A COLLECTION OF TRACTS,

VOLUME II.

CONTAINING,

I. An Inquiry into the Original Authority of 1 *John* 5. 7. *There are three that bear Record*, &c. printed *Anno* 1715.

II. An Answer to Mr. *Martin*'s Dissertation on 1 *John* 5. 7. 1718.

III. A Reply to Mr. *Martin*'s Examination of the said Answer. 1720.

IV. Dr. *Bennet*'s New Theory of the Trinity examin'd. 1718.

V. Remarks on the four *London-Ministers* Defense of the Doctrine of the Trinity. 1719.

VI. Notes on Mr. *Trosse*'s Catechism, relating to the Deity of the Lord Jesus Christ and the Holy Ghost. 1719.

VII. An Inquiry whether Baptism was intended as a standing Ordinance among the Posterity of baptized Christians: occasioned by Dr. *Wall's History of Infant-Baptism*. 1710.

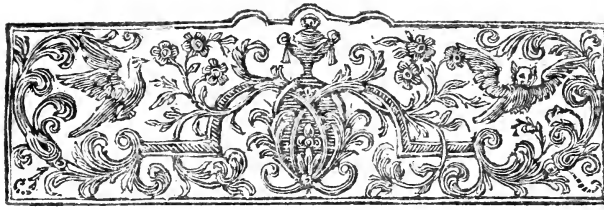
To which are now added,

Two SERMONS of the AUTHOR's:

The one preach'd before the Society for Reformation of Manners at *Dublin*, October 4. 1698.

The other occasioned by the Death of his Wife, Mrs. *ESTHER EMLYN*, who died *October* 13. 1701.

LONDON:
Printed in the Year MDCCXXXI.



THE

CONTENTS

Of the Second VOLUME.

A full Inquiry into the Original Authority of that Text 1 *John* 5. 7.

DR. Mill's *Evidences against the Authority of* 1 John 5. 7. Page 6
Not in the Greek Manuſcripts. 8
How they might ſlide into the Text. 9
Not in the moſt antient Verſions. ib.
Not in any Genuine Greek *Writer.* 11
Nor Latin, *for ſeveral* Centuries. 14
Evidence offered for the Text, *and not raſed out by* Arians. 16
The Preface under Jerome's *Name rejected.* ib.
Greek Manuſcripts *pretended, and ſome* Latin *found.* 19
Victor Vit. *conſidered.* 22
The Britiſh Manuſcript *examined.* 24
And the Complutenſian. 25
And the Seven Stephens's *Manuſcripts.* 26
Tertullian's *and* Cyprian's *Words accounted for.* 30, 31
Dr. Mill's *ſuppoſed Account unreaſonable.* 38

Reasons for altering our printed Text. Page 44
How the Words are expounded by Calvin, Beza, *&c.* 52
Excuses for not altering them answered. 55

An Answer to Mr. *Martin*'s Dissertation.

DR. Edmund Calamy's *angry Sermon.* 63
Disadvantages Mr. Martin *labours under.* 69
The State of the Latin *old Bibles.* 72
Dr. Bentley's *Testimony.* 78
Of St. Jerome's *Preface.* 79
The six Witnesses together not mentioned. 84
Eucherius's *Testimony consider'd.* 85
Of the Greek Manuscripts *in these last Ages.* 88
Of the Codex Britanicus *of* Erasmus. 90
Of the Louvain *Divines.* 92
Of F. Amelot's *Testimony.* 94
Of the Berlin Manuscript. 95
Of Stephens's Manuscripts. 97
The Complutensian *Reading not to Mr.* Martin's *purpose.* 103
Mr. Martin's *Evasions are very weak.* 105
Of Commentators who mention not this Text. 107

Reply to Mr. *Martin*'s Examination, *&c.*

INtroduction. 113
An Account of the Berlin Manuscript. 117
Monsieur la Croze's *Letter.* 119
Of R. Stephens's Greek Manuscripts. 126
Of St. Jerome's *Preface and Bible.* 146
Of two Greek *Writers, pretended to have cited this Text.* 155
P. S. *Of the* Dublin Manuscript *lately discover'd to have this Text.* 161

An

An Examination of Dr. *Bennet*'s New Theory of the Trinity.

PRIDE of Reason, *in affecting subtle and sublime* Mysteries, *instead of the plain Simplicity of the Gospel.* Page 168, 9
Dr. Bennet's *Commendation for the Manner of his writing.* 169
What Texts are given up, particularly Phil. 2. 6. 172
The Doctor contends not with Dr. Clarke *about the* Baptismal Creed, *or Trinity, but another Trinity.* 176
The Doctor's Notion of the Word's Quiescence. 177
The Man Christ Jesus the First-born of the Creation. 179
The great Humiliation of the Logos. 183
Irenæus *favours not the Doctor's Notion.* 185
Presumptions against his Notion of the Quiescence. 186
John 1. 1. The Word was God, *explained.* 193
A known Distinction in that Text *between* the *God, and* a *God.* 196
Heb. 1. 10. *Not* certainly *said of the* Son, *but rather of God the* Father. 202
The Personality *of the* Holy Spirit *given up.* 205
The main Question *about the* Holy Spirit's Deity, *refers only to the* Personal Spirit, *not to the Power of God.* 209
1 Cor. 2. 10, 11. *cleared.* ib.
A Trinity of Three Fathers *imply'd by Dr.* B— 213
His Three Persons *but Operations.* ib.
At other times they are Three Beings. 215
No Trinity but only Two Persons *in his Scheme.* 217
The Characters of the Two Persons *confounded.* 220
Inconsistency of his *Notions with the* Offices *of the Church.* 222, 3
The Church's *Caution, in the* Communion-Rubrick. 225

Remarks

Remarks on the four *London-Ministers* Defense of the Doctrine of the Trinity.

MR. Tong's *hard Insinuations against his Brethren.* Page 232
——*His perverting Turn of* Jude, ver. 4. 233
The First Reformers *made great Use of external Force in Matters of Religion.* 235
The Way made use of at Dublin *lately.* 236
The Subscribing Brethren *themselves not open and free to tell their Sentiments about the* Trinity *in the main Points.* 239
The main Question *most unjustly stated by 'em.* 241
The very reproachful Charge pretended in it against others, bears hard on the Accusers themselves. 242
They contradict the Second Article *of the Church, in denying any of the* Three *Persons to be the one* Supreme God. 245
Who are Sabellians, *and what their Error.* 246
They have no determinate Sense of the Trinity, *nor of the divine* Unity. 247
Of their Design to confound *the Use of the Term* Father, *in the Scripture.* 248
Their Evidence for the Son's Deity *from the Old Testament considered.* 250
Psalm 68. ver. 18. *considered.* 251
Their Evidence from the New Testament considered in the general. 252
Some Glory peculiar to the Father. 253
Their Proofs of the Deity of the Holy Spirit. 255
'Tis not always certain when the Personal Spirit *is meant.* 256
Invocation *of the Spirit, if not found in the Scripture, why not to be inferred merely from Consequences.* ib.
The Subordination *of the* Spirit *not to be evaded, as in the Case of the Son.* 257

Heb.

Heb. 9. ver. 14. *considered.* 258
A very irreverent Argument brought against the Spirit's Subordination. ib.
Of Equal Power *and Glory in the same* Numerical Essence. 260
Why the modern Churches might easily err in their Confessions *unawares.* 261
They depended too much on the Councils, *&c. without due Examination.* 262
No need to suppose all those are perished *who might err in these Matters.* 264
Those Confessions *disagree among themselves.* 265
——*And with the primitive true* Creed. 267
Mr. Reynolds's *Advice consider'd.* 269
——*How to be rightly taken.* ib.
His Advice to read, *&c. partial.* 271
His Motives *too* general, *and too mean.* 273, 4
Great Uncharitableness towards their Brethren who doubt. 275
The Assembly's Confession *not admitted in the* Harmony, *&c. at* Geneva. 276
Mr. Jurieu's *Testimony to the* primitive *Doctrine of the* Trinity *before the Council of* Nice. 277
That the antient Christian Writers held the Generation *of the* Son *to be a little before the Creation of the World.* 279
That they held not the Son *to be equal to the* Father. 280
The Council of Nice *assert not the Equality of the* Three Persons. 284
A Passage of Zanchius *concerning the Words,* God of God. 285
No Branch of Arianism *to deny the* Equality. 286
Not the Equality of Substance, *but that of* Glory *and* Dominion, *is the great Point in debate, relating to the blessed Trinity, and of greatest moment in Religion.* 288, 9

Remarks

The CONTENTS.

Remarks on Mr. *Wall* of Baptiſm.

THE great Proof of Infant-Baptiſm *taken from the Uſe of* Baptiſm *among the* Jews. Page 316
This Practice intimated in the New Teſtament. 318
From this, it only follows, that Children born of Infidel *Parents muſt be* baptized. 321
No Inſtance for a long time of any, old or young, who being born of Chriſtian *Parents were* baptized. 328
Infant-Baptiſm *not proved from* Circumciſion *of Infants.* 331, 333
How Unitarians *and* Trinitarians *worſhip the ſame God.* 338
One unjuſt Cauſe of the Odium *upon the* Unitarians. 339
Two Characters of Fundamental *Doctrines.* 340
Infant-Baptiſm, *how far according to the* Apoſtolical Conſtitutions, *&c.* 343

A Sermon preach'd before the Society for Reformation of Manners at Dublin, 1698. 347
Funeral Conjolations: A Sermon occaſioned by the Death of his Wife, Mrs. Eſther Emlyn, 1701. 379

A N

A FULL INQUIRY INTO THE Original Authority OF

That TEXT, 1 JOHN V. 7. *There are Three that bear Record in Heaven*, &c.

Containing an Account of Dr. *Mill*'s Evidences from Antiquity, for and against its being Genuine. With an *Examination* of his Judgment thereupon.

Humbly *addreſs'd* to Both Houſes of *Convocation.*

With a Poſtſcript in anſwer to the Excuſes offer'd to take off the Force of this *Addreſs.*

Jerem. xxiii. 28. *He that hath my Word, let him ſpeak my Word faithfully: what is the Chaff to the Wheat? ſaith the Lord.*

To the Moſt Reverend

WILLIAM

Lord ABp of *Canterbury*,

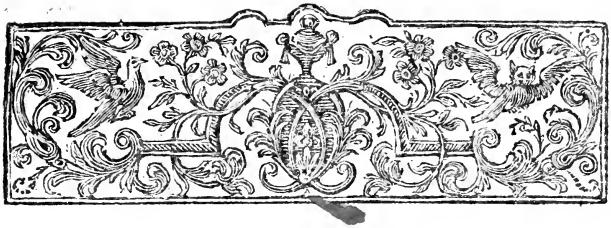
PRESIDENT;

And the Right Reverend the BISHOPS of the ſame Province, his Grace's Suffragans;

And to the Reverend the CLERGY of the Lower Houſe of *Convocation* now aſſembled;

This *Inquiry* is Humbly Preſented and Submitted by

The AUTHOR.



Some Conſiderations on that Long-doubted Text, 1 John c. 5. v. 7.

'TIS poſſible the laborious Inquiries of many learned *Criticks*, who, with great Diligence and Accuracy, have ſifted and ſcann'd the *Claſſick* Authors, ſome of 'em of no great moment; may be eſteem'd by others only as the ingenious Diverſions of a dextrous and ſagacious Mind: ſince, when they have preſented their Authors a-new, with their Emendations and Corrections, in reſtoring their old, or giving 'em new Beauties; 'tis oft of ſo little Uſe or Conſequence to the World, that 'tis well if their painful Studies eſcape the Cenſure of being a laborious Loſs of Time.

But when learned and judicious Men do, with Serioufneſs and humble Reverence, apply their Induſtry and Sagacity to examine the far more important Writings that are to guide us in the way of Salvation; when they ſhall diſcover the Interpolations and Additions, the Errors or Defects, which *theſe*, as well as other Writings, by oft tranſcribing, may in ſo long a Tract of

Time have been liable to; when, by diligent comparing [illegible]nt Manuſcripts and Verſions, and the frequent Citations of the *Text* in the primitive Chriſtian Writers, they become able to inform us certainly what is *original* and genuine, and what not, in any part of the Bible, more eſpecially where ſome matter of great moment is concern'd; their learned Induſtry is then ſure to be well employ'd, and will be recompenſed not only with the Applauſes of the Curious, but the Thanks, and which is more, the real Edification and Satisfaction of the ſerious Inquirers after Truth; who greatly deſire to know what God would have 'em believe and do; to have the *Chaff* ſeparated from the *Wheat*, and the τὸ ἄδολον γάλα, the *ſincere* unadulterated *Milk* of the Word, for their ſpiritual Growth.

The peculiar Veneration due to the Sacred Writings, requires us to keep that precious *Depoſitum* as pure as poſſible, and free from all human ſpurious Additions. Why then ſhould the learned Criticks exhauſt all their Learning, Reading, and diſcerning Skill, upon the Trifles of a witty or wanton *Poet*, or a fabulous and remote *Hiſtorian*; and wholly neglect to make as ſevere an Inquiry into the holy Scripture, in which are the Words of eternal Life; in order to diſcover what is the genuine Text, among the various Readings of different Copies; that we may build our Faith upon it, with the greateſt Certainty we can attain to?

I know, a late ingenious Author of *the Difficulties and Diſcouragements which attend the Study of the Scriptures*, has pointed at the worldly Diſcouragements, which, he judges, have tempted our cautious Criticks to turn their Studies another way. I wiſh him Succeſs in his Addreſs

to

to have these Hindrances remov'd; that it may be as safe, where 'tis more important, to do Justice to the Writings of the Apostles, as of any other Author.

The very learned and judicious Dr. *Mill* has done much for one Man, in his celebrated Labours on the New Testament; which, whatever may be wanting, will long stand as a lasting Monument of his praise-worthy Zeal and well-employed Abilities. A *Specimen* of what he has done upon one single *Verse* I am now to produce: And if upon a full and impartial Consideration it shall appear to your unbiass'd Judgments, that there is abundant Evidence of a spurious Addition; may I not justly hope that the Rulers and Guides of the Church, who can better judge of such Evidences than the Unlearned can, will yield their conscientious Compliance, and not render such commendable Inquiries fruitless, by refusing to receive the Truth, and to rectify our Books, when the true Reading is found? Else to what purpose do Men inquire how it was *in the beginning*, if we resolve not to return to it? or to search after the right, if we will still adhere to what is wrong, and will rather maintain Custom than Truth?

This is what I shall have some right to insist upon, and for the sake of Truth to press upon your Lordships and the Clergy; when I shall have made it appear, from his *Dissertation* on 1 *John* 5. 7. that the Doctor himself has overthrown the Credit of *that* Text, by the Evidence he has given that it is not original and genuine, tho he has not acknowledg'd himself overcome by it.

In order to manifest this, I shall,

I. In the first place (for the sake of others, who need more information) lay down the Sum

of that Evidence which the Doctor has produc'd, to ſhew that theſe Words in the ſeventh Verſe, *There are Three that bear Record in Heaven, the Father, the Word, and the Spirit; and theſe Three are One:* or rather theſe Words in the ſeventh Verſe, *In Heaven, the Father, the Word, and the Spirit; and theſe three are One: And* (ver. 8.) *there are Three that bear witneſs in Earth:* were not in the original Text, but have been added in later times without juſt Authority.

II. I ſhall put down what he had to offer on the other ſide, for eſtabliſhing the Authority of theſe Words, and upon which he has determin'd in favour of their being original and genuine.

III. I ſhall ſhew the Weakneſs of thoſe Arguments by which he endeavours to ſupport the Authority of this Text: that ſo it may be judg'd whether he had juſt Reaſon to make ſuch a Determination, or we to abide by it.

I. I muſt lay down the Evidences produced againſt the Authority of *this Text*, as not having been originally in St. *John*'s Epiſtle. Only let me *firſt* obſerve, that the Text itſelf, and Context, have no *internal* Evidence, to perſuade us that the Words are genuine: for as theſe Words themſelves are not to be match'd with any in the whole Bible, ſo the Context is complete without 'em, and rather more ſmooth and eaſy. The *three* following Witneſſes having been already diſtinctly ſpoken of, it was very natural to ſum'em up in one Concluſion; *There are Three that bear witneſs, the Spirit, the Water, and the Blood.* But the other *three* Witneſſes had not been mention'd, to give occaſion for the like to be ſaid of them.

Nor was it likely the *Spirit* ſhould be produc'd as another Witneſs *on Earth*, if it had been numbred

bred before among the Witneſſes *in Heaven.* The *Spirit* was no more an Inhabitant of the Earth, than the *Father* and *Word* were; who alſo operated and gave their Teſtimony, not in Heaven, but on Earth. Nay, the *Word Incarnate* was more properly an Inhabitant of the Earth than the Spirit, and yet is not reckoned among the Witneſſes on Earth. Is it likely the Spirit ſhould be made twice a Witneſs in the matter, and ſo give two Teſtimonies for one of the *Father* and *Word?*

But ſince the Doctor's Inquiry was only after *external* Evidence from Authorities and Teſtimony, it ſhall be my preſent buſineſs to examine them.

And here it muſt be own'd, that Dr. *Mill* has done Juſtice; ſo that very little more can be ſaid in the caſe. 'Tis a Subject which had been long and often examin'd, with Niceneſs, from the beginning of the Reformation, and very much illuſtrated by the great Sagacity of the late learned and laborious Critick, Father *Simon*, in his *Critical Hiſtory of the New Teſtament*, Chap. 18. Dr. *Mill*'s buſineſs was, not ſo much to ſearch for Evidences, as to collect, with no ſmall pains, what had been offer'd; and to preſent it in one view, and in good order.

Theſe Evidences are taken, (1.) From antient *Greek* Manuſcript Copies. (2.) The antient *Verſions.* (3.) The Writings of the antient Chriſtian *Fathers.* And indeed whither ſhould we go to learn what was in the Apoſtles Writings, but to the oldeſt Copies of thoſe Writings, (which are loſt or conſum'd themſelves) and the oldeſt Verſions made from them, and to the old Chriſtian Writers who have tranſcrib'd very much of them into their own Books?

(1.) Let us hear how many antient Manuſcript *Greek* Copies are without this Text. The Doctor tells us, in his *Notes* on the Words, That 'tis certain all theſe Words, *in Heaven, the Father, Word, and holy Spirit; and theſe Three are One: and there are Three that bear witneſs in Earth:* are wanting in moſt Copies. Then he enumerates them particularly, in his *Diſſertation upon this Subject*; beginning with our famous *Alexandrian* Copy, which elſewhere he calls *Ingens Theſaurus Orientalis*, and *the moſt precious Treaſure the Chriſtian World ever ſaw for theſe twelve hundred Years, and by far the moſt antient Copy in the World, which moſt exactly expreſſes the Original.*

Proleg. p. 143, 144.

Next comes the famous *Vatican* Copy, which he extols much after the ſame manner, as of very great Credit, and above twelve hundred Years old; by which, according to Pope *Leo*'s Order, the *Complutenſian* Edition was to be made. 'Tis enough to ſhake the Credit of this Text with all impartial Men, that 'tis wanting in theſe *two*, the moſt valuable and antient Copies we know of in the World. Yet beſides this, the Doctor gives a long Roll of the other very valuable Manuſcript *Greek* Copies, in the moſt famous Libraries of the Learned, and of our two Univerſities, and of the *French* King, (where Father *Simon* made a diligent Search, and ſays, he found not one that had *theſe* Words, of all the ſeven which he view'd, nor of the five Manuſcripts of Mr. *Colbert*, tho ſome of theſe be of later date) alſo *two* at *Baſil*, *one* at *Venice*, and many more. All theſe want *this* Text, tho in ſome of the later Manuſcripts there are in the Margin ſhort Notes, by way of Gloſs or Comment, over againſt *the Spirit, the Water, and the Blood*; applying *theſe* to the *Father, Word, and Spirit*, according to an antient myſtical Interpretation,

P. 108.

Crit. Hiſt. ch. 18.

tation, of which hereafter. And from the Margin, Father *Simon* judges *these Words* did afterwards slide into the Text, which are in our *seventh Verse*. Which is a very natural and easy Account, and the only way by which Dr. *Mill* himself accounts for so many other Interpolations, in his Notes, and his *Prolegomena*.

And whereas Dr. *Mill* once thought *Robert Stephens* had found the *Words* in *eight* Manuscripts, (because of *fifteen* Copies which he had, he mentions but *seven* as wanting this Verse; whence the Doctor slipt into the common Mistake, and took it for granted that the other *eight* had it) he found upon Examination that those eight Copies of *Stephens* had not St. *John*'s Epistle in them: so that all which had the *Epistle*, wanted *this Verse*. Proleg. p. 117.

To these of Dr. *Mill*, the learned Dr. *Kuster* adds one Authority more, from the *Codex Seidelianus*, brought out of *Greece*, and about 700 Years old *. So that I think I may say, in one word, all the *Greek* Manuscripts, which are found, do agree in rejecting the Text under Consideration.

(2.) He considers the antient *Versions* of the New Testament. These were made for the Use of such People, as in early Times were converted to the Christian Religion, but did not understand the *Greek* Language, in which the New Testament was written; for their Benefit it was translated into their own Language. The most antient of these Versions were the *Syriack*, *Coptick*, *Ethiopick*, *Arabick*, *Latin*; all which, with the *Russian*, have not the Text: so that when these

* *In his Edition of Dr.* Mill's Test. Roterdam 1710. *which is what I make use of.*

Versions

Verſions were made, there was no ſuch Paſſage in the *Greek* Copies or Original, whence they were made. Of the *Latin* Verſion the Doctor ſays*, '*Tis certain this Verſe was wanting in all the moſt antient* Latin *Copies, except ſome in* Africa, *in* Tertullian'*s and* Cyprian'*s time*, &c. Which Exception is a mere Suppoſition grounded on his Miſtake (as I ſhall ſhew) that *Tertullian*, and eſpecially *Cyprian*, had cited theſe Words in their Books.

P. 141. The antient *Italick* Verſion, he ſays, *was made near to the Apoſtles time, from the beſt Copies.* Of
P. 152. the *Coptick*, that it was from one of the *beſt* and
P. 128. *earlieſt*. Of the *Syriack*, that the Learned agree it was *made in the very next Age to the Apoſtles.* He tells us moreover, that even the *Latin* Manuſcripts at *Baſil*, *Zurich*, *Strasbourgh*, (800 or 900 Years old) and two others, *Duo Donatianici*, want theſe Words: That the Words however are inſerted in the bottom of the Page in *one*, by another Hand; and in the Margin, by the ſame Hand, in *another*.

Father *Simon* obſerves, that in theſe later Copies of St. *Jerom*'s Bible, where theſe marginal Notes are found, the Order of the Words, and the *three Witneſſes* are various and diverſe; which he takes to be a good Proof that they were not in the *firſt* Copies: who adds alſo one very old
Crit. Hiſt. *French* Verſion, of a thouſand Years, which has
ib. not the Words.

I need but mention the firſt Editions of the New Teſtament, corrected by the Manuſcript Copies, about the beginning of the Reformation; *viz.* by *Eraſmus*, *Aldus*, *Colinæus*, printed in di-

* Certum eſt hunc Verſiculum abſuiſſe è vetuſtiſſimis Cod. Latinis omnibus, præter Africanos quoſdam, &c. *p.* 140.

vers

yers places, which he owns had not *this* Verſe; nor the Verſions of *Luther*; becauſe theſe are of no Authority beyond the Manuſcript Copies by which they might be directed: which, it appears, did then want *this Verſe*, otherwiſe they durſt not have left it out, in prejudice to a receiv'd Opinion of the Church, and in contradiction to the *vulgar Verſions* at that time.

(3.) He examines the Writings of the primitive Chriſtians or *Fathers*: foraſmuch as theſe very frequently cite the ſacred Writings on all Occaſions, and had ſuch frequent and great Occaſions to ſpeak of the *Trinity*, and of the *holy Spirit*; it may well be concluded, ſuch a *Text*, of ſingular Importance, and ſo exceeding pertinent to their Deſign, and where there is no *other Text*, to ſupply the want of it, fully or directly in the whole New Teſtament, could not be forgotten by *all* of them, and *at all times*, if it had been known by them. And here,

1ſt, He makes inquiry among the *Greek* Fathers, to ſee if he can hear of *this Text* among them, who were moſt likely to have ſeen the authentick *Originals* of the Apoſtles, and needed not a Verſion into another Language. Of theſe he gives this melancholy Account; *Neminem unum*, &c. *That not one* Greek *Writer from the beginning of Chriſtianity to St.* Jerom's *time* (about 400 Years) *has ever cited this Verſe.* And adds, *'Tis certain it has been wanting in the* Greek *Copies very near from the Apoſtle's writing this Epiſtle.* And therefore wonders at the Author of the *Preface to the Canonical Epiſtles*, in the *Latin* Bibles, which paſſes under the name of St. *Jerom*, for ſaying this Verſe was in all the *Greek* Copies: whereas, ſays the Doctor*, *not one of the Antients had ever* Diſſert. p. 583, 584.

* De quo nemo Veterum quidquam inaudiverat.

heard

heard a word of it. For which, and other Reasons, he justly concludes, as do other *Criticks*, that it is not St. *Jerom*'s.

Not content with these *Generals*, he runs over the particular most eminent *Greek* Fathers, and those who were most likely to have produc'd *this Text*, if they had known of it, who yet never mention it.

1. Not *Irenæus*, l. 3. c. 18. who to prove the Deity of Christ, cites this *first Epistle* of *John* (more than once) nay, he cites this *fifth Chapter*, and yet says nothing of *this Verse* which had been so apposite to his Design.

2. Not *Clemens Alexandrinus.*

3. Not *Dionysius Alex.* or the *Epistle*, under his Name, to *Paul* of *Samosata*, almost wholly about the Trinity, and the Deity of Christ; in which the *eighth Verse* is cited, and the three other Witnesses, the *Spirit*, the *Water*, and the *Blood*, but not the Words in dispute.

4. Not *Athanasius* himself, who had his Wits about him, and as much at work in these Matters as any Man; in whose *genuine* Works (more to be regarded surely than the *spurious* Books falsly attributed to him for the other side) even *those* in which he labours to prove the Trinity, and Deity of Christ and the Holy Spirit, by all the Texts he could think proper, we find no mention of *this* great Text, as he must have deem'd it. So that the Doctor again confesses, he knows not of one *Greek* Father, before the time of the *Nicene* Council, who ever cited it.

Theodor. *l.* 2. *c.* 8.

5. Not the Fathers of the Council of *Sardica* in their synodical Epistle; in which, for proof of a Trinity of Persons in one Essence, they alledge *John* 10. 30. but not these Words, *The Father, the Word, and the Spirit*; *and these Three are One:* which had been much more fit to their pur-

purpose. They needed not twice have cited, *My Father and I are One*, which yet did not include the *Spirit* at all: once urging this Passage, *These Three are One*, had been better for their purpose than a hundred Repetitions of that other Text.

Certainly all those Fathers, who came from so many several Quarters out of *Asia*, *Africa*, and *Europe*, as the Preamble of the Epistle shews, could not be ignorant of this Text which they so much wanted, if there had been any knowledge of it in any part of the Christian World.

6. Not *Epiphanius*, who among the many Texts, alledg'd against the *Arians* and *Pneumatomachi*, quite omits this.

7. Not *Basil*, in his Book of the *Holy Ghost*, whom he had a mind to join with the *Father* and *Son* in the Doxology, but was kept in awe by such as watched his Words.

8. Not *Alexander*, Bishop of *Alexandria*, among the many Texts for the Unity of the Father and Son, in his Epistle. *Theodor.* l. 1. c. 4.

9. Not *Nyssen*, in his thirteen Books against *Eunomius*, of the Trinity, and Deity of the Holy Spirit.

10. Not *Nazianzen*, in his Oration against the *Arians*, or in his fifth Oration *de Theologia*; where, to prove the Spirit to be God, he alledges the *next* Words, but not these.

11. Not *Didymus*, in his Book of the Holy Spirit.

12. Not *Chrysostom*, on the same Subject.

13. Not *Cyril* of *Alexandria*, tho he cites the Verses *before* and *after*, to prove the Deity of the Spirit; *Thesauri Assert.* 34.

14. Not the *Author of the Exposition of the Faith*, among *Justin Martyr*'s Works; who endeavours to prove the *Father*, *Son*, and *Spirit* to be of one Essence,

Essence, from their being join'd together in *Mat.* 28. 19. but not from *this Text*, more directly for his purpose.

15. Not *Cæsarius.*

16. Not *Proclus*, tho both of 'em upon a Subject that gave occasion.

17. Not the *Nicene* Fathers themselves, according to *Gelasius :* for *Leontius* Bishop of *Cappadocia* answering, in their name, the Arguments of a certain Philosopher who oppos'd the Deity of the Holy Spirit, among other Texts insisted on the Words immediately preceding, *viz. It is the Spirit that witnesseth, because the Spirit is Truth* ; but omits *this* Verse.

Here let me add what *Du Pin* observes, That as no *Greek* Father, for *five hundred Years*, quoted this Passage, so two of them, *viz. Didymus* of *Alexandria* in the fourth Century, and *Oecumenius* in the eleventh, have written Commentaries upon *this* Epistle of St. *John*, and yet mention not *this Verse : which*, says he, *proves that either they did not know it, or not believe it to be genuine* *.

Thus far then the way is clear thro' the antient *Greek* Writers for so many hundred Years ; even to *an Age or two after* Athanasius, as the Doctor confesses †.

2*dly*, For the *Latin* Fathers ; the Doctor grants, that neither the *Author of the Treatise of the Baptism of Hereticks*, among *Cyprian*'s Works, (tho he mentions the *Verses* both before and after)

* Hist. of the Canon, *Vol.* 2. *p.* 78.

† Quinimo nullum omnino Codicem Græcis Ecclesiis in usu fuisse credo, nisi qui ad mutilatos quos dicimus, descriptus sit, pene ab ipsius Archetypi Scriptura usque ad Seculum unum vel alterum post Athanasium.

nor

nor *Novatian*, nor *Hilarius*, nor *Calaritanus*, nor *Phœbadius*, have ever cited these Words. Nor *Ambrose*, who also has the *Verses* on both sides; nor *Jerom*, nor *Faustinus*, nor *Austin*, who yet would have the *Father*, *Son*, and *Spirit*, to be mystically signify'd by the *Spirit*, the *Water*, and the *Blood*, in the *next* Verse. Nor *Eucherius*, who has the same Notes on the next Verse: nor *Leo Magnus*; nor *Facundus Hermiensis*, who also cites the *eighth* Verse. Nor *Junilius*, nor *Cerealis*, nor *Bede*, (in the eighth Century) who, in his Comment on *this Epistle*, expounds the *three* other *Witnesses*, but not this *seventh Verse*.

Tho soon after his time, the Doctor says, *the Western Bibles began to have it common:* which I shall not much dispute.

The Reader must *note*, that all these antient Writers are here produc'd, not merely for not mentioning *these Words* (for then a much greater number might have been brought;) but because they treated professedly of such Subjects as requir'd the Assistance of *this Text*, and many of 'em of the *Context*, and *next* Verses. And therefore tho others might omit it, as not having occasion to alledge it, yet *all these* could never have omitted it on any other reason but this, That they had it not in their *Bibles* (as the Doctor justly argues) for *above* 700 *Years*.

Now methinks here is a pretty large stock of Evidence, and as much as one can well require for a Negative, to shew that *this Verse* was not *originally* any part of the New Testament: and one had need have very direct and peremptory Testimonies to the contrary, to make him so much as to hesitate in the matter. There must be great Weight, to cause an *Equilibrium*, and much greater to turn the Scales, and make him determine

determine for what ſeems hitherto irrecoverably loſt. But I forbear, till I have conſider'd,

II. What Dr. *Mill* has offer'd for *ſuperior* Evidence on the other ſide, to prove *this Verſe* genuine, againſt all that has been ſaid.

And now he has a *hard Taſk* indeed, to undo all that had hitherto been done, and to prove *this Text* authentick, againſt all theſe Manuſcript *Greek Copies*, all the *old Verſions*, all the before-mention'd *primitive Writers*, both *Greeks* and *Latins*, down to the eighth Century, who, all that while, knew nothing of it.

No doubt it would be a grateful Service to the Church, of which he was a worthy Member, if he could juſtify her putting it into her *Bible* as current Scripture, (tho that has been but of late) and could ſupport the Credit of a *Text*, on which principally ſome important Branches of her *Creed* and *publick Offices* ſeem to be founded. Here is a great deal to excite one to try what can be ſaid, by a kind Friend, in the Caſe; who was unwilling to leave the Matter fairly ſtated on both ſides, without giving it the Weight of his own Judgment on *one ſide*, which no doubt had otherwiſe been thought to be for the *contrary*. 'Tis well known how many are apt to regard a learned Author's own Opinion, more than to examine his Premiſes, or weigh his Arguments. But what has he to ſay in *this* Cauſe?

In the *firſt* place, I muſt ſhew what *Arguments* he refuſes to make uſe of: eſpecially *two*, which have been often urg'd by others, thro' Miſtake, or want of Judgment, or popular Prejudice. As,

1. That the *Arians have razed this Text* out of the Bible, becauſe it thwarted their Opinion. This paſſes for current among the People, and

is taught 'em by their Expoſitors, even by Dr. *Hammond*, and many other leſs judicious Commentators. But the learned Dr. *Mill* rejects the Suſpicion of this with Indignation and Scorn: for * *how ſhould the* Arians, ſays he, *put out the Words, which were out already*, 150 *Years before* Arius *was born?* And he ſays, that *Ambroſe, who, alone of the Antients, objected this, in relation to another Text*, John 3. 6. (not the Text in diſpute) *was under a Miſtake:* as he ſhews in his Notes on that place.

Nor will the Doctor ſuſpect any of the *Gnoſtick* Hereticks in former times; whom their Oppoſers accuſed indeed of making *new* Goſpels, but not of corrupting the *old:* only *Marcion* was charg'd with interpolating the Goſpels and St. *Paul*'s Epiſtles, but not the *Catholick Epiſtles.* Nor could they corrupt the Copies in *other* Chriſtians Hands, nor yet thoſe in their *own*, without being ſoon diſcover'd. Thus the Doctor clears the Hereticks, as being without juſt cauſe ſuſpected in this matter: *I don't think any Heretick corrupted the Text in any part, much leſs in this famous Teſtimony of St.* John †.

2. He utterly rejects the Authority of the Preface to the canonical Epiſtles, under the name of St. *Jerom*, in the firſt printed *Latin* Bibles; which pretends that all the *Greek* Copies had *this Verſe*, and that the *Latin* Tranſlators had done unfaithfully in omitting it. And tho even the *Latin* Bibles which had this Preface, wanted this Verſe, after the Complaint made, (which ſhew'd that the Preface and the Verſion were

* Quid enim illis cum hac Pericope, ſublata è contextu Græco 150 annis antequam Arius naſceretur?

† Non puto quenquam hæreticorum S. Textum in aliquo, nedum in hoc nobiliſſimo Johannis teſtimonio, depravaſſe.

not by the ſame Author) yet this gave great trouble to *Eraſmus* (and others) how to reconcile this to the plain Evidences of the contrary: *He* was well aſſured the *Verſe* had not been in the *Greek* Copies, and therefore charges *Jerom* with Falſhood and Forgery. And the learned Biſhop *Fell* was at the needleſs pains of vindicating St. *Jerom*, and juſtifying his Preface, *in his Notes on* Cyprian; when after all, our learned Doctor, who acknowledges that himſelf once had a great regard for this *Preface*, before he had examin'd into it, is fully convinc'd (with F. *Simon* and *Du Pin*) that 'tis not St. *Jerom*'s, nor is it found in the moſt antient Manuſcript Copies of his Verſion; nor with *his* Name, in ſome other Copies where it is, as F. *Simon* tells us: but is the Work of ſome *ſilly Rhapſodiſt* after *Bede*'s time, as the Doctor ſays, and then join'd to the *Bible*, which contradicted the *Preface*.

Crit. Hiſt. c. 18. Ineptientis Rhapſodi.

So that the Learned will no more be troubled with this pretended Authority of St. *Jerom*'s Preface, nor get any aid from it, towards the Support of the Credit of *this Verſe* we are inquiring after.

I am next to conſider what Authorities the Doctor *does* inſiſt on, on behalf of *this Text*.

As for Teſtimonies from the antient *Greek* Writers, he had left himſelf very little to ſay from them, having confeſs'd there is not one of theſe, before the Council of *Nice*, who takes any notice of this *Text*. And therefore, tho he puts down *Scriptores Græci* for one of his *Topicks*, he is hard put to it to find any, and is content to mention only *one* oblique Teſtimony, which he would have paſs for *probable*, from a ſpurious Work falſly aſcrib'd to, but long after *Athanaſius* †. And he is ſuſpected to be a *Latin* Author too;

† Auctor Diſputationis in Concil. Nicen.

too; who only ſays, Ἰωάννης φάσκει οἱ τρεῖς τὸ ἕν εἰσιν, John *ſays theſe Three are One.* Which τὸ ἕν, with the *Article*, are neither exactly the words of the ſeventh nor eighth *Verſe*: and F. *Simon* judges they refer to the *latter*, which was uſually apply'd to the *Father*, *Son*, and *Spirit* at that time; as Dr. *Mill* owns it was in St. *Auſtin*'s. Hence he leaps at once down to the Council of *Lateran* under *Innocent* the Third, in the 13th Century; and to *Calecas*, in the 14th, who was a *Greek*, and turn'd to the *Latins*. All which is to no purpoſe at all, but to increaſe the number of Teſtimonies.

The *Greek* Manuſcripts he pretends (which will be found only ſuppos'd) are, 1. A Manuſcript in *Britain* of which *Eraſmus* ſpeaks, and by which he was moved (againſt his own *free* Judgment) to put *theſe Words* into his laſt Editions of the New Teſtament, againſt the Evidence of all the other Manuſcript *Greek* Copies. 2. Some Manuſcripts which the Doctor ſuppoſes *Robert Stephens* to mention, as having moſt of the words; all, except ἐν τῷ οὐρανῷ, *in Heaven.* 3. The antient *Vatican* Copies, which the Editors of the *Complutenſian* Bible ſay in general they were directed by, and the Doctor hopes they were ſo in *this* particular, which they have taken into this Edition.

