159 — vi. 13. — 54, 159 — xi. 27. — 56 — xiii. 41. — 55, 170 — xiii. 42. — 170 — xiv. 61 to 65 Matt. vi. 9. — 43. \$ — xxiv. 26. — 60 — xxiv. 45. — 92 John i. 1 — 71 to 1. 15 — 165 — 1. 15 — 166 — i. 49 — 74				,
vi. 10 54, 98, 159 vi. 13 54, 159 xi. 27 56 xiii. 41 55, 170 xiii. 42 170 xiv. 61 82 65 82 xiv. 26 60 xxiv. 45 92 John i. T 71 i. 1 i. 15 165 i. 49 74	XXIII. 23: .	- 86, 161	xxiii. 427	60
vi. 13 54, 159 xi. 27 56 xiii. 41 55, 170 xiii. 42 170 xiv. 61 to 65 82 xiv. 45 92 John i. T 71 i. 1 to 65 i. 15 166 i. 49 74	Matt. vi. 9.	- 130, 159	43.5	
vi. 13 54, 159 xi. 27 56 xiii. 41 55, 170 xiii. 42 170 xiv. 61 to 65 82 xiv. 45 92 John i. 1 71 to 165 165 166 1. 15 166 1. 49 74	vi. 10.	- 54, 98, 159	xxiv. 26.	- 60 ·
- xi. 27 56 - xiii. 41 55, 170 - xiii. 42 170 - xiv. 61 to 65 82 65 82 - 166 - 166 - 166 - 166	vi. 13.			- 92
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$			John i. T	- 7I
				- 165
to 82				,
65)		82		- 166
			1 .	
		- 01	. 49	/ T
	711 241	7.		

240					
	Page		,	Page	
John ii. 197	61	John xvi. 29 -	-	66	
John ii. 19} —		xvii. 52"		72	
25	77	xvii. 5}		73	
iii. 177		xviii. 37 -		74	
18 -	65	1 vv. 167		′ '	
317		28	_	.75	
iv. 10 ?		295		./3	
145	61	- xxi. 14)			
. 143	62	AXI. 14			
iv. 42 -		15 (_	145	
iv. 26 -	67	16		-13	
v. 17)		Acts i. 21 }			
- 18 (63	Acts i. 21 ?		0.7	
26	03	225		77	
27)	/	247		- 6	
V. 217	•	= ²⁴ ₂₅ }	-	76	
25} —	64	- ii. 32 -		6 z	
285	04	iii. 12 -		81	
203		743		0.1	
V. 22	100, 170	= 15 } = 17 } = iv. 10 }		IIO	
V. 24	65	173			
v. 39	99	IA. 10 5		81	
vi. 62	65	21			
vi. 69	64 .	-vii. 51	~	59	
	62	52	-	58, 5	9
— vii. 37 } —	03	53	_	53	
viii. 12	165	54	-	59, 8	2
— viii. 58 —		55	-	59, 8	2.
ix. 38	65		-	59, 8	
12. 30		56	_	233	2
x. 11	52 .	57		59, 8	4
x. 13 }	145	58	_	59, 8	25
145		59	-	59, 8	2
x. 30	67	60	-	82	
x. 33	63	ix. 2	-	79	
	68	5 6	_	77, I	25
XI. 25	60	6	_	77	
28	52	13	-	78	
xii. 41	52	14	-	78	
127	3-	- 15		78	
	69	20	=	78	
13 > -	09				0
145		21	-	77 7	3
— xiii. 31 —	156	22	-	77	
32	156	26	-	78 82, 1	
xiv. 87	-	34	-	82, 1	43
to > —	63	35		82	
117	1	40	-	88	
xiv. 12)		42	-	88	
to'> -	68	xi. 18	-	89, I	00
145		20	_	89	
xiv. 26	72	21	-	89	
xv. 26	72	22	_	89	
			-	89	
XV. 27	77	23	-		
xvi. 7	72	xiii. 45	-	90	
<u> </u>	84, 129	46	-	90	
147		- 47	11	90	
<u> </u>	73	43	-	91	
23	70	49	=	91	
28	66	- xiv. I	-	91	