I think it will appear that all theſe are but Suppoſitions of ſuch Copies as never were ſeen, nor produc'd by any others to this Day. To all which, Dr. *Clarke* has given a learned and full Anſwer, except to *Stephens*'s Manuſcripts, where he ſeems to have miſtaken the Objection; of which hereafter. *In his Reply to Mr.* Nelſon, *p.* 207.

As to the *Verſions*, Dr. *Mill* had none very antient to bring. The *Vulgar*, of which *ſome* Manuſcripts have it, and *others* want it, as is

noted by the *Louvain* Editors; the *Italick* printed at *Venice* in 1532. (while the old *Italick*, and St. *Jerom*'s Correction of it was otherwise) are not worth regarding in this matter: nor the *Apostolos*, or Collection of Sections out of the *Apostles* Books, with some Remarks. Only, whereas the Doctor mentions the *Armenian* Version for having this *Verse*, as he was inform'd; the very Learned *Sandius* testifies the contrary, having himself seen it with the *Armenian* Bishop, at *Amsterdam*.

Printed at Venice, 1602.

Append. Paradox. *p.* 376.

Lastly, The Doctor produces his *Latin* Fathers, which are indeed his main Strength and *Confidence*.

1. *Tertullian*, *contra Prax.* c. 25. his Words are: *The Paraclete shall take of mine, says Christ, as he did of the Father's. Thus the Connexion of the Father in the Son, and of the Son in the Paraclete, makes the Three closely united, which Three are One, but not one Person; as 'tis said, I and my Father are One* *. Which the Doctor thinks, with Bishop *Bull* and Dr. *Hammond*, are an Allusion to our Text in dispute.

2. *Cyprian*, *de Unitate Ecclesiæ*, his words are: *'Tis written of the Father, Son, and Holy Spirit, these Three are One* †; or *Three are One*, as some Copies have it: and, in his Epistle *ad Jubaianum*, *Tres Unum sunt*, *Three are One*; without any Reference to the Scripture express'd. And near 300 Years after, comes *Fulgentius*, a Bishop of *Africa*, and says that *Cyprian* in the former words had respect to St. *John*'s Testimony.

* De meo sumet, inquit, sicut ipse de Patris, ita connexus Patris in Filio, & Filii in Paracleto, tres efficit cohærentes, alterum ex altero. Qui tres unum sunt, non unus; quomodo dictum est, ego & Pater unum sumus.

† De Patre, Filio, & Spiritu Sancto scriptum est; & hi Tres Unum sunt.

3. *Victor*

3. *Victor Vitensis*, who tells us of a Confession of Faith, presented by *Eugenius* Bishop of *Carthage*, and other Bishops, to *Hunnerick* King of the *Vandals*; in which *this Text* is cited as from St. *John*, in the manner we now have it, in the Year 484.

4. *Vigilius Tapsensis*, *Fulgentius*, and the Author of the *Explication of the Faith*, *ad Cyrillum*.

And thus you have the Whole of what must over-ballance all the Evidence on the other side: which, whether it will do or not, is to be consider'd under my next *Head*. Therefore,

III. I shall shew the Insufficiency of *these* Arguments brought to support the Authority of this *Text*, against *those* produc'd to overthrow it.

I suppose no Man of Reason will desire me to give any answer to what the Doctor could lay no stress upon: I mean, such modern Testimonies as *Calecas* and the Council of *Lateran*, our late Editions and *Versions*, or the vulgar *Latin* Bibles since *Bede*'s time. Therefore I shall say no more to them; nor indeed to *Vigilius Tapsensis* and *Victor Vitensis*, nor to any Writer so long after the Heats between the *Arians* and *Athanasians*, and when the Invasions of the barbarous Nations had thrown all into Confusion and Ignorance. Such modern Testimonies will only tell me, that *these Words* did at last appear. All this I know well enough; for I see they are brought into the *Latin* Versions, and since that into our *printed Greek* Copies; and into our *English* Translations, first in *little Characters* for distinction, and next with as good a *face* as the rest of the *Text*. And if this began to be done

in the fifth, or ſixth, or ſeventh Century, what is that, any more than if it was in the fifteenth or ſixteenth? But if the *Words* were not in St. *John*'s Epiſtle for ſo many hundred Years, nor known to the Chriſtian Church as ſuch, I ſhall conclude that no Man can give a good reaſon for admitting 'em ſince.

And a thouſand ſmooth Suppoſitions (which are, in like caſes, found to be falſe by daily Experience) that ſuch and ſuch a Writer would not, in later times, have uſed *the Words*, or put 'em into the Bible, if he had not good Evidence they were in the Original; are of no force againſt all the *Greek* Manuſcripts and Fathers, which plainly ſhew they certainly were not *there*. If upon the whole matter there can be found not one *Greek* Manuſcript, or one *Greek* Writer, who mentions it for a thouſand Years; nor one *Latin* Writer to the fifth Century (if St. *Cyprian* be not the Man, which ſhall be inquired into) what ſignifies all the reſt? Men may be fond of a ſpurious Iſſue, but that will not legitimate it.

Only with relation to *Victor Vitenſis*, becauſe the Doctor lays ſuch a ſtreſs upon it, as if the urging *theſe Words*, in a Confeſſion of Faith, ſo publickly preſented to *Hunnericus*, in midſt of the *Arians*, in the Year 484. was a good proof that *they* had been well known and receiv'd; at leaſt, *ante unum Seculum aut alterum, an Age or two before*; and ſo will carry the Evidence much higher than the Year 484. Therefore I ſhall take ſome notice of this, and ſhew that in fact it was not thus, as he plauſibly imagines.

What the Credit of *Victor*'s Hiſtory, as we have it, is, I cannot well tell. I know it has found little

little with many, in the relating of ſtrange Miracles, not unlike thoſe of *Monkiſh* Legends, *viz.* of many who could ſpeak freely and articulately, when their Tongues had been cut out by the Roots; and ſending his Reader to *Conſtantinople*, for an Inſtance to prove it: with other Miracles. But let that be as it will, I take it for granted, that he ſays true, in the Matter before us; that in the Creed preſented to *Hunnericus*, this *Text* was cited as from St. *John*. But that it had not been commonly and long receiv'd, and well known as ſuch, I think is plain by what the Doctor could not deny, *viz.* That St. *Auguſtine*, *Eucherius*, and *Cerealis*, in the ſame Age, and two of'em of the ſame Country, knew not of *this Text*. *Eucherius* lived within thirty Years of the time when this Creed was preſented; and the Doctor tells us, he ſays it was common in his time to interpret the *Spirit*, the *Water* and the *Blood*, of the *Father*, *Word*, and *Spirit*; as did *Auſtin*. Now if *this Text* had been receiv'd *then*, what place had there been for ſuch a myſtical Interpretation of the *three Witneſſes* on Earth? Nay, *Cerealis* was one of the *African* Biſhops at the ſame time, probably; for he flouriſh'd in the time of the Perſecution under *Hunnericus*; and who drew up a Confeſſion of Faith alſo, at the Demand of the *Arian* Biſhop *Maximinian*; and had the ſame reaſon to have made uſe of *this Text*, as *Eugenius*, if it had been current, as the Doctor inſinuates. Where then is the *Seculum unum aut alterum*, *the Age or two before*, in which *this Text had been admitted?* I rather think it muſt only have been ſome private Compoſure, tho it might be in the name of the other Biſhops, who were now ſcatter'd and baniſh'd. It is ſigned only *à Gaſis Medianis Epiſcopis Numidiæ*; *Bonifacio Foratianenſi*, *& Bonifacio Gatienenſi*, *Epiſcopis Vizacenis*. Biblioth. Patrum

nis. So that it carries the Evidence no higher than to *that time*, and that at the *latter end* of the *fifth Century* ſome pretended *this* for *Text*, which had been only an *Interpretation.*

There remain then only *two* things of weight to be clear'd:

First, The pretended *Greek* Manuſcripts.

Secondly, The Teſtimonies of *Tertullian*, but chiefly of St. *Cyprian.*

First, His *Greek* Manuſcripts pretended: theſe are of three ſorts.

(1.) The *Britiſh* Copy which *Eraſmus* ſpeaks of; who not finding one *Greek* Copy which had this Paſſage, would not put it into his two firſt Editions of the New Teſtament: but upon information of a Copy in *England* which had it, did, againſt the *Faith* of all his Copies, afterwards inſert it; * rather, as he confeſſes, to avoid the Reproach of others, than that he judg'd it to be of ſufficient Authority. For which F. *Simon* thus rebukes him: *With what warrant could he correct his Edition by one ſingle Copy; which, as himſelf believ'd, had ſuffer'd ſome Alteration?*

Crit. Hiſt. c. 18.

And it appears he had reaſon to ſuſpect it: for who ever ſaw this *Britiſh* Copy ſince, or that would produce it? Dr. *Mill* does not tell us where it was, or that ever he heard more of it. Such rare Diſcoveries, ſo uſeful and grateful to the Publick, are not wont to be loſt again, in ſo critical an Age. What! cannot all the learned Men of our two Univerſities, nor our

* Ex hoc Codice Anglicano repoſuimus, quod in noſtris dicebatur deeſſe, ne ſit cauſa calumniandi, tametſi ſuſpicor Codicem illum ad noſtros eſſe correctum.

nume-

numerous Clergy, give us ſome account of it? Surely either there was no ſuch Copy, or it is not for the purpoſe: elſe it had probably, long before this time, been produc'd. I am apt to think it did the beſt ſervice it ever cou'd do, in the Cauſe, in thus impoſing upon the great *Eraſmus*. Strange! that a *Britiſh* Copy is only to be mention'd by one beyond the Seas, while all *Britain*, and ſuch an inquiſitive *Britiſh* Critick as Dr. *Mill*, can know nothing more of it. Foreigners will expect to hear of it from us, rather than we from them. F. *Simon* ſays *Eraſmus* ſaw it: but where does *Eraſmus* ſay ſo? He only ſays (in his *Annotations*) *There is found one* Greek *Manuſcript among the* Engliſh, *which hath it* *. He needed not then have ſaid, *Suſpicor*, *&c.* he cou'd, I think, have made a clearer Judgment of it, if he had ſeen it. And if he was abus'd by *Miſinformation* or otherwiſe, 'tis hard firſt to deceive him, and then to make his Miſtake an Authority in the caſe.

(2.) The Doctor depends on the Manuſcript Copies by which he ſuppoſes the *Complutenſian* Edition was regulated; becauſe *theſe Words* are there, and the Editors ſay in general, they follow'd the beſt and moſt antient Manuſcripts of the *Vatican*.

But as they don't ſay, that they were directed by *thoſe* Manuſcripts in putting in *this Verſe*, ſo it appears they were not; becauſe, by the Doctor's own Confeſſion, the *moſt antient and moſt correct Copy* of the *Vatican*, which is ſo juſtly extol'd by him, (and comes at leaſt very near to the famous *Alexandrian Manuſcripts* in the *Royal*

* Repertus eſt apud Anglos Græcus Codex unus, in quo habetur.

Library

Library here) *wants* these Words which *those Editors* have put in: And how then did they follow *it* so closely as is pretended? Nay, this excellent *Manuscript* was that which Pope *Leo* recommended to them, as the Ground-work and Standard of their Edition, to *which* they were to keep, and to note the Variations of *other* Copies in their Margin, and which for the most part they did; and yet in this they forsook it. And 'tis no wonder, if they did so by the *rest of the Vatican Manuscripts*, as appears.

Proleg. p. 108.

For *Cariophilus* afterwards, having by Order of Pope *Urban* VIII. examin'd these *Vatican Manuscripts*, tells us plainly, that all of 'em which have *this Epistle* of St. *John*, want this *seventh Verse*: tho, out of respect to St. *Cyprian*, he was for keeping it in *. Of which, Dr. *Clarke* has given an account, in the place already refer'd to; together with an account of *sixteen Manuscripts* (*eight* of 'em in the King of *Spain*'s Library) collated by the *Spanish* Marquis, *Peter Faxard*, (as F. *Simon* names him) and publish'd by *La Cerda*, in his *Adversaria Sacra*, c. 19. from all which Manuscripts nothing is alledg'd to justify their *vulgar Version*, in keeping *this Verse*. How then cou'd Dr. *Mill* presume so strongly that the *Complutensian Editors* kept to their *Manuscripts* here? F. *Simon* saw the contrary, and says they follow'd the Reading of the *Latin* Copies here; and to vindicate it, have inserted a Note from *Aquinas*, in the Margin.

Crit. Hist. par. 2. c. 9.

(3.) He pretends the *seven Manuscripts of* Robert Stephens do warrant *the Words* to be genuine. *Stephens* tells us he made use of *fifteen* Manuscripts in his Edition of the *New Testament*,

* Ad finem Catenæ in Marcum.

only

only *ſeven* of which he has ſet down in the Margin, as wanting ſome, at leaſt, of *the Words* in diſpute: hence it was concluded formerly, even by Dr. *Mill* himſelf, as well as others, that the other *eight* wanted nothing, but had the whole, as we have it. To this, the Doctor's *remarkable* Words cited from his *Prolegomena*, by Dr. *Clarke*, are a complete Anſwer; ſhewing that thoſe *eight Manuſcripts* did not include *this Epiſtle of St. John*, at all; and ſo were of no concern here. But Dr. *Mill* was ſenſible of this, in his *Diſſertation* on the *Text*, where he ſays of theſe *eight* Manuſcripts, *Reliqui has Epiſtolas non exhibent*. And therefore he urges but the *other ſeven*, which are noted as wanting only ἐν τῷ οὐρανῷ, *in Heaven*, and authorizing the reſt; *The Father, the Word, and the Spirit, and theſe Three are One.*

But as Dr. *Mill* was too judicious not to ſee thro' this Miſtake, in placing a *little Mark*; ſo he fairly owns his Doubt about it, in his *Notes* on the Verſe: *If indeed the little Hook be placed aright* †. For this depends wholly upon placing the *Semicircle*, which marks the Words that are wanting in ſuch *Manuſcripts*, as are noted in the *inward* Margin. In *Stephens*'s fair *Folio Edition*, this Mark or *ſmall Hook* falls after the words ἐν τῷ οὐρανῷ; as if theſe only were wanting: whereas it ſhou'd have been placed after the *whole Verſe*, as F. *Simon* obſerves, (or rather, after the words *in Earth*, in the *eighth Verſe*: which, the Doctor owns in his *Notes*, was the caſe of the *moſt* and *beſt* Copies; and *Simon* intimates the ſame in his Remarks upon the *Lou-*

† Si quidem Semicirculus ſuo loco ſit collocatus; *which* Lucas Brugenſis *had ſaid before.*

vain

vin Latin Bible by *Hentenius*, which had the like Error.) And I wonder the Doctor shou'd say upon it, *Nescio qua autoritate, neque dicit se istos libros consuluisse*; or that *he* had not consulted the Copies, when he expresly said, *he had consulted the Manuscripts of the King's Library:* and I think it was there *Stephens* found his *. It appears by Dr. *Mill*'s Account in his *Prolegomena*, that *four* of these *seven* Manuscripts were in the *French King's Library*; and since F. *Simon* cou'd find none there, that wanted *only* the words *in Heaven*, nor any one else pretends to find such elsewhere, I may safely conclude 'twas a Mistake in placing the Mark in *Stephens*, which the Doctor was willing to take hold of. And the same *Stephens*, in his *Latin* Edition of the New Testament, (as F. *Simon* tells us, *Crit. Hist. part* 2. *c.* 11. and as I have seen) included the *whole Passage* within the Mark. So that I think the Case is plain, that all *Stephens*'s Manuscripts wanted *this Verse*.

Crit. Hist. *part* 2. *c.* 9.

'Tis probable *he* put it into his own Edition, from the *Complutensian*, and we from *his* into *ours*; (so one Error begets another, by presuming too well of the Care and Faithfulness of such as went before) for the Doctor tells us, *Stephens* govern'd himself by the *best* Manuscripts: but then he says, *He always judg'd those to be best which agreed with the* Complutensian. Else it would be very strange, that all *Stephens*'s Manuscripts shou'd differ from all them of *Erasmus* and *Simon*, and others; as they must, if only ἐν τῷ οὐρανῷ were wanting.

Proleg. *p.* 117.

And whereas the Doctor lays a stress on *Stephens*'s saying *he departed not one Letter from*

* Regia Bibliotheca suppeditavit. *Proleg. p.* 117.

the

the best and most of his Copies * ; I would ask then, how he came to put in the ἐν τῷ οὐρανῷ, *in Heaven*, when every one of his *seven* Manuscripts wanted 'em? 'Tis plain *Criticks* are not always to be trusted in what they say of their own Fidelity: the Doctor was right, in inferring that it *ought* to have been as he said, but 'tis plain in fact it *was* not so.

Thus having examin'd all his Pretences to the *Greek Manuscripts*, I think it fully appears there is not so much as *one* found to authorize *this* Passage, nor one antient *Version* made from the *Greek*; and for others, they are not of value in the case. Indeed the Doctor has dealt more fairly than our common unaccurate *Commentators*; who, without any Examination, talk roundly of *many*, the most antient and the best Copies, which have *these* Words, not knowing what they say: whereas he pretends but to *few*, and rather supposes and hopes, from some Hints in others, that they had such Copies, than knows of any himself.

Let me close *this Head* with the very pertinent Remark of the most learned *Plileleutherus*, against the *Discourse of Free-thinking: The present Text was first settled almost* 200 *Years ago, out of several Manuscripts, by* Robert Stephens, *Printer and Bookseller at* Paris; *whose beautiful and generally speaking* (it seems, not in all points) *accurate Edition, has been ever since counted the Standard, and follow'd by all the rest. Now this specifick* Text *in your Doctor's* (Whitby's) *Notion, seems taken for the Sacred Original* in every Word Part I.

* Ne in una litera discesserit à meliorum & plurium codicum suffragio.

and

and Syllable; *and if the Conceit is but ſpread and propagated, within a few Years that Printer's Infallibility will be as zealouſly maintain'd, as an Evangeliſt's or Apoſtle's.*

Dr. Mill, *were he now alive, wou'd confeſs that this* Text, *fixed by a Printer, is ſometimes by the various Readings render'd uncertain, nay, is prov'd certainly wrong; but that the real Text lies not in any ſingle Manuſcript or Edition, but is diſperſed in them all.*

I now come to the *ſecond Head* of his Arguments, *viz.* from antient *Teſtimonies* of the *Latin* Writers, *Tertullian* and *Cyprian.*

As for *Tertullian*, in the Words already ſet down, *he* had only ſaid, ſpeaking of the *Father, Son, and Spirit, theſe Three are One*; and *'tis written, the Father and I are One.* But the *former* of theſe he ſays from *himſelf*, not as any part of *Scripture*, as he ſays the *next* words are. And indeed he needed not to have cited theſe *latter* Words at all, if the *former* had been of the ſame Authority; for *they* had been ſufficient, whereas the *latter* Words were not to his purpoſe for proving the *Holy Spirit*'s Unity with the *Father* and *Son.* Only not having a *Text* for the Unity of all the *Three*, he was willing to alledge *theſe* Words for the *Two* as a Step to the other.

Nor can it be thought, but that in ſo voluminous a Writer we muſt have had *that Text* many times over, on ſeveral proper Occaſions, if he had known it *as ſuch.* He repeats *John* 10. 30. *I and the Father are one*, very frequently, even *five* times in a few Pages in *his Book contra Praxeam*, and again *contra Hermog.* and *de Oratione.* Whereas *this pretended Text*, ſo much more for his purpoſe, he omits: which could hardly have been, if he had taken it to be of as good Authority

rity as the *other Text*. And therefore Dr. *Mill* had reason to urge it but softly, saying, Dr. *Bull* and Dr. *Hammond putant se allusisse, suppose that he might allude to the Words of St.* John: which is but a Conjecture, instead of a Proof.

So that St. *Cyprian* is left *alone* to bear the weight of all. And indeed 'tis easy to see the Doctor's chief Confidence is in *his* Testimony, (with a little help from *Tertullian*, whom he owns to be not so clear) insomuch that he says, *This is Evidence enough of the Words being authentick, tho none of the* Greek *Writers ever saw them, and tho they never appear'd in any Copy to this day.* It seems then 'tis to no purpose to withstand *this* Evidence; or rather it seems, having nothing else to trust to, the Doctor was resolv'd *this must* and shall do the business.

Cyprian's Words are, *Of the Father, Son, and Holy Spirit, it is written, These Three are One*; (the other Testimony, in *Epist. ad Jubaianum*, is but like *Tertullian*'s *supposed Allusion* to the Text, and may have the same Answer.) Upon *these* Words the Question is, Whether *Cyprian* refers to the *seventh Verse* in dispute, or to the *eighth*, by a mystical Interpretation of the *Water*, the *Blood*, and the *Spirit*, as signifying the *Father*, the *Son*, and the *Spirit?* Father *Simon* is out of doubt for this latter, and brings a strong Proof of it from the Words of *Facundus*, who was of the same *African Church*, in the *fifth Century*; and who not only *himself* so interprets the Words of the *eighth Verse*, but expresly adds, that St. *Cyprian* so understood them too, in *this* very place. Says he, * *Of the Father, Son, and Holy Spirit, he* (St. *John*) *says*

De Unitate Ecclesiæ.

Crit. Hist. c. 18.

* De Patre, Filio, & Spiritu Sancto, dicit tres sunt qui testimonium dant in terra, Spiritus, Aqua, & Sanguis, & hi tres unum

ſays there are Three that bear witneſs on Earth, the Spirit, the Water, and the Blood; and theſe Three are One: by the Spirit, ſignifying the Father, by the Water, the Holy Ghoſt, and by the Blood, the Son. Which words of John *the Apoſtle, St.* Cyprian *the Martyr, in his Book of the Trinity, (Unity* it ſhould be, as *Simon* obſerves) *conceives to be ſpoken of the Father, Son, and holy Spirit.* And tho Dr. *Mill* would make light of this Teſtimony, 'tis without all Reaſon, and from mere Neceſſity: ſince *this* will overturn all he had to ſay from the *Latin Fathers.*

What *Facundus* ſays, is ſo far from being improbable, that the Doctor himſelf owns St. *Auſtin*, who was of the ſame *African Church*, did make the ſame Interpretation afterwards; and after him, *Eucherius* declares it was a common Expoſition of *thoſe* Words: and then why might it not be *Cyprian*'s? Does not *Facundus* expreſly ſay it? Does he tell an unlikely Story? Why is it then *levis momenti?* Truly the Doctor thinks none, till St. *Auſtin*, made *this* myſtical Interpretation, and therefore not St. *Cyprian.* But why might not *Cyprian* begin it as well as *Auſtin? Facundus* tells us, he did interpret ſo, and it does not appear that he had any *other* ſuch Words to apply to the Trinity, but *theſe.* Is it not as good an Argument againſt the Doctor, to ſay, that *Cyprian* did not cite the *ſeventh Verſe* in diſpute, becauſe *that Verſe* never appear'd in any Writer till the *fifth Century*, as *his* is, *viz.* That *Cyprian* did not

unum ſunt; in Spiritu ſignificans Patrem, in Aqua Spiritum Sanctum, in Sanguine vero Filium ſignificans. ——Quod Joannis Apoſtoli Teſtimonium *beatus Cyprianus* in Epiſtola ſive libro quem de Trinitate (de Unitate *rather*) ſcripſit, de Patre, Filio, & Spiritu Sancto, dictum intelligit. *Facundus pro Defenſ. Trin. Cap.* l. 1. c. 3.

ſo

ſo interpret, becauſe *that* Interpretation appears not till the *fifth Century?* Only I can prove my Aſſertion by a proper poſitive Teſtimony, that *Cyprian* did uſe *this* Interpretation; whereas he had *none* to prove that St. *Cyprian* met with a *ſpecial Copy* of St. *John*'s *Epiſtle*, which had *that Verſe*.

'Tis true indeed, *he* alledges for the other ſide *Fulgentius*, Contemporary with *Facundus*, ſaying, * *St.* John *teſtifies there are three that bear witneſs in Heaven, the Father, the Word, and Spirit; and theſe Three are One: which alſo St.* Cyprian, *in his Epiſtle of the Unity of the Church, confeſſes; alledging from the Scriptures, that of the Father, Son, and Holy Spirit, 'tis written, And Three are One.* But as *Facundus* is as good an Evidence as *he*, and more particular, ſo even *this* does not contradict *Facundus*. For *Fulgentius* and *he* both ſay the ſame thing, *viz.* that *Cyprian confeſſed St.* John's *Teſtimony of the Father, Son, and Spirit, theſe Three are One.* Only *Facundus* tells us, that he took this Teſtimony from the *eighth Verſe*, and *Fulgentius* does not ſay it was *otherwiſe*; and therefore there is no reaſon to oppoſe *him* to *Facundus*. *Cyprian* might own the ſame thing as is now contain'd in the *ſeventh Verſe*, tho he deduc'd it from the *eighth*: he that ſuppoſed the *Spirit*, the *Water*, and the *Blood*, in St. *John*, to mean the *Father*, the *Son*, and the *Spirit*, as much *confeſſed* this Doctrine, and from St. *John* too; as if he had found the very

* *Fulg. cont: Arianos, ſub finem,* Beatus Joannes teſtatur, dicens, Tres ſunt qui teſtimonium perhibent in cœlo, Pater, Verbum, & Spiritus; & tres unum ſunt. Quod etiam B. M. Cyprianus in Epiſtola de Unitate Eccleſiæ confitetur, dicens—— de Patre, Filio, & Spiritu Sancto ſcriptum eſt, & tres unum ſunt.

Words *Father*, *Son*, and *Spirit*, in the *Text*. And this is all which *Fulgentius* himſelf ſays of him. Neither of *them* ſays that *Cyprian* found in St. *John*, the *Father*, *Son*, and *Spirit*, beſides the *three* Witneſſes in the *eighth Verſe*. No, it was *there* he thought he might find the *Father*, *Son*, and *Spirit*, myſtically repreſented. And I obſerve *two* things to confirm it.

1. *Fulgentius* ſpeaks of it as a remarkable *Conceſſion* in St. *Cyprian*, *Quod etiam B. Cyprianus confitetur*, *which alſo St.* Cyprian *confeſſes*. *Confeſſes* what? that St. *John* had thoſe Words, the *Father*, *Word*, and *Spirit*, and *theſe Three are One?* Was that ſuch an Acknowledgment, if he found it in *his Epiſtle?* No, but he acknowledg'd the *Father*, *Son*, and *Spirit* to be *one*, out of St. *John*, by a myſtical Interpretation of the *Spirit*, the *Water*, and the *Blood*, *which are one*. This indeed was ſomewhat far-fetch'd, and not ſo clear a Point, but St. *Cyprian*'s *confeſſing* it might give it ſome credit; but it could give none to an undoubted *Text* of St. *John*, to ſay *Cyprian* acknowledg'd it to be true. I will not ſay the Doctor had any Deſign in it, but I find in reciting *the Words*, he has happen'd to change the *confitetur* into the more convenient Word, *conteſtatur*.

2. I obſerve, *Cyprian*'s *Words* are not the exact Words pretended to be found in St. *John*; for *Cyprian* ſays, *Father*, *Son*, (not the *Word*) and *Spirit*. Now tho the *ſame* Perſon may be intended by *both* Words, yet 'tis plain there could be but *one* of them in the *Text*. And therefore, if our preſent *printed Text* be right, *Cyprian* had no *ſuch* Copy, or elſe he did not keep ſtrictly to it: and if he did not cite the Words *exactly*, only the *Senſe* of them as an Interpreter; then in ſuch a looſe way of ſpeaking it might well be, as *Facundus* ſays it was, *viz.* his Senſe of the *eighth Verſe*.

So

So that the Doctor was too forward in saying that *Cyprian could not have cited the Words of St.* John (as we have them) *more exactly, if he had them before his Eyes* †.

Let the Interpretation be ever so *forced*, that is nothing, so it was; and there are enough as *strange* Interpretations of *Texts* in the *Fathers* and in St. *Cyprian* himself, to satisfy us *this* is no good Evidence it was not *his* *. And why may not *Cyprian* father a weak Interpretation as well as St. *Austin?* Nor was it unusual with *Cyprian* to cite Scripture more by *his Sense* of it, than by the strict *Letter of the Text.* Thus, instead of *Lead us not into Temptation*, he cites it, *Suffer us not to be led*, &c. Again, he cites *Rev.* 19. 10. *Worship thou the Lord Jesus*, instead of *Worship thou God.* Will any say, upon this, that *he found* a particular Copy which had *these* Readings? No surely, but rather that it was *Cyprian*'s Exposition of the true Reading in *all* the Copies. Even so, I doubt not, his Words, *the Father, the Son, and Spirit, these Three are One*, was *his* Sense of the *eighth Verse* of St. *John*'s *fifth* Chapter.

Cypr. de Orat. Dom. *c.* 4.

Cypr. de Bono Patientiæ, *c.* 15.

I shall conclude *this* with Mr. *Du Pin*'s Judgment upon the Case: *'Tis not then*, says he, *absolutely certain, that* Cyprian *hath quoted the seventh Verse of St.* John's *Epistle.* And Father *Simon*'s; who says, 'tis *out of doubt* that he hath not. Tho 'tis probable *this* Mistake of *Cyprian*'s *Words* led some following *African Writers* into the Opinion that St. *John* had said them *expressly.*

Hist. of the Canon, *vol.* 2. *p.* 78.

Crit. Hist. N. T. *part* 1. *c.* 18.

And thus I have *fairly* accounted for St. *Cyprian*'s Words, without the Supposition of his having a *special Copy to himself.* And then I think

† Cyprian *says not, that the words,* Father, Son, and Spirit, *were written; only these words,* Three are One, *which he applies to Father, Son, and Spirit.*

* *See Dr.* Whitby's Dissert. de S. Script. Interpretat.

there is not *one* tolerable Pretence left of any *antient* Authority. Now it remains that we ſee how the Doctor accounts for the Difficulties that lie *againſt him*; from *all* the *Greek Copies* and *Fathers* before and after *Cyprian*, who knew nothing of *this Text*: how then had *Cyprian* ſuch a particular Copy above all others? Does the Doctor clear himſelf *as fairly* of this, as we have of his Objection from *Cyprian*'s Words?

He puts very proper Queries here: *If theſe Words were in St.* John's *Original, how comes it to paſs that for three Ages following, the* Greek *Fathers had it not in their Copies? How came* Cyprian, *an* African, *to know it, when it was unknown to* Irenæus, *who was a very curious Inquirer into all Learning*, (which is *Tertullian*'s Character of him *) *and who convers'd with* Polycarp, *the Diſciple of St.* John *himſelf?* But in *Anſwer* to theſe Queries, he is forced to frame many unreaſonable Suppoſitions: he knows not which way *it was*, but he can imagine how poſſibly it *might have been*, and then ſeems to believe it was *ſo*. Let us hear *his own Account*.

If we aſk how came *theſe Words* to be out of *all* the known *Greek Copies?* he anſwers, *By mere Chance, and Careleſſneſs of the Tranſcriber, who caſt his Eye upon the Word* μαρτυρῶντες, or Witneſs, *in the eighth Verſe, inſtead of the ſame Word in the ſeventh; and ſo went on, unawares omitting the one* μαρτυρῶντες, or Witneſs, *and all the Words between them both. And then by reaſon of Perſecution Chriſtians were in haſte, and ſtaid not to reviſe the Tranſcript, nor to compare with one-another's Copies, which were but few, becauſe of the Pains and Expences of tranſcribing: and the Original being at a diſtance*

* Curioſiſſimus omnium doctrinarum explorator, Irenæus. *Tertul. cont. Valent.*

from

from them when dispers'd, they could not examine by that.

I grant, Mistakes of *this kind* have happen'd to Transcribers, where ὁμοιοτέλευτα, Words of the *same ending*, or the *same* Words have often occurr'd: but that it was not so here, is plain, because the Transcriber had *then* taken the *next* Words to the *second* μαρτυροῦντες, which are, ἐν τῇ γῇ, *in Earth:* whereas the Doctor confesses *these Words* were wanting also. This he was aware of, and therefore *supposes once more*, that the Words *in Earth* might be in the *first Transcript*, but that the *next* time it was transcrib'd, or soon after, it was thought *those* Words *were superfluous, and so were left or dash'd out* *: and *then* Copies were taken by other Churches, and *so they spread abroad thro'* Greece, Egypt, *&c.* And this is the reason that the *antient Versions* and *Writers* knew nothing of *this Text*, because there were none but these *maimed Copies* among all the *Greek Churches* †. But in process of time, *he* thinks, some *correct Copies which lay hid in* Asia (where the *Original* was) *or some other Parts*, some way or other *got into* Africa, which *Tertullian* and *Cyprian* saw: *and the Times being troublesome, few Copies only were taken for the Use of the* African *Churches, where they seem to have continu'd; and about* 100 *Years after they became common*, else the *African Bishops would not have alledged these Words in a Confession of Faith, if they had not been in their common Copies, and in the Body of St.* John's *Epistle, more than one or two Centuries.* And *about* 250 *Years after* Cyprian,

* Curato hoc uno, ut verba ἐν τῇ γῇ tanquam *superflua* delerentur.

† Nullum omnino codicem Ecclesiis Græcis in usu fuisse credo, nisi qui ad mutilatos, quos dicimus, descriptus sit.

the spurious Author of the Disputation, falsly ascrib'd to Athanasius, perhaps *might meet with a perfect* Greek *Copy:* and then all was set right. And so we have his Answer to *another Question, viz.* How the true Copy at last came to light again?

I believe *this* Account will satisfy very few: if any Man should trace his Pedegree after this manner, thro' such a train of wild *Suppositions*, and improbable Imaginations of this and the other *bare Possibility*, I fear he would still pass for a *spurious Pretender*. And yet *all this* the judicious Dr. *Mill* could seem to believe, rather than this *one Supposition*, which is also well *attested*, That St. *Cyprian*'s Words were *his* Interpretation of the *eighth Verse:* for allow but this, and there was no need of racking his Invention at this rate. And I'll appeal to Men of Candor, which of the *two* is more probable; that *all these Suppositions* should happen, or that *Facundus* should say true: especially when these few *Remarks* on the Doctor's imaginary Account, shall be duly considered.

1. Why should *he* suppose, they who were at the Pains or Expence, and had leisure of transcribing, would not be at a very *little more*, to review and examine their *Transcripts?* which is so natural and usual, in matters of much less moment than what concerns the Interests of another Life, which to the *primitive Christians* were very dear. While they had the *Original* in their hands, it was easy to be done. Surely they were not so careless as the *Doctor* makes them to be: it appears what Sense they had in early times, of the necessity of comparing *such Transcripts* with the *Originals*, by *Irenæus*; to whose Writings this *solemn Adjuration* is annex'd: *Adjuro te per Dominum Jesum, ut conferas postquam transcripseris*, &c. *I adjure thee*

thee who shall transcribe this Book, by the Lord Jesus Christ, and by his glorious Appearance to judge the Quick and the Dead, that thou compare after thou hast transcrib'd, and amend it by the Original very carefully. To which purpose St. *John*'s Words, *Rev.* 22. 18, 19. are probably to be understood, as a Terror to all negligent and deceitful *Transcribers of his Books.*

But the *Doctor* pretends the *Persecution of the Christians*, and their *not daring to assemble but in the Night*, might hinder them: *so far were they from having leisure to review their Books, that they could not assemble but before day* *. As if *this* hinder'd them from examining or comparing their Copies *at home.* Must they needs do it in a *publick* Assembly? rather, was it not much better to be done in *private?* Therefore the *Doctor* has another Imagination to help it out; and that is, that *Christians* were in such *eager haste to catch the sacred Copies, that they carry'd them off as they were* †. As if, after so much Pains or Expence for a *Copy*, they would not take care to have it *right.* Besides, if the Desire was *so great*, then we may conclude the Transcripts were very *many*, of so short an *Epistle.* And since *all* the Transcribers could not make the *same Mistake*, nor many of them, I ask,

2. Why must only *this one defective Copy* be carry'd away into remote Countries, to become the fruitful Parent of *all* the Copies in the World that we can find; and all the *others* stay behind, or never be heard of more? Is this likely? Were not the Possessors of the *other* Copies (which

* Adeo non vacabant recensioni librorum, ut ne quidem convenire iis licuerit nisi ante lucem.

† Libri cum primum exarati, avidissimè à Christianis arrepti sint, & in varias regiones distracti.

he ſuppoſes there were) as much perſecuted and ſcatter'd as the Poſſeſſor of *this one faulty Copy?* And if they brought away *theirs*, ſurely there would have been ſome *more* and *better* ſigns of them than what is pretended from *Cyprian.*

3. Had not the *Chriſtians* of that time often heard St. *John*'s *Epiſtle read* to them, before they had *it* tranſcrib'd, as well as after? *This* was the conſtant Practice of *their* Aſſemblies, to read ſome part of the *Goſpels* and the *Apoſtles* Writings, as *Juſtin Martyr* and *Tertullian* tell us in their *Apologies:* which the *Apoſtle Paul* expected, and ſometimes requir'd to be done; *Col.* 4. 16. 1 *Theſſ.* 5. 27. Therefore if there had been an *Omiſſion in the Tranſcript*, would not ſome or other eaſily have *miſs'd* ſo memorable a Paſſage as *this Text* contains? 'Tis ſo ſingular and remarkable, that the Omiſſion could ſcarcely be unobſerv'd, when they came to *read* it over again.

4. Why ſhould he ſuppoſe *again* (to back his *former hard* Suppoſition) that any *Chriſtians* would ſo *evilly treat* the Sacred Scriptures, as to *ſtrike out* the Words *in Earth*, *for ſeeming to be ſuperfluous?* Had they ſo little Reverence for theſe *Sacred* Records, as to daſh out what they liked not? And yet with *thoſe* Words the Senſe and Context are *no way diſturb'd:* there are an *hundred Texts* which contain Words *more* ſeemingly needleſs, and *more* hard to be accounted for, and which may as well be ſpared, if we make our own Fancy the Judge, as *theſe Words*, which have indeed no Difficulty at all in *them*; and yet I am well ſatisfy'd thoſe *Chriſtians* never would, nor did preſume to daſh them out of their Copies, upon this ſlight Pretence, That *they were ſuperfluous.*

5. Doth *Cyprian*, after all, ſay *one* word of any *ſuch thing*, as his having had a *better Copy* than the reſt of the Churches had? Not a *word*; and

yet

yet one would think he ſhould not wholly forbear taking *ſome* notice of ſo happy an Event. Or do any after *him* ſay they found ſuch a correct Copy, or that ever they underſtood *he* had one? And what became of this valuable *Treaſure*, after it had got into theſe ſafe Hands? For,

6. How came it that St. *Auſtin*, ſo long after *him*, in a neighbouring Church, knew nothing of *this matter?* and that in *his* Diſputes with the *Arians*, none ſhould let him know what might have been ſo ſerviceable to *him?* In ſuch times of eager Conteſts, *it* muſt have ſoon *flown about* into the Neighbourhood, when adjacent *Biſhops* ſo frequently met and confer'd; and the *rather*, becauſe *Cyprian*, and others after him, muſt know that *other Copies* were defective in *this* place, and therefore it concern'd them to ſend Intelligence to all round about them, how the *true Text* ſtood: and yet the Doctor grants that St. *Auſtin knew not of it.* And therefore I think it very apparent there was *no ſuch thing* as *Cyprian*'s having *ſuch* a Copy, notwithſtanding the Doctor could ſay *certiſſimum eſt*, upon no manner of Evidence but *his* uſing *thoſe* Expreſſions which are already otherwiſe accounted for; and of *which* Mr. *Du Pin* ſays, *'tis not certain that St.* Cyprian *quoted St.* John'*s Words*; and Father *Simon*, that without doubt he did *not*.

By theſe things it appears, that Dr. *Mill* not only could not give any *true* Account, how it *really* came to paſs that all the *Greek* Manuſcripts and Writers ſhould be ignorant of *this Verſe*, and yet *Cyprian* recover *it* from the *Original*; but that ſetting *his* Imagination to work, he could not ſo much as *invent* or contrive a way, how it could *poſſibly* be done, with any tolerable *Shew* of Probability, or Conſiſtency of Circumſtances.

Since

Since therefore *he* has made ſuch a *ſurprizing Concluſion* in favour of *this Text*, ſo unſuitable to *his Premiſes*, and againſt *all the Rules of Criticiſm*; in preferring *one* Copy to *all* the Copies beſides; *one* Father to *all* the Fathers: nay rather, without *one* Copy, rejecting all the Manuſcript Copies; and ſetting *one ſuppoſed*, at beſt but *dubious*, Teſtimony of *one* or *two Fathers*, againſt *all* the certain Evidences from *all* the Copies and *all* the Fathers for near 500 *Years*: I ſay, ſince 'tis thus, I cannot wonder at the *Remark* made by the famous *Le Clerc* upon the *Doctor*'s great *Candor* and *Juſtice* in ſtating the Evidence, and his ſtrange *Caution* in concluding *againſt it*; in the *Preface* to *Kuſter*'s *Edition*: * *If Dr.* Mill (ſays he in relation to *this Text*) *hath not concluded here like a judicious Critick, yet certainly he hath ſhown himſelf to be a candid and ingenuous Man, in producing the Arguments which effectually overturn his own Opinion: nor would I impute this to his want of Judgment, in not yielding to the Force of* ſuch Arguments, *ſo much as to the Prejudice of a ſort of Men, who are wont ſpitefully to reproach thoſe who freely own the Truth; as if they favour'd I know not what Hereſies, merely becauſe they will not argue againſt 'em from corrupted Texts. Truly the beſt Men are ſometimes under a neceſſity of giving way to the froward, which we muſt forgive.*

* Si acutum Criticum hic ſe minimè præſtitit Millius, at certè ingenuum & candidum virum ſe oſtendit, in proferendis rationibus, quibus ſententia, quam ipſe amplexus eſt, evertitur. Nec tam ejus judicio aſcripſerim, quod rationum pondere ſe permoveri non paſſus ſit, quam *iis* qui liberè veritatem profeſſos malignè infamare ſolent, quaſi hæreſibus neſcio quibus faverent, quia nolunt eas depravatis locis oppugnari. Scilicet, optimi quique viri factioſis nonnihil concedere neceſſe ſæpè habent, quod facilè ignoſcimus. *Clerici Epiſt. de Editione Milliana.*

And

And yet at the ſame time I willingly conſent, that his great *Learning*, his indefatigable *Labour*, his accurate *Judgment*, and worthy *Deſign*, in this *noble* Undertaking, ſhall not fail to perpetuate his high Eſteem, and very honourable Remembrance to *remoteſt Ages*. Nor indeed is his Judgment given in *this* point, but with the Modeſty of one ready, upon *better Information*, to alter it; which he ſeems to ſuſpect there might be ground for, in the Cloſe of *his Diſſertation* *.

BUT whatever Reſtraints Dr. *Mill*, in *his* private Capacity, might lie under, from declaring his Mind more *openly*, they affect not *your Lordſhips* and the *Reverend Clergy in Convocation*; whom, with all the Reſpect due to ſo *Venerable* a Body, and with the Humility of a *Supplicant*, I beſeech to conſider of this matter, as *in the ſight of God*; whether here be not ſufficient Evidence that *this Text* either *certainly*, or at leaſt very *probably*, never was *originally* in the *holy Writings of St.* John, but unwarrantably *thruſt in* in later times. And if ſo, whether from the conſcientious Regards *you* bear to the ſacred Scriptures, they ought not to be purg'd of all ſuch *injurious Additions*. In order to which, permit me, I pray, without the leaſt *Affectation* of being *your Monitor*, or the *Arrogance* of an aſſuming *Director*, humbly to beſpeak your very ſerious Thoughts upon theſe following *Conſiderations*.

* Meliora, ſi quid melius certiuſque dederit longior dies, diſcere parato.

1. Whe-

1. Whether *ſuch* Evidence, as is brought againſt *this Verſe* before us, wou'd not be judg'd by *you* ſufficient againſt *any* Paſſage in *any Claſſick* Author whatever? Wou'd not *ſuch* a Paſſage preſently be pronounc'd *ſpurious*, and be brought under a *Deleatur* by the unanimous Voice of the *Criticks*, when they had no concern in it, but to judge what is true and genuine, and *what not?* Nay, would a *Court* of Judicature allow any *Paragraph* to be good, in a Writing of Conſequence, *for which* no more, and *againſt which* ſo much can be fairly ſaid? And will not the *ſame* Sincerity and Impartiality well become us in *this*, which we can not only well juſtify, but commend in the Examination of *other* Writings? Shall we preſs Men to take that for Evidence *here*, which will paſs *no where elſe?*

2. Whether an awful Regard to *that* dreadful *Anathema*, or Denunciation left on Record by St. *John*, Rev. 22. 18. againſt all who *add to*, or *diminiſh from his* Writings, will permit *you* to be unconcern'd in the matter before you? It cannot be ſuppos'd that *thoſe* Words ſhou'd not, at leaſt by parity of Reaſon, concern *his other* Writings, as well as the *Revelation*; eſpecially when we remember how *general* the Precept was, not to *add* nor to *diminiſh*, *Deut.* 4. 2. *Prov.* 30. 6. The Threatning is very *ſevere: God ſhall add to him the Plagues that are written in this Book*, are words of ſo much *terrour*, as will ſufficiently juſtify your *Lordſhips* and the *Reverend Clergy's* utmoſt Caution to avoid *'em*; whatever more careleſs People may think or ſay. Whether the keeping in an unjuſt *Addition* to the Word of God, when 'tis *our part* and in our *power* to rectify it, comes, or not, within the *Prohibition*, none concern'd can think below their ſober Conſideration. It might perhaps *come in* with leſs

guilt

guilt thro' Ignorance, than it can be *kept in*, when the Fault is discover'd.

The *Oracles of God* are a Sacred *Depositum* lodg'd with the Church; *Rom.* 3. 2. *To them are committed the Oracles of God*; in *this* Trust surely, that *they* be kept inviolable, and be transmitted to Posterity *pure and clean* from all known *human Additions: whose* Authority is so infinitely inferior to the *Words of God*, that they ought not knowingly to be intermix'd therewith; especially by those who are *the Stewards of the Mysteries of God*, and who expect that others shou'd *seek the Law at their Mouths*; of whom *'tis requir'd that they be found faithful.*

Our *twentieth Article* tells us, *The Church is the Witness and Keeper of holy Writ:* and therefore must not bear either *false* or *uncertain witness* in so solemn a matter, as to say *that* is holy Writ, *which* she has the greatest reason to judge is not *such*. 'Tis a dismal thing to have it said to *your* Flocks, *Thus saith the Lord, when the Lord hath not spoken it:* and a hard task it is on him that reads *this* in the Church for St. *John*'s Words, who doth not believe *it* to be *such*.

3. Whether the *Honour* and *Interest* of our holy Religion will not be *better* serv'd by disowning ingenuously what we find to be an *Error*, *even* tho it have long pass'd as current as *Truth?* Weak People, I confess, may be apt to cry out of *Innovation* (as upon all sorts of *Reformation*) *That Religion is subverted, that all is uncertain*, &c. Archbishop* *Laud* once made *this* sad Complaint: *When Errors are grown by Age and Continuance to strength, they which speak for the* Truth, *tho it be far* older, *are ordinarily challeng'd for the Bringers-*

* *Preface against* Fisher.

in

in of new *Opinions: and there is no greater Absurdity stirring this day in* Christendom, *&c.* This indeed may grieve a good Man; but must *Truth* and *Piety* therefore be sacrific'd to the *Ignorance* and *Perversenes* of Men? Must we then *prophesy to them smooth things*, only *because they love to have it so*; and not acquaint 'em with their Errors, because they'll murmur against us? I remember St. *Paul* once made some of his Friends to *become his Enemies, by telling 'em the Truth*, Gal. 4. 16. God forbid that any of *his Successors* shou'd be so discourag'd by it, as not to *tell the truth*, for fearing of making Men their Enemies. If so, we shou'd appear to take more care of *ourselves*, than of the *Interests of Christ*, and his Religion.

Pardon me, if I speak with *humble Freedom*, what I think not of without *real Grief*, that *this false Notion of Peace* has often well nigh ruin'd Religion. Christianity had never come in, if our *blessed Master* had stifled the Truth for fear of disquieting the Family, by *dividing the Father against the Son, and the Mother against the Daughter*, Luke 12. 51, 52, 53. This political Wisdom, which is *first* peaceable, and *then*, or *never*, is pure; is just the Reverse of that *Wisdom from above*, which is *first* pure. *If it be possible we must live peaceably with all Men*, Rom. 12. 18. but, *we can do nothing against the Truth*, says the *same* Apostle, 2 *Cor.* 13. 8. Εἰ δυνατὸν must give place to ἐ δυνάμεθα.

For true Religion is never more *in credit*, than when her Votaries, and especially her Guides and Teachers, who minister in her holy Offices, deal sincerely and openly in things appertaining to God: *Not walking in Craftiness, nor handling the Word of God deceitfully, but by Manifestation of the Truth commending themselves to every Man's*

Conscience

Conſcience in the ſight of God. Not by putting *falſe* colours upon what *they know* they cannot juſtify, or ſeeking to deceive Men in Sacred Matters; which being once diſcover'd, *weak Minds* are apt to think the worſe of Religion, for *what* is none of *her* fault, but is acted in a plain Violation of *her* Laws.

Nothing will tend more to *harden Unbelievers* in their *unjuſt* Suſpicions and Reproaches, than to ſee that no Amendment can be obtain'd upon the moſt *manifeſt* diſcovery of an Error; but that *right or wrong*, their Teachers and Guides will *continue* with Reſolution, what they find *came in by Miſtake.* What will it avail for honeſt Men to *ſtudy* and inquire after *Truth*, when *convincing* Men will not make 'em *reform?* As if Reformation was ſuch an *unreaſonable* thing, that it were better to *continue* our Faults, when *they* can't be *forſaken* with a general Approbation.

In the Caſe before you, 'tis *too late* to conceal the Evidence *againſt the Text* I have treated of: it has been *long* obſerv'd, *oft* objected, and much needs Satisfaction. And if *your Lordſhips* and the *Reverend Clergy* ſhall pleaſe to inſtruct us, by *better Evidence*, that there is *no wrong* done to the *Text* of St. *John*; or, being convinc'd that *there is*, ſhall hereupon promote a juſt Alteration of *this* in our *printed* Books, according to *all* the *Greek Manuſcripts*, that ſo *your People* may ſee that, at leaſt, you take it for *doubtful*; will not *this* upright Method ſhew to the World that you are *fair* and ingenuous beyond exception, and that you ſeek after *Truth in the Love of it?* This ſhall convince *them* that you are their *faithful* Guides; which will enable you, in a very *ſerious* and not *far diſtant* Hour, with St. *Paul*, (*rich* and *happy* in the *inveſtimable Treaſures* of a good Conſcience) to make that triumphant Boaſt,

That

That with Simplicity and godly Sincerity, and not with fleshly, or worldly, *Wisdom, by the Grace of God, you have acted towards the World, and towards your Flocks.*

I think I may safely add, that *what I propose*, will greatly silence the *Cavils* of the *Anti-Scripturists*, when they object the *different Readings* in the several Copies of the *New Testament*. To which 'tis a very good *Answer*, that *these* Differences are only in *Circumstances*, or in matters of very *little consequence* to Religion; and which 'tis morally impossible shou'd be otherwise, in a *Book* so oft transcrib'd, and in so long a Tract of Time. In *other* Instances 'tis truly so; the *Differences* are very small, as Dr. *Mill*'s Collection of the various Readings doth abundantly shew. But wou'd not *this Answer* be somewhat clearer and *stronger*, if justice were done to the *Text* in the Point I have argu'd? I know not *one Instance* which interferes with the abovesaid *Answer* so much as *this*. How shall we say that *this Text* is of small consequence in Religion, which is so oft alledg'd by *Preachers* and *Writers*, as of eminent force in proof of a *Fundamental* Article of *Christianity?* Is it not pity we shou'd *needlessly* leave 'em *such* an unjust Pretence? Were it not better to cut off all Occasion from them, who seek Occasion to censure the *holy Scriptures*, when we can so truly and justly do it? because there really is *no* difference in the *Greek* Copies, but *all* of 'em agree in wanting *this Verse*; so that the Objection appears stronger than it *is*, or than it ought to *appear*.

4. Doth not the *sixth Article* of our Church exclude *this Verse* from being *a part* of those *Holy Scriptures* which *she* receives? for *it* tells us, that by the Scripture she *understands those Canonical Books of the Old and New Testament, of whose Authority*

Authority was never any doubt in the Church. Is not the Caſe the ſame with any *part* of thoſe Books? And will any venture to ſay there *never was*, or that at preſent there *is not* very great *doubt of this Verſe in the Church?* Whereas if there be any *doubt for it*, 'tis the utmoſt that can be made of Dr. *Mill*'s *Diſſertation.*

5. Whether in our *printed Bibles ſome* Words are not omitted, or by a *ſmaller* or *different Character* viſibly diſtinguiſh'd as doubtful, for *which* there is far greater Authority, than for *theſe* under conſideration? Nay, *this* is done in *this* very *Epiſtle* of St. *John*, ch. 2. v. 23. Dr. *Mill* has ſhown that thoſe Words, *He that acknowledges the Son, hath the Father alſo*; are in ſeveral valuable *Copies*, and antient *Verſions*, and in the *Fathers*, even in St. *Cyprian* too: and yet not being in many *other* Copies, the *Wiſdom of the Church* hath mark'd *'em* for *dubious*, to ſhew how cautious ſhe was *there*, not to put *wrong* or *uncertain* Scripture upon *her* Members. Yet *here* is a *Text* in the *ſame Epiſtle*, which has not one *quarter*, nay, I think I may truly ſay, has not *any* of *that* Authority for it; and which was once in the *ſame* caſe, diſtinguiſh'd by *ſmaller Characters*, as of *leſs* certain Authority, from the *beginning of the Reformation:* and now *the former* Caution is withdrawn, *this* is advanc'd into the Rank of *undoubted Text*, whereas the *other* is left as it was. *Which*, however, ſerves to ſhew us, what we may fairly expect in reaſon *ſhou'd* be done, by *ſuch* a *Text* as has *nothing*, even of that *leſſer* Evidence, which hath not yet advanc'd the *other* into the *undoubted* Text. If there had not been *ſome more* occaſion for *one* than for the *other*, 'tis poſſible they had both remain'd in the ſame ſtate. Therefore,

6. It may reaſonably be enquir'd, whether there be *any more Evidence* for *this Text*, ſince the Reformation? The preſent current Notions of the *Trinity* were receiv'd *then* as much as *now*, perhaps more; and yet as *Luther* wou'd not put *this* into the *Text* in *any* Edition of his *German* Bible, nor durſt *Bullinger* take it in, ſo our old *Bibles* in *Henry* VIII's and *Edward* VI's time, had *theſe Words* of the *ſeventh Verſe*, and the words *in Earth*, in the *eighth*, in ſmall Letters, and ſometimes in a *Parentheſis*; to ſhew they were not to be eſteem'd of the *ſame certain* Authority with the *other* parts of the *Epiſtle*, becauſe the *Manuſcripts* wanted 'em. In Queen *Elizabeth*'s Bible, 1566. I find the *ſame*; and *her* later Bibles were the *firſt* which *took 'em* in, as they now are, between 1566, and 1580. but whether by the influence of the *Convocation* which interven'd, I know not. And if it was a *dubious Text* then, ſome may ask what *further* Evidence ariſes ſince, to have caus'd this change? Has any *antient* valuable *Greek Manuſcript* newly appear'd? Yes; the moſt valuable *of all*, the *Alexandrian Manuſcript*, has ſince that time been brought among us: but alas! *this* has added great weight to the Evidence *againſt it*. Beſides, *Eraſmus*'s *Britiſh Copy*, and the *Complutenſian Teſtament*, and the Miſtake about *Stephens*'s *ſeven Manuſcripts*, were not underſtood to be ſo void of all weight, as *now* they appear to be. If the firſt Reformers then had *as much* Evidence *for it*, and thought they had *more* than we can now think *we* have, and not ſo much to ſay *againſt it* as *we*; and yet *they* judg'd it but juſt to leave it *doubtful:* how is it that we ſhall juſtify *their* Succeſſors, who have ventur'd upon what they dared not to do?

Nay,

Nay, if *your Lordſhips* and the *Reverend Clergy* don't think this *Text* to be *certainly ſpurious*, I wou'd humbly propoſe, whether it be not *moſt likely* to be *ſo?* And then whether it be not ſafer to put it *out*, than to keep it in the place 'tis *in?* Nay, whether it be not at leaſt *dubious?* and then whether it ought not to be mark'd as *ſuch*, for your Peoples Obſervation? I beſeech you, let us but obtain *ſo much* as I think *your-ſelves* will, and as the *firſt* Reformers did ſee to be juſt and reaſonable, or convince us that this Requeſt is not *ſo:* elſe what remains, but to ſit down, wonder, and deſpair? 'Tis but an eaſy ſtep, and will be well warranted, to return to that which our *firſt Reformers* wiſely and unblameably did. It can be no reproach to be as juſt to the People as *they* were; and to return again *with Reaſon*, to that which has been alter'd *without Reaſon.*

7. Laſtly, the great *Importance* of the ſubject matter of *this* much-doubted *Text*, well deſerves your moſt impartial Judgment upon it. The *Doctrine of the bleſſed Trinity* is purely dependent on *Revelation*; variouſly underſtood by *Chriſtians*, both of the *Clergy* and *Laity*; and bound upon the *Members* of the Church by very *direful Anathemas*, ſcarce any *more* terrible, except that of St. *John* againſt ſuch as ſhall *add* to, or take from *his* Writings. Now, ſince 'tis to the Scriptures that you make appeal for *proof* of this Doctrine, and for the *right underſtanding* of it; 'tis moſt juſt that in ſo ſolemn a matter *you* warn your Flocks not to be miſled, by miſtaking an unwarranted modern *Addition* for an *inſpired Oracle.*

I pretend not to make any Interpretation of *the Words*, till their Authority be prov'd: but moſt judicious Expoſitors underſtand *Theſe Three*

are One, of an *Unity of Consent*, or in Witness-bearing; as *Bullinger*, *Calvin*, *Beza*, and many other, both *Protestant* and *Popish Writers*.

But let 'em signify much or little, in the Controversy about the *philosophical* Nature of the *Three Persons*; yet as *they* are always likely to be drawn into the service of what is most *prevalent* and current, so 'tis certain the common People have their eyes upon *this*, more than on any *undoubted Text* in the Bible, in *this* Controversy. And *so far* they must be deceiv'd, *if it be spurious*. And it is in *your Lordships* and *the Clergy*'s power to let 'em know it, and to refer 'em to *other* Texts, which you can *assure* them are genuine.

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 *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 shou'd build so weighty things on such a slender Foundation, if *yourselves* 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 join'd in one *Doxology*, nor indeed do I find *any* 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. 4. but not that these *Three are the One God*. And if there be no *other Text* which says *this*, 'tis not the *more likely* to have been

been St. *John*'s Saying here; but the *more grievous* to have it inſerted by any who had not *his* Authority.

Whether, upon the whole, *this Paſſage* ſhall by your direction, in our *printed* Books, be fairly *diſown'd* and *mark'd* as formerly, or better *vindicated*, I know not: but if *neither* of *theſe* be done, and if Preachers and Writers ſtill go on, without due regard to *Juſtice* and their *own Eſteem*, to urge *this* as an *Authority*, after all that is ſaid to ſhew it has *none*; I apprehend, there are many underſtanding *Chriſtians* will be apt to think they are not *fairly* dealt with.

And I hope it ſhall not be thought to proceed from *any* want of due Veneration for *your Lordſhips* and the *Reverend Clergy*, if an high Eſteem of the *Learning*, the *Judgment*, *Integrity*, and hearty *Zeal* for our holy Religion and the Sacred Scriptures, which they are perſuaded dwell with an *Engliſh Convocation*, ſhall excite many of *your People*, as well as of the *Clergy*, to ſome Expectations in this matter.

I ſhall only ſet down the Advice and Requeſt of *Bugenhagius*, a *Lutheran Divine:* having obſerv'd *this Verſe* to be *put in*, without any reaſonable Pretence of Authority, and having exclaim'd againſt it as an *impious bold Addition to the Sacred Scripture, and what* (he ſays) *eſtabliſhes the* Arians *Blaſphemy*, and therefore ſuſpected was *their Contrivance*; he concludes, * *I beſeech the Printers, and ſuch learned Men as are aiding to them, that when at any time hereafter they ſhall reprint the* Greek *Teſtament, they leave out* that Ad-

* Obſecro igitur Chalcographos & eruditos Viros qui Chalcographis adſunt, ut cùm rurſum poſthac N. Teſt. græcè excudendum eſt, illam additionem omittant, & ita reſtituant Græca ſuæ priori integritati & puritati, propter veritatem, ad gloriam Dei. *In Expoſit. Jonæ.*

dition, *and ſo reſtore the* Greek *to its former Purity, for the Love of Truth, and the Glory of God.*

With which Requeſt, I humbly *hope your Lordſhips* and *the Reverend Clergy* will ſee great reaſon to comply; and the rather, becauſe I am inſtructed by a very *Great* * *Prelate* (who was once the *Head* of *ſuch a Convocation*, and very tender of the Church's Honour) *That the Church is not ſo bound up, that ſhe may not, on juſt and farther Evidence, reviſe what may in any caſe have ſlipt by her.* Whether *this* be not one of *thoſe Caſes*, is ſubmitted to *your* impartial and diſcerning Judgment.

A Poſtſcript, in Anſwer to the Excuſes offer'd to take off the Force of this Addreſs.

I Am perſuaded, the *Addreſs* I have made to your *Lordſhips* and the *Reverend Clergy*, is for the Matter of it ſo reaſonable and neceſſary, and may with ſo much good Conſcience and Juſtice to Truth be comply'd with; that I am embolden'd again to renew it, with the Earneſtneſs which becomes a matter of ſo great importance to the Honour of our holy Religion.

It might indeed in your Wiſdom ſeem meet to wait a-while, to ſee what could be ſaid in defenſe of *the Words*, which are charg'd to be an Interpolation of the true and ſacred Text, before the Convocation ſhould determine what to do with *them.* But ſince no Man has attempted it to any purpoſe, and all ſeem ſilent

* *ABp* Laud's *Preface againſt* Fiſher.

under the Imputation of ſo great a Wrong done to the holy Scripture and the Church of God; and ſince I can learn nothing from the Publick, either from the *Convocation* or the Preſs, why our common Bibles ſhould not in this place be regulated according to the true Original, as I have humbly propoſed; I have inquired in private what any of the Clergy or others have to ſay in excuſe of it. And tho I do not think the reverend *Biſhops* or *Clergy* in Convocation will abide by any ſuch ſlender *Apologies*, yet for the Satisfaction of private Perſons, I will ſet them down here, and conſider the Force of them.

Excuſe 1. There is no need to urge this matter any farther, ſay ſome, becauſe *this Text is given up already*, and is allow'd by learned Men not to be genuine.

Reſp. Theſe Men do indeed confeſs that the Text ought to be given up, as paſt all juſt defenſe; but 'tis very wrong to ſay, 'tis enough that a few learned Men know it. The Bible is a *publick* Book, for the uſe of all, and is tranſlated for the uſe of the Unlearned; and for their Good it ſhould be ſet out free from all known Corruptions. And the Learned, who know this *Text* is to be given up, ſhould honeſtly let the World know it too, who are as much concern'd as they. But 'tis never *given up* fairly, till it be left out of our printed Copies; nor is it declared to be *dubious*, till it be again mark'd in ſmall Letters. Let a Difference be made between what is given up, and what is not ſo, leſt ſome think other even genuine Texts be given up too, tho they ſtand unmark'd, ſince this is ſo. But alas! 'tis vain to ſay 'tis given up, while 'tis read undiſtinguiſh'd in the Church, and urg'd from the Pulpit, in proof of a *fundamental* Point of Religion: and while Commentators ſtill deliver it as

their Opinion that 'tis genuine, and according to the true *Original of St.* John. Which Dr. *Wells*, tho without anſwering the Arguments againſt it, and therefore without juſt reaſon, has not fear'd to do, in his late Expoſition of this *Epiſtle*; and yet he is one who has appear'd in the Controverſy this *Text* relates to, and has had the Arguments againſt its Genuineneſs laid before him, in Dr. *Clarke's Letter to him*, and therefore ought to have conſider'd this matter, and if he could, to have anſwer'd the Argnments that lie againſt his bare Aſſertion.

Excuſe 2. Others ſay, *the Words* may ſtand as they do, becauſe if St. *John* has not ſaid them, yet *other Texts ſay the ſame thing.*

Reſp. 'Tis not ſo; as has been ſaid already, *p.* 52. I never found any ſeriouſly pretend to it; only that they could by conſequence infer the like, as they imagin'd; and others deny it. And muſt a doubtful Conſequence of one Text be thruſt into another part of Scripture as expreſs Text? What Scripture ſhall we have at this rate, if every Church or Party may put their diſputable Interpretations into the Sacred Text? Some may think *Three Infinite Modes* to be proved by good conſequence (as they imagine) from ſome Texts; others that *Three Infinite Modes* are the three Perſons, *Father*, *Son*, and *Holy Spirit*: ſhall this be put into the Text therefore, *viz. And theſe Three Infinite Minds are one*, or *theſe three Infinite Modes are one?* I ſee not but the ſame Apology as well would ſerve them, as it does in the preſent Caſe. We are not ſeeking what other Texts may imply, but what St. *John* has expreſly ſaid.

Excuſe 3. Others ſay, that St. *Cyprian* (on whoſe miſtaken Authority the Cauſe has chiefly reſted hitherto) *does however own the Senſe of*

theſe

these Words, if he did not find them in the Text; since he makes it the Interpretation of the next Words, in which he judg'd St. *John* to have said the same in effect.

Resp. What if St. *Cyprian* did suppose so, *viz.* that the *Water*, *Blood*, and *Spirit*, might be accommodated to the *Father*, *Son*, (for he does not say the *Word*) and *Spirit?* Shall St. *Cyprian*'s little Fansy be put into the Text? Is St. *Cyprian*'s Authority as good as St. *John*'s? I inquire what St. *John* has said, and these Men tell me only what *Cyprian* says. If *Cyprian* had any good Reasons for such an Interpretation of the three Witnesses, in the *next* Words, I hope they will still be heard when produced; and so long as this *Text*, about the *Water*, *Blood*, and *Spirit*, stands undoubted, there will always be this Proof of the *Trinity in Unity*, left safe and sound for the Followers of St. *Cyprian*, in all the clearness and strength it had in St. *Cyprian*'s time. But then let it only be proved from these genuine Words of St. *John*, and let not the suppos'd Inference be thrust into the Text, to make it pass more current; since a human Inference may with modesty be question'd, when a Divine Oracle is immediately assented to as sacred.

Excuse 4. Lastly, Some think it best to have it pass for the *Printer*'s Fault, in omitting to put the Words in small Letters as was usual, without any Order.

Resp. But are not the reverend *Bishops* and the *Clergy* the Overseers both of the Church, and of the Sacred *Depositum* of the *holy Scriptures*, that they be kept undepraved, for the Edification of their Flocks? Have they not had time sufficient, these hundred Years and more, to espy this Fault, and to amend it? Nay, 'tis plain they have approv'd it, for 'tis read

in

in the Church as Sacred Texts; 'tis oft preach'd on, and alledg'd in proof even of what is accounted the moſt fundamental Article of the Chriſtian Faith. Add to this, that our Bible has been reviſed and amended by the new Tranſlators, ſince this Interpolation crept in; and yet they have continu'd it as it was. So that I think the Fault is taken off from the *Printers*; and where it ought next to be laid, is an Inquiry which I humbly hope your *Lordſhips* and the reverend *Clergy*, in Faithfulneſs to your Flocks, and in Love to the Truth, and at the earneſt Deſires of the very * *Laity*, will by an effectual and timely Amendment of the Miſtake, wholly ſuperſede as needleſs: that inſtead of ſuch poor Excuſes and Evaſions, Men may be taught honeſtly to confeſs the Truth, and to be content with the Sacred Text, as God and his Holy Spirit gave it, rather than deſire to have it amended, better to ſuit their own Schemes and Fanſies.

Pſalm 119. 128. *I eſteem all thy Precepts to be right, but I hate every falſe Way.*

* *See the* Layman's Addreſs to the Biſhops and Clergy, *pag.* 18. *We flatter'd ourſelves, ſome or other of your Learned and moſt Venerable* Order *would have given an Anſwer to* that Inquiry, (*i.e. into* 1 John 5. 7.) *but inſtead of that, we have of late been alarm'd with Reports that a very learned* Critick, *a Member of the Lower-Houſe, Dr.* Bentley, *Maſter of* Trinity-College, *being an Archdeacon, is upon an Edition of the* Greek *Teſtament, and intends to omit* that *Text. And we ſee nothing in defenſe thereof, but a ſhort Letter written on that occaſion to the Doctor, by a Layman. This therefore we* humbly pray may be taken into Conſideration.

AN

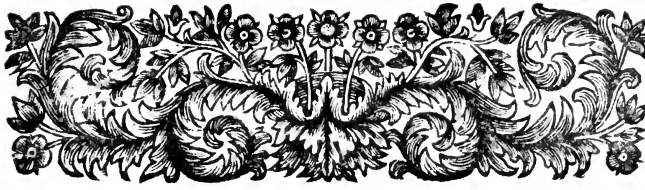
ANSWER

TO

Mr. *Martin*'s Critical Dissertation on 1 *John* v. 7. *There are Three that bear Record*, &c.

SHEWING

The Insufficiency of his *Proofs*, and the Errors of his *Suppositions*; by which he attempts to establish the Authority of that Text from *supposed* Manuscripts.



THE PREFACE.

THIS *Gentleman, whom I propose to answer in the following* Treatise, *has certainly set off his Arguments with a great deal of Address and handsome Flourish. I believe few could have said* more *upon the Point, tho perhaps some would have chosen to say* less. *The* Extract *of my* Inquiry *in the* Hague-Journal *seems to have given the Occasion of his* Dissertation. *I had traced the learned Dr.* Mill, κατὰ πόδας, *to whose accurate Labours, little that was new could be added. What few Remarks I may have made, to clear or strengthen some Arguments, Mr.* Martin *has not always taken notice of; so that I thought at first he had only seen the* Extract, *till I observed he has cited the* Pages *which are not inserted in the* Journal.

I commend his pious Zeal for the Credit of the Holy Scriptures, *but do not think his* Inference *just,* viz. *that, if the* Text *in debate be found not genuine,* it is rational to suppose the same thing may have happened to some other Texts whereon the Faith has been founded. *For if our Faith be justly founded*

upon

upon any Text, *'tis becauſe we have better Proof of its Authority; and if we have not, 'tis not* Faith, *but* Credulity, *which is no Chriſtian Virtue. And I believe this* Gentleman *cannot give ſuch another Inſtance of one important* Text *rely'd on, which is not better proved than this; nor admits any one elſe, nor yet the* Paſſage *of* Joſephus *itſelf, upon ſuch lame Evidence. Nor can I think that Man a true Friend to the Honour of Chriſtianity, who declares it muſt ſtand or fall with* this, *or (if there were any) other* Texts *in the ſame Caſe.*

Since therefore he agrees to this, that we ought to reject this Paſſage if 'tis not Scripture; *and I, that we ought to receive it,* if it be ſo; *we are not to fright ourſelves with Conſequences, to engage our Paſſions on one ſide or on the other, but ſeriouſly, and in the Integrity of our Hearts, to inquire and* examine to the bottom, *whether it be a part of* Sacred Writ *or not. Only I muſt obſerve, that 'twas not fair to ſay,* It turns only upon the Silence of ſome antient Writers, *and the* Omiſſions in ſome *Greek* Manuſcripts of St. *John*'s Epiſtle, *and that nothing elſe can be urged; when we do* urge *the Omiſſion of* all *the* Greek Manuſcripts, *and earneſtly deſire him to direct us at leaſt to* one, *before he bars us of this Plea, and alſo the* Omiſſion *in all the genuine antient* Greek *Writers, as far as appears. And till this Examination be over, and full Satisfaction given, he ſhould not, I think, have called it* one of the moſt excellent Paſſages of the whole Scripture, *leſt he happen to give the Preference to a Dictate of ſome ordinary and erroneous Man.*

I can't ſay but Mr. Martin *has written with Decency, and the Civility of a Gentleman; but ſuch Treatment muſt not, it ſeems, be expected from all. For from the* Pulpit, *at a publick Lecture of* Diſſenters, *I have been very lately attack'd with heavy Cenſures, and angry Reproaches, in order to vindicate* this

this contested Text. *It seems that Dr.* Calamy, *on the* 13*th* Instant, *thought it the best Method to begin with Mens* Characters *rather than with their* Arguments, *and in effect to tell his People, that very good Men had been for the* Text, *and some very bad or indifferent ones against it: And then he descended to Particulars*; viz. *Mr.* Le Clerc, *Mr.* Whiston, *and F.* Simon, *as the Chief of the opposite Side, who for Piety and Learning were not to compare with some of the other*; *tho* they *are well known to be Men of superior Abilities, and singular Learning, of whom, if on his Side, perhaps he would have boasted with as great Glory.*

As to myself, I only complain, that it was not very charitable in him to say from the Pulpit, That tho it's true the Text is not in the *Alexandrian* and *Vatican* Copies, yet that I (*under the Name of* the Author of the Inquiry) had such an Aversion to that Doctrine, that if the Text had been in those Copies, and twenty more, (*I think that was the Number*) he believed I would cavil against it still; *and insinuated to the People, as if I had attempted to* huff and hector 'em out of the Text.

I addressed my Inquiry *to my Superiors in* Convocation; *and if I did write in a* huffing and hectoring *manner, I should be very sorry, since I intended to do it with fair Arguments and decent Respect: but I must leave this to equal Judges that have read my Book, and let them pronounce whether my Book, or* such Preaching, *have more of the* Huff *and* Hector.

'Twas hard he should be so very uncharitably confident, what I would *have done, and how I would have acted against the greatest Evidence, if there had been any in the Case. I'm persuaded he can't shew wherever I have cavill'd against such Evidence as he mention'd, in any one Point of religious Dispute. I can tell of several Instances where I have yielded to Evidence against my former religious Opinions, and*

against

against my worldly Interest and Reputation too: nay, I once valued this supposed Text, *as much as I can now any Proof of its being* spurious; *perhaps much more, because I found far more need* then *to have it for me, than I do* now *to get clear of it: and yet when Evidence did appear against it, I did not* cavil.

I appeal to any one of Understanding, whether John 10. 30. I and my Father are one, *be not altogether as opposite to the Opinion of such as are counted* Arians, *with relation to the Deity of Christ, as* this other Text; *and yet do I or others cavil at that?*

I think this should convince any Man who is not too far gone in Passion and Prejudice, that 'tis Difference of Evidence makes me willing to admit the one, and reject the other; since there is no more difficulty (and indeed I find none at all) in reconciling the one to my Opinions, than the other: And indeed I was as easy in my present Sentiments while I did not reject this Text, *but thought it more probably genuine, as I am since. I think this may satisfy: And yet I don't know but he that can heartily believe the* Words *genuine without the Authority of* one Manuscript, *may think it easy for another to disbelieve* 'em, *tho he found 'em in* all.

It may be observed how ready some are to inflame their People with Indignation and Rage against such as differ from them, and that in Matters they are no way capable Judges of. We know well what the marking Men out in the Pulpit with odious Censures serves to.

I am sorry if these are some of the first Fruits of the kind Indulgence *granted,* viz. *to fall so foul upon others, even before* that *was quite finished. I suppose, to censure and lessen by* Name *or* Marks, *is a Liberty which the kindest Laws never intended: When these provided that* Dissenters *should not be disturbed by others, it was supposed others should not be affronted by personal or Reflections from them.*

Why

Why can't a Point of Criticism, *or* History, *or an* Opinion *be calmly argued? Can't a Man go into a Pulpit without Heat and Ruffle, and there produce his Evidences fairly? If he can find none that please him, he need not be forward to undertake it, but should not be out of humour; by which 'tis great odds, but he will expose* one more *than he intended.*

I meddle not with his Arguments, for indeed they were deferred till the next; and if his Reasons be as strong in his next *turn, as I thought his Passions were in the* last, *it will make much more Impression on me. And I promise him that if he will try me with but half the Evidence, nay with one* quarter *of the* twenty *Greek* Manuscripts, *which he concluded I would* cavil against, *he shall find I am not so perverse as he represented me. And when he gratifies the World with these* Discourses, *if he will come forth as a Scholar, or rather as a Christian, serene and ingenuous, and I should judge it requisite to take any notice of* them; *I assure him I am not so disturbed, but that I really intend to use more Temper and Civility* out of the Pulpit, *than I have sometimes seen* in it: *I remember* the Servant of the Lord must not strive, but in Meekness instruct those who oppose. 2 Tim. 2. 24, 25.