						-7-
Acts 3		0.7	(Romans iv.	b-		
,	1	112		_	IOI	100
7			viii. 9	-	101	
15		112	. 11	-	IOI,	120
XV. II	-	89	14	-	120	
xyi. 14		93	- 15		120	
15	•	93	35	-	53	
16		93	ix. 5	-	102,	Tree
17	-	93	23		121	-2/
			x. 12	-	102	
30	1	93				
31		93	13	Bress	102	
32	-	93	15	-	53	
33	-	93	xi. 33	-	122	
34	_	93	34	-	122	
xvii. 18	-	94	xiv. 6		103	
2.3	-	94	7	_	103	,
24	-	95	7 8	-	103	
28	7			-		
	-	.95	9		103	
— xviii. 8	-	95	10	_	103	
9	-	95	11		103	
10	-	95	12		103	
11	-	95	14		104	
24	-	97	- xv. 16	-	105	
25	-	97	19	c	105	: ~
26		97	xvi. 16			
			1 Corinthians		105	
27	_	97	1 Commingns		105,	151
28	-	97		2	105	
xix. 10	-	. 92, 97		3	106	
11		92	,	4	106	
17	-	97			106	
18		97		7 - 8 -	106,	700 1
19	-	97		10 -	100	10,
					107	
20		97		11 -	107	
xx. 28		62, 145, 154		12	107	
29		154		13 -	107	
30		154	1 10	14-	108	
xxi. 11	-	97		15	108	
12	-	97	100	17	78	
13	-	97		21 -	109	
14		97		26		
		80	9		100	
- xxii. 14				27 -	109	1
16		98 •	100	28 —	109	
17		98		29 -	109	
18	-	98		31	109	
19	-	98	ii.	7.10 the ?		
20	-	98		end }	IIO	
xxiv. 5		99		8	IIO	
14			· iii.	5	107	
		99	111.	6		
Romans i. 1		93, 99,			107	
5		77	iv.	5 —	106	
9	-	100	vii.	25	110	
16		163	vili	. 4-	III	
— ii. 3	-	100		6 —	112,	159, 163
4	-	100, 121	ix.	25 -	146	237-03
		128	x.	9	52	
5				20 —		
	-	100			115	
11		128		21 —	115	
iii. 26	-	101		28 —	103	
		H	1 3		I Co	rinthians

Page	Page
9	A'hilippians ii. 7 — 124
xii 2 715;	8 - 124.
3 115, 120	iii. 20 — 124
xiv. 33 115	Colofiians i. 15 124, 125
	73. 3, 3, -3
17 132 '	17 95, 125, 159, 163
iv. 5 116	18 127
- V. 10 104	ii. g 128
	iii. 11 128 -
. 5 %	
vi. 15 115	12 128 ,
16 115 ~	. 13 128
x14 107.	. 22 123
15 107	24 128
16 107	25 128
.17 107, 109	1 Thessalonians ii. 2 128.
.18 107	3 129
	\$ 129
	p d
7 117 (8 117	9 129
8 117	111, 2 129
9 117	iy. 2 129
10 117	3 129
	li mat me e e e e e e e e e e e e e e e e e e
Galatians i. I = 118	
10 = 119 - '	7 130
11 - 119	8 130
12 119	9 130
iii, 8 — 120	
iv. 6 119	ii. 16 130
vi. 12 — 119	, L7 130.
17 - 119	iii3 131
Ephesians i. 7 121	5 132 -
	Timeshu i 34
iii. 7 — .122	1 Timothy i 1 125, 146
8 — 121	-10 133
14121	11, 133
75121	¥5 133
	2 00
16 .— 121	16 100, 147
17122	ii. 3 125
18 — 121	. 5 132
19 — 121	6 132
	7 132
	3 - 3 -
9 - 122	iii. 16 71, 133, 166
10 - 122	iv. 10 125, 133
13 - 122 .	. 555
14 - 123	3 /1/ -31
	14 134
15 :- 123	15 134
V. 5 55	16 124
	2 Timothy i. 3 116, 163
vi. 5 - 123 6 - 123, 128	
	-31,
$ \begin{array}{ccccccccccccccccccccccccccccccccccc$	10 134
8 — 123	iy. 1 55, 135, 163
9 - 128	8 136, 146
mail 0.00 0 0	ine.
	73, -3
17 163	3 125, 137
18 163	4 137
ii. , 6 - , 124	ii. 10 136
	Titus
	A 1148