I am so sensible that Victory, in angry and uncharitable Strifes, even for Truth itself, however it may gratify our present Vanity, is yet inglorious; and so injurious to the Interests of our holy Religion, that I am ready to fear, what a certain General *is said to have reply'd, when congratulated upon a great but costly Victory, That a* few such Victories will undo us.

Jan. 24. 1718. T. E.

An Answer to Mr. Martin's *Dissertation on* 1 John 5. 7.

MR. *MARTIN*, Minister of the *French* Church at *Utrecht*, having published a *Dissertation* in defense of the genuine Authority of 1 *John* 5. 7. *There are Three that bear Record in Heaven*, &c. wherein he pretends to give a sufficient Proof of its *Authority*, and to enervate the Arguments given by me from Dr. *Mill*, of its being a manifest *Interpolation*; I thought it proper to consider what he hath said, and to dispel that Mist, wherewith, by specious Insinuations, and fine Suppositions, and smooth Turns, he has endeavoured to impose upon the Minds of such as do not thorowly understand the Matters of *Fact*.

This Gentleman is alarmed to this *Defense* by an Opinion of the mighty Consequence of this *supposed Text*, for the Support of the *Orthodox Doctrine*; and is therefore very earnest not to let go his hold of it, tho he pretends indeed the same thing is to be found in *many other Places of holy Scripture*; which yet I apprehend he has some distrust of.

For my part, I think I am no way influenced by any such contrary *Motive*, in writing on the other side of the Question, being fully satisfy'd that the Words, if *genuine*, were as favourable to those call'd *Arians*, as to any; and clearly would argue against the *Sabellian Unity of one single Mind*, or *one intelligent Being*; because it would make the *three Witnesses* to dwindle again into *but one*, and so to lose much of the Force of the Argument from *three*. And therefore *Calvin* and *Beza* declare, that 'tis not *Unity of Being* is here spoken of, but *Unity of Consent and Testimony*; which I think will imply *distinct Minds* concurring in their Evidence, since Consent is always between more than one: So that it injures Mr. *Martin*'s Cause to depend on such a Proof; as *Erasmus* says *.

In loc.

I am only concerned to do justice to the *Sacred Writings*, and to discover what is true in itself, not what is convenient or agreeable to my *liking*. And as my Design *at first* was to state the *Facts* on Dr. *Mill*'s *Evidence*, so I judge I did make it appear that he had left no Foundation for the just support of the Authority of this *supposed Text*: But yet if any new Evidence arises, or any well attested *Authorities*, or, hitherto concealed, *Manuscripts* of Credit, can be produced, I am as ready as any Man to allow 'em a due regard. But Mr. *Martin* has not try'd me, I conceive, with any such Matters as these; but with fine *Suppositions*, and abstracted *Possibilities*, of this and the other thing, which in a Matter of Fact will not go very far with me against plainer Evidence.

* Hoc non est confirmare Fidem, sed suspectam reddere, si nobis hujusmodi Lemmatis blandiamur. *Eras. in locum.*

He

He supposes the Words in debate might not harm the *Context*, nor disagree to St. *John's Style*: but what is this to the purpose, to prove that in *fact* they were orginally written by *him?* 'Tis so easy by one fetch or other, according to Mens various Fansies, to wind *almost* any thing into an obscure Context, when once it is resolved it *must* be in; that I take such Arguments to be but trifling Supplements, where good Reasons are wanting. But then as to what he calls a *third Advantage* in favour of the Text, *viz.* That his Ch. 1. Adversaries *cannot produce one single Passage from the Antients, whence it may appear that they had any Suspicion concerning this Text:* It may be said that it had been indeed strange, if any had made a Dispute about a *Text*, which they had never seen or heard of; which I think is true of the *Primitive Writers* for many *Centuries:* and for others since, 'tis no wonder if creeping into *private* Books in Ages of Darkness and Confusion, we find no notice remaining of any Opposition of theirs to what did not offend them.

On the other hand, there are three great *Disadvantages* which Mr. *Martin* labours and sinks under, and which are fatal to his Cause.

1. That he has not produced one *genuine Greek Writer* that ever cited this *Text*, thro' so many hundreds of Years. Even the spurious *Synopsis Scripturæ* among *Athanasius*'s Works, by saying that St. *John shews us the Unity of the Son with the Father*, gives no ground to say that this uncertain Author had *this Text* in his eye: probably it refers rather to some other Passages, (to *ch.* 2. 23.) or to the 8th Verse of this 5th Chapter mystically interpreted, *&c.* However, who, or at what time, this Author, whether *Greek* or *Latin*, was, is not known.

2. That he cannot direct us to one *Manuscript Greek* Copy in the World, where this *Text* is at this day to be found; and yet the *Manuscripts* have been in very safe keeping with the Orthodox all along: so that if ever they had been seen with *this Text* in 'em, they might be so still. If *Arian Kings* and *Emperors* had borne the Sway, we should have had it confidently said by Men of slight Thought, that then it was these Manuscripts of *Stephens*, and the *British* Manuscripts, and the *Vatican* Manuscripts, *&c.* were alter'd, and the Words rased out, as now they vainly pretend it might be of old: but who has alter'd 'em all now since the *Reformation?*

3. That he has not produced one credible Witness, that ever directly said he had at any time *seen* any one particular *Greek Manuscript* in which *this Text* was; or described it by any Mark of Distinction, by which it may be known, upon Inquiry after it. We have several indefinite Assertions, *that 'tis*, and that *we find it*, and the like, in *some* Copies, as *Beza* and *P. Amelot* speak; but that they saw it themselves, and took it not from others upon loose Presumption, is, I think, not once fully manifested: and it signify'd nothing to mention *Ximenes*, and *Cajetan*, and *Laurentius Valla*, and more such, only to make a pompous Show of *Names* and *Numbers* for nothing; when 'tis not proved they say any thing to the Point in hand: and one may say of 'em all, as *Erasmus* of *Laurentius Valla*, *Quid legerit, non satis liquet*; *How* Valla *read, is not evident.* But of this Matter somewhat more particular shall be said, when I come to examine what Mr. *Martin* says of the *Greek Manuscripts.* And indeed, 'tis only on this *third* Head that I need much to concern myself: for as to the *two former* Points, he makes no great Defense; the genuine *Greek Writers*, and the *present*

sent Greek Manuscripts are not to be found, nor are so much as summoned in for Witnesses on his side.

Indeed, Mr. *Martin* would fain invalidate this *negative* Argument from the total Silence of the *Greek Fathers*, and that of the *Latins* too, for 400 Years, (for he has not proved S. *Cyprian*'s Words to be more than his *Interpretation* of the 8th *Ver.* as *Facundus*, yea and *Fulgentius* too, as I had shown, do declare 'em to be) by pretending that they might be in *other Writings of the Antients which are lost*; or that it might not *come into their Minds* to mention 'em: even as that Text of *Baptizing* in *the Name of the Father, Son, and Spirit*, was not mention'd by some of them, in several of their Works where it might have been proper. Par. 2. Ch. 3.

But is this like the Case we are upon? For as *those* Words were not so peculiarly necessary for their purpose against any Adversaries they had to do with; so 'tis granted, that if they were omitted in one part of the Writings, they are still alledg'd in another; or if by one Writer, yet they are cited by others, both *Greek* and *Latin*; and also have the concurrence of the antient *Greek Manuscripts* to back it all. Now is this, or any thing like it, to be said in the present Case? where the *Text* in dispute is not once mention'd, neither in one genuine *Greek Writer* nor in another; neither in one part of their Works, nor in another; and where they had such provoking frequent Occasions, as would not suffer 'em to be, *all* of 'em, and *always*, forgetful of so proper a Text; a Text so emphatical and so singular, such an one that Mr. *Martin*, and some others, cannot tell how to spare; and where, all the *Greek Manuscripts* known to us, are as silent as the *Greek Fathers*, and the *Latins* too for many Ages. Can any negative Argument be stronger? Or can there

be any but negative Arguments to prove a Negative? And shall it be enough not to answer, but evade such Proof, by strange Suppositions of extreme Possibilities of such things, to which perhaps the like never yet happened?

Mr. *Martin*'s 2d, 3d, and 4th *Chapters* are nothing but a Proof, by a long *Series* from the 14th Age backwards to the time of *Charlemain*, that *this Text* was in the *Latin* Bibles in these *Western* Parts; so that he pleases himself with tracing it up to the End of the *Eighth Century* in the *Latin* Copy: which yet is no more than has been freely allow'd on all sides; I mean that *this Text* has from that Age been found in divers *Latin* Copies, not in *all*, or in the most: the nearer they were to our present Times, the more they agreed in this Point; and the higher we go, the Evidence appears weaker and weaker, till at last, without the help of a strong Fansy, we can discern none at all.

And even in these *Latin Bibles* 'tis confess'd, that *this Text* is in various shapes; in some the Words *in Heaven* are wanting; in others, *these Three are one*; and in some the *whole Verse*: sometimes the 8th *Verse* comes before it, and sometimes 'tis as in our *present printed* Books; sometimes 'tis in the *Text*, and sometimes in the *Margin*. And tho Father *Simon* owns the Words to be in that antient *Manuscript* of *Lotharius*, copied from *Charlemain*'s *Bible*; yet he says, that it *was greatly disfigured, some Words interlin'd, and some defaced, to substitute other Words in their place*: so that he might well reckon *this* to be of less antient Authority, than the *Body* of the Copy; and therefore there was no great reason here to triumph over him as *contradicting himself*.

Crit. Hist. of the Text, c. 18.

Such Marks of Confusion seem plainly to shew, that this *Text* had, as yet, been a *Stranger* there, and

and had not any fixed Settlement assigned to it: perhaps in St. *Bernard*'s time, *viz.* in the XIth *Age*, it might be got into the *Ordo Romanus*, and the Offices of the Church, both *Latin* and *Greek*; even as in *England*, I find *these* same Words were introduced among the *Epistles* into the *Common-Prayer* of King *Edward* VIth, without any mark of Suspicion, while at the same time, and long after, they were *marked for doubtful* in the publick and *common Bibles*. So that it does not always follow, from a Text's being quoted, or being brought into the *Offices* of a Church, or placed in the *Bible* itself, that it was received as undoubtedly genuine, because the *Offices of a Church* are sometimes apt, as we see, to out-run their *Bible*; and Posterity will be abused, if any, in after Ages, shall persuade 'em, that the *English* Church of *this* or the *last Age*, prefer'd the old reading of *Psalm* 105. 28. *And they were not obedient to his Word*, merely because 'tis retain'd in the *Church's Office* or *Psalter*; when 'tis so well known, that all our more common, and publickly authorized *Bibles*, have for above an hundred Years maintain'd the reading, which is just contradictory to it, *viz. And they rebelled not against his Word.* So that it would be a wrong Step to suppose our Zeal for *Uniformity* had been carry'd so far as this; I mean, to an exact Agreement of the *Church-Service* with the *Church-Bible*.

But what tho this *Text* were found to be directly in the Bible of *Charlemain*, which Father *Simon* opposes not? will this prove it to have been in the *Greek Manuscripts* at that time? In the *Latin* for certain, it has long been, and is now in many other *Versions*; and yet we have not found hitherto one † *Greek Manuscript*, by which

† *One is since found at* Dublin, *of which notice will be taken.*

to

to justify it: And therefore tho *Charlemain*, about *Ann.* 798. caused the vulgar *Latin Bible* to be review'd and purged of many Errors and Corruptions that had crept into it since St. *Jerom*'s time; and to that end imply'd *Alcuin*, and other learned Men of that Age; it will not prove they had the Authority of any *Greek Manuscript* to warrant this Text, as Mr. *Martin* would have us to suppose. *It is not to be imagined*, says he, that *these learned Men wou'd only consult and compare with the* Latin *Copies*; *they wou'd go, without doubt, to the original* Greek *of the New Testament:* and pleasantly asks, if Father *Simon* himself (had he been one of them) *would have put in THIS TEXT upon the Credit of a few Copies only among many*, &c.

Part 1. Ch. 3.

But 'tis absurd to think, the Men of *that Age wou'd* or *cou'd* take such Measures as the learned of the present Age wou'd; for as the *Greek Manuscripts* were probably very rare, and hard to be come at in the *Western* parts, so the learned of those Times had scarce any thing of that critical Skill, or *Genius*, which these later Ages have arrived at, and which is so necessary for such a Work: It does not appear that they took any pains to compare with one *Greek Manuscript*, which, if they had had before 'em as their Rule then, and had made such account of, they might probably have been still preserved to us: but as we have no such *Manuscript* to be now found, or that has been seen, as far as we know, for any of the Ages past between us and them; so it does not appear there ever was such in the World. Nay, if they follow'd one, or a few, even of the *Latin Manuscripts*, where different from the *most* and *best*, I think 'tis no great wonder. I am satisfy'd this has been often done, *viz.* to prefer the Reading, that has pleased best, when against the *most* and the *best* Copies. Did

not the *Complutensian* Editors so? Did not *Erasmus* do it? And why might not these Revisers under *Charlemain*, have the *Ansa calumniandi* as much at heart as he had? especially since they might fansy, as others do now, that *this Text* might have been omitted, as the Preface, under St. *Jerom*'s Name, to the seven Epistles, does suggest; which Father *Simon* judges (and the contrary does not appear by Mr. *Martin* himself) to have been about this same time composed and inserted; and to give it the greater Authority, they father'd it upon *Jerom*. Not having any Authority to produce from any *Greek* Copies of their own to justify their Complaint of the *Latin* Translators Omission, perhaps they might think it best to refer the matter back to St. *Jerom*; especially if they found it already put in any Copies of his *Latin Bible*, tho, by a late Corruption, which carry'd no Offence in it to them: this might afford 'em a specious Plea, and would prevail upon many others, I believe, to do the like in their Case, when there were none to remonstrate against it. So that if they did but as others have done, the whole Argument is spoil'd.

And then Mr. *Martin* will fall short of his *Conclusion*, *viz.* that from this Review of the *Latin* Bible, *Anno* 798. *there can be no doubt at all made, but this Text had been current in the Bibles of the* 7th, 6th, *and the* 5th *Ages*; *because*, says he, *we can't suppose they went by Manuscripts of less than two or three hundred Years standing*; *and so they must have had at once before 'em* [and not, *but they ought to have had*, &c. as the *English Translator* puts it] *both the Copies of St.* Jerom's *Bible*, *and also them of the old* Italick *Version made in the second Century*, *and which had continued to the seventh*, *to be the Bible of all the* Latin *Churches:* and then concludes, that this clearly shews, *The Text had ever been in* Ch. 3.

the

the vulgar Version. And thus, by the strength of a vigorous Imagination, he is speedily arriv'd, in a manner, at the End of his Journey; without being beholden to any the least Proof by way of Evidence, that these *Revisers* did find, or did say they found, *the Text* in any *one Greek Manuscript*, or in St. *Jerom*'s, or in the *Italick Version* itself; much less that they found it in any *antient* Copies of Credit, that might shew it was no Innovation, if it was found in any others.

I do not see but Mr. *Martin*, without tiring his Fansy by a long train of Suppositions, might as well have made shorter work, by saying, (for I can't well call it arguing) that we see at present our *printed* Copies have *this Verse*; and we ought not to doubt but the World has always been so *honest*, so *wise*, so *watchful* and *careful*, that it could never have been brought in, if it had not always been in the true Copy from the first. But yet, alas, 'tis too evident, that several Corruptions, Interpolations, and Omissions, have happened frequently, before the Art of Printing, according to the Skill, the Care, or the Fansy of the Transcribers; and for that reason, St. *Jerom* was put upon correcting the *Latin Version* of the New Testament with very great Labour and Difficulty: and afterwards we see *Charlemain* caused another Review to be made, because of new Corruptions: and then in the *tenth* Century, the *Sorbon* another.

And 'tis as certain, that such Reviews are not wont to set all things right again; that upon a little doubt, some things are removed, and others that please better are retain'd, upon very slender grounds; so that we must not presume and suppose, that all *was done* which we now think was *fit to be done.*

The

The truth is, the World has already too long gone upon *Suppositions* in this matter, and 'tis that has brought us into this Confusion. The Learned supposed for a long time, that the *Complutensian* Editors had kept close to the *Vatican Manuscripts*; especially to that famous, and most antient one, recommended to their exact Regard by Pope *Leo*; and therefore that they had *this* good Authority for putting *this Verse* into their Edition. But, tho this is more than Mr. *Martin* has to warrant his Confidence in the *Charlemain Revisers*, yet, it seems, the Learned supposed too much here, since these *Manuscripts* are found to want what was supposed to be taken from them. Thus the learned World long supposed that *Stephens* had nine *Greek* Copies which had *this Verse*, and *seven* more that had all but the Words *in Heaven*; and what is become of their Suppositions? I believe Mr. *Martin* will part with some of them; and yet they were very plausible, and partly grounded on *Stephens*'s own, but mistaken Account: and yet must we still be treated with such trifling Suppositions in the same Case, instead of Evidence? But there is no end of supposing, on one side and on the other; and I have no Fondness for a Contest, which not the strongest Reason, but the strongest Imagination must decide.

I shall take my leave of this Subject, by shewing only how groundless and false Mr. *Martin*'s fundamental Supposition is, *viz.* That the *Latin Bibles*, of the *6th*, and *7th*, and *8th* Ages generally had *this Text*, from the decisive Words of that transcendent *critical Genius* of this Age, Dr. * *Bentley*.

* *Two Letters to the reverend Dr.* Bentley, *concerning his intended* Edition *of the* Greek *Testament, with the* Doctor's Answer, *and some account of what may be expected from that* Edition, *p.* 24, 25.

I formed a Thought, à priori, *that if St.* Jerom's *true Latin Exemplar could be come at, it would be found to agree exactly with the* Greek *Text of the same Age*; *and so the old Copies of each Age (if so agreeing) would give mutual Proof to each other. Whereupon, rejecting the printed Editions of each, and the several Manuscripts of seven Centuries, and under, I make use of none, but these of a Thousand Years ago, or above, (of which sort I have twenty now in my Study, that one with another, make* 20000 *Years.) I had the Pleasure to find, as I presaged, that they agreed exactly like two Tallies, or two Indentures*; —— *By this you see that in my proposed Work, the Fate of that Verse* (i. e. 1 John 5. 7.) *will be a mere Question of Fact.* ——*And if the fourth Century knew that Text, let it come in, in God's Name: but if that Age did not know it, then* Arianism *in its height was beat down, without the help of that Verse: and let the Fact prove how it will, the Doctrine is unshaken.* Now if these twenty so antient Copies all agree in wanting *that Verse*, (as I am satisfy'd, none supposes they agree in having it) we may see what Credit is due to Mr. *Martin*'s strongest Imagination, concerning the Copies of those Ages. Here is plain *Fact* against his extravagant *Fancies*. And I doubt not, when the Doctor, who alone appears to be *par huic negotio*, shall gratify the expecting World with his *Noble Performance*, things will be set in a yet clearer Light.

Mr. *Martin*'s *5th* Chap. is an Attempt to retrieve the Credit of the pretended *Preface* of St. *Jerom* to the *seven Epistles*; which complains much of the *Latin* Translators of the New Testament, that they had *omitted this Verse*, which the *Greek* Copies had in them. If this had been genuine, it had been of great weight; but for many *Reasons* the Learned have judged it to be

a

a Forgery in St. *Jerom*'s Name: some of these Reasons Mr. *Martin* thinks not to be sufficient, but that still it *may possibly* be St. *Jerom*'s own Work. But he can never give a good answer to *all:* for the *Preface* professes him to have restored *this Verse*, after such injustice done to it; and declares *it* to be a *principal Support of the Christian Faith, by which the one Substance of Father, Son, and Holy Spirit, is confirmed.* But then how comes it, that *this Text*, in all St. *Jerom*'s true Writings, where he contends for *this Faith*, and searches so much for *Texts* and Arguments, is not once mentioned by him? Could he omit what he judged the great Rampart of his Faith? Could he always omit, and always forget, *such* a Text, which he had been the Preserver and *Restorer* of; and would therefore be more than ordinarily fond and careful of? Besides, St. *Jerom* surely would never be guilty of such a false Insinuation that all the *Greek Copies* had *this Verse*, when the *total* Silence of all the *Greek Fathers* in that, and preceding Ages, is an undeniable Evidence of the contrary; not to be answer'd by little Presumptions and airy Suppositions.

But Mr. *Martin* uses such an Argument, which he says is very *considerable*, to prove this *Preface* was St. *Jerom*'s and not a Forgery, that I confess is to me very surprizing. *If*, says he, *the Writer of it was a feigned Person, who designed to put off his own Piece for St.* Jerom's, *he was certainly not a Master of much Address, in complaining of unfaithful Translations in his Time; for no one can produce the least Proof, that new* Latin Versions *were ever made in the Age 'tis pretended this Preface was composed: whereas 'tis plain from St.* Augustin, *St.* Jerom's *Cotemporary, that in their Days divers had undertaken to make* Latin Versions *of the* New Testament, *and undoubtedly* Chap. 5.

the

the Complaint in the Preface *respected some one of these* Versions; *which is a considerable Reason to prove it was truly St.* Jerom's. Now I can't but think just the contrary; that the *feigned Author*, by this was a Man of *great Address:* for if he intended a Fiction in St. *Jerom*'s Name, it was to be suited to St. *Jerom*'s Time, when Mr. *Martin* says, there were divers *Versions* made; and having said *none can produce the least Proof of Latin Versions made in that Age which this Preface was pretended to be composed in*, he says, there is plain Proof, that in St. *Jerom*'s *Days*, there were such *Versions*, which is the very Age it was pretended for: but if he means the feigned Man should have framed a *Preface*, in St. *Jerom*'s Name, that had only been suitable to *Charlemain*'s Age, he had been a *Bungler* indeed, tho, with Mr. *Martin*, a Man of Address. But if such Reasoning as this can *confirm him in this Opinion*, it will be very difficult to conceive how he should ever be unsettled in any thing. May I not say to him, what he, on no Reason that I can see, says of Dr. *Mill*; *sure he did not consider what he said*, [not, *did not think what he said*, as the *English* Translation is, *Ch.* 5. at the *end*] *and his Eyes and Understanding went not together.*

But Mr. *Martin* says, '*Tis of no great moment, whether it be granted to be St.* Jerom's *or not*, because he thinks it will yet prove *this Text* to have all along been in the Bible; in that the Preface *must be allowed to be very antient, and to have been in the Bibles for above* 800 *Years*; and *F.* Simon *supposes it put in by some of those who revised the Bible under* Charlemain. Hence he argues, that if these learned Men made this Complaint of the Unfaithfulness of the *Latin* Translators in omitting *this Verse*, it *is a certain Argument of its having been in St.* Jerom's *Bible*; else

else they could not have brought such an Accusation.

I grant they could not *justly* do so, unless they knew it had been even in all the *Greek Copies* too, which therefore they pretend: but they might do this *unjustly*, i. e. without Ground, and upon mistaken Presumption, as I have already said; or perhaps upon just such Supposition as Mr. *Martin* himself goes upon, when he says, in his *6th* Chap. that either *this Verse* was in St. *Austin*'s Bible, or that it *ought to have been in it, because it was in some Bibles of that time.* And so, for ought I know, some *Latin* Bibles might have *the Verse* in them in the *8th* Age, and before; and perhaps the Composers of this *Preface* were as loth to think, it was put *lately* in, as Mr. *Martin* is: and contrary to what he says of F. *Simon*, I may ask him, whether if he had been one of *them*, he wou'd not have done the same thing according to his way of Reasoning, or rather of *Presuming*, without Evidence.

But if, from the former Evidence of Dr. *Bentley*'s Words, it appears in Fact, that St. *Jerom*'s *Bible* had not *this Text*, then there is an end of this Dispute, and the *Prologue* could not be his; since, 'tis granted to be *ridiculous*, to suppose he should reproach other Translators, for leaving out *this Text*, and yet himself leave it out in that Copy to which this *Preface* was made: therefore the Preface is a Forgery; and be it whose it will, is of no force to prove that *this Text* had been either in St. *Jerom*'s, or in any *Greek* Copy. So that the great, and *middle* Link of the imaginary Chain in the *8th* Age, is broken; on which hangs the Supposition of *such Greek Manuscripts*, for about *seven Centuries* before, and which supported that Supposition for about as many Centuries after; till Matters of Fact

Ch. 5. Part. 1.

came to be looked into, and the *Greek Manuscripts* themselves inspected; which, we shall see presently, are all wrong on Mr. *Martin*'s side, when I have consider'd the few private *Citations* of his *two* next *Chapters*.

Mr. *Martin*, in his *6th* and *7th Chapters*, goes on to prove that *this Text* was in the antient *Italick Version* of the New Testament. This he would infer, from its being in St. *Jerom*'s, which I hope appears already to be a groundless Surmise; and so the Argument will turn on the other side, and be retorted upon him, *viz.* that if St. *Jerom*'s New Testament had not *this Text*, 'tis a great sign, the *Italick*, which he corrected, had it not neither: *Otherwise his Bible had been so defective, that it would have been bitterly exclaimed against, by such as made such ado with him, about his changing but one single Word for another*; as we learn out of St. *Augustin*.

As for his Instances of the mention of *this Text* by *Fulgentius* (in the *6th* Century) and by *Vigilius Tapsensis*, I pass them by, as I had done before, as coming too late to be of any great use in the Case; nor can the mention of *this Text* by them or *Victor Vitensis*, signify any thing more than what I had supposed formerly, *viz.* that at the latter end of the *fifth Century*, some might begin to pretend that for *Text*, which had so long and currently been the Interpretation of the *next Verse*. And therefore I did not, as Mr. *Martin* insinuates, put by *Victor Vitensis*'s Testimony for being a fabulous Writer; but I shewed, (to which Mr. *Martin* hath made no reply) that it was no Evidence of the current Admission of that *Text*, or of its long standing; and that from the common way, in that Age and Place, of interpreting the *next Verse*, in such a manner as could not well consist with having

ving *this Text* also in their *publick* Bibles: I say, their *publick Bibles*, because as F. *Simon* has shewn, that tho it appears not that different *Latin* Translations were then read in the Western *Churches*, yet *private* Persons took the liberty of making new Translations; and that by this Distinction, between the *Bible* read in the publick Service, and these particular *Versions*, we may easily resolve the Objections taken from *Tertullian*, *Cyprian*, &c. whose Citations agree not with the *Italick Version*. *They read the vulgar Copy with the People, which was in use* in their Churches, because *they could not do otherwise: but in their Writings, they took the liberty to translate as they thought fit.*

Hist. of Versions, *c.* 3.

And therefore supposing *Victor*'s relation of that *Confession of Faith* to be truly as we have it, yet whether drawn up by *one* Bishop or by *four*, it does not follow that *this Text*, even at the end of the *fifth Age*, was in their *common Bibles*, tho they might have some Countenance, or some *Notions* on which they presumed to bring in the Words for a Proof; whether it was that they had the direct Words in several *private* Books, or relied on the current mystical Interpretation of the *next Verse* to bear them out: which last may, for ought I see, be all that is intended in such Testimonies or Citations of these Words. I do not confidently assert it, or say, that even these late Writers had only *Three Witnesses*, in the Bible; which sometimes they mentioned by their direct Names, *Water*, *Blood*, and *Spirit*, and sometimes by their *mystical* Names, *Father*, *Son*, and *Spirit*; or *Father*, *Word*, and *Spirit*: but I conceive there is some ground to think so from this, *viz.* that while one speaks of the *Water*, *Blood*, and the *Spirit*, and another of *Father*, *Word*, and *Spirit*, as St. *John*'s *three Witnesses*; I have not

observed that any of them speak of both together, or of *six Witnesses:* which looks as if it was all but *one Text*, with its Interpretation. (I confess *Eucherius*'s Testimony, in the next *Chap.* has all *six* set down there; but to that I shall have something to say.) So that for ought appears, Mr. *Martin*'s *Cloud of Witnesses*, as he calls this huge number of *African* Bishops; *every one*, says he, *coming with his Bible in his Hand, offering us this Passage of St.* John *to read*; may be but a *Cloud of an hand-breadth*, three or four only, without any Warrant from the publick Copies, long established, as it appears by others of that Country in that same Age, from what has been already said.

Ch. 7. The Testimonies of *Eucherius*, *Cyprian*, and *Tertullian*, are to carry on the Proof of the *Italick* Version's having *this Text*; but as here is nothing new about St. *Cyprian*, (to which *Tertullian* is but an Appendix) so I have already stated the matter concerning him in my *former Discourse*, and have accounted for what Mr. *Martin* here repeats; but he takes no notice that even *Fulgentius*, whom he brings to confront *Facundus*, does rather, as I have shown, confirm his Judgment of *Cyprian*'s Words, *viz.* that they are an Interpretation of the *eighth Verse*; and for certain they are not the direct Words of the *seventh Verse* contended for. And yet here is all that is pretended to, from St. *John*'s Time to the fifth Century; for neither *Greek* nor *Latin*, small nor great Writer, for so many hundred Years, gives the least shadow of a Proof, that they knew any thing of this great and remarkable *Text*; perhaps the most obvious, and adapted for their constant Occasions, of any Text in the Bible. And yet this contested Passage of St. *Cyprian* only, so well accounted for otherwise, and upon so good Authority, must outweigh

Pag. 31, *&c.*

all,

all, even against the express Testimony and Sense given of St. *Cyprian*'s Words, by a following *Bishop* of the same Country, whom none contradict, and whose Testimony, if believed, is entirely decisive.

But the Passage Mr. *Martin* brings out of *Eucherius*, of which indeed I was not aware before, will need more Consideration; for tho it only concerns the *fifth Century*, in which I did allow that possibly *the Words* might become *Text*, in some Books, yet it will carry it half a Century higher, than the *Confession* of the *African* Bishops in *Victor Vitensis*: and, I confess if the Passage be *genuine*, it is more to the purpose than any, yea than all the other Testimonies, before or after *Eucherius*, for some hundreds of Years: because here we find both the *seventh* and *eighth Verses together*, at once to shew us all the *six Witnesses*; and that there was *Father*, *Word*, and *Spirit*, beside what was said of the *Water*, *Blood*, and *Spirit*; whereas, only *Father*, *Word*, and *Spirit*, might have been the same Things mystically interpreted, after the prevailing Custom of that Time. So that I cannot deny but Mr. *Martin* had some ground to say, *this is decisive*, i. e. as to its being acknowledg'd by *Eucherius*, in the fifth Century. But,

The Instance being singular, is indeed apt to raise suspicion about it; yet I shall not for that Reason reject it, but shall offer such other Arguments, as will, I think, acquit me from the Charge of being influenced by mere Partiality, in judging it to be probably an *Interpolation*, added by the Transcriber of *Eucherius*.

In general, the Learned know very well, that in the Copies and Editions, especially, of the *Latin Fathers*, such Interpolations of Texts are frequent, and were thought innocent: for when

the Transcriber found a Text only refer'd to by his Author, he would supply it at large, or perhaps rectify it, by *putting it in* according to what was in his own Bible of another Age, which he thought must be right. This was but natural; and I understand this is the Case in a like Instance with *Bede*'s *Comments* on the *eighth Verse: there are Three that bear Record, the Water, Blood, and Spirit*; for so I am informed the Manuscripts of *Bede*'s Works have it, whereas in the printed Edition, the Words *in terra, on Earth*, are added to make it agree to the current Versions of After-ages. So that if *Eucherius* had only said, *As to the Trinity St.* John *has spoken as in the eighth Verse*, the Transcriber finding in After-ages the seventh Verse also in his Bible, might join both, as easily as he now would add *Chapter* and *Verse*: and thus an Alteration of a *Text* was the likeliest of all.

But 'tis not enough to say it might be so, I shall therefore offer my Reasons on which I judge it was so here; because,

First, It appears to be not very consistent with *Eucherius* himself elsewhere; for in his Interpretation of *Ver.* 8. or the *Water, Blood*, and *Spirit*, he declares, *that most did by a mystical Interpretation understand thereby the Trinity*, i. e. by the Water the *Father*, &c. in which he seems entirely to acquiesce also; which is much what St. *Cyprian* had said before, according to *Facundus*'s Testimony. Now I cannot imagine how to reconcile this with *Eucherius*'s acknowledging the Words of the seventh Verse; for how could any, according to common Sense, set themselves, by forced mystical Interpretations, to extort from the eighth Verse such an unnatural Meaning, and make the *Water, Blood*, and *Spirit*, to mean *Father, Word*, and *Spirit*, if they had read it directly

Euch. de Quæst. difficil. in Loca V. & N. T.

directly in the seventh Verse already, that there are *three in Heaven*, &c. *Father*, *Word*, and *Spirit?* Could they make the three Witnesses *on Earth* to be the same which had just before been called the Witnesses *in Heaven?* Would they make the *Six* to be but *Three* Witnesses? and the Apostle to say the same thing twice over? and after the mention of *them* by their *proper* Names, to mention 'em by *mystical* Characters, *i. e.* to speak of 'em darkly and enigmatically, after he had spoken of 'em plainly? One would think it not credible that Men should use so much Force and Straining to search for the *Trinity* in the dark, if they had found it lie plainly before 'em, so close and near to them.

Secondly, It appears that this *Treatise* of *Eucherius de formulis Spirit. &c.* in particular was in very great Disorder, and it seems the Copies were not alike; for *Joannes Alexander Brassicanus*, in his prefatory Epistle, tells us, as I find it in the *Bibliotheca Patrum*, that he took a great deal of pains, unto Weariness, *in repurgandis & restituendis, &c.* in leaving out and adding many things: *id quod deerat adjecimus*, says he. So that all things considered, it is not improbable that this Passage may be one of those Additions. To which I may subjoin,

Thirdly, That this *Text* was not necessary to his Design, which (tho I will not say he keeps strictly to it) was to insist upon *mystical* Interpretations, like the *Jewish Cabala*, under the several Numbers *one*, *two*, *three*, &c. which the eighth Verse did serve him in. This appears in the Title of this *Chapter*, which is, * *Of Numbers whose Significations are allegorically explained*: whereas the seventh Verse was not subject to such a secret figurative Interpretation. And accordingly in the beginning of his Work, he prays God to

* De numeris quorum significationes in allegoria trahuntur.

to reveal the secret abstruse *Sense* of the Scriptures, that he might produce what was their secret Meaning *. However, I submit *these Reasons* to the Judgment of the impartial, who, I think, will not wholly despise 'em all: but still it must be remember'd, that if by any they be not thought sufficient to take off the Authority of this Testimony, yet as 'tis the first clear mention of *this Text* by any *Christian* Writer, so it was not till a good way in the *fifth Century*.

And now there is nothing remains to be considered, but what Evidence there is to be found from the *Greek Manuscripts* of the *N. T.* to authorize this *Text:* for it signifies little that the modern *Latin* or *Greek* Churches have admitted it, unless they had Authority from the *Greek* Original for so doing; and therefore this Article of the *Greek Manuscripts* is of greatest Importance in the Case.

Mr. *Martin* in his *eighth Chapter* undertakes to shew that this *Text* was found in the *Greek Manuscripts* of these last Ages, and says so many things with such undaunted Confidence, and positive Assurance, (which a wise and cautious Man would not say, unless he knew 'em to be true) that if it be found he has said 'em without *Truth* and *Evidence*, I think it will not gain his Work any Credit in the end, tho it may stagger the unlearned Reader at first. He begins with a fine popular *Harangue* upon the old Story of its having been in the original *Greek* of St. *John*, and thence passed into the *Italick Version*, and so into St. *Jerom*'s *Bible*, and thence into *Charlemain*'s; for he says, *We must not doubt but the learned Men he employ'd in correcting the Bible, had* Greek *Manuscripts to*

* Oremus Deum ut revelet abscondita Scripturarum, & proferamus quomodo secretiora intellectu sentiendum sit.

con-

consult. And indeed if we must not doubt their having such *Manuscripts*, nor that they exactly corrected the *Latin* by 'em in every Place that differ'd, nor that they really put this *Text* in their Bibles; in short, if we may doubt nothing, then the Work is done: but Mr. *Martin* knows these things are doubted, yea, and that *some*, or *all* of them, are *deny'd*, and strongly *opposed*: and 'tis trifling, on no better grounds, to tell us we must not doubt the principal Matters in debate.

Next he argues from F. *Simon*'s saying, *This Passage is in very few* Greek *Copies*, that therefore *he grants it was in several*; which is no true Inference at all, because Mr. *Martin*, but a few Pages after, cites him for saying the *Text* was not in *any one* Greek *Manuscript*; which he calls *contradicting himself formally, and retracting*, &c. but very unreasonably: for F. *Simon* having seen many Manuscripts in which *this Text* was wanting, but not all that might be seen, might well pronounce hereupon, that it was not *in the greatest part of 'em*, and that it certainly was but *in few*, tho he never intended hereby to say *it was in any* And when he had searched more thorowly, he then ventured to say it was not in any *one*; and therefore those *vain Triumphs*, not to say Insults, on that *celebrated Scholar*, might have been better spared than utter'd upon so slender, or rather no true Occasion. And if Mr. *Martin* were not willing to catch hold of any thing, he would never have made an Argument of such a poor pretended Concession of F. *Simon*, which he knew he disowned, or rectify'd.

And now he comes to Particulars. 1. He tells us, *Laurentius Valla*, in the fifteenth Century, *recover'd seven* Greek *Manuscripts*——*and this Passage of St.* John *is found in all seven*; and he thinks it is hard if *none* of them was then *four or five hundred*

Years

Years old: but however he is so modest, as to let 'em be but *three or four hundred Years.* And yet after all this *particular* Account, given without mincing, or hesitating about it, I dare say this Gentleman knows nothing of the Matter, but speaks all upon Fansy and Guess. If perhaps you imagine he has got *L. V*'s *Manuscripts* in his possession, or at least, that he has seen 'em fully; he tells you no, not he, nor any Man else that he knows of, has *either seen* Valla's *Manuscripts, or knows what is become of 'em.* Is not this a pretty Account? Dr. *Mill* says he had only *three Greek Manuscripts,* Mr. *Martin* says *seven. Erasmus* says, *How* Valla *found or read* (this Place in St. *John*) *does not fully appear*; Mr. *Martin* says roundly, this *Text* was in *all the seven*; and yet does not know any Author who says he ever saw these *Manuscripts,* nor produces any Words of *Valla*'s own, to prove that he saw this *Text* in them.

Chap. 11.

Proleg. N° 1086.

Next comes Cardinal *Cajetan,* and what says he to the Point? Truly no more but that he doubted whether *this Verse* were in the Text; because, says he, 'tis not in *all the* Greek *Manuscripts, but only in some; whence the Difference arises, I know not.* This is much what F. *Simon* had said, as I have observed before; he might not see the Words in *any Manuscript,* but at that time never questioned but they were in *some.*

Then for the *Complutensian* Editors, Mr. *Martin* says boldly, that they put *this Text* in upon the warrant of *one* or *more* Manuscripts, (he can't tell which) and yet takes no notice of the Evidence given to the contrary in *my former Tract,* that they had it not where it was presumed and pretended they had it.

As for the *Codex Britannicus,* by which alone *Erasmus* was influenced to put the *Words* into his *third* Edition; if *Erasmus* never says he saw it,

what signifies it to mention F. *Simon*'s saying it? And therefore 'twas very unfair and unjust to insinuate that I had *called in question the Veracity of this learned Man, two hundred Years after his Death*, when I never once suspected his Testimony in the least, and only said that I never found he gave any such Testimony. And is his Credit attainted, by not believing any groundless *Story* that *others* tell of him? Cannot he be thought an honest Man, if all that *they* say of him should not be true? Had that great Man, who was the *Wonder* and *Glory* of his Age, and who laid the Foundations for After-Ages to build upon, said such a Word as that he had *seen it*, I had easily relied upon his Sincerity; who, I conceive, was too great to use such Falshood and Deceit. Chap. 1.

Indeed Mr. *Martin* thinks it enough to say, *'Tis not our Concern now to inquire what is become of this Manuscript, or if any others have seen it besides* Erasmus——and that this Method will *introduce a new sort of Scepticism in Matters of Learning.* But with his leave, I think it does concern us greatly to know whether such a *Manuscript* be in being still, which was too remarkable to be lost in Obscurity, if it had once been taken notice of; and whether any one else ever saw it, since 'tis contested so much whether ever *Erasmus* saw it, or pretended to it. And I dare say, such a *presuming Credulity* as Mr. *Martin* propounds for the Cure of Scepticism, which would hinder a severe Examination into *Facts*, would do, and has done, the World far more harm than such Scepticism itself; and the longer Men go on to take things so on trust, the more grievous will the Scepticism be at last.

Stephens's Manuscripts are next in *tale*; but on what mistaken Grounds, will be further seen in the Review of the next Chapter.

In

In the Year 1574, says he, the *Louvain Divines* in a Preface to their *Latin* Bible, say they had seen this Passage of St. *John*, *in many other* Greek *Manuscripts*, as *Stephens* had in his. As for *Stephens*'s Manuscripts, 'tis plain they only presumed it from what appeared in his printed Edition; but as to what they say themselves saw, I think Mr. *Martin* is mistaken in interpreting it of any *Greek* Manuscripts: I shall set down their own Words, in which he has left out one material Sentence, which was both in the *Latin*, and in F. *Simon's Translation*, (with what Design he best knows:) speaking of *Jerom's Prologue*, * *This*, say they, *confirms the reading of the* Text, *which is likewise supported by very many* Latin *Copies*; *agreeable to which* Erasmus *cites two* Greek *Copies*, *one of* Britain, *the other of* Spain; *to that of* Spain *the King's Bible is both in all other Places and in this conformable*: (this last Sentence Mr. *Martin* has omitted) *we have seen many others which agree to these*. Now the word *These* rather refers to the *three* last Copies, one whereof, *viz.* the *King's Bible*, was a printed Copy, which shews that they speak of any Copies promiscuously; or it may relate to the *Latin* Copies first mentioned. But why should Mr. *Martin* pick out the middle Sentence only for the reference of these Words? and by an unfair Omission represent it to his Reader as if it were the *immediate* Sentence before these Words of Reference, *tout d' une suite*, *&c?* He says they are speaking of *Greek* Manuscripts of *England*, &c. but are they not speaking also of

Printed at Antwerp, 1572.

* Quod pro textûs lectione facit, & Latinorum librorum plurimi suffragantur, quibus consentientes duos Græcos codices, unum Britannicum, alterum Hispanicum, Erasmus profert; Hispanico ut ubique & hic conformis est Regius: multos alios his consonantes vidimus.

Latin

Latin Copies, and of King *Philip*'s printed Bible? and perhaps *Stephens*'s Manuscripts, which they instance in immediately after, may be some of the *many which they saw did so agree* to the other. But their own Account of *them* shews how they saw 'em, *viz.* as they were mark'd in the *printed* Copy only; and therefore they make some doubt whether he had placed *his Marks* right according to his *Manuscripts*; nay 'tis plain that even the Copy of *Spain*, which *Erasmus* cites, † was only the *Complutensian Edition*, and is what these Divines, I think, do intend here; and not a *Manuscript*, as Mr. *Martin* turns it.

But I have now before me the New Testament, of these *Louvain* Divines, by *Plantin*, *Antwerpiæ* 1584. with the same Approbation of *Molanus* annext as in the other Edition; and in their Notes on this *Text*, their Words are something different, * viz. *This confirms the reading of the Text, whereto agrees the* Greek Complutensian *Edition, and what are taken from thence, with many others which we have seen.* And then follow the Words about *Stephens*'s *Manuscripts*, as in the other, but 'tis under the Title of the *Parisian* Copies. Now this, which seems to be upon their second Thoughts, puts it out of doubt that they spake only of seeing several *printed* Editions of the *Greek* Copies besides that of *Complutum*, but no *Greek Manuscript*. And I think 'tis not against common Sense, as Mr. *Martin* pretends, to understand even the former Account so, if I had not had this

† *Eras.* in locum: *Perlata est ad nos editio* Hispaniensis. *Again*, Exemplar, ex eadem, ni fallor, Bibliotheca (Vaticana) petitum, secuti sunt *Hispani*.

* Quod pro textûs lectione facit, cui Græca Complutensis Editio, & quæ ex ea sunt, cum aliis quas vidimus non paucis, consonant. Inter omnes *Parisiensium* ne unus est qui dissideat, &c.

latter,

latter, which makes it more plainly appear. So then hitherto no one is proved to have seen any *one Greek Manuscript* for this *Text*.

His next Evidence he calls, is F. *Amelot*, who, in his Note on this Text, says, *Erasmus* said *it was wanting in one* Greek *Manuscript of the Vatican, but I find it in the most antient Manuscript of that Library*. Whether he found it by his own Search, or others Information, these Words do not fully determine. Nor does *Erasmus* only say it was wanting in *one* Manuscript of the *Vatican*, but in a *most antient Manuscript*, which he calls *Codex percutissus & Liber antiquissimus:* and since we are well assur'd *the Text* is wanting in the famous *most antient Vatican* Manuscript, by the concession of Dr. *Mill*, and I think of all that have inquir'd into it, and particularly by *Caryophilus*; and that upon a strict Search made by the Criticks, whom Pope *Urban* the 8th employ'd about it; Mr. *Amelot*'s slight Testimony that it was in the *most antient Manuscript* there, cannot be consistent with their more accurate and credible Testimony. Indeed Mr. *Du Pin* says *Amelot* was not very * exact; and Father *Simon* upon several Occasions shews how vainly he uses to talk. † Father *Amelot*, says he, *does not seem to be sincere, when he speaks of his searching out of Manuscripts*; and that he speaks of *Manuscripts* which were never extant *but in his own Imagination:* and as to his having carefully searched the *Vatican* Manuscripts, he says, *he cou'd not affirm it, since he produces no various Readings but such as are in print*; and that he never saw, but in print, what he call'd seeing the *Manuscripts*. So that I think we may set this Witness aside.

* *Hist. of* Canon of O. and N. Test. Vol. 2. ch. 3. § 1.
† *Crit. Hist. of* Vers. *of* N. T. Ch. 32, and 33.

His

His last is a sort of *Ear-Witness* rather, *viz.* *'tis said there is also one* (Manuscript) at *Berlin in the King's Library, that is believed to be* 500 *Years old. Father* Long *reports it on the Testimony of* Saubertus *and* Tollius; and Dr. *Kettner, on a Letter that he says he received of it from* M. Jablonski, *&c.* But Mr. *Martin*, who makes the most of every thing, does not quite venture to say, that *this Text* is reported to be in that *Manuscript*, [tho his Translator makes him say so; of which I will not take any advantage, because I think he has done his *Author* some wrong] but it has the face of such an artful Insinuation. Father *Long* says only there is a *Manuscript*, and refers to *Saubert* (whom I have not seen) and *Tollius*, whom I have consulted; and he only tells us what sort of Book it is, *viz.* written in great Letters, *Literis uncialibus*, and without Accents, *&c.* but says not one word of *this Text* in St. *John:* and if M. *Jablonski*'s Letter has said no more than these, what is this *Manuscript* mention'd for? If there be a Manuscript at *Berlin* that *wants this Verse*, does this prove the *Text* to be genuine? Or if Mr. *Martin* means, that we don't yet know what is in that *Manuscript*, is that an Argument for us to conclude, that *it* is in it, contrary to all the other Greek *Manuscripts* that we know of in the World? Surely the Presumption lies on the other side; and this Gentleman cou'd so easily gave gain'd Satisfaction from *Berlin* in this Point, that I suspect he was fearful there was no such *Verse* in this *Manuscript*; or else he wou'd have come abroad well fortify'd with such an *Authority:* and if so, 'twas not ingenuous to make such a deceitful Flourish in so serious an Argument. But if indeed it has *the Text*, and we can be assured how the Case stands upon that *Manuscript*, it will then deserve good Consideration, and be

of

of more weight than all the rest that he has offer'd: Till then, 'tis amusing the World with random Conjectures, and *unfair Insinuations*, to tell 'em, they say some-body has written to some-body, that there is a *Greek Manuscript* which has in it we cannot tell what.

But since my writing what relates to the *Berlin Manuscript*, I have receiv'd Information from a very sure † Hand, that *this Verse* is not in the Body of that Manuscript, but that it has been since inserted in the *Margin*, and the Manuscript is not above 300 *Years* old neither. If Mr. *Martin* had known this, and conceal'd it; nay, if he could still not only insinuate this *Manuscript* to be in confirmation of his Argument, when it was directly against it; but also cou'd even venture to add this vain Triumph immediately upon it, *We see here Manuscripts more than sufficient to convince us*, &c. (when yet he was driven to such hard Shifts, of pretending a false Authority to make out but *one* such *Manuscript*:) I say, if he had known this, I shou'd think it such an Imputation on his Sincerity in writing, that I cou'd not tell how to reconcile it to what he had said at the Entrance of his *Dissertation*, *viz.* that he had learned from the *Book of Job*, 13. 7. *That we should not talk deceitfully for God.* And if he did not know it, which I'll suppose, his offering it to the World at all adventures with such an Air of Boasting, is nothing to the Reputation of his Discretion; and will, I hope, convince him how unfit such a presuming confident Imagination is, to be brought into an Inquiry of this nature. However, if he be still burdened with a superfluity of good *Greek Manuscripts*, having *this Text*, I conceive they will all be taken off his Hands, and not one left him to turn to.

† *This prov'd a wrong Information, as is shewn in the next Tract.*

And

And now upon a Survey of all hitherto said, it appears that Mr. *Martin* has scraped together all the things little and great, that he cou'd think of, that so he might make a huge Heap and pompous Show of *Numbers*; and then with a popular Flourish retails 'em out singly, first by the *Names* of the Authors who were mention'd about 'em; *Valla*, *Ximenes*, *Erasmus*, *Stephens*, and *many other learned Men have seen 'em:* then by their Place, *some in* France, *some in* Spain, *some in* England, and *some in the* Netherlands: and after all this, says he, *Shall the Text not have been in the* Greek *Manuscripts still?* And he has the Courage to say what I think is one of the strangest things to be said with so great Assurance, *viz. We see here*, says he, *more* Manuscripts *than there is need of, to convince us that* this Text *is not found only in a very few* Manuscripts, *nor only in such as are more modern, as Father* Simon *wou'd make us believe.* What! more than is needful? and yet after all, not one? How easily are some Men satisfy'd!

In the last place, we are come in his 9th Chap. to *Stephens*'s *Manuscripts.* It has been shown, that of all his sixteen *Manuscripts*, (for so many Dr. *Mill* had allowed besides the *Complutensian* Copy, *Proleg.* N° 1176.) only *seven* had St. *John*'s *Epistle*; and that all these are found to want *this Verse*, tho, by mistake, *Stephens*'s *Greek* Edition has marked only the words, *in Heaven*, ἐν τῷ οὐρανῷ, to be wanting. Mr. *Martin* being sensible this presses very hard, pretends to set this Matter in a clearer Light than ever; and undertakes to shew that more than *seven* of *Stephens*'s Manuscripts had *this Epistle*, and consequently had *this Verse*, for certainly they are not among those seven which are marked as wanting it. And he is sorry to find that Mr. *Roger*, Doctor of *Divinity* at *Bourges*, and writing in defence

too of the Text, has, after his strict Examination of *Stephens*'s *Greek* Testament, (in which his Manuscripts are referred to) declared that he can find but *seven* belonging to *this Epistle*; and *that not one of* Stephens's Manuscripts *had this Verse*; tho, says Mr. *Martin*, they have always *been accounted a Bulwark thereof*: and, he says, Mr. *Roger* has *not computed aright*.

But I am amazed to see how weakly Mr. *Martin* goes about the Proof of this great Discovery; he mentions three more Manuscripts of *Stephens*, as having this Epistle of St. *John*, not before observed; these are marked ιδ. ιε. ιϛ. *i. e.* 14. 15. 16. and he proceeds still upon his accustomed *Topick* of Presumption: because, forsooth, all the Epistles of the *New Testament*, viz. St. *Paul*'s, and the seven *Catholick*, and the *Revelation*, are wont sometimes to make *one Volume*; therefore finding by *Stephens*'s Testament that these *Manuscripts* had St. *Paul*'s Epistles *before*, and the *Revelation* of St. *John behind*, he strenuously argues that the seven *Catholick* Epistles were surely in the middle. However, since the *Manuscript* mark'd ιδ. is referred to, upon 2 *Pet.* 1. 4. which is one of those seven Catholick Epistles, he doubts not but *that Manuscript* reach'd St. *John*'s Epistle also, and says briskly, this makes *eight* Manuscripts.

But certainly Mr. *Martin* cannot be so weak, to think this will pass for a good and *invincible Proof* with Men of Sense. Did he never see an old Bible which had Beginning and End, and yet wanted some Parts between? If he had read and considered Dr. *Mill*, he wou'd have found it so here; that accurate Inquirer tells us often, with exact nicety, what *Books*, what *Chapters*, and what *Parts* of a Chapter, are wanting in several of the *Manuscripts*. And he tells us these *three* were

were mutilated; and as to the *last*, *ibi*. he is so particular, that he tells us this was a Copy of *three* Gospels, *Matthew*, *Luke*, and *John*; but that at the end were *Two* Leaves, in which was a part of *Acts* 10th *Chap.* and the first *Chap.* of the 2d Epistle of *Peter*. One might hope such a great Disappointment as this shou'd take us off from presuming and fansying, where *Facts* lie so cross in the way.

Millii Proleg. N°. 1174, 1175, 1176.

He brings *Beza*, as one well acquainted, he thinks, with the matter, to confirm this Point, *viz.* That more than those noted *seven Manuscripts* of *Stephens* had St. *John*'s Epistle in 'em, and consequently *this Verse*; because *he* says, *this Verse is in the Manuscripts of* England——*and in some of* Stephens'*s antient Manuscripts.* Yet I do not think it appears by all that Mr. *Martin* says, but that *Beza* intended it of those aforesaid seven *Manuscripts*, which he, as well as others, imagined by *Stephens*'s Marks to have all but the words *in Heaven*; which small Defect might yet not hinder him from saying in general Terms, the *Verse* was there: And tho after he had said this Verse is in some of *Stephens*'s antient Manuscripts, he adds that the Words, *in Heaven*, are wanting in *seven Manuscripts*; it does not follow that he distinguishes these *seven* from the *some* Manuscripts before, but only that he expresses the number of *Manuscripts* determinately, which before he had expressed indefinitely and uncertainly: And what wonder is it, tho he did not express himself so accurately in a Matter he might be in some Confusion about?

But supposing *Beza* did, as perhaps he might, imagine that some other *Manuscripts* of *Stephens* had this Verse; this has been long thought by others, thro' mistake, and why might not he mistake as well as others?

For tho Mr. *Martin* represents *Beza*, *as having seen all* Stephens's *Manuscripts, and compared 'em, and that they were in his hands*, &c. and thence infers from *Beza*'s Words, that the *whole Verse* was in some of 'em; and afterwards argues, that in the *rest* of them only the ἐν τῷ οὐρανῷ *in Heaven*, was wanting; and that *Stephens*'s Marks were not wrong plac'd; because *Beza*, who would have observ'd it, if he had found the contrary to either of these things, appears to confirm it all: yet I apprehend the very Foundation of his whole Argument is but a mistaken Presumption; for it no way appears that ever *Beza* had *all*, if *any* of *Stephens*'s Manuscripts, or that he had the Manuscripts of the *King's Library* to compare at all: and tho he uses the Phrases, *Legimus, & invenimus in nostris*; *We read, and we find them*, &c. and compares them with the (supposed) *British* Copy; yet all this might well enough be, without reading 'em any where but in *Stephens*'s own Notes and Collections.

And this is most likely, if we consider the Case of *Beza*. *Henry Stephens*, the Son of *Robert*, had collected the *Readings* of ten *more Copies*, and written 'em into one of the New Testaments of his *Father*'s fair Edition, which had already so many various Readings noted in the Margin: this Treasure was put into *Beza*'s hands, who being thus furnished, seems to have taken little or no further care to make any search of himself into those Copies or Manuscripts, nor perhaps ever to have seen 'em; insomuch that Dr. *Mill* thought he had reason to say *, *That he took no care to search out what was the genuine Text——And when accidental-*

* N° 1258. *Proleg.* De hoc enim parum laborat, & ubi de Lectionis cujuspiam ἀυθεντία forte agit, ostendit quam nihil fere in his rebus viderit, vir alias eruditus & perspicax.

ly

ly he treated of it, he did but shew how little or nothing in a manner he saw into those Matters, tho otherwise a learned and sagacious Man. How *Morinus* also blames him, may be seen in Dr. *Stillingfleet on the Trinity*, p. 159, *&c.*

But there need no more Words about it, the Matter is determined before; for if, as is already proved, *Stephens* had not one *Manuscript* of St. *John*'s Epistle more than the seven which he had marked in the Margin, then to what purpose does Mr. *Martin* make ado to force the contrary out of *Beza*'s Words? *viz.* that his *some Manuscripts* were not of those *seven*, *i. e.* were none of all he had. So that here is no News from *Beza*, of any one *Greek Manuscript* which has all the Verse; for these *seven*, he owns, want some Words. And let Mr. *Martin hold* to it ever so tenaciously, or reason ever so finely upon it, 'tis either *Beza* speaks wrong, or himself by mistaking him, argues so, since 'tis against plain Fact.

And therefore I judge *Beza*'s Words can do him but very little service, in his 10th Chapter, to justify the Marks of *Stephens*'s Edition being rightly placed; it being what he probably never examined into; and *Stephens* himself might not have it suggested to him. It has already been said and manifested, that there is Proof of this Mistake in *those Marks*, from ocular Inspection into several of those *Greek Manuscripts* which are found to want the *whole* Verse; but not one that wants *only* the Words *in Heaven*, as the *Semicircle* is put in *Stephens*'s printed Edition. This Mr. *Martin* ought to have taken notice of, and then he would have blush'd to say, in the Conclusion of his Book, that his Opposers *alledge nothing but Reasonings without Proof*, but that *he establishes Facts upon Testimony*; and, that his Adversaries argue from the Text's *not being* in the *Vatican* nor *Alexandrian*

See Full Inquiry.

lexandrian Manuscripts, that therefore it was in none of *Stephens*'s. No Sir, we argue, that because 'tis not now found, nor any Rasure pretended, in any Manuscripts, even not in those which *Stephens* had, that therefore it was not there formerly, and that the *semicircle* was misplaced: So that on our side is the Proof from *Fact*, on yours from *Reasonings* against it; while you bring not one *Manuscript* in proof, nor one Witness that says he saw such a one upon his own immediate Search.

And I would know what made the *Louvain* Divines make the Doubt, Whether the *Semicircle* were in its *due Place?* Surely they had some reason for such a particular Suspicion. So that I think the Business of *Stephens*'s Manuscripts stands as I put it before, and Mr. *Martin* has found no Evidence of any one *Greek Manuscript* here, which yet is his *last* and *chief* Refuge; for as to his *Codex Britannicus*, I think there needs no more be said to it, than that *Erasmus* either never saw it, or however judged it to be corrupted in this Place by some modern *Interpolation*.

Nor is that any *insuperable Difficulty* which Mr. *Martin* pretends, saying, that *Stephens* should at once have said in the *Margin*, ἐν πᾶσι, *&c. i. e.* it was *wanting in all*, rather than said, 'tis not in this, nor this, nor this, and so of all the *seven Manuscripts*, if he had no more. Perhaps indeed that had been the shorter way; but who knows the Reasons of Mens Fancies, or why they chuse this or that way of expressing themselves, when they are at their own liberty? Perhaps when *Stephens* saw most of the Verse in the *Complutensian* Edition, and in that of *Erasmus*, he was loth bluntly to say so harsh a thing, as that he could find it in no Manuscript, and so might chuse to say it more softly, *viz.* not in such and such: And tho these indeed were all he had, yet *this* was not so obvious

to

to be observed by many, as the other had been, and therefore was less offensive.

But it may be asked, whence then did *Stephens* take *these Words*, since he did put 'em into his *Text?* *Resp.* 'Tis enough that we can answer in the *Negative* upon good Authority, that he had 'em not from any of his *Greek Manuscripts*, and then 'tis no great matter where else he found 'em. Probably he took 'em, as he did the Words ἐν. τῷ οὐρανῷ, from the *Complutensian* Edition; only the latter part of the Verse not being so agreeable to the *Latin* Bibles, as 'twas in *Erasmus*, from his supposed *British Greek* Manuscript, he might prefer the reading of this latter, and take ἥτοι οἱ τρεῖς ἕν εἰσι, rather than the οἱ τρεῖς εἰς τὸ ἕν εἰσι.

Nor is it any such *puzzling Question* as Mr. *Martin* fansies, *viz.* Why did *Stephens* observe that the *Complutensian Edition had* εἰς τὸ ἕν, *i. e. agree in one, as peculiar to it, if the whole Verse was so?* I answer, none can say the whole was peculiar to it, when the *supposed British* Manuscript, and *Erasmus*'s Edition also, had the rest of the *Verse*; and therefore *this Part* only was peculiar, and so was fit to be observed. Ch. 10.

Mr. *Martin* in *Chap.* 11. is so over-critical in marking the Differences of the *Codex Britannicus*, and the *Greek* of the Council of *Lateran*, that he observes one *considerable Difference* to be ἥτοι and τοῦτοι, when a very little Knowledge of the *Greek* would suggest that it was only an *Erratum*; probably the Mark over the ἥτοι, a *Circumflex* with an *Aspirate*, was placed so as to be taken for a *Tau*, and a part of the Word.

I cannot but remark one thing more in Mr. *Martin*'s 11th *Chapter*: he tells us, *The* Complutensian *Edition does not teach, as do all the others, the Unity of Essence in the three Persons, but the Unity of their Testimony.* But then I ask him and others,

what they mean by so often vouching this Authority? If we grant 'em *this*, then they will gain a *Text* which does *not teach the Unity of Essence in the three Persons*, but the contrary; and then perhaps they will throw it up again, and be as angry that we receive it, as they were before that we rejected it. Let 'em tell us whether they think we should or should not admit it, or else let 'em never more urge us with the *Complutensian* Copy.

The *two* Testimonies which Mr. *Martin* touches on in his 12th *Chapter* are amongst the supposititious Works ascribed to *Athanasius*. The *first*, taken from the *Synopsis Script.* has been observed to be no plain Evidence of any regard to *this*
p. 69. *Text*, let the Author be who it will; and for the *other* Author, Mr. *Martin* does not know but he was a *Latin*, tho he thinks he possibly might be a *Greek*; but of the fifth or sixth Century however, which is not worth striving about; since it can come but to this, that among the Multitude of *Greek* Writers, one, who possibly might be *Greek*, seems to have some relation to such a *Text*, but all the rest are silent; and yet his Words τὸ ἕν, will agree to the *eighth Verse*, by omitting (εἷς), as much as to the *seventh* by adding the (τὸ): so that *this Answer* will remain good against all he has said about the difference of the *Latin* and the *Greek*.

His 13th *Chapter* tells us, that *this Verse* is made use of in the *Greek Church*, in her *Confession of Faith*, *Ritual*, and *Lessons*; which may easily be, and yet be but of late Date. If he could shew us they had it in their *Offices* in the Primitive Ages, 'twere to the purpose; but to say any of their *Offices*, which from Age to Age have been subject to variations or additions, have it *now*, is to say nothing: and to argue, that if they *took it into the publick Lesson*, (which is an antient part of the Office) *it must be because they knew it was*

an

an omission, and that it ought to be added; is just the same as to say, whoever put it into the Bible, or any *Greek* Edition of the New Testament, (which New Testament is certainly a very old Book) did it because they knew it was a defect, and that it ought to be added; which they could not have thought, if the Words had not been in their *Greek* Bibles before, *i. e.* that it could never have come in at all, if not at the *first* penning of St. *John*'s *Epistle*. Which is a pretty short Argument, but there needs no great Guard against its Force, by them who believe an Addition or Alteration to be no impossible thing. Let Mr. *Martin* prove *this*, and he will carry his Point indeed, *by Reason*, which he seems not so likely to do, *by Evidence of Fact*.

I come now to consider briefly his *Evasions* of the Arguments against this *Text*, which he calls Objections, in his *Second Part*, viz.

1. The *Greek* Manuscripts have not *this Text*; but then, says he, *they want some other Texts also, which yet are Genuine*. *Resp.* Some Manuscripts may want *one* Text, and others *another*; but is there one Text of good Authority which they *all* want? for so the Case is here. Ch. 1.

2. The Councils of *Nice* and *Sardica* mention it not: but it was, says he, Chap. 2. *because they had no contest about the Trinity, but only the Deity of the Son*. *Resp.* Very good! But was not *this Text* as much to the purpose for the *Son*'s Deity, as for the *Holy Spirit*'s, or as for the Deity of all the *three* Persons? Is not the *Son* one of the Trinity? and would not a Text that should be thought to prove *Father*, *Son*, and *Spirit* to be one God, prove as strongly, that the *Father* and *Son* are one? Was it not on all such Occasions as good a Proof as that Text, *I and my Father are one?* Ch. 2.

3. The

3. The *Greek Fathers* did not mention it; but
Ch. 3. yet *it might*, he thinks, *have been in some other of their Writings, which are lost; as the Text of baptizing in the Name of the Father, the Son, and the Spirit* (and some others) *is not used by 'em in some Treatises where it was proper. Resp.* What is this to our Case, where the *Words* are not omitted in *one part*, and found in another, or by one Writer, but found in other *Greek* Writers of his Age; but are omitted in *all* the genuine Works of *all* the *Greek* Writers of so many hundred Years that have remained? 'Tis a hard Presumption indeed to imagine it should be in a great many lost Writings, and not preserved in *one* of the many we have, to which they were so pertinent. As for the *Latin* Writers, they are accounted for in my *Inquiry*.

4. The Fathers who mention the *eighth Verse*,
Ch. 4. and yet not the seventh, says he, *had only occasion for the one, and the other was not proper to their purpose. Resp.* It might indeed happen so in some Instances, but not in all. Not in *Cyril*, who had plain more occasion for the seventh *Verse* than for the eighth, in order to prove the *Holy Spirit God*, or to have the *Name of God*. I appeal to any Man, if the seventh *Verse* be not more likely to answer that purpose than *the Water, Blood, and Spirit*, &c. Not in *Augustin*, for he directly wanted such a *Text* to prove his point, *viz. That where Two or more are said in Scripture to be One, they are not different, but the same thing*; nothing could have hit his Fansy better, if it had been known to him. Not in *Facundus* surely, who urged the 8th *Verse for proof of the Trinity*, but not the 7th. Mr. *Martin* says, *he ought to have stuck to this last*. But 'tis certain he did not; and for what reason but this, that he knew not of any such *Text*? And also that the *African* Bishops, by using the Testi-

Testimony of St. *John* for the *Father*, *Word*, and *Spirit*'s being one, intended it only, as he expresly says St. *Cyprian* did intend it, of the mystical Interpretation of the *eighth Verse*. So that this Excuse will not do.

Besides, had they *never* any Occasion for the *seventh Verse?* Could they find no Opportunity for bringing in this, *one of the most excellent Passages of the whole Scripture*, as Mr. *Martin* calls it, before he has proved it to be *any* part at all? Where are these Instances? What, not once in all St. *Augustine*'s *Ten* large *Tomes!* Again, had not such a Commentator on St. *John*'s *Epistle*, as *Bede*, (the most learned Man perhaps in the eighth Century) the same Occasion for the *seventh Verse*, viz. to comment upon it, if it had lain in his way as the other did? Which was all the Occasion he wanted, that I know of. Therefore Mr. *Martin* adds in his fifth *Chap.*

5. *Commentators have always been at liberty to expound only what Passages they pleas'd. Resp.* True, they are so, for none can compel 'em; but I think Men are not wont to use their Liberty in this manner without some Reason, and against Reason, and the World's Expectation; or without some Apology for it, especially in so remarkable a Text. *Oecumenius* had no reason to omit it, and *Bede* as little. *Chrysostom* indeed might omit or pass over one Sentence that was easy and plain, or of smaller importance, or that often occurr'd, or the like; and so another might do by others: but how comes it that both *Oecumenius* and *Bede* should agree to omit this same Text so very remarkable? Or is there one old Commentator that ever did observe the Words?

But Mr. *Martin* objects, *Oecumenius* and *Bede knew it to be a Text receiv'd by some*; and so had as much reason to say something to it, tho they had

had not own'd it, and yet are quite silent, against all reason that we can give. *Resp.* This is presuming what is not granted; for *Occumenius* being a *Greek* Writer, would probably have no manner of Occasion to speak of it: forasmuch as *this* Passage does not appear to have been in one *Greek Manuscript* of the New Testament to his time, nor mention'd by one genuine and known *Greek* Writer, what Reason could he have to say any thing about a Matter that had never been in being? Surely it must have been by a Spirit of Prophecy; for Mr. *Martin* has not shewn it *was in St.* John's *Epistle in* Oecumenius'*s time*, he has only *said it*, and it had been strange if he had mark'd a Text which he had never seen.

As for *Bede*, the Words might begin perhaps to be taken into some private *Latin* Copies before his time, in *Africa* or other remote places; yet probably he had never seen or known it: and not having it in *his Latin*, nor in the *Greek* Copies, what reason had he to take notice of it? Mr. *Martin* makes a vain Supposition, that *Bede* found his *Latin* Copy had it; and that if his *Greek* wanted it, he should not have failed to take notice of it; whereas no such thing appears, but rather both wanted it. As for *Bede*'s knowing that *Cyprian*, *Victor Vit.* and *Fulgentius* had cited *these Words*, this is but a precarious Supposition neither; for if this was judged to be only their mystical Interpretation of the *eighth Verse*, then *Bede* had nothing to say of it, as of another Text by itself.

And indeed, if he had known the Words of St. *Cyprian*, and of the *African* Bishops, *&c.* (which yet does not appear) and had taken 'em to refer to a *direct Text* in St. *John*, yet if he knew of no *such Text*, how could he tell where to insert it? or where to take notice of it?

whe-

whether in St. *John*'s *Gospel* or *Epistle?* Therefore it were no wonder he should not mention such a loose uncertain Matter in St. *Cyprian*. But it had been strange indeed, if finding the Text in his Bible, he should omit to comment on that in course, when yet he commented on the rest round about it, before and behind.

So that I think these Apologies and Excuses are too thin and weak to pass in the World: but the best of it is, the *Fathers* need 'em not, in my Opinion; because they had a much more substantial Reason for not mentioning *these Words*, if they *never found 'em in their Bible*.

And now I must leave it to the judicious and candid Readers to consider, whether Mr. *Martin* had good reason to go off with so much Ostentation and Opinion of his Performance. *On the opposite Part*, says he, *we have nothing but Reasonings without Proofs; on ours, evident Proofs and Reasonings upon 'em. We settle a Matter of Fact on positive Testimonies of Witnesses, without ambiguity, without exception: they alledge dumb Witnesses that can only speak by Signs, ——Manuscripts that have not the Text*; Writers who have not *quoted it*.

Where are these *Facts?* these positive *Proofs, against which nothing can be said?* What, I suppose, the *Berlin* Manuscript of 500 Years old? and all above the *seven Manuscripts* of *Stephens*, which had this Epistle? And where are they? *Bring forth your Witnesses*; I doubt they *can't speak* so much as *by Signs*, for there is not any Sign of 'em that I can see. And I suppose *Jerom*'s Preface, and the *British* invisible Manuscript, *&c.* Here are Facts indeed alledged, but they are only *supposed* Facts that want confirmation.

The most plausible Witness is St. *Cyprian*, which yet is not so plain, but that much is very reasonably said to shew he spake of another *Text*.

They

They have dumb Witnesses,——*Manuscripts that have not the Text*, says he. But are not negative Proofs proper to make out a Negative? If one obtrude some new Text in print, or a *Mahometan* should urge a Text of our Lord's (as is pretended) speaking of *Mahomet* by Name, or παράκλυτος; must not negative Witnesses confute it, by shewing 'tis not so in any *Greek Manuscript Copy*, nor mention'd in any genuine *Greek* Writer for many hundred Years? nor pretended to by any Favourers of *Mahomet* in the first setting up their Religion? And have we not all this Evidence against *this Verse?* If I produce a blank Paper, does not it prove there is no writing in it, only because 'tis *silent* and *can't speak?*

To conclude, *if it be so in fact*, I hope 'tis no faulty *Positiveness* or Confidence to say it, *viz.* That there is not one *old Greek Manuscript* of the New Testament, written before Printing, *yet* known of to the World, which warrants *this Text* for genuine, tho there be a huge Number which all want it. So that I hope no candid Man will say I am immodest in pronouncing it doubtful, or that I would not receive it, which I am sure I would, if I had sufficient Evidence that ever St. *John* had *deliver'd it to the Saints.*

A

REPLY

TO

Mr. Martin's *Examination*

OF THE

ANSWER

TO

His DISSERTATION on 1 John 5. 7. *There are three that bear Record in Heaven, the Father, the Son, and the Holy Ghost, and these three are one.*

A Reply *to Mr.* Martin's Examination, *&c.*

The Introduction.

'TIS not my Design to make this *Reply* equal in Length to Mr. *Martin*'s *Examination:* He has mingled so many long historical *Narrations* concerning late Authors; has introduced his Arguments with such flourishing *Preambles*; and afterwards confirms them with so many high *Commendations*, that I find a great deal which I need take no notice of.

I pretend not to say that I am not mistaken in any accidental Matter whatever: and therefore if I neglected to distinguish *Eucherius*, from the *African* Bishops, when *he* liv'd in an Isle on the opposite Coast; or if I had mistaken, in calling the XIth Age St. *Bernard*'s Time, instead of the XIIth, it had been no great Matter; for as to this, Mr. *Martin* himself had said, That *toward the end of the* eleventh *Century*, *St.* Bernard *quoted* this Text *in many of his Writings* *. And I thought I had been very sure that he could not make very *many* Quotations an Age before he was born;

* *Dissertat.* ch. 3.

born; and so I ventur'd to say he liv'd in that *eleventh* Age in which he wrote: but Mr. *Martin* corrects me, saying, *Nor did St.* Bernard *live in the XIth, but the XIIth Age.* Whereas the truth of the whole Matter is just the contrary; for he was born towards the end of the XIth Age, (*Anno* 1091, says Dr. *Cave*) so that he did not quote *this Text* in the XIth Age, which Mr. *Martin* has affirm'd, but yet he did live in the XIth Age, which he denies; so little Caution does he use in what he writes. But I pass on to what more nearly affects our main Argument.

Examin. ch. 5.

I observe two things in Mr. *Martin*'s Entrance upon his Work, in his very first Leaf, that are a little surprizing:

1. That he should presume to say, p. 2. *That the universal antient Church has supposed this* Text *to contain the Doctrine of the Trinity of Persons in the Godhead*; when 'tis *not* pretended to be once mention'd by any one of the antient *Greek* Church or Writers; and but once *is* pretended, with any, and that very little, colour, to be quoted by any *Latin* till the *fifth Century.* If this amount to a Testimony of the *universal antient Church*, I dare engage to produce her Testimony, and one much more ample, for many strange things which Mr. *Martin* would not believe.

2. I wonder, that when he will not contest against the *Arians* from the last Words, *These three are one*, whether they don't mean only *an Unity of Testimony*, he should yet think *them* distress'd by proving the Father, Son, and Spirit, to be *three Persons* from their being *three Witnesses*; and that I, for this Reason, *was in a Mistake*, in saying, the Words, if genuine, were as favourable to them call'd *Arians*, as to any; and adds, *I know not whence he learned that the* Arians *ever believed the Holy Spirit to be a Person really subsisting.*

And

And truly I as little know whence it is that he has not learn'd it, except it be from his not having look'd much into the Controverſy, how much or how *forcibly* ſoever he may have written upon it, as his *Preface* tells us. And I dare aſſure him, that if he have no occaſion for *this Text* but to prove the *Holy Spirit* a Perſon, thoſe call'd *Arians* will grant him the Benefit of it in ſome other Text more expreſs; and he has leſs reaſon to ſeek for it here, where the *Water* and *Blood* are called *Witneſſes* alſo, which yet are not Perſons.