mt 44 5 1	Page	X	Page
Titus ii. 13 -	- 136	1 Peter i. 11	73
iii. 4	= £36	23	. 166
15 -	- 136	25	
6 -	<u> </u>		145 ,
Philemon 9 -	- 163 -	iv. II	146.
Hebrews i. 2 -	- 166	130,	. 59
8 —	<u>-</u> 155	14	59
9		17	
	155	v. I	
11 ~	and the con-	2	144
12	155, 162	3	
ii.	139	4	
	e referred to.	2 Peter i. i	
3 -		, 11	
	57, 92) · 21 · ·	72
16	- ₹37	III. 9 :	
17	- 140	101	
, 18 1-	- , 63, 140	11)	
iv. 15	- 63	13	
	140	15	100, 147
	e referred to.	18	147
viji	- 140	I John i. I	71, 165
	e referred to,	2	165
ix. 24 -	 73	5	, 165
- X.	- 139	—— ii. 22 ——	•
	e referred to.	23	. 151
	140	iii. 16	153
5 -	- 140	21	
	140	22	. 149
-20 -	- 139	iv. 3	. 148
31 -	104	12	151
xi	- 101	15	151
The whol	e referred to.	V. 7	. 148
. 3 -	- 166	71	. 149
xii.	101	12	-12
	e referred to.	13	. 149
6 -	 160	14	149
7 -		15	149
xiii. 8 -	157	20	
20 -	52, 145		151
21 -	 52	Jude, the whole	
James i. I —	- 143		-172
12	- 145	1	- 66, 160
ii. I	- 110, 128, 144	, 5	- 136, 160 - 157, 160
3	— 144, 146 <u> </u>		.0
9 —	- 144	7 8	
13	144	18	- 157, 158
The what	168	ii. 8	- 159. - 51, 157
	e referred to.		- 158
	- 4	iii. 10	- 159
9 -	→ 142		- 172 .
10	742		- 166
-II	— I42	19	- 160
14 —			- 159
15	- 143	, ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	Reve-

6			
	Page	1	Page
Revelation iv. 9 -	159	Revelation xx, 12	- 169
10 -		13	- 169
II -	159	14	
V. 13 -			- 169
vi. 13 -	,		
14 -	, ,		-/-
		7	- 17x
2		22	- 17E
10		23	- 17 r
vii. 17 -	-1-	27	- 169
xiv. 1 -	-/-	T XXII. X	- 62.
6 -		3	- 171
7 -	3	4	- 171
	164	5	- 17I
xix. 13 -	165	6	- 172
16 -	134, 164	9	- 85
17 -		12	- 52
- 18		13	- 157, 179
21 -	164	16	- 172
xx. 6 -	167	17	- 62
1	201	4/	- 44

PAGE 40—Pliny's Epistle to Trajan, giving him an account of the Professours of Christianity, is alluded to; in which he says of them, "Carmenque Christo quasi Deo dicere secum invicem."

PAGE 195—The horrid perfecution carried on in Africa, against the Believers in the Godhead of our Saviour, by the Arian tyrant HUNERIC, in the fifth century, is alluded to.—See Mosheim's Ecclesiastical History, Vol. I. p. 401, Octavo, 1768.

PAGE 198—In support of what I have said concerning Mr. Hume, see his works passim. Or rather save yourself the disagreeable labour, and attentively read Dr. Beattie's manly and convincing Essay on the Nature and Immutability of Truth, in opposition to Sophistry and Scepticism; in which you will find Mr. Hume already detected.—See also Harris's well-authenticated Historical and Critical Account of Charles I. p. 264, Octavo, 1758, where the Insidelity of the Historian is pointed out.

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