I obſerve alſo, that Mr. *Martin* reckons it a mighty Advantage, that *this Text has been found* (tho not conſtantly, as he ſays) *in the* Latin *Bibles of the* Weſtern *Churches, from the Age when Printing began, upwards to the* eighth *Century:* which with me, I confeſs, is of ſmall account, when the Inquiry is, whether ever it was in the *Greek* Original, or in the Bibles of the *firſt* Ages; which is not to be proved by its being now in thoſe of the *latter* times. *Examin.* ch. 11.

And tho he ſays a Text does not loſe its Authority becauſe the Manuſcripts vary, yet the learned and judicious will allow me to tell him, that when, as he ſuppoſes, any Texts are varied, or *are wanting in divers Manuſcripts of the greateſt Antiquity, tho read in others,* (which is not the Caſe of our Text) their Authenticknes as to us, becomes leſs certain and more doubtful in proportion to the want of Evidence of their Genuineneſs: and yet Mr. *Martin* is not ſo ingenuous as once to confeſs *this Text* to be ſo much as *doubtful,* tho wanting in *all* the known *Greek* Manuſcripts, without any Diſagreement or Variation; but always ſpeaks of it as moſt certainly genuine, *proved by indiſputable Witneſſes,* and by a *great Variety of Proofs, every one of which is concluſive, without the Aſſiſtance of the reſt,* and the like:

like: in which as I believe he is almoſt ſingular, ſo it ſhall not affright me from purſuing my Arguments for the contrary.

The Sum of my Argument againſt Mr. *Martin* in relation to *this Text*, was in *three Concluſions*:

1. That no one antient nor genuine *Greek* Writer mentions *this Text* upon any Occaſion whatever. To which he oppoſes only *two* Paſſages of ſome uncertain counterfeit *Athanaſius*, but relies more upon ſome of the *Latins*.

2. That, among ſo many which want the *Verſe*, there is not one antient *Greek* Manuſcript produced to countenance its Admiſſion into the *Text*. To this he has oppoſed one Manuſcript at *Berlin*, of which he has made ſome Pretences of a ſhuffling Defenſe.

3. That we have no well atteſted Evidence, or ſatisfactory Account, of any one having formerly ſeen any ſuch *Greek* Manuſcript, tho it has been much preſumed, and in general Terms ſaid, there were *ſome*. To this he has oppoſed *Robert Stephens*'s Manuſcripts, atteſted, as he thinks, by *Beza*; and alſo St. *Jerom*'s Teſtimony, taken from his *Preface*, and his *Verſion* of the New Teſtament.

Theſe *three* principal Points, with which ſome ſmaller things will naturally ſtand or fall, I ſhall again conſider and defend, that I may confirm the aboveſaid three *Concluſions*. Only I intend to leave that about the *Greek* and *Latin* Fathers to the laſt Place, and begin with the *Second*, concerning the *Berlin* Manuſcript, which formerly I was not fully informed of.

CHAP.

CHAP. I.

A true Account of the Berlin *Manuſcript, which Mr.* Martin *ſays is reputed to be* 500 *Years old; and his very diſingenuous Concealment of the Evidence he had of the contrary.*

I HAVE argu'd againſt the Authority of 1 *John* 5. 7. that 'tis not found in any one antient *Greek* Manuſcript before Printing, as far as yet appears to the learned World: ſo that it ſeems to have been inſerted in the publick Impreſſions without any good Warrant. Mr. *M.* on the contrary tells us, that 'tis in a *Manuſcript* at *Berlin* in the King's Library, *reputed* 500 *Years old*; and that *F.* le Long *gives this Account upon the Teſtimony of* Saubertus *and* Tollius; *and Dr.* Kettner *relates the ſame*, &c. This indeed was ſomething to the purpoſe, if true. But when I look'd into F. *le Long* and *Tollius*, I found not a word of this Account there; neither that the Manuſcript was *reputed to be* 500 *Years old*, nor that the Paſſage of St. *John* is in it, (tho this latter proves in fact to be true:) Hereupon I thought it meet to make ſome further Inquiry about this *Berlin* Copy. *Diſſertat.* ch. 8.

Underſtanding there was a Gentleman from *Berlin* then at *London*, capable of giving a good Account of this Matter, I deſir'd a Friend, who was likely to ſee him, to ask him about it; which he did, and brought me for an Anſwer,

that the Text in dispute was only in the *Margin* of the *Berlin Greek* Manuscript. Whether the Question put, or the Gentleman's Answer to it, was mistaken, I know not; but it seems by the following Letter, here was an Error, and I was misinform'd as to the *Greek* Manuscript; it being only the noted *Latin* Manuscript which wanted this Verse in the Text, but had it in the Margin. Mr. *M.* who it appears knew the whole Matter (more than he had the Ingenuity to confess) confirms one part of his Account by fresh Advice from *Berlin* *, *viz.* that the *Passage*, 1 John 5. 7. *is in the Text of the* Greek *Manuscript*; but the other part, *viz.* the Antiquity of the *Manuscript*, (without which the other is nothing at all) is in a manner given up by his Friend, who adds, *but we can affirm nothing certain concerning its Antiquity.* I wish Mr. *M.* had let us know whether this was all that in this Letter was said relating to the *Manuscript*, and whether his Correspondent, who could say nothing for its *Antiquity*, did not at the same time acquaint him with Arguments of its *Novelty*, which in justice ought not to be concealed by an honest Inquirer after the Truth.

Immediately after the forementioned Words of the Letter from *Berlin*, Mr. *M.* adds a Paragraph, in which I presently thought I discerned the Marks of great Disingenuity, Confusion, and Guilt. *Whether*, says he, *this Manuscript be 500 Years old, or more, or less, if they will have it so, is a Point to be discussed by those learned Men, whose particular study has been about the Ink, the Parchment, the form of the Characters, and such other Matters, whereby they judge almost exactly of the*

* His Examination *of Mr. Emlyn's Answer*, ch. xiv.

time

time a Manuſcript was wrote in; and yet are oft miſtaken. I make myſelf no Party in this Affair; I ſtand to what I quoted from F. Long: *my Quotation is faithful; and whatever be determined concerning the Antiquity of the Copy, the Paſſage of St.* John *is found in it, and ſtands in the Body of the Text; that's enough: even leſs would ſuffice; ſince the Truth I maintain has no need of the* Berlin *Manuſcript.* Here is ſuch ſhifting and ſhuffling, ſaying and unſaying, laying all on the Back of F. *Long*, (who yet had not ſaid what Mr. *Martin* quotes him for, as ſhall be ſhewn) ſuch a modeſt Willingneſs to be content with the truth of one *half* of his own Aſſertion, that yet was utterly inſignificant by itſelf; nay, to be content without any part of it, and to account it enough tho it were nothing at all; that I had reaſon to ſuſpect here was ſomething very unfair, if the true State of the *Berlin* Copy could be fully known.

Having the happineſs of an intelligent Friend, who held Correſpondence with a very learned and eminent Perſon in *Saxony*, I obtained the Favour of him to write to his Correſpondent to inquire into this Matter; who received (and tranſmitted hither in the Original) the following Letter from the celebrated Mr. *La Croze*, the learned Library-keeper of the King of *Pruſſia*; in which, with the Candor and Ingenuity, becoming a Perſon of Integrity and true Learning, he has given this full Account of the Manuſcript under his Care.

Vir Ampliſſime,

'MALO diſcas ex litteris meis ea quæ 'nomine *Cl. C*—— flagitas, quam ab eo 'ipſo, ad quem, utpote ad virum mihi minus 'cognitum, litteras deſtinare nolui. Miror Codi-'cem noſtrum, librum nullius auctoritatis, aſſe-

'rendæ dubiæ lectioni idoneum videri, cum jam 'ego compluribus viris eruditis, ipsique Reve- 'rendo *Martino*, manifestum fecerim, eum Co- 'dicem, qui falsarii cujusdam fraude pro antiquo 'venditus est, & venditatur, manu recenti ex '*Editione Polyglotta Complutensi* fuisse descriptum. 'Id statim vidi cum Anno MDCXVI. * Biblio- 'thecam Regiam peregrinorum more, non enim 'tunc me moras *Berolini* facturum putabam, per- 'lustrarem, dixique palam *Hendreichio* τῷ μακαρίτῃ; 'idque, ex quo Bibliotheca mihi credita est, can- 'dide apud omnes professus sum; neque id ignorat 'Cl. & Reverendus *Martinus*, cui idem meo no- 'mine significatum est.

'Hic ergo habes compendium Quæstionum tua- 'rum: qui codicem editum *Complutensem* vidit, 'is vidit & Manuscriptum Codicem nostrum, ne 'demptis quidem mendis typographorum, quæ 'scriba indoctus ita fideliter expressit, ut omnino 'constet hominem illiteratum ab erudito aliquo 'nebulone ei fraudi perficiendæ fuisse præfectum. 'Et sane pro antiquo liber ille venditus est, 'immani etiam pretio, etsi membranæ recenti 'adhuc calx, sive creta illa inhæreat, quæ pel- 'libus vitulinis parandis adhiberi solet: atramen- 'tum ubique albicans, demptis aliis criteriis, 'fraudi agnoscendæ sufficeret.

'Quicunque ergo ad hunc codicem provocat, is 'omnino se nihil agere norit. Certe quod ad me 'attinet, pertinax sum fidei *Nicenæ*, & Ortho- 'doxæ; at illi tuendæ absit ut fraudes unquam 'adhibeam. Cæterum *versus* 7. eodem tenore in 'Codice illo legitur quo 6 & 8, nec quicquam 'margini adscriptum est. Nullos alios novi testa- 'menti Codices *Græcos* Manuscriptos habemus; '*Latinos* vero quam plurimos, sed recentiores;

* *Read* MDCCXVI.

'inter

' inter quos quidam eſt bonæ notæ ex antiquiſſimo,
' ut mihi conſtat, deſcriptus, in quo verſus octavus
' ſextum ſtatim excipit, addito tamen ſeptimo in
' margine ab eadem manu. Hæc habui, quæ re-
' ſcriberem aliò vocatus, eodem tamen momento,
' quo litteræ tuæ ad me delatæ ſunt: nec plura in
' præſenti addere licet, niſi quod me benevolentiæ
' tuæ iterum, iterumque commendo.

Ampliſſimi nominis tui ſtudioſiſſimum,

Berolini, *pridie Cal.* Januar. MDCCXX. *quem annum tibi fauſtum, & felicem precor, & voveo.*

M. V. La Croze.

——*It ſeems very ſtrange to me, that ever our Manuſcript, a Book of no Authority at all, ſhould be alledg'd in confirmation of a dubious Reading, ſince I have already diſcovered it to very many learned Men, and even to the Reverend Mr.* Martin *himſelf, that this Manuſcript, tho much boaſted of, and ſold by a cunning Cheat for an antient Book, is but a late Tranſcript from the* Polyglot *of the* Complutenſian *Edition; this I preſently diſcerned, when as a Stranger only I viewed the King's Library, before I had any thoughts of ſettling at* Berlin, *and I then declared the ſame openly to* Hendreichius *now deceaſed: and ever ſince this Library has been committed to my Care, I have freely owned it upon all Occaſions without reſerve; and the Reverend Mr.* Martin *knows it very well, who by my means has been informed of it.*

Take this therefore in ſhort for an Anſwer to all your Queſtions: He that has ſeen the Complutenſian printed *Copy, has at the ſame time ſeen our* Manuſcript, *without excepting ſo much as the Errors of the Printer, which the unſkilful Scribe has ſo exactly copy'd, that it plainly appears ſome learned Knave had committed the Work to an illiterate Man.*

The

The Book indeed was sold for very antient, and therefore at an huge Price; and yet the Parchment is so new, that the very Lime or Chalk made use of in the dressing Calve-skins, is yet upon it; and were there no other marks of Fraud, the Ink is enough to discover it, in that 'tis whitish in every Part. It is therefore to no purpose to appeal to this Copy. For my part I firmly hold the Nicene *and orthodox Faith; but God forbid I should ever go about to defend it by Fraud. However in this Manuscript, the 7th Verse is in the Text, in the same manner as the 6th and 8th are, nor is there any thing written in the Margin.*

We have no other Greek *Manuscripts of the* New Testament; *many* Latin *ones we have, but them not old; among which there is one indeed of good esteem, which appears to me to be transcribed from a very antient Copy; in this the 8th Verse immediately follows the 6th, and the* seventh Verse *is added in the Margin by the same Hand. This is what I have to write in answer,* &c.

I have no leave given me, nor am I restrained from making this Letter publick; and hope it will give no Offence to the worthy Author, whose critical Genius, and honest regard to Truth in a matter of Fact, will surely merit the esteem of the learned and impartial. I have therefore set down the intire Letter according to the Original, that none may suspect me of withholding any thing that might be against my Cause; and shall now make a few *Remarks* upon Mr. *Martin*'s dishonourable Conduct in this matter of the *Berlin* Manuscript, which he asserted, and pretended to prove, had the *Reputation of being five hundred Years old.*

1. It appears plainly by the abovesaid Letter, and by what he has said in his *Examination of my Answer*, that Mr. *Martin* had good Evidence of the

the little or no Reputation of this Manuſcript for Antiquity; and that it was at leaſt reaſonably ſuſpected, if not rather fully proved, to be a late Tranſcript, ſince Printing has been in uſe. How exactly do his Words, *about the Ink and Parchment, &c.* anſwer to the Account in Mr. *La Croze*'s Letter, and confirm the Truth of his having been informed of the State of this Copy? And yet he was not ſo ingenuous as to own any thing of it; only from a Scrap of a Letter he tells us, *we can affirm nothing certain of its Antiquity:* But I judge Mr. *Martin* could have told us a great deal that had been affirmed of its *Novelty*, and of its being a Fraud. And ought not an impartial Lover of Truth to have diſcover'd this in a *critical Diſſertation*, or elſe not alledg'd this Manuſcript at all in the Argument?

With what ingenuous Honeſty could he proceed to ſay, *Whether this Manuſcript be 500 Years old, more or leſs, is to be diſcuſſed, &c.* As if, by the Information ſent him, it was as likely to be of *greater* Antiquity, as of leſs than 500 Years, for any thing that he had heard; or as if he had not known, that a Judgment had been made of its *Novelty* from the Ink and Parchment, and the like.

2. Mr. *Martin* has not produced any one Authority or Teſtimony that juſtifies his Affirmation, *viz.* that this Manuſcript had the *Reputation of being* 500 *Years old*; on the contrary, tho he ſays, F. *Long* gives *this Account* on the Teſtimony of *Tollius* and *Saubertus*, yet F. *Long* (in the Place refer'd to) ſays not a word of 500 *Years old*; much leſs does he ground it on the Teſtimony of *Tollius*, for *he* ſays not a Word of it neither: and I ſuppoſe the ſame of *Saubertus*, whom I have not met with.

In-

Indeed Mr. *Martin* had father'd the whole Assertion on *Le Long*, viz. *'Tis said to be in a Manuscript at* Berlin *reputed* 500 *Years old*; *this Account F.* Long *gives, &c.* but in his last Tract he tells us, he *contented himself with giving the Antiquity of the Manuscript on the Testimony of* Saubertus *and* Tollius, *as recited by F.* Long: so that we must quit him of the first half; one would hope then that the other remaining half should be well proved from F. *Long*, viz. *reputed* 500 *Years old*; which is what Mr. *Martin* said of its Antiquity, and was to prove. But tho Mr. *Martin* says, *I will stand to what I quoted from F.* Long, *and my Quotation is faithful*, yet I think he had better confess his Unfaithfulness, than to deny it.

Examinat. p. 102.

All that F. *Long* says, is, That there is a *Greek* Manuscript of the New Testament *very old*, *on Parchment*, *in great Letters and without Accents*, *which* John Ravius *bought for* 200 *Rix Dollars*, *and brought out of the East*, *and as is reported*, *gave it to the King's-Library at* Berlin, *in two Vol.* and then only refers to the Places in *Saubertus* and *Tollius*. † Where is the Account of 500 *Years old* in this? He calls it indeed a very antient Manuscript, but determines not the particular Age of it, which Mr. *Martin* affirmed, and brought him for a Witness of; and not very ingenuously intimates, that F. *Long* must bear all the blame if it be not so old: but when himself only, and not F. *Long* said it,

† Novum Test. Græcum MS. pervetustum, membranaceum, literis uncialibus, & absque accentuum notis exaratum, quod ducentis Imperialibus emptum ex Oriente attulit, & uti fama fert, Serenissi. Electoris *Brandeburgici* illustri Bibliothecæ consecravit *Johannes Ravius* Professor *Upsaliensis*, 2 Vol.

Jo. Saubertus in *Proleg.* ad varias lectiones S. *Matthæi*, p. 61. *de hoc Codice loquitur* Tollius *in Epist. Itinerariis, Ep.* 11. p. 45. Berolini *Bibl. Brandeburg.*

F. Long, *Biblioth. S.* To. 1. C. 3. Sect. 4.

how

how could he ſay, *I make myſelf no Party in this Affair, I quoted it from F.* Long?

3. When he ſaw he could no longer juſtify his Argument, how unfairly does he come off with this pitiful Concluſion? *Whatever be determined concerning the Antiquity of the Copy, the Paſſage of St.* John *is found in it, and in the Body of the Text; that's enough.* Is it ſo? But what is it enough for? Is it enough to prove the Copy to be old, and before the Art of Printing, if it be but a Tranſcript from the Print? or does Mr. *Martin* think ſo meanly of Mankind, that they will take the Paſſage to have been St. *John*'s originally, becauſe ſomebody of late has written down the Words? He might even as well have ſaid, the Paſſage is now printed, and that's enough; no matter what Authority they had for it. But it muſt be *enough*, tho it be nothing to the purpoſe, becauſe Mr. *Martin* could prove no more from it. From the whole of this Matter, I take leave to make a few *Inferences.*

1. That Mr. *Martin* ſhould not think it ſtrange, nor take it ill, if ſome Suſpicion be entertained concerning others in what they have ſpoken in general Terms, of the Manuſcripts made uſe of by them, in reviſing the New Teſtament; at leaſt ſo much as to put us upon examining into the Grounds they went upon; leſt perhaps, thro' a cautious Fear of oppoſing the ſtrong and general Prejudices of the Age, or from ſome other Bias, they alſo, like Mr. *Martin*, might conceal ſome things known to them, which they did not care to have known.

2. That he ſhould not cenſure others too hardly and vehemently, if any have made ſome ſuch ſlip, much leſs if it were only a Miſtake thro' Inadvertency. He ſhould not call *Robert Stephens* a *Cheat* and *Impoſtor*, if he failed to put his Marks exactly in

in the right Place. I ſhould be very ſorry if any ſhould give Mr. *Martin* ſuch hard Words, whom I will by no means cenſure as an evil Man, tho I can't help thinking he has impoſed on the World, and dealt unfairly in this matter, *viz.* in recommending the Antiquity of the *Berlin* Copy, while he concealed what he knew of its Novelty.

3. That it ſtill remains true what I had formerly aſſerted, That the Paſſage of St. *John* is not now found in any one antient *Greek* Manuſcript yet known to the learned World; this *Berlin* Manuſcript being the only one Mr. *Martin* pretends to inſtance in, and the Copies of *Stephens* and others no longer *in being*, as he ſays, or *miſlaid*; which are the frivolous Excuſes he makes.

CHAP. II.

Of R. STEPHENS's *Greek Manuſcripts.*

THO Mr. *Martin* can find no antient *Greek* Manuſcript in being, which has the *Text* in diſpute, yet he thinks time was when there were ſuch Manuſcripts in great plenty; eſpecially in the Days of *R. Stephens*, to whoſe Manuſcripts he
Ch. 12. appeals as an *invincible Proof of the Genuineneſs of this Paſſage.* To make this appear, he undertakes, 1. To ſhew that *Stephens* had more than ſeven Copies of this Epiſtle of St. *John*, and that the Text under debate was in ſome of them *entire.* And, 2. That the ſeven Copies, refer'd to by *Stephens*'s Marks in his *Folio* Edition, wanted only the Words ἐν τῷ οὐρανῷ, in *Heaven*; and that there was no Miſtake in placing the *Obelus*, as has been long

long ſuſpected. Which *two* Points I ſhall conſider again; tho I think what I have ſaid in my former *Anſwer*, is ſufficient to confute what Mr. *Martin* has ſaid in reply to it.

But I muſt firſt take ſome notice of what he ſays as to the Number of *Stephens*'s Manuſcripts.

Mr. *M.* thinks he has done a conſiderable thing in determining the Number of *Stephens*'s Manuſcripts to be Seventeen; pretending to correct Dr. *Mill*'s Error, in that under the Number of *Sixteen* he comprehends the *Complutenſian* Edition. Now tho I judge it nothing to the purpoſe whether there were Sixteen or Seventeen Manuſcripts, ſo long as there were but ſeven of St. *John*'s Epiſtle, yet I am not convinced that this was any Error in Dr. *Mill*; becauſe *Stephens* himſelf in his Preface ſpeaks but of Sixteen, and expreſly ſays, the *Complutenſian* was one of them. He marks the Manuſcripts in his Margin, by the numeral Letters in *Greek*, *one*, *two*, *three*, and ſo on, ſays he, *unto Sixteen*; *ad ſextum decimum uſque:* and directs us by the *firſt to underſtand the Complutenſian* *. What can be more plain? And therefore whatever *Beza* meant by ſpeaking of Seventeen, and tho he may ſeem to be a better Judge in the Caſe than Dr. *Mill*, yet I think *Stephens* himſelf a better Judge than either of them, who mentions no more than *Sixteen*; and which is more ſtill, the Work itſelf ſhews it, ſince Mr. *Martin* pretends not to find any *ſeventeenth* Number once refer'd to throughout the Whole; which is a Demonſtration that *Stephens* made uſe of but *Sixteen* Manuſcripts. I thought in one Place Dr. *Mill* had allow'd *Sixteen* beſides the *Complutenſian*; but I perceive on a more ſtrict Review of his Words, that he did not.

* *Ut primo*, Complutenſiam *Editionem intelligas, ſecundo, &c.*

Let

Let us now examine the *two* main Points about these Manuscripts.

1. Whether more than *seven* had St. *John*'s Epistle?

2. Whether *Stephens*'s Marks, as to *them*, *were* right?

1. Mr. *Martin* has not proved that *Stephens* in all his Sixteen Manuscripts had more than seven Copies of St. *John*'s *Epistle*; or that Dr. *Mill* and Dr. *Roger* of *Bourges*, *&c.* were in a Mistake in so judging: on the contrary, Mr. *Martin*'s way of Reasoning about it is weak and ridiculous; their's solid and just who argue against him. To shew this, we must take a View of both.

Mr. *Martin*'s pretended Proof of more than seven Manuscripts, is grounded on his own *Observations*, which he expresses thus: 'The seven 'canonical Epistles being ordinarily joined in 'one Volume with the Epistles of St. *Paul*; it 'follows from thence that *R. Stephens* had as 'many Copies of the seven canonical Epistles as 'of the other. Now I have found Fourteen Ma-'nuscripts of St. *Paul*'s *Epistles* marked in the 'Margins, whence I concluded there were so 'many of the seven Epistles.' And he adds, 'We have a Right to presume nothing is wanting 'to a Volume, till it be made appear that some 'part of it is so.'

But if Mr. *Martin* had duly consider'd the State of the Manuscripts of the New Testament, as they are related in F. *Long*'s *Biblioth. Sacra*, and Dr. *Mill*'s *Proleg.* he would have known that there is such a great Variety and Diversity in the Volumes of Manuscripts, that there is no room for determining what they *ordinarily* contain; or for concluding from one part of the New Testament being in a Manuscript, how many other Parts are connected with it. Sometimes in one Manuscript

all the four Gospels are; sometimes but one, or two, or three of them; and sometimes the *Acts*: and of what Mr. *Martin* calls the second Volume, sometimes the *Acts* may be with only the seven Catholick Epistles, and not St. *Paul*'s; sometimes St. *Paul*'s, and none of the seven, which made often a third Volume, nay sometimes two or three of St. *Paul*'s alone. So that the Foundation of Mr. *Martin*'s Argument is a weak and childish Fansy, *viz.* That the Manuscripts are ordinarily made up in complete Volumes, like our printed Books, where the whole Impression being uniform, one may indeed presume nothing is wanting till it be made appear: but to talk so of Manuscripts which are oft but small scatter'd Parts, written at the Pleasure and Choice of various and particular Persons, is very absurd.

Mr. *Martin* himself can discern this at another time: when Dr. *Bentley*'s Manuscripts were objected to him, he says, and very properly, *We don't know how many Manuscripts Dr.* Bentley *may have of St.* John's *Epistle.* He surmises what is reasonable, and I doubt not very true in Fact, that some of those Manuscripts are but of one part, and others of other parts: the like I say of *Stephens*'s Manuscripts, and therefore I can't but pity his Rashness and Confidence in daring to say, *If then there were eleven Manuscript Copies of St.* Paul's *fourteen Epistles, there were so many of the Canonical Epistles, for all the one and twenty were bound together.* This is a very absolute and peremptory Assertion of what Mr. *Martin* cannot prove to be true, and what the most capable Judges will think to be very false. He is angry with me for using often the Words *perhaps*, and *possibly*, and the like, (which yet I shall not forbear in reasoning about distant Facts or Words not fully known) but if he had used some such softning

Examinat. ch. 3.

Dissertat. ch. ix.

Word here and in many other Parts of his Writings, he need not have been ashamed of his Modesty, for his Argument would very well bear it.

Mr. *Martin*'s other *Observation* from the Copy mark'd *ιδ*, is sufficiently refuted by what I shewed from Dr. *Mill*'s particular account of that Copy in my *former Answer*, which I suppose is accepted. P. 98. These are the Observations by which, if we believe himself, *he has undeniably proved that* Stephens'*s Manuscripts of St.* John'*s Epistle were not reduced to the number of seven.* But if this be his undeniable Proof, we need not be much moved with the highest Commendations he oft gives of his own Arguments.

I am next to represent the Method which is used on the contrary side, in order to shew that *Stephens*'s Manuscripts of St. *John*'s *Epistle* were no more than *seven*; which Mr. *Martin* dislikes. Since *Stephens* hath not given an account how much each Manuscript contained of the New Testament, (of which Dr. *Mill* complains) the Learned have thought this the only way of finding it out, *viz.* by observing how far he has made use of each Manuscript in noting the various Readings; for which he had so many Occasions, that tho they did not offer in every Chapter, or in such a small Epistle as the 2d or 3d Epistle of St. *John*, (which Mr. *Martin* remarks) yet in a much larger Compass, there could not but be some various Readings in them, to be taken notice of by one that carefully collated the Manuscripts. If then *Stephens*, who had made frequent References to the other Manuscripts in the other Parts of the New Testament, has never once referred to any but the *seven*, throughout the whole Epistles of St. *John*, nor throughout all the seven *Catholick* Epistles, (which indeed generally went

went together) is it not rationally concluded, he had no other Manuſcripts of *them* but theſe *ſeven* before him? How ſtrange were it to ſuppoſe there ſhould not be any ſort of different Reading in all that Compaſs!

We find one ſingle Chapter of St. *Peter*'s 2d Epiſtle was (according to Dr. *Mill*'s relation of it) annexed to a Manuſcript of the Goſpels, mark'd *18*; and this indeed is refer'd to by *Stephens* in that Chapter. Could there then be other Manuſcripts of all the ſeven Epiſtles, and yet never be taken notice of? Mr. *Martin* has not obſerved to us any Mark of any other but the *ſeven* Manuſcripts, ſave that on 2 *Pet.* 1. 4. which I have been ſpeaking of. Let it be judged then if this be not the moſt equal and rational Proceſs: tho I do not ſay it was not poſſible in *Stephens* to have Manuſcripts, and not make uſe of them till he came juſt to 1 *John* 5. 7. yet I think no Man will ever preſume it, if Mr. *Martin* does not. Proleg. N° 1174, 1175, 1176.

Nay, if I miſtake not, Mr. *Martin* himſelf has owned this way of Reaſoning to be juſt: for however he ſlights it in others when againſt his Cauſe, yet himſelf has naturally gone into it before he was aware, in his *Diſſertation.* For thus he proves ſome of *Stephens*'s Manuſcripts to have been not complete ones of the whole New Teſtament: *The Reaſon*, ſays he, *why I ſay* Stephens *had ſome Copies thus imperfect, is, that I find in the* Tome *of the Goſpels, mention made of certain Manuſcripts that no where occur in the Epiſtles, as are the third, the ſixth, and eighth; and ſo I find ſome in the Epiſtles that are no where ſeen in the Goſpels.* And again, *As for the ſecond Volume*, (*i.e.* the latter part of the New Teſtament, or the epiſtolary Code) *I have obſerved eleven manuſcript Copies, whereof* nine *had alſo the firſt Volume, but the two others*, viz. *15* and Chap. 9.

is, must have belonged to a defective Book. Is not this the very Method which in his *Examination* he condemns?

If becauſe the Manuſcripts mention'd in the Goſpels are not mention'd in the Epiſtles, we may, nay *muſt* conclude, that thoſe Manuſcripts did not contain the Epiſtles, (tho ordinarily they went together, for he ſays, *nine* of them had both;) then ſurely, where the Manuſcripts mention'd in St. *Paul*'s Epiſtles never occur in all the ſeven Catholick Epiſtles, we may conclude they belong'd to *defective Books*, which had not thoſe ſeven Epiſtles in them: for it was common to have St. *Paul*'s Epiſtles ſeparate from the others. So that upon the whole, I think hitherto we have much ſtronger Proof of *Stephens*'s having but ſeven Manuſcripts of St. *John*'s Epiſtles, than Mr. *Martin*'s pretended undeniable *Proofs* of his having more.

But he inſiſts on further Proof from the Teſtimony of *Beza*, who in his firſt Note on this *Verſe* ſays, Eraſmus *read it in the Manuſcript of* England: the Complutenſian *Editors read it alſo*; *and we read it in ſome Manuſcripts of our Friend* R. Stephens; *tho theſe do not agree in all the Words, &c.* And afterwards, in *another* Note upon the Words, *in Heaven*, he ſays, *Theſe Words were wanting in ſeven Manuſcripts:* whence Mr. *Martin* infers, that *Stephens* had more than ſeven Manuſcripts of this Epiſtle; *ſeven wherein thoſe two Words were not, and ſome others in which the Verſe was entire as inſerted in the Text*; and that *Beza* makes a manifeſt *Diſtinction* between the Manuſcripts of the one and of the other, or between the *ſome* Manuſcripts and the *ſeven*.

To this I anſwer, that the Words of *Beza* do not at all imply that the ſeven Manuſcripts in the ſecond Note, were not among the *nonnullis*, or the

the *ſome* mention'd in the firſt; for he does not ſay, *in ſeptem aliis Codicibus*, in ſeven *other* Manuſcripts: and 'tis abſurd to imagine, when he ſays in one *Note*, this is wanting in *two*; and in the next Note, this is wanting in *three* or in *four* Manuſcripts; that therefore all theſe are different Manuſcripts: how many hundred Manuſcripts muſt we have at this rate? No, the ſame Manuſcripts are again oft produced under ſeveral Heads; and I doubt not but it was ſo here, and that the ſeven which wanted the Words, *in Heaven*, were of the *ſome* which he thought had the *Verſe*; becauſe according to *Stephens*'s *Marks*, they would appear to have it all but *theſe* Words.

'Tis evident that *Beza* could not in his way of reckoning, but account theſe *ſeven* Manuſcripts to be among thoſe that had the Verſe in groſs, tho they wanted *thoſe* Words, (unleſs he knew alſo they wanted more than the Words, *in Heaven*, which Mr. *Martin* will not yield) becauſe he reckons the *Complutenſian* and the *Britiſh* Copies among them, which yet had not the *entire* Words *as inſerted in* Stephens's *Text*; and he owns that they diſagreed in ſeveral Particulars; and indeed in one there is a Difference, judged to be of more Importance than the Omiſſion of the Words, *in Heaven*, amounts to: ſo that here was no more reaſon for diſtinguiſhing the *ſeven* Manuſcripts from thoſe which had the Verſe in groſs, than for diſtinguiſhing the others which had their different Readings too, but yet are ſaid by him to have the *Verſe*. Theſe then were intended in *Beza*'s *nonnullis*, or *ſome* Manuſcripts, if he ſpake rationally and conſiſtently; but if he talked confuſedly and obſcurely, (which I muſt own I ſuſpect he did) then 'tis in vain to gueſs at his meaning, or to argue from it.

That *Beza* writes confusedly and obscurely, as a Man uncertain, and that had not fully inquired into the Manuscripts, as ought to be done in so critical and important a Case, (unless he had a mind to leave it in the dark) seems to me very plain; else why did he in so nice a Matter, and so much contested, only say in general, *this Verse, tho wanting in such and such, &c. is yet in some of* Stephens's *Manuscripts?* Why did he not tell the World in which Manuscripts it was, at least in how many of them; as in the next Note, and in the foregoing Notes, he did? sometimes he mentions *two*, sometimes *three*, and *seven*, *&c.* Why were we in this extraordinary Subject to be put off with a loose and careless indefinite *some?* I can't but suspect, that having *Stephens*'s Copy before him, where *he* had set down *seven* in the Margin, *Beza* could easily say *seven* too in his *Notes*; but in this Place where there was no such Guide, he only ventures to say 'tis in some, since it was in the Text of *Stephens*.

That *Beza* took little care to make any search into the Manuscripts himself, I had noted from Dr. *Mill*; so that Mr. *Martin* need not ask, *Where did I find this?* And whereas I had said *Beza* was furnished with *Henry Stephens*'s (Son of *Robert*) Collection of the various Readings of *more Copies* (Dr. *Mill* says *ten*) added to those of his Father; by which means, I judge, he was eased of his own laborious Search: Mr. *Martin* breaks out into these angry and censorious Words, *'Tis a disagreeable thing to have to do with Men who hazard every thing, and fear not what they say.* But wherein have I been so regardless of Truth as this Censure represents me? *Beza*, says he, *received not this valuable Copy from* H. Stephens, *till after the Death of* Robert *his Father, who lived*

Chap. 12. at the end.

lived three Years after himself had printed the New Testament and Annotations of Beza, publish'd *Anno* 1556.

But as I never said *Beza* received this Copy from *H. Stephens*, so I doubt Mr. *Martin* has spoken at all hazards, in saying positively that *Beza* never received this Copy of *H. Stephens* till after the Death of *Robert* his Father. I demand his Evidence for this: for Dr. *Mill*, who was a considerate and wary Man, tells us, that it was *Rob. Stephens* who gave *Beza* this Collection of his Son's (and I think I shall not *hazard* any thing if I say, that he gave it in his Life-time.) And till Mr. *Martin* brings his Vouchers for what he so earnestly and positively asserts, I shall take leave to credit Dr. *Mill* rather than him; and the more, because I think *Beza* himself says, that he had this Copy of various Readings (which I take to be the same) in *R. Stephens*'s Time, even before the Edition in 1556. In the *Preface* to which, speaking of what Helps he had in this Work, he says, *Moreover I had a Copy from my Friend* Stephens's *Library, which had been carefully compared with about twenty-five* Manuscripts, *and almost all the printed Editions: which one thing has eased me of a great deal of trouble, since I could here sometimes see the Conjectures of Interpreters confirmed by some Manuscripts* *. So that instead of his saying, *I fear'd not*, it may perhaps be thought, that Mr. *Martin* here *cared not what he said.*

* Ad hæc omnia accessit Exemplar ex *Stephani* nostri Bibliotheca, cum viginti quinque plus minus MSS. Codicibus, & omnibus pene impressis, diligentissime collatum. Quæ res una, præ ceteris, magnopere me sublevavit, quum interdum viderem quæ alioqui sola Interpretum conjectura nitebantur alicujus Codicis autoritate confirmata.

In ſhort, if *Beza*'s *nonnullis*, or *ſome* Manuſcripts, were only the *ſame* with his ſeven which wanted the Words, *in Heaven*, then he mentions no more than *ſeven*; and ſo it proves not Mr. *Martin*'s Point, *viz.* that *Stephens* had more than ſeven Manuſcripts of St. *John*'s Epiſtles: but if he meant ſome *others* beſides, tho not excluding the ſeven, then he ſhould have ſaid, that the *Verſe* was in *all Stephens*'s Manuſcripts, ſince it was both in the ſeven, (as is ſuppoſed by him) and in the others alſo; unleſs Mr. *Martin* will ſay, as he ſeems to do, that of thoſe *others*, ſome had, and ſome wanted the whole *Verſe*. Of which I ſhall make ſome uſe hereafter, in relation to *Stephens*'s Care and Accuracy in placing and correcting his Marks of Reference; upon which alone Mr. *Martin* depends for making good his Authority for this Verſe, from thoſe *ſeven* Manuſcripts; to the Conſideration of which I now paſs, and add,

Secondly, That Mr. *Martin* has not clear'd *Stephens* from a Miſtake in his Marks, referring to the ſeven Copies, which alone he had, of St. *John*'s Epiſtle.

Whatever becomes of the reſt of *Stephens*'s Manuſcripts, yet, if thoſe *ſeven*, which are noted in his Margin, did want only the Words ἐν τῷ οὐρανῷ, *in Heaven*, it will follow, I grant, that all the reſt of the *Verſe* was in thoſe very Copies. But tho *Stephens*'s Marks are placed ſo as to ſignify that only thoſe *two* Words are wanting, yet it will not be granted that this is *deciſive for the Authority of this Text*, or for proving that it was in thoſe *Manuſcripts*, if there be good Reaſon to ſuſpect that one of *Stephens*'s Marks was placed wrong; and that inſtead of being ſet after the Words, *in Heaven*, it ſhould have been ſet after the Words, *in Earth*, in the next Verſe.

Many

Many learned Men, who could be glad to secure the Authority of *this Text*, have greatly doubted, that there is a Mistake in *Stephens* in this matter. Near 150 Years past, the Divines of the University of *Louvain* made an exception upon this Article: Mr. *Martin* can't think but they had some weighty Reason for making this Scruple; probably it was because they had never seen or heard of any such Copy which wanted those two Words, *in Heaven*, and no more; and then it would seem strange that *Stephens* had so many of them as *seven:* this stagger'd those Divines almost at the beginning, and the stumbling-block remains unremov'd to this Day. For,

That which strengthens the Objection against *Stephens*'s Mark, is, that upon inquiry into the *French* King's Library, where *Stephens* had some of his Manuscripts, there is no such Manuscript found there, nor elsewhere that I ever heard of, which wanted *those* Words, and no more: and this is what I ask, to have one Manuscript *in proof of it*; and it is not *ridiculous*, but reasonable; for Mr. *Martin* grants the way to determine this Point of the *Obelus*, would be by the *Manuscripts themselves:* but he says, this is impracticable, because, as he pretends, *the Manuscripts are no longer in being*. But I know not what Warrant he or any have for saying so, save that they can find none which answers to their Expectation in this Affair. Manuscripts, I mean antient ones, have been of greater esteem and value, and so more worthy of careful Preservation, from *Stephens*'s time than they were before; and as they are of no Value but to him that preserves them, so it is not likely very many of them should be destroy'd, that had once been taken notice of, and highly prized: and 'tis strange if not so much as *one* out

Examin. ch. xiii.

out of *seven* should escape, to tell us there had been such a Copy.

What way then will Mr. *Martin* take to assure us that *Stephens* has been exact and just, and that those strong Suspicions are all groundless? Truly only this, that *Stephens* has not corrected himself as he ought, and as he thinks he would, if he had set his Marks wrong: he tells us, as he was *exact and judicious*, he ought to have given an Advertisement of so considerable a Fault as this, by way of Emendation, which he has not done; and that *Beza*'s Annotations were printed by *Stephens* himself; that it was a *nice and curious* Matter, to see in what manner *Beza* had spoken *of this Passage concerning the Trinity* in the Godhead, *which had raised great Contests*: That all this *deserved that he should see what use* Beza *had made of his Manuscripts, on a Text of this importance*: And then infers, *Who can doubt after this, that if* Beza *had* [illegible] *a Falsehood* in asserting that he read the Verse in *Stephens*'s Manuscripts, *that learned Printer would not have dispersed it, or that he would have printed it*? concluding, that if *Stephens* had not such Manuscripts in which the *Text* was found, he was *an Impostor, an infamous Fellow, and deserved the utmost Contempt*.

But what is there in all this more than the bare telling us what *Stephens* ought to have done? And so he ought in all the other Parts of his Work; but yet he has not by his Care and Faithfulness, either prevented or corrected all considerable Faults: and therefore this alone is no sufficient Satisfaction that there is no Fault in the Matter before us, where we have such grounds to suspect it.

I am far from detracting from the Praise and Esteem of *R. Stephens* as a Critick, and a curious Printer; nor do I think him at so little a distance from

from the Character of an *infamous Fellow, worthy of utmost Contempt*, that nothing stands between him and it, but only the slender Supposition of his having set his Marks exactly right *here*. 'Tis Mr. *Martin* who uses him thus *cruelly*, forgetting how easily Men run into little Arts of Disguise and Concealment about Manuscripts.

But still I cannot rely on *Stephens*'s Care and Faithfulness, with such a Confidence as Mr. *Martin* requires, nor yet clear him from all Faults, either in other Texts, or in this itself. How *Beza* and he manag'd it, I know not, nor what their Intention was; but I see plainly they, with Mr. *Martin*, have left the Business in uncertainty and inconsistency, as I will shew anon.

That *Stephens* made many Omissions, is so apparent, that Dr. *Mill* found above 700 of them in one Article, *viz.* in comparing the *Complutensian* Edition, in which he found so many different Readings not taken notice of by him. And so far was he from unerring Exactness, that he sometimes put into the Text what he had no sufficient Authority for. I will give one Instance, which I observed without much search, in *Rev.* 1. 11. where the Words, *I am Alpha and Omega, the first and the last*, are put into *Stephens*'s Text, and his Margin notes 'em to be wanting only in *two Manuscripts* α and κ; whereas *Beza* on the Place tells us, *these Words are not in the* Complutensian *Edition, nor in any other of* Stephens's *Manuscripts* †. Here then let me ask Mr. *Martin* the same Questions which he asks in relation to the *Text* of St. *John*, Whence came it there? *Or where did* Stephens *meet with it to give it that Place, if it was in none of his Manuscripts?* And why

Proleg. N° 1472.

Dissertat. ch. x.

† Neque extant in *Complut.* Edit. neque in alio quodam vetusto Codice ex nostris.

did

did he mark only *two* Copies as wanting the Words? Why did he not ſay, ἐν πᾶσι, or in *all*, as Mr. *Martin* pretends he would, if he *ſaw them not in any Manuſcripts?* And why did he not give an Advertiſement of this Fault, *&c?*

Will Mr. *Martin* ſay he was *an infamons Fellow* for inſerting theſe Words without *Manuſcripts?* I hope he will not *treat him in this cruel manner.* Now apply but all this to his inſertion of the Paſſage of St. *John*, and his miſplacing the *Marks*, and all Mr. *Martin*'s long Flouriſhes upon the Exactneſs and Faithfulneſs of that learned Printer, will do him little ſervice. What tho he ſaid in his *Preface*, that he put nothing into the Text, *nullam omnino literam*, not *a Letter*, but upon the Authority of *the moſt and beſt Manuſcripts?* We ſee 'twas not ſo in fact; and therefore 'tis but empty *Harangue* to run out into an *Encomium* of *Stephens*'s Care and Concern, and his Duty in the Caſe, when we are enquiring what he has, not what he ſhould have done. Mr. *Martin* ſays, *He had not the Villany to forge a Text which had not been in his own Manuſcripts*; nor do I ſay any thing of his *Villany:* but he has put in ſome *Text* which *Beza* (Mr. *Martin*'s own Evidence) ſays was not in his *own Manuſcripts*; and why ſhould he not be as likely to do it in St. *John*'s Epiſtle, where he might be under more fear of offending others, and where he had the *Complutenſian* Edition to countenance the *Paſſage*, as in St. *John*'s Revelation, where he had not that Precedent?

It may perhaps be ſaid, that *Beza* however has corrected this Fault of *Stephens*'s; true, he did ſay what is contrary to *Stephens*'s Account, but does not take notice of *Stephens*'s fault in the Matter. And I conceive alſo that I ſee the like in *Beza*'s Notes on the Paſſage in St. *John*'s Epiſtle, how that tho he finds not fault with his

Friend

Friend *Stephens*'s Marks, yet he has ſaid ſomething which is inconſiſtent with him, and that ſhews there was ſomething wrong in his *Marks*; for he only ſays this Verſe was read *in nonnullis*, *in ſome of Stephens*'s Manuſcripts, as well as in the *Complutenſian:* by which it appears, that it was not in *all* of them, (for he would not have concealed that) and ſo Mr. *Martin*, I think, takes it; for he ſays, *We cannot determine in how many of them the* Verſe *was*, only *'twas in ſome of them.* And in his *Examination*, &c. he ſays, *That at leaſt there were two wherein it was perfect, for the Expreſſion* in ſome, *which* Beza *uſes*, *muſt be underſtood of two at leaſt*; *ſo that there were at leaſt* nine *in which the* Verſe *was found*, *beſides the* Complutenſian Copy. Ch. xii.

Now, if *Beza* ſpake exactly upon his own accurate Search, as Mr. *Martin* thinks, and not at adventures, this plainly contradicts *Stephens*, who repreſents the Verſe to be in *all* his Manuſcripts, but without the Words, *in Heaven*, in *ſeven* of them; for he does not mark one in the Margin as wanting the whole. And ſo the *Louvain* Divines underſtood it, that all *Stephens*'s Copies had the Verſe †. And if Mr. *Martin* will have it, that he had fourteen Manuſcripts, and we ſhould ſuppoſe, by his Reaſoning from *Beza*, that *nine* had the Verſe, then I ask, What had *Stephens* done with the reſt? Where is there any Mark or Note ſhewing us thoſe other *ſome*, which wanted the whole Verſe? Ought not that to have been marked, if he dealt ſo carefully and honeſtly in a Matter ſo *curious* and *important*, and *that had raiſed great Conteſts?* But where is this *advertiſed*, or corrected by him? And yet *Beza* tacitly, perhaps unawares, diſcovers it; and in his Notes on the 8th Verſe, ſeems not to judge

† Inter omnes *Stephani* ne unus eſt qui diſſideat:

the

the Authority certain and undeniable for *our 7th Verſe*, by obſerving that the Words, *on Earth*, tho not in all Copies, ſhould yet be kept, *niſi*, ſays he, *expungatur proxime antecedens verſus*. But I think if all the Manuſcripts confirmed ſo ſtrongly that Verſe, he need not have made ſuch an exception, viz. *unleſs the preceding Verſe be put out*.

It ſeems plain then that *Stephens* has not done right to the Manuſcripts, in not marking what wanted the Verſe; and *Beza*, if he ſaw it, and had a mind to be open in ſuch an important Point, could have ſet the Matter in a clear light by mentioning what, or how many Manuſcripts had it, and not have left us in the dark ſtill, by an uncertain *nonnullis*, or *ſome* of them.

If Mr. *Martin* to avoid the Argument ſhall retreat, and ſay, that all *Stephens*'s Manuſcripts had the Verſe in groſs, he muſt remember, that 'tis what *Beza* would not pretend to ſay; and what alſo carries in it very abſurd Suppoſitions, *viz.* 1. That he ſhould have thirteen or fourteen Manuſcripts all agreeing in having the Verſe. *Cajetan* ſpeaks of but *ſome*; *Eraſmus* could find none; *Caryophilus* none, and F. *Simon* none: But *Stephens* could find none other, it ſeems! What not one that wanted it? What ſtrange Luck had he? How different from all other Inquirers after the antient Manuſcripts? 2. And what is further ſtrange, is, that all theſe are loſt: What, fourteen, or eleven, or nine Manuſcripts, be which it will, all in a Cluſter, and not one to be found ſince! Did *Stephens*, think we, burn them when he had done? or had no body any value for ſuch a Manuſcript to ſpare and to preſerve it, as they did ſo many others? How much more eaſy is it to think *Stephens* might make a ſilent ſlip, and drop his

his *ſemicircle* too ſhort, than to admit ſo many Abſurdities all at once?

And as for his Edition with *Beza*'s Annotations, it was done haſtily: the Author was weary, and the Printer in haſte; and ſince, in his *Advertiſement* at the end, he beſpeaks Favour and Pardon of his Omiſſions or Neglects upon that Account, I think we ought to accept his Excuſe, *Hæc tantæ feſtinationi condona.*

Nor is it unworthy of our Conſideration, that *Beza*'s Annotations were printed by *Stephens* at *Geneva*, at a Time and Place flaming with bitter Zeal and Prejudice againſt all *Antitrinitarians*, where *Servetus* had been cruelly burnt at the Stake but three Years before, at the inſtigation of *Calvin*; and *Beza* was ſo full of it, that in theſe very Annotations, he could not forbear juſtifying the fact; having mentioned *Servetus*'s ſtanding in his Opinions even to Death, on 2 *Pet.* 1. 4. he adds an ironical Scoff not much leſs cruel than his Death itſelf *, *yet, good Man, ſome think he had great wrong done him.* Is it any great Wonder then if they durſt not, or would not caſt out ſuch a Text, that was thought a principal Support of the Orthodox Faith, and had been in their *Latin* Bibles, and in ſome Impreſſions of the *Greek?* No doubt it was more ſafe to ſay little, and to let it paſs with a ſilent Omiſſion; and perhaps we may ſay (as Mr. *Martin* ſays of him, in relation to his inſerting the Words ἐν τῷ οὐρανῷ, *in Heaven*, tho againſt the Authority of all, at leaſt of moſt of his Manuſcripts) *diſcerning this could be no other than an Omiſſion, he gave them a place in his Text.*

* Sunt tamen qui magnam bono viro injuriam putant factam.

Upon

Upon the whole of this Subject of the Manuſcripts, I cannot but make this Reflection. What a ſtrange ſlippery Text do ſome make this to be? who ſuppoſe that at firſt it was left out generally in the moſt early Tranſcripts of St. *John*'s Epiſtle, (which they can't well deny from its being wanting in the antient *Verſions*, and from the Silence of the primitive Writers;) that afterwards it was found in *Africa*, or ſomewhere elſe, and was brought back again into the Copies as a choice Treaſure; but now when we come to look for it, it is gone again, and none knows how long: ſo that at *firſt* and *laſt* 'tis wanting, as if no Care nor Caution were ſufficient to hold it faſt in the Bible.

When Mr. *Martin* can give us the like Inſtance of any other Verſe in the New Teſtament thus managed, we ſhall be leſs aſhamed to give Credit to this.

As for the reſt of the *Greek* Manuſcripts which others, beſides *Stephens*, are preſumed to have ſeen, I ſee nothing more that need be ſaid of them, but refer my Reader to what I have offered in my former *Anſwer*.

Amelot's Evidence, that he found it in *the moſt antient Manuſcripts in the* Vatican *Library*, has been fully overthrown in my *Anſwer*, *p.* 94. The *Complutenſian* Editors had no Manuſcript for the Text where it was preſumed: *Eraſmus* put it into his 3d Edition againſt his Judgment, for fear of reproach: *Cajetan* ſays only, *'tis found but in ſome*; (juſt ſo F. *Simon* once ſaid, when he knew none:) And who at that time could have preſum'd leſs? *Laur. Valla* is ſilent, and ſays nothing; which Silence Mr. *Martin* takes for good Authority, that it was in all his *ſeven* Manuſcripts; and yet he has not proved he had ſo many as *three*,

of

of St. *John*'s Epiſtle; for he only ſhews he had ſeven of the *Goſpels*; which might be, and yet not one of them of *that* Epiſtle. Nor is it any wonder that *Valla* ſhould hold his peace, if he found *this Verſe* wanting in the *Greek*; when Mr. *Martin* tells us, that he durſt not give his Book the true Title of the Latin *Verſion compared with the* Greek, ſince *it would have ſtartled his Readers, and might have brought him into trouble, by reaſon of the extreme Affection which was ſhewn towards the* Latin *Verſion*; and that *ſome made him guilty of a kind of* Sacrilege, *for having attempted to alter the* Latin *Verſion.* What then had become of *Valla*, if he had thrown out this Text? And yet his Silence muſt be a convincing Proof that he found it! Truly Mr. *Martin* has quite ſpoiled his Evidence by talking too much about him. Examin. *ch.* x.

So that I think I might juſtly ſay, there is no Evidence of one antient *Greek* Manuſcript yet known to the World, which warrants *this Text*; which yet is very different from ſaying abſolutely, *that there is not ſo much as one which has it*, which Mr. *Martin* unjuſtly affirms of me, and adds, *that I repeat it an hundred times.* I may urge him indeed with the Omiſſion of it *in all*, as what I think probable, but I did not aſſert that 'tis not in any Manuſcript in the World. Examin. *ch.* x. *at the beginning.*

CHAP. III.

Of St. Jerom's Preface *and* Bible.

FOrasmuch as St. *Jerom* reformed the *Latin* Version by the best *Greek* Manuscripts in his time, 'tis reasonable to conclude that *his* New Testament should be very agreeable to the original *Greek*. His Testimony therefore, who search'd into the primitive Manuscripts, must needs be of greatest Weight to determine the Genuineness of this Passage of St. *John*. But how shall we know what St. *Jerom* thought of this Matter? It must be either from his *Writings*, by shewing that he quoted this *Text*; or from the most antient Copies of his *Bible* itself: but neither of these give any Countenance to the Text.

There is no Pretence for it from any of *Jerom*'s undoubted Writings, where he had very great Occasion for such a Text: All that is pretended is from an uncertain *Preface* to the seven Epistles, which has been in some *Latin* Bibles and not in others; and in the former, sometimes it was attributed to *Jerom*, and sometimes without any Author named. The Learned in our Age, are pretty generally agreed that this was not *Jerom*'s, (even as many other *Prefaces* have been attributed to him in the Manuscripts which apparently belong not to him, as F. *Simon* has observed.) *Du Pin*, *Martianus*, Dr. *Mill*, *&c.* have given it up. But Mr. *Martin*, who being secure in nothing, lays

Crit. Hist. of Vers. *ch.* ix.

lays hold of every thing, maintains it to be genuine; and has the Vanity to say, he has *proved the Fact*, and maintained it *against the strongest Objections that were ever made to it.* And yet I think he has not said one word in *Proof* of it, but that it has bore St. *Jerom*'s Name, and passed under that Title a long time; when yet himself can tell us, when 'tis in favour of his own Cause, that *a thousand Examples may be given of Titles prefix'd to the Works of the Antients afterwards* by others, *who finding a Treatise without a Title, judg'd it convenient to make one*; so it might be here. Examinat. ch. i. Dissertat. ch. xii.

Nor has Mr. *Martin maintained* it against all Objections; he has said something indeed to shew that *possibly* it might be St. *Jerom*'s notwithstanding some of the Objections; *viz.* notwithstanding it be not in his own *Catalogue of Prefaces*; notwithstanding it be often without his Name; notwithstanding the Use of the Word *Canonical* Epistles, instead of *Catholick*; and notwithstanding *Bede* took no notice of this *Preface*, nor yet of the *Text* which it speaks of, tho he commented on St. *John*'s Epistles. But what does all this amount to? It does not shew it to be so much as probable and likely; only that 'tis possible, while 'tis on many accounts very improbable, and more than possible to be false.

But he has not answered the Arguments I insisted on, which only are what I need defend; and yet he is so trifling and vain as to say, that if I *defend not the Arguments on my side of the Question, I fairly own myself defeated.* Mr. *Martin* may be one of those Writers, if he will, who are sure to defend every thing said by any one on his side of the Question; but I beg leave to defend what I myself judge to be valid and convincing. I had

ſaid, that St. *Jerom*, in this Preface, appears to inſinuate that all the *Greek* Copies had this *Text*, which, from the total Silence of the *Greek* Fathers as to this Text, muſt be falſe: Mr. *Martin* denies any ſuch Inſinuation to be in the Complaint of *unfaithful Tranſlators who had departed from the Truth.* But why then ſhould he complain only of the *Tranſlators*, as the Cauſe of all this Miſchief? If there were the ſame Corruption in the *Greek Copies*, then the Tranſlators might have been very faithful ſtill, and not the Authors of this Corruption, as he makes them to be; and thereby he clearly inſinuates, that he knew not of any *Greek* Copies, but what had thoſe Words omitted by the Tranſlators.

I had alſo argued, that if St. *Jerom* had, not only look'd on this Text as a *principal Support of the Chriſtian Faith, by which the one Subſtance of Father, Son, and Holy Spirit, is confirmed*, but alſo on himſelf as the *Reſtorer* and Preſerver of it, when it had been loſt among the *Latin* Verſions; it were a moſt ſtrange thing that he ſhould never mention this Text in all his genuine Writings, which he had ſo many Occaſions for, and which wanted to be inculcated and revived, becauſe left out in the *Latin* Tranſlations. Surely he would ſoon have loudly alarm'd the World with this Danger, or this Treachery, which he had eſpied. But not one word is there of ſuch a Text in all his voluminous Works.

In anſwer to this Mr. *Martin* ſays, *It does not follow that, becauſe an antient Writer has not quoted* this Text *in a Diſcourſe wherein it was natural to quote it, and which ſince has been quoted by others, the Writer did not look upon it as really St.* John's: and gives an Inſtance in *Vigilius* to this purpoſe, who among his many proper Occaſions for *this Text*, does but ſometimes mention it. But he

he ſhould have read with more Attention, and then he had found that I argued not barely from St. *Jerom*'s Silence, tho that were a ſtrong Preſumption, but from his Senſe of the Importance of *this Text*, and his being the *Reſtorer* of it, when it was in danger of being loſt, and had been left out of the *Latin* Verſions by unfaithful Tranſlators, as the *Preface* pretends: Would ſuch a Man as St. *Jerom* have always forgotten to produce and to revive this Text? This was a peculiar Caſe, to which no other Inſtance comes up.

And tho *Jerom* have no particular Treatiſe againſt the *Arians*, yet frequently he falls upon them in his Epiſtles and Commentaries: Methinks he that ſo oft produces the Words, *I and the Father are one*; and, *Baptize all Nations in the Name of the Father, Son, and Holy Spirit*, to prove the Trinity; and who could find that Myſtery ſo often in *Ezekiel*'s Prophecy, would as well have produced this Text for it, if he had as much known of it as of the others; ſince it muſt needs have been *more* upon his Thoughts than others, if he had accounted it the *chief Support* of that Doctrine, and had been ſo offended with others for omitting it. I think this is very fair Reaſoning, and ſhews that the *Preface* is no ways agreeable to St. *Jerom*, eſpecially when there is no Proof offer'd that it was his, but only that it has been thought ſo; and I am willing others ſhould judge which of theſe is the ſtrongeſt and moſt rational Preſumption.

I have yet more to add to confirm the Argument from St. *Jerom*'s Silence; and that is, that St. *Auſtin* had not *this Text*; which will go far to prove that it was not in St. *Jerom*'s Bible, or Verſion of the New Teſtament; and then 'tis certain the *Preface* could not be St. *Jerom*'s.

St. *Auguſtin* has given us a great part of the Scripture in his numerous Writings; he has written a great deal expreſly of the *Trinity*, and againſt the *Arians*; and had the greateſt Occaſion of any Man for *this Text*, in order to prove the Unity of the three Perſons (as I have ſhewn in my *Anſwer* to Mr. *Martin*.) He ſays his Adverſary could not find an Inſtance in the Scriptures, where it was ever ſaid of different Subſtances, *They are one*. Himſelf ſhews 'tis ſaid ſo of ſuch as were of one Subſtance, as *John* 10. 30. and of *Paul* and *Apollos*, 1 *Cor*. 3. 8. Now how appoſite had *our Text* been for this Illuſtration, had he known of it? Nay more, ſuppoſing it might be alledg'd from the next Verſe, that *the Water, Blood, and Spirit*, are ſaid *to be one*, which are different Subſtances, he flees to the common myſtical Senſe of theſe Words, as ſignifying Father, Son, and Spirit, which he thought made for him, as being of one Subſtance; of *whom*, ſays he, *it might moſt truly be ſaid, There are three that bear witneſs, and theſe three are one; by the Spirit meaning the Father; by the Blood, the Son; by the Water, the Holy* * *Spirit*. To what purpoſe ſhould he make uſe of this forced uncertain Interpretation of the Words, (which he a little after allows to be expounded by others, if they think fit, after *another manner*) if he had the expreſs Words of *our Text* before him? Why does he ſay, *potuit dici, it might be ſaid of the Father, Son, and Spirit, theſe three are one*, if actually it had been ſaid ſo directly in this very Place? Would any Man in his Senſes argue thus? 'Tis clear as the Day, he knew not *this Text* which

* *L*. 3. cont. *Maxim*. De quibus veriſſime dici potuit, tres ſunt teſtes, & tres unum ſunt.——Si quo alio modo, &c.

does ſay it, when he only brings the next Verſe which *might* ſay it.

Indeed this is ſo very clear, that Mr. *Du Pin* ſays peremptorily, St. *Auguſtin* knew *nothing of this Paſſage, elſe he had not failed to quote it.* *Beza* himſelf grants, in his *Notes on the Verſe*, that *Auſtin* did not read it in the Text. None, I believe, but Mr. *Martin* will pretend the contrary; and he himſelf faints under the Difficulty of it, by ſaying, *For my part, I maintain this Paſſage either was in St.* Auguſtin's *Bible, or in caſe it was wanting, his Bible was defective.* 'Tis very true! His Bible then had this Defect; which is what at preſent I aim at.

Canon *of* N. T. *p.* 78.

Diſſertat. *ch.* vi.

From hence I infer, that St. *Jerom*'s Bible had the ſame Defect alſo as to this Verſe; becauſe they *two* had ſuch free Intercourſe by Letters in relation to the Bible, and St. *Auguſtin* knew ſo well what was in St. *Jerom*'s Verſion, that 'tis juſt to ſuppoſe, if there had been a Difference in ſo important an Article, as *this Text* being in one Bible and wanting in the other, we ſhould have heard of it from them, among many other Matters of that kind, of ſmaller moment. *Jerom* had many Oppoſers who cenſured his Performance, and accuſed him of altering the Scriptures againſt the Authority of the Antients; and St. *Auſtin* himſelf for ſome time found fault with his *Old Teſtament*; but yet in *his* Epiſtle to him, he highly commended his Verſion of the New Teſtament in theſe Words, *We heartily thank God for your Tranſlation of the Goſpel, becauſe there is nothing in it which offends us when we compare it with the* * Greek. It ſeems

* *Aug. Hieronymo* Epiſt. x. Ed. *Baſil.* MDLVI. Quia pene in omnibus nulla offenſio eſt, cum Scripturam *Græcam* contulerimus.

then that St. *Auguſtin* compared it with the *Greek*, and found it to agree: but neither from the *Greek* Manuſcripts, nor from St. *Jerom*'s *Emendation of the New Teſtament*, (as St. *Jerom* in the *next* Epiſtle, in anſwer to him, calls that which *Auguſtin* named the *Tranſlation of the Goſpel*) did he learn this Text in St. *John*; nor does he object any thing from the *Italick* Verſion about it; tho, I ſuppoſe, he had as a good a Right to have the *common* Bible, which Mr. *Martin* talks of, as others after him.

I may carry this Matter yet further. It appears that St. *Auguſtin* was well acquainted with *Cyprian*'s Works, who had been eminent in a neighbouring *See*, and whoſe Writings he oft refers to; and tho he had very probably read, at leaſt heard of *his* Teſtimony from St. *John* concerning the Trinity, yet had he not gathered from thence, that there were any ſuch Words in St. *John* as theſe, *there are three that bear witneſs, the Father, Son and Holy Spirit*, any otherwiſe than as it *might be ſaid ſo*, by a myſtical Interpretation of the other three Witneſſes in the 8th *verſe*, which, *Facundus* expreſly tells us, was alſo St. *Cyprian*'s Meaning in that famous Teſtimony.

Which, by the way, may ſatisfy us, that if the *African* Biſhops had this *Text* in their Bibles after St. *Auguſtin*'s time, yet it was not in the *Italick* Verſion uſed by him, who was more eminent and inquiſitive than any of *them*; which may check Mr. *Martin*'s confident Concluſion *with regard to the* Italick Verſion, *That all the Monuments of this antient Tranſlation we have extant in the Writings of the Fathers, agree in giving us this Paſſage.* For we ſee St. *Auſtin* did not agree in it; nor conſequently did St. *Jerom*'s Bible, if that and St. *Auſtin*'s

Examinat. *ch.* viii.

Auſtin's were ſo much alike. And then I hope the *Preface* pretended for ſuch could not be St. *Jerom*'s; nor any Proof that *this Verſe* was in *his* Bible.

There is but one thing more I need ſay upon this Head, and that is concerning the moſt learned Dr. *Bentley*'s *Latin* Manuſcripts, of a *thouſand* Years old or upwards, which is higher than the Bible of *Charles the Great*; theſe I have intimated are like to ſhew that St. *Jerom*'s Bible had not *this Text.* Mr. *Martin* ſuſpects they are not ſo antient; this indeed muſt reſt, at preſent, on the Judgment of that *excellent Critick*, as Mr. *Martin* does, and all muſt allow him to be. Next he ſays, the Book is yet *to be written:* but I hope the Manuſcripts are not. Then he obſerves that the Doctor takes no notice whether every one of theſe Manuſcripts be of the whole New Teſtament, or only of Parts of it. I know not well how this matter lies; but I ſuppoſe the latter, with Mr. *Martin*, and underſtand it ſo, that ſome have one part, and ſome another, one can't expect it otherwiſe: but if all that contain St. *John*'s Epiſtle, want this Verſe, 'tis all we need.

But when he concludes ſo daringly againſt me, *I am well aſſured the* Doctor *and the* Manuſcripts *will give him up to his bad Cauſe; and that mine, which is the Cauſe of Truth, has nothing to fear from that Quarter:* I know not what to ſay, but that Mr. *Martin* is a Man of great *Aſſurance*; for whatever the Doctor may do, I am not afraid of the Manuſcripts; and I wonder how Mr. *Martin* pretends to come at this Aſſurance, when any other Man will ſee no Encouragement to it from the *Letter* I mention'd; and I have reaſon to think Mr. *Martin*, if the Doctor publiſh them in

Examinat. *ch.* ii. *at the end.*

his

his time, may fall from the Height of his vain Assurance into a shameful Disappointment, and yet the *Cause of Truth* receive no hurt. Nor shall I be ashamed to *shelter myself*, which Mr. *Martin* upbraids me with, *under these Manuscripts*; I'm sure not so much, as if I had shelter'd myself under the *Berlin Manuscript*. But I can forgive his Contempt of Manuscripts, when I consider that he has none to take shelter under; and, as confident as he is, shall only tell him, that this *great Critick* who has these Manuscripts, in a late publick Lecture at the University of *Cambridge* upon *this Text*, has been very far from defending it.

And the learned Dr. *Waterland*, Master of *Magdalen College* in that University, has not thought *this Text* once worthy to be mention'd by him, in his late very large *Vindication of Christ's Divinity*: which none will think to be from Forgetfulness; tho Mr. *Martin*, with as little reason, supposes it of the primitive Writers.

CHAP.

CHAP. IV.

Of the two *antient* Greek *Writers that are pretended to quote* this Text, *and of the* Latin *Writers.*

I Have urged against *this Text*, that not one genuine *Greek* Writer is found to have cited it on any Occasion, for many hundred, I believe not for a thousand Years; and yet who so likely to know the *Greek* Copies, as the *Greeks* themselves?

Mr. *Martin* says, that if it be so, the Text will *lose but one Proof, which may be dispensed with.* But yet he will not let it go without a Struggle for it: and therefore produces the *two* Passages from uncertain Authors among *Athanasius*'s Works; the *first* from the *Synopsis Scripturæ*, which, he says, F. *Montfaucon* allows at least to be *eight hundred Years old.* Mr. *Martin* thinks it to be *Athanasius*'s own. However, 'tis no matter which, because 'tis little to the purpose what he has said, *viz.* That St. *John* in his first Epistle, *shews the Unity of the Son with the Father*; which I have said might well be a Reference to *Ch.* 2. *v.* 23. Mr. *Martin* says, this Verse *does not shew that Unity*; and also that this Writer had done with the second, third, and fourth Chapters, and that *these Words were spoken upon the fifth*: and on this cries out, *There's no going back.*

Examinat. *ch.* XV.

As to myself, I am not about *going back*, but can prove my Point; but if he means that the Author

Author muſt not go back from the fifth *Chap.* to the ſecond, he has ſpoken too late; for he has done it long ago. For, as he did not keep any ſtrict Order, but wrote as things occurr'd to his Memory, after ſomething ſaid on the third *Ch.* *v.* 8. going back to the ſecond, and after mentioning the *Sin unto Death*, and *not to Death*, in the fifth, returning to the fourth, about *trying the Spirits, whether they be from God*; ſo having mention'd theſe Words, of the *Unity of the Son and Father*, he immediately connects with them the expreſs Words of *Ch.* 2. 23. *And that he who denies the Son hath not the Father*; by which we may ſee what his Eye was upon: and indeed was it *Athanaſius*, and had he referred to our *Text*; who can doubt but he would have ſaid, St. *John* ſhews the *Trinity*, or the Unity of the Father, Son, and Spirit; and that he would have mention'd this Text twenty times over in his other Writings? So that this is but a very poor Evidence.

His other Author is that of a Dialogue between *Athanaſius* and *Arius*; none knows who he was, and 'tis diſputed whether a *Greek* or a *Latin*. Dr. *Cave* ſays, it was ſome *raving Monk:* Mr. *Martin* aſſerts at all adventures, that he was *an honeſt Orthodox Chriſtian*. Near the end of his Work *he* drops a ſhort Sentence, *Add to this, St.* John *ſays, the Three are One*; which looks like a ſmall Poſtſcript added. The Words ὅτι τρεῖς τὸ ἕν εἰσι, have one little Particle, one Syllable *too much* for the ſeventh Verſe of St. *John*; and one *too little* for the eighth: ſo that it determines nothing. Mr. *Martin* takes no notice of this, and is not juſt in ſaying, that *without the Word* εἷς, *the ſeventh Verſe* (any more than the eighth) is hinted at. So that we have not one ſingle Teſtimony to depend on from any or all the *Greek* Writers,

ters, who yet were poſſeſſed of the *Greek* Teſtaments.

I ſhall not therefore be very anxious about the *Latin African* Writers in the *fifth Century* or afterwards; tho this indeed is Mr. *Martin*'s only plauſible Plea for the Authority of the *Text.* As to St. *Cyprian*, nothing is ſaid to invalidate the account of *Facundus*, which is confirmed alſo by *Fulgentius*, (as I conceive from the word *Confitetur)* and which clears that Matter. But as for all the others after him, in the *fifth Age*, above a hundred Years after *Arius* and *Athanaſius*'s Time; and to whoſe Allegations we have no *Anſwers* of the *Arians* handed down to us, all being ſuppreſs'd or loſt; for there is no doubt but they had ſomething to ſay, or they yielded the Victory to their Adverſaries, who would not have been wholly ſilent of ſuch a Triumph, obtained by means of a Text which their Forefathers, in the Heat of that long Controverſy, had never once thought of: I ſay, as for theſe, *ſuppoſing* their Teſtimonies to be taken from the ſeventh Verſe, and that they had the eighth beſides, which does not appear; and *ſuppoſing* their Writings have not been alter'd by the Reviſers or Publiſhers who cauſed them to be printed; who ſo often have adapted their Scripture Citations to the *Vulgar Verſion*, (which F. *Simon* ſays we muſt keep in mind, in reading the *Latin* Fathers who lived before St. *Jerom*'s Verſion was receiv'd;) of which I took notice formerly in ſpeaking of *Eucherius*'s Teſtimony; yet there is one thing to be conſider'd, of great weight, which is more than *ſuppoſed*, and is fully proved, *viz.* That in *their* Time, and before it, there was a great deal of Confuſion and Variety in the *Latin* Copies of the New Teſtament, and many *Illuſtrations added*, even in

Cyprian's

† F. *Simon's* Crit. Hist. *of* Vers. *of* N. Test. *ch.* 6.

Cyprian's † Time: and this was the Occasion of St. *Jerom*'s correcting the New Testament; as Mr. *Martin* cannot deny. St. *Jerom* complains of these Matters, in his *Preface* to the Gospels.

In answer to some who found fault with his Design, *If*, he reply'd, *they say that the* Latin *Copies are to be credited, let them tell me which; for there are almost as many different Copies as there are Books; why should we not have recourse to the* Greek *Original, to correct the Faults which proceeded either from bad Translation, or unjust Corrections, or from Additions and Alterations by careless Copiers?* And St. *Augustin* had such an Opinion of these Corruptions of the *Latin* Bibles of the New Testament, that, with respect to their Difference from the *Greek* Originals and St. *Jerom*'s new Version, he calls them the *old Falsities*, in his afore-mention'd Epistle: *If any one, thro' Contention, shall plead for the* old Falsity, *he is easily convinced or confuted by producing and comparing the* (Greek) * *Copies.* By this we may discern how the *Latin* Bibles differ'd, and that it was very possible, nay easy, for St. *Augustin*'s to want, what some other *African*'s Bible might *have*, at least after his Time: and 'tis absurd to talk of one *common Bible of all the* Latin *Churches*, out of which their *Citations* were taken; when 'tis from these Citations that the Difference of their Books appear.

And therefore since St. *Jerom*'s Business was to correct such *Interpolations*, *Omissions*, and *Alterations*, it follows that if he did not retain *this Verse* in his Bible, he, if he found it at all,

* Unde si quispiam *veteri falsitati* contentiosius faverit, prolatis collatisque Codicibus, vel docetur facillime, vel refellitur.

esteem'd

esteem'd it as a spurious Addition. Indeed 'twas likely enough such a fine mystical Sense of the *Water*, *Blood*, and *Spirit*, being so common among them, some or other would add it (as they oft did other Words) by way of Illustration, to the Text itself; and so 'twould remain: for tho St. *Jerom* reform'd the *Latin* Version, yet it was not received presently, but made its way by degrees in some Ages before the other Version was laid aside: and many reformed, and *corrected* the other by St. *Jerom*'s, in the Places which they thought to be corrupted, some in one Place, some in another; which caused great Confusion in the *Latin* Manuscripts; and, I may add, gave great trouble to the *Revisers* who came after: but withal it gave them an handle to omit, or keep in some Passages, as might be most agreeable to the Sentiments of the Time they lived in.

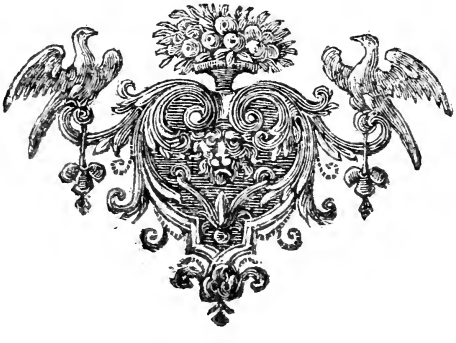
See Bingham's Antiq. *Vol.* 6. *p.* 443.

And therefore if St. *Jerom* had not this *Text*, it is of no great weight, that some Copies, supposed to be taken from that of *Charles the Great*, have it. Indeed Mr. *Martin* supposes such abundance of good and great Things, concerning those *Revisers* under that Prince, that they were so judicious, so exact, so careful, so impartial, and consulted so many, and the best *Latin* Manuscripts, and *Greek* ones too, and that they kept in this Verse also; that he would leave us no room for any doubt, but all was right: but the World has been so oft deceiv'd with such Pretences, that they will not now pass, when contradicted by rational Arguments; and by strong Evidence on the other side, from all the *Greek* Manuscripts which are older, as some of them are, than those Times, and from all the *Greek* Fathers, and even from St. *Jerom* himself, as I hope is made to appear. For tho

Mr.

Mr. *Martin*, with all his Pretences to Logick, is unreasonable in expecting positive Proofs of a *negative* Point; yet I have just Reason to require a positive Proof of the *Affirmative*, (not mere Presumptions) *viz.* That this Text is, or ever was, in any antient *Greek* Manuscripts, or even in St. *Jerom*'s own Version corrected by them.

And therefore, when Mr. *Martin* can inform us truly, that one of his many supposed, *mislaid*, or *lost Greek* Manuscripts, is found again, the World will be ready to hear of it; but when a Controversy comes to consist only of tedious Repetitions, and personal Reflections, 'tis a sign it either is near to an end, or ought to be so.



POST-

POSTSCRIPT, *concerning the* Dublin Manuſcript, *call'd* Codex Montfortius.

THE *Codex Montfortius* was formerly well known, being mention'd in the *Engliſh Polyglot* publiſh'd by *Walton*, and in Dr. *Mill*'s *Prolegomena* and *Notes*; in both which Works the various Readings of it are inſerted, as far as to the firſt Chapter of the Epiſtle to the *Romans*: but whether it reach'd any farther, was not known, nor where it was depoſited, till the learned Father *le Long* inform'd the World of it in his Letter to Mr. *Martin*, printed in the *Journal des Scavans* of *June* 1720. who having ſeen Mr. *Martin*'s *Diſſertation on* 1 John 5. 7. wrote to him, among other things, that it was certain that *Robert Stephens* had but *ſeven Greek Manuſcripts* which contain'd the Canonical Epiſtles, and that this Verſe in queſtion was not found in any of them; he having examin'd this matter ſtrictly, at the deſire of Dr. *Roger* Dean of *Burges*, who had lately wrote in defence of this Text. In ſhort, he adds, that *he knew but of two* Greek *Manuſcripts where it was to be found, to wit, the* Codex Britannicus *cited by* Eraſmus, *and the* Codex Montfortius *made uſe of in* Walton's Polyglot, *which laſt*, ſays he, *is preſerv'd in the Library of the Univerſity of* Dublin.

After this Mr. *Martin* receiv'd from Mr. *Yeard*, Dean of *Aconry*, who was then at *Dublin*, an Extract of this Paſſage, which was compar'd with the Original by him and the Library-keeper. This Original mark'd *G* 97. was among the Manuſcripts of the great Archbiſhop *Uſher*. In this

Copy is found the Verſe in diſpute, viz. *There are three that bear witneſs in Heaven, Father, Word, and Holy Spirit; and theſe three are one* *.

Having read Father *le Long*'s Letter, and being deſirous to know how the State of that *Dublin* Copy was as to this Point, my learned Friend Dr. *Samuel Clarke* wrote to Dr. *Evans* then Biſhop of *Meath*, to procure a Tranſcript of that part of St. *John*'s Epiſtle; who it ſeems deſir'd the ſame Mr. *Yeard* to do it; whoſe Letter to the Biſhop with the ſaid Tranſcript, I have now before me, and which agrees with the Account given by Mr. *Martin*.

Dr. *Mill*'s Account of this Copy is, that *'tis written in a modern and careleſs Hand*; and Mr. *Martin* owns that the Form of the Letters is that of our *Greek* Editions, with Accents and Spirits. The Doctor ſays, that ſome learned Man has here and there blotted out ſome things, which he thought were Interpolations; and that in the Text itſelf there is a great number of Readings which are altogether ſingular, or ſuch as are not found in our Books. And I may add one thing more, that in this Place of St. *John*, the words, *theſe three are one*, are but once found, to wit, in *ver.* 7. and wholly omitted in the 8th *verſe*. What Antiquity this Manuſcript, or that from which it was copy'd, was of, Mr. *Martin* owns he can't certainly demonſtrate; but yet he has endeavour'd to raiſe an Opinion of its Antiquity by a Suggeſtion wholly groundleſs. He is well aſſur'd indeed it could not be before the eleventh Century, becauſe the Prologues of *Theophylact* are found in it, who liv'd towards the middle of that Age: but then he inſinuates, that it might be written at the end of that Age, and ſays there

* Martin's La Verite du Texte de la 1 *John* 5. 7.

wou'd

wou'd be no room to doubt it, if we cou'd be assur'd that the Date which is found there at the end of St. *Mark*'s Gospel, is by the same Hand that wrote the Copy; for there, as it was sent to him, it is, ἐγεάφη μετὰ χεόνες δέκα τῆς τȣ̃ χȣ̃ ἀναλήψεως; that is, as he interprets it, *written after ten Ages from the Ascension of Christ:* And this he says points to the eleventh Age. Now either Mr. *Martin* had a lame account sent him, and so might be ignorant of the matter; or else artfully conceal'd what quite overthrows all his Supposition, by omitting what it was that is said to be written at that time, *viz.* τὸ εὐαγγέλιον κάτα Μάρκον ἐγεάφη, *&c. The Gospel according to St.* Mark *was written*, &c. Why was this omitted, but that it might appear as if that was said of the whole Copy, which is only said of *Mark*'s original Gospel, which of old was* suppos'd to be written ten Years after Christ's Death? Likewise in the *Dublin* MS. there is a Note of the same kind at the end of St. *John*'s Gospel also, relating to the Time of that Gospel's being written. This I myself observ'd, when I had a short view of that MS. at *Dublin*, *viz.* in *August* 1725. So that supposing we grant Mr. *Martin* that the Passage was written by the same Hand with the Copy, yet there is not the least foundation for his Inference, that it was wrote in the eleventh Age: nor does χεόνες here signify Centuries or Ages, but Years; which sure none will pretend was design'd for the Date of this Copy, but rather of the original Gospel. From all which it does not appear to have any marks of Antiquity.

* *See* Du Pin's History of the Canon, *Vol.* II. *p.* 42. *and* Mill's *Notes at the end of St.* Mark; *by which it appears that those Words were added in divers* MSS. *at the end of St.* Mark.

Thus having laid the matter before the World, I leave it to the Learned to judge of its Value and Authority; while yet it is the only *Greek* Copy, among ſuch great numbers, in which this contested Verſe appears to be found.

I ſhall only add, what Mr. *Ward* writes in his Letter, "That it is writ *currente Calamo*; "and that the ſeven Canonical Epiſtles, as well "as the Book of the *Revelation*, did ſeem to "him to be writ with ſuch haſte, that he "thought it was writ at one ſitting, and with "the ſame Pen —— And that as a proof "of the Haſte of the Writer, in *ver.* 13. he "has omitted all from the firſt ὃς." Now whether ſuch a haſty and modern Tranſcript can be depended upon for its Exactneſs, or Authority, I leave to the Judgment of others.

Dr.

Dr. BENNET's *New Theory of the Trinity Examin'd:*

OR, SOME

CONSIDERATIONS

ON HIS

DISCOURSE of the Ever-bleſſed Trinity in Unity;

AND

His Examination of Dr. *CLARKE*'s Scripture-Doctrine of the Trinity.

Egregie Ariſtoteles ait, nunquam nos verecundiores eſſe debere, quam cum de Diis agitur—— quanto magis—— cum de Deorum Natura diſputamus, ne quid temere, ne quid impudenter, aut ignorantes affirmemus, aut ſcientes mentiamur?

Sen. Nat. Quæſt. l. 7. c. 30.

THE INTRODUCTION.

IT would be ſomething ſtrange, if this Book, of ſo fam'd an Author as Dr. *Bennet*; a Book of ſo long Expectation, and ſo deliberate a Birth; on ſo important a Subject as the *Holy Trinity*, and againſt ſo celebrated a Writer and eminent Divine as Dr. *Clarke*; ſhould paſs in the World without any notice. One great Queſtion, I find, has been, from which Quarter an *Anſwer* would firſt come; whether from thoſe *againſt whom*, or from thoſe *for whom* 'tis pretended to be written. I who know not the Intentions of any other in this matter, do adventure to give freely my own Thoughts of his Performance, which, I confeſs, contains in it ſomething new.

For, tho the *Subject* of the *Holy Trinity*, and the *Divinity of our bleſſed Saviour*, has with ſufficient Boldneſs been teaz'd and tortured by the Schoolmen, and wrought into great variety of fine Schemes; yet, it ſeems, ſomething has been left for the *ſcholaſtick Genius* of Dr. *Bennet* to ſupply: and ſtill, I apprehend, none of 'em all will ſatisfy; and no wonder! For,

Tho it may not be hard to underſtand what we find of theſe Subjects in the Scriptures themſelves; yet, when Men think they muſt adjuſt the

Scripture-Accounts to obscure *ecclesiastical Terms* and *Phrases*, which lie very cross thereto, this requires a busy Invention to find out, or handsomly to frame some Scheme, that may at least seem to take in both the *Scriptures*, and the prevailing ecclesiastical Notions: and if *these* can never kindly agree to the satisfaction of sober *Christians*, then they must try another Scheme, and so on, unto weariness; till Men can learn the Wisdom to be content with the plain *antient Creeds*, and leave out all the modern inconsistent Additions that give them so much trouble.

Christianity, or *Christ crucified*, was originally a Doctrine of great Simplicity; but to *the* Greeks
1 Cor. 1. 23. *this was Foolishness*. Those grand *Sophists* and inquisitive *Disputers of the Age*, required something more profound and sublime, some towring Speculations, and puzzling Metaphysicks, with pompous Words and Dress, which might be above the vulgar Understanding, and give the Men of Philosophy an Opportunity to shew their distinguish'd Genius in unravelling and explaining 'em. But *that Jesus of* Nazareth, *whom God anointed with the Holy Spirit, to go about and do good, was crucify'd for our Sins, and rose again; thro' whom we have access to the Father, by one Spirit*: this was such a plain unaffected Narrative, that they could not easily make it serve their Pride and Vanity. This, alas, is a Gospel the Poor may understand! and let them receive it! but the Haughtiness of the Philosopher affected something more abstruse and mysterious.

So that it must be observ'd, the *Pride of Reason*, which hinder'd these Men from believing in Christ, did not lie so much in refusing to submit their Faith to mysterious Speculations, which puzzled their Reason; as, on the contrary, in a proud Affectation of swelling Words and philosophick Mysteries, and in not humbling their Understandings

ings to receive a plain Gospel, and familiar Doctrine *: which, instead of subtle abstracted Speculations, affords indeed a wonderful Mystery, but of practical Influence, to excite Love, Gratitude, and devout Obedience, *viz.* a *Mystery* of the great Loving-kindness of God, *in not sparing his own Son*, and of the *unsearchable Riches of Grace in Jesus Christ*, in humbling himself so low, in Life and Death, on so compassionate a Design, as the Salvation of miserable Sinners: this is the Mystery the *Apostles* magnify and recommend to Christians, which the *Poor* may understand and improve; and not a Mystery of unintelligible Words, of philosophical Paradoxes; nor of Essences, and consubstantial *Hypostases*, *Circum-incessions* and *Communication of Idioms*, &c. Too much of this came in, when the Pride of Philosophy made Men asham'd of the primitive Simplicity of the Gospel. How far the Author of the *Book* I have under Examination, has contributed his Endeavour to recover this primitive Simplicity, I leave the Reader to judge: while yet I can truly esteem, and respect him, for his valuable Abilities; for his industrious Application of Mind to an Examination and Inquiry into the important Matters of our Christian Religion; and for divers other worthy Qualities, *viz.*

1. Particularly for his Civility and Candor towards his Adversary, whom he has opposed in an amicable calm manner; not with rude Reproaches, and persecuting Fury, but with a great deal of *good Temper*, and *good Manners:* and if a few smart Censures are dropt, now and then, they are laid on softly and tenderly, as with a friendly hand.

* *I own they rejected the Doctrine of the Resurrection of the Dead; but find not, that this was ever imputed to the Pride of Reason, but 'twas on another account, because they judg'd the Body to be so base and vile, the Prison and Punishment of the Mind, that it was unworthy of God to restore it again.*

I know indeed he oppoſed one, whoſe great Abilities, and well-known Excellencies are ſuch, that no Man, with any good Grace, could have treated him with either Anger or Scorn: but ſtill I believe better of Dr. *Bennet*'s Diſpoſition, than to think he had any Inclination to it.

2. For his reſolute Contempt of thoſe *falſe* Topicks of Perſuaſion, by which ignorant and degenerate Minds are led captive into Error, or loſe the Praiſe of it if it ſhould be into Truth; *viz.* all human Deciſions by Councils or *Churches Authority*, when their Judgment is not agreeable to the holy Scriptures. In this caſe he has aſſerted the true Chriſtian Liberty of judging for himſelf, and oppoſing others; and ſpeaks as if he had the Courage and Honeſty to oppoſe the moſt triumphant Errors of his Age. He is ſo ſenſible of the attractive Charms of Truth, that let her be called *Sabellian* or *Socinian*, or by any ugly Name whatever, it ſhall not affright him from being her open Advocate. And indeed, *her Price is far above that of Rubies*, and *happy is the Man that findeth her.*

Prov. 2. 13, 15.

3. For his zealous Profeſſion of Integrity, exciting others to act honeſtly and openly, according to their Judgments; and not to uſe Arts of Diſguiſe and Hypocriſy in ſacred Matters: for ſo I underſtand him in thoſe excellent Words, *Whatever little Ends may be ſerved in this World, by Artifice, Shift and Colluſion; yet nothing but the moſt unbiaſs'd Integrity in our Conduct here, can prevent our everlaſting Diſgrace hereafter.*

P. 4.

In theſe things I greatly praiſe him, as worthy of Imitation. And if I cannot ſo much commend his *Notions*, as worthy to be receiv'd by Chriſtians; I hope the *following Diſcourſe* will evince that it is for this good Reaſon, *viz.* That *they* are the Reſult of Imagination, more than of Evidence.

A N

A N

EXAMINATION

Of the Reverend

Dr. BENNET's *New Theory*.

I Propoſe four Things in relation to Dr. *Bennet*'s Book.

I. To ſhew what Texts of Scripture he diſcharges from that hard Service, againſt the *Arians* and *Socinians*, which ſo many have long and unjuſtly preſs'd them into.

II. To examine his new Notion of the *Quieſcence* of the WORD, which he ſuppoſes to be diſtinct from Chriſt's rational Soul, and by which he thinks to anſwer ſome Texts and Arguments, which are urged againſt the ſupreme Self-exiſtent Deity of Jeſus Chriſt.

III. To conſider the Strength of thoſe few remaining Texts, which he has reſerv'd as his only Defence in this Cauſe: to which I have added an Appendix concerning the *Deity of the Holy Ghoſt*.

IV.

IV. To make ſome general Obſervations upon his New *Theory*, and Scheme of the *Trinity in Unity*, as containing very great Abſurdities.

CHAP. I.

I Begin with a brief Repreſentation of thoſe Texts and Arguments upon them, which the Doctor owns have no Force in them to prove the Supreme Deity of our Lord Jeſus Chriſt, after all the ſtir which ſome have made about them; P. 21. *Whilſt they have been afraid to part with any one Argument that has been urged in favour of Orthodoxy by their Predeceſſors in Controverſy.*

As for that remarkable Text, *Phil.* 2. 6. *Who being in the form of God, thought it not robbery to be equal with God*; he ſpends his whole ſeventh Chapter in an elaborate and judicious Confutation of thoſe who interpret this of Chriſt's Divine Nature; and frankly concludes, that *St.* Paul *is ſo far from teaching (in this remarkable Paſſage) that the Divine Nature of our Lord Jeſus Chriſt is inferior to the very God*, that he does not, therein, ſpeak one *Syllable of his Divine Nature*, but only *of his Human Nature.* So that being in the *Form of God, and equal to God*, he allows, may and muſt agree to Chriſt's Human Nature only.

In the next *Chapter*, he throws up, at once, all the Arguments taken from the Goſpel-Hiſtory of our *Saviour*'s Life, Actions, and Doctrine; with a profeſſed Deſign to prove *this Propoſition, viz.* That *during the time of our Saviour's Miniſtry, the Diſciples did not believe he was any thing more than a mere Man, conducted and aſſiſted by the Spirit of*

God:

God : and tells us, *pag.* 94. That *as there is not in all the New Testament one Passage, which implies the Disciples believed him to have had any Divine Nature during his Ministry; so 'tis very remarkable,* (says the Doctor) *that the whole Course of our Saviour's wonderful Actions affords no Proof, nor even the smallest Intimation of his having any Divine Nature at all,* viz.

1. Not his knowing the Thoughts of Mens *Hearts*; and therefore he answers to such Texts, as *John* 2. 24, 25. *John* 16. 3. and such like Expressions.

2. Nor his *Miracles*, casting out Devils, and raising the Dead; since the *Disciples did the very same things in every kind*; as he says, *pag.* 101.

3. Nor his taking on him to *forgive Sins*, Mat. 9. 2, 5. which he grants a *mere Man may do, if God pleases*, whatever the Jews pretended against it.

4. Nor his conferring on others a Power to work Miracles : *Mat.* 10. 1.

Next, he goes on to consider what things our Lord said of himself, which many take to be Proofs of his Divine Nature given to his Disciples; but indeed were not so, *viz.*

1. Not his saying, he *came down from Heaven.*

2. Nor his *having Glory with the Father before the World was*, John 17. 5.

3. Nor his calling himself the *only-begotten Son of God*, John 5. 16, 18. which he says did not discover that he had any Divine Nature at all, *pag.* 109. being only on the account of his being Man, *pag.* 162.

4. Nor his saying, *I and my Father are one*, John 10. 30. the same Phrase expressing the Union between Christ and his Disciples.

5. Nor in saying, As *the Father knoweth me*, so *I know the Father*; John 10. 15.

6. Nor

6. Nor in those Words, *John* 14. 7—11. *He that hath seen me, hath seen the Father.*

7. Nor in those, *John* 5. 19. *Whatsoever things the Father doth, these also doth the Son.*

8. Nor in saying, he was *greater than the Temple*, Mat. 12. 6.

9. Nor, that he was *Lord of the Sabbath*, ver. 8.

10. Nor in saying, he *had Life in himself, even as the Father hath*; John 5. 26.

11. Or that all *things that the Father hath are mine*, John 16. 15.

12. Nor in saying, that he *should raise the Dead at the Day of Judgment*, John 6. 40.

Of all these Declarations (the Doctor says) they might have been made strictly true, and might have been made by him; tho he had been nothing more than a mere Man, conducted and assisted by God's Spirit, *p.* 116. So that for any thing argued from these Texts, the Doctor plainly implies, he might not have had any divine Nature personally united to his Manhood at all.

In like manner he grants, that *John* 3. 31. where the Baptist says of Jesus, *He is above all*; and those Words, *John* 1. 18. *The only begotten Son, who is in the Bosom of the Father*; and those, *John* 5. 17. where he calls God, ἴδιον πατέρα, (whence the *Jews* falsly inferred, that he made himself equal to God) are all applicable to his human Nature; and so is the Character of the *Image* of God, and the *First-born of the Creation*, Col. 1. 15. See *pag.* 170. The same he says, *pag.* 173. of those Expressions, the *Heir of all things*, the *Brightness* of his *Father's Glory*, and the *express Image of his Person*, or Substance; *Heb.* 1. 2.

Of all Christ's Declarations during his Ministry, the Doctor reserves to himself only these three Texts, *John* 5. 22, 23. *foretelling*, he says, his *receiving of religious Worship*; Mat. 18. 20. foretelling

ling *his Presence with his Disciples after his Ascension:* and *lastly*, John 14. 13, 14. *Assuring them he would answer their Prayers.* He grants that these (and perhaps there may be others such) did *hint and imply* our Lord's having a divine Nature; but then 'tis because he supposes this Mystery revealed to us other ways: and so the Meaning of those Declarations becomes clear to them who believe it before-hand, for other Reasons, and bring that pre-conceiv'd Meaning with them to the Text. But he does not think the Disciples took the *aforesaid Hints.* Nay, on the contrary, he says, P. 117. our *Lord's having a divine Nature, was what they* P. 118. *least suspected*, and *would have been most shock'd at.*

I may add several other common Topicks which he recedes from, *viz.* from *Christ's raising* himself Joh. 2. 19. when dead, which he allows to be done by the human Soul, *pag.* 149. So from his *judging* the World, which the Disciples knew of, and yet little thought of his having any divine Nature, *pag.* 155. and from his being an Object of religious Worship, *pag.* 29. and lastly, from the Form of Baptism, where the *Son betokens* (he says *p.* 211.) the Man Christ. And now from hence I only infer two Things:

(1.) That without believing or suspecting any divine Nature in the Lord Jesus Christ, we may have such a Faith as was acceptable in the Disciples, even such Faith as that for which our Saviour pronounced St. *Peter blessed*, telling him he Mat. 16. had that right Knowledge of him the Son, which 17. *Flesh and Blood had not reveal'd, but was the particular Favour of God* to him; and that unless we have higher and clearer Evidence of his having a divine Nature, than they who knew him and conversed so long and intimately with him, then had, we are as excusable, in not believing it, as they were.

(2.) I infer, that 'tis not the Baptiſmal-Creed or Trinity, that the Doctor contends for againſt Dr. *Clarke*, or others; for he acknowledges with them, that in the Form of Baptiſm, (viz. *into the Name of the Father, Son, and Holy Spirit*) the *Father*, or firſt of that Trinity, implies all that is the one ſelf-exiſ-
P. 211. tent God, (who is uſually ſtyled the Father, and never is ſaid to be the Father of the *Word*, or of any Perſon in the divine Nature;) that the Son betokens the *Man* Chriſt, a Being diſtinct from the very God: And that thus the *Father*, and the *Son*, ſignify thro' the whole Goſpel. I ſee then no diſagreement in the Doctor with *Arians*, at leaſt not with *Socinians*; their *Baptiſmal* Trinity (which our Creeds are built upon) and his, is juſt the ſame: he indeed imagines another *interior* Trinity in the *Father*, or *Firſt* of this Trinity; and may, if he pleaſes, another, in the firſt of that again, and ſo have a Trinity of Trinities: but the *Father*, *Son*, and *Holy Ghoſt*, into which Trinity we are baptized, are, I find, not the matter of diſpute with him; and yet I dare ſay, moſt People thought the Controverſy lay there; and that if there be another *Trinity* in the *Father*, and if the *Word* be one in it, yet we are not baptized into that interior Trinity, ſince no notice is taken of it there. And as the honeſt Chriſtian may be eaſy and glad to find this Point agreed, ſo I preſume, that as the Doctor hath granted his Adverſaries this Baptiſmal Trinity, they, in return, ſhall not oppoſe his Philoſophical Trinity of Modes, or Powers, and Operations, in the Father, if he will not impoſe it on them as the Scripture-Trinity. Let me then beſpeak both ſides in *Moſes*'s courteous Words, *Ye are Brethren, why do ye wrong one to another?*

Let none think I intend, by this Enumeration of the Texts, by him freely ſurrender'd to the Adver-

Adversaries, in the least to upbraid him with any Design to betray the Trinitarian Cause; for whatever be the real Consequence, I am well satisfy'd of his hearty Zeal to defend it: but he has too much Sagacity to be imposed on by Texts unnaturally apply'd to the Proof of Christ's supreme Deity, which he judges will prove just the contrary; and was constrain'd to throw them up, and glad to get rid of them, by interpreting them of Christ's human *pre-existing* Soul: tho, I remember, the late Dr. *Sherlock* (writing against the late Bishop of *Glocester*, who had made the like Interpretation) says, he had given away *most of the principal Proofs* of our Saviour's Deity.

CHAP. II.

I AM next to examine the Doctor's new Notion of the *Quiescence* of the WORD, *Ch.* 9. by which he thinks to answer some Texts and Arguments which are urged against the supreme Deity of our Lord Jesus Christ, and without which he acknowledges they cannot be answer'd; and insinuates this for a Proof of the Truth of his Notion, *Pag.* 128.

His Notion of the Quiescence of the WORD is this, That the *Word* (tho personally united to the Man Christ Jesus) *did not communicate any extraordinary Influence to him, more than to other Mortals*; *i. e.* no more than if there had been no such Union at all: insomuch, that none of his Disciples could perceive any Sign of such a personal Union, from any thing he did or said, during his whole Ministry, till after his Resurrection; but that he was wholly under the Conduct of the P. 125.

Holy Spirit. By this he hopes to defend himself against some Texts urged by his Adversaries; particularly that of the Son's not *knowing the Day of Judgment:* and indeed against all the great Prejudices that must needs be raised against the Doctrine of our Lord's supreme Deity, from the Non-appearance, or no Evidence of it, in the whole Course of his Life and Doctrine. To this he answers, true; but tho his divine Nature did not appear, yet it was united to him, only it lay as still and silent as if not so: and because his Opposers will say, this is but a Pretence, and that if there was such an Union, it would not be without some suitable Effects, or to no purpose; therefore he labours to constrain them too, on their own Principles, to admit this Quiescence of the *Word*, in their Notion of it.

In the first place he takes it for a certain Truth, that our Lord Jesus had two intelligent Natures in him united to his Body, (otherwise, if there be but *one*, he has proved that cannot be the self-existent God, but pre-existent Soul.) He knows this touches not at all the *Socinians*, who assert but one intelligent Being in our *Saviour*'s Person; nor much those *Arians*, who suppose the WORD to be the Soul of Christ, or the Soul to be the Word: nor do I find that Dr. *Clarke* has ever said, they are two distinct Beings, tho he would fain urge it upon him, as well as on the *Arians*, that they must grant it (as a Consequence of the high Character they give the *Logos* or Word) that it cannot be the Soul of the Man Christ Jesus, if he was a Man in such Sense as other Men are. But without inquiry into the Philosophical Notion of a Man, whether any rational Spirit united and limited to, and sympathizing with such an organized Body as ours, does not truly become a Man, or be of another *Species*; I think his way of

of reaſoning does not make out the Conſequence pretended in his third *Chapter*. For as the Doctor cannot prove againſt 'em by any direct Teſtimony, that the *Word* and rational Soul are two; any more than that *Jeſus* and *Chriſt* denote two Perſons; ſo neither does his Reaſoning extort an Acknowledgment of it from themſelves, as he imagines.

His main, if not his whole Argument for this, is, That Dr. *Clarke*, and alſo the *Arians*, allow the Word to be *ſuperior to all created Beings whatever*, and that *all were made by him*; and they call it a *divine Nature*. But what then? Is not the Man Chriſt Jeſus, according to the Doctor's own Aſſertions, ſuperior to all created Beings whatever, having all Power in Heaven and Earth given to him? Does he not tell us, That *the Man Chriſt Jeſus is the firſt-born of all the Creation?* P. 171. 1. Becauſe his Soul was created before all other Creatures. 2. Becauſe *he is now in poſſeſſion of the* Jus Primogeniti (or Right of Primogeniture) *which the divine Nature is incapable of receiving, being the Governor of all created Beings, and God's Vicegerent*; and that *the whole Creation is at his Command.* P. 173. Theſe things, he ſays, *muſt, or moſt fairly may be underſtood of his human Nature only*; with many more ſuch high Characters of the Man (or human Soul of) Chriſt. Now I appeal to any one, if this be not as high and lofty as any thing ſaid by the *Arians* of the *Word*; at leaſt that need be ſaid by 'em, in maintenance of their great Article. They don't make him in Power and Honour ſuperior to all Creatures, in a greater degree than the Doctor makes Chriſt's human Soul now to be; and therefore 'tis no Argument againſt the *Word*'s being a Spirit of the ſame kind, in that he was thus ſuperior, as one of the ſame kind now is.

That Mind which has ſuch tranſcendent Glories now, ſurely was naturally as capable of great Glory before: and he who is now God's Miniſter (or Vicegerent, as he often terms the Man Chriſt Jeſus) in governing and judging the whole Creation, was as capable, for ought that he has ſaid, to be a ſubordinate Miniſter in the Formation of it. And that human Soul (rather Mind) which, in its Separation from the Body of Chriſt, he grants, *might be endued* (pag. 149.) with a miraculous Power of raiſing himſelf from the Dead, as well as he had before raiſed others, might, I conceive, by the like divine Power, raiſe the firſt *Adam* out of the Duſt alſo into Life: And, I think, to give Life is the nobleſt Part of the Creation. But yet neither this nor the other, does neceſſarily give one the Dominion, or make him God, over them he has miniſterially raiſed, ſince the Apoſtles were without this Dominion.

The Doctor indeed pretends the Word, or the rational Spirit, thro' which, according to his Oppoſers, all things were formed, muſt be *eſſentially ſuperior* to all; and that the *Power* and *Wiſdom* manifeſted in the Creation, muſt be *eſ-*
P. 15. *ſential to the great Architect of the Univerſe.* To which I anſwer, moſt certainly infinite Power and Wiſdom are eſſential to the great *Architect*, and Maſter-Builder, or Creator of the World; even to the God and Father of our Lord Jeſus, and of all things elſe. But as I know not that either *Arians*, or any primitive Chriſtian Writers, ever adventured to give the Character of *great Architect of the Univerſe* to Jeſus Chriſt, chuſing ra-
John 1. 3. ther, with the ſacred Writings, to ſay in ſofter
Eph. 2. 9. Language, that *thro' him* God created all, and
Heb. 1. 2. reſerving the abſolute Title of *Creator of the Univerſe* to another, *viz.* the God and Father of

of the *Word:* ſo I ſee not, that the eſſential native Power either of Miracles, or Creation, (which are much the ſame) is at all required in ſuch ſubordinate Miniſters, who do all by a communicated Power from him who acts by them. 'Tis enough that this Fulneſs is in the original Source and Fountain; the Channel is well ſupply'd with derived Streams. No more, in ſhort, needs be eſſential to him, by whom God is pleaſed to form and frame all, than to that human Soul, by which, as the Doctor grants, he governs all. So that the Superiority of the *Word*, to all created Beings, hinders not its being the Soul of Chriſt; which for its immediate Production, and the Honour of being the Firſt-born of the Creation, and for the Dignity and Authority conferred by God, has been ſtyled God, and a *divine Nature*, by them who believe him not to be the ſelf-exiſtent independent God, as the Doctor profeſſes his Belief to be. But,

The Doctor further argues, on the other hand, againſt the *Word*'s being the Soul of Chriſt, from the Miſeries and Temptations he felt: which he thinks, the *Word*, under ſuch high Characters, could not poſſibly be ſubject to. If the ſuperior Excellencies of the Word don't make it impoſſible to be Chriſt's Soul, he will have the Imbecillities and Troubles of that Soul render it inconſiſtent with being the *Word*; ſo that both ſhall not be one and the ſame Mind. He ſays, *The Maker and Former of all Things, who is eſſentially ſuperior to all created Beings, could not be tempted*, &c. But this being grounded on the ſame Miſtake of a neceſſary eſſential Superiority ſuppoſed, has its anſwer in what I have already ſaid, and may be further conſidered when I come to meet the ſame as urged again

for an Argument of his *Quiescence* of the *Word*: for as he thinks the *Logos* cannot be Christ's rational Soul, he thinks also, that without its Cessation, and Quiescence during his Ministry, its Union to such an afflicted Soul, as Christ's oft was, is inconsistent. And therefore having laboured first to prove a self-existent divine *Word* (distinct from the human Soul) united to our Lord Christ, he labours as much, in the next place, to prove, that there was no Sign or Token of his having any such thing, nor any use for it during his Ministry; which I am next to consider.

That there was no Appearance of any such self-existent supreme Nature personally united to him, or such a *Word*, is readily granted without proving it; but that it was quiescent in him, will be deny'd by those who hold there was no such thing, and that therefore there could be no just Signs of it. And for the *Logos*, in the Sense of Dr. *Clarke*, and others, (who, for ought I see, take it for the Soul of Christ) the Doctor will not pretend, nor need, that this should be quiescent. So that till he can, by good Arguments, constrain them to yield that the *Word*, and rational Soul of Christ, are not the same, but *two* different Minds; there is no occasion to dispute about this Quiescence of nothing.

But because the granting the Quiescence of the *Word*, while the rational Soul in Christ did not quiesce, would carry with it a Concession, that it was not Christ's rational Soul, but a distinct Mind; for this reason he endeavours to persuade us, that both Dr. *Clarke*, and also the *Arians*, must on their own Principles grant, that
P. 128. the *Word*, in their Sense of it, *was, at least sometimes, quiescent during his Ministry, viz.* when under Temptation by the Devil, and under his Agonies:

Agonies: becauſe, ſays he, no Temptation could affect him; and no Agony be upon him; if the *Word*, ſo powerful and excellent an Agent, did exert and communicate its mighty Influences.

To this it may be reply'd, that the Doctor has no right Apprehenſion of the Humiliation and Incarnation of the *Logos*, according to his Oppoſers Sentiments; for they think the *Word* really *emptied* itſelf, and became like the rational Soul of another Man, which is limited by the bodily Organs, and is in a manner dormant in Infancy; for by the ſettled Laws of Nature, it exerts not then its nobleſt Powers: ſo that the Man is at firſt but like an Animal, and gradually thoſe Powers, and latent Faculties, diſcover themſelves according as the Organs admit; and never diſplay themſelves, probably in all their full Strength, in this groſs and feculent Body; not till it be ſpiritualiz'd and refin'd at the Reſurrection. Now according to this Opinion of the *Word* (which alſo makes our Saviour's Humiliation very aſtoniſhing and endearing, and which is the true and *great Myſtery of Godlineſs, God manifeſt in the Fleſh)* 'twill be eaſy for them to admit the *Word* to be deprived of its former extraordinary Abilities, and to become ſubject to ſore Temptations, and great Afflictions, in reality: Alſo to *grow in Wiſdom* as others do; tho at the ſame time it did conduct his Actions, and ſomething very extraordinary too appear'd in him at twelve Years of Age, even before his great Unction with the Holy Spirit, when he reaſoned ſo wonderfully with the *Jewiſh Doctors:* ſo that it acted as the bodily Organs admitted.

1 Tim. 3. 16.

But the Doctor's ſelf-exiſtent ſupreme God (which is the *Word* in his Senſe) will not be ſuppoſed capable of ſuch Abaſement. Can the Almighty *Jehovah* be brought low, or deny himſelf?

ſelf? Can his eternal Perfections be confined? or his infinite Mind lock'd up within narrow Organs? or be tempted or afflicted? No: and therefore they who might admit ſome *Quieſcence* (in ſome kind and meaſure) upon the *Arian* Principles, will ſtill be as far as ever from *granting it upon his*. Nor is it harder to conceive the *Word* to be thus reduced, than the Doctor's allow'd pre-exiſtent Soul of Chriſt to be ſo.

He might as well argue from the Quieſcence of that noble pre-exiſtent Soul, which he allows had ſo often *perſonated the Almighty*, and had conducted his People *Iſrael*; and yet, after all that vaſt Wiſdom and Experience which this ſuppoſes, he muſt grant, became as the Souls of other Infants; and increaſed in the common Wiſdom of Men; and became ſubject to ordinary Infirmities. Let him apply this to the *Word* in the Senſe of his Oppoſers, and then ſee what Advantage he can make of it, in favour of his *Quieſcence* of the ſupreme God (as he ſuppoſes) who is not ſubject to ſuch Paſſions, or Reſtraint.

I grant this hinders not, but the Almighty may dwell in Silence, and manifeſt himſelf more or leſs as he pleaſes, as he did in Prophets and Apoſtles at different Seaſons; but that in a *perſonal* Union to the Man Chriſt Jeſus, he ſhould, in ſo many Years, give not one mark of it, is what the Doctor muſt prove for himſelf: for his Oppoſers have no occaſion for his kind Help in this matter, and can do without it, if he cannot.

That the *Word*, in the *Arian* Notion, ſhould be ſometimes quieſcent in ſome degree for a while, and not exert its Powers by external diſtinguiſhing Tokens, is no wonder: for the human Soul of Chriſt was ſo quieſcent, whenever our Lord Jeſus ſlept, till he awoke again; and ſo 'tis with other Men. But what is this to a

conſtant

conſtant Quieſcence, which alone will do the Doctor any ſervice? Nay, even the human Soul of Jeſus did acquieſce in his Agonies, ſo far as not to exert all it could for preventing his Death; ſince he ſays, he *could pray to his Father, and have Angels enough ſent in his Aid*; and ſhewed, when the Officers came to arreſt him, that he could have confounded and diſarm'd 'em. He had then ſome *Form of God*, a God-like Majeſty and Authority; which yet he would not uſe, but laid by, and calmly ſuffer'd the Death of a *Slave*, and ſo took the *Form of a Servant.* But ſome Quieſcence at particular Times, is not like a perpetual Ceſſation, that never affords one Proof of the Being of a Thing which ſhould be quieſcent. And yet this is all the Quieſcence which *Irenæus* mentions in the Doctor's Citation out of him, *viz.* That he ſubmitted to be tempted, to die, and did not oppoſe his Power to prevent the Trial: but *He* was far from ſaying the *Word* was ſilent at other times, *viz.* in his Miracles and Diſcourſes; nay, rather on the contrary, the Ceſſation or Quieſcence on thoſe particular Occaſions, implies, That the *Word* was not ſo uſually, or at other Times; much leſs at all Times, in that Father's Opinion.

Mat. 26. 53.

Joh. 18. 6.

I will not urge the Doctor with Teſtimonies of primitive Chriſtian Writers, which Method he chuſes to decline; yet ſince he relies upon *Irenæus*, it will be but reaſonable to let him and others know, that *he* was not of his Opinion touching the *Word:* for he ſuppoſes the *Logos* to be *paſſible*, in oppoſition to the *Cerinthians*, in the Chapter whence this Citation is taken; and expreſly ſays, ὁ Λόγος ἔπαθεν, *the Word of God was made Fleſh, and ſuffered*; and calls him, *Patiens Verbum*, the *ſuffering Word of God.* So that he neither thought the *Word* to be the impaſſible ſelf-exiſtent God, as the Doctor does; nor that he

L. 1. c. 4.

L. 3. c. 20.

he was wholly quiescent, as to the bearing those Afflictions, which yet he did so far acquiesce in, as not to prevent their coming on him, or to be a real Temptation, and to afflict him sorely. Having clear'd the way so far,

I will next suggest some strong Presumptions against his *Hypothesis* of the *Word's Quiescence.*

First, There is not the least hint of any such thing in the Gospel-History of Christ to found it upon. Tho the *Gospels* were written many Years after Christ's Ascension, and after the Disciples are supposed to have been informed of this new and unsuspected Mystery; yet they have not dropt one word of such a Quiescence of the Divine Nature, nor made any Apology for Christ's not appearing to be what they since found he was; nor made any Reflections upon their own Ignorance or Mistake, as in other Cases they did. 'Tis strange that St. *John* (whose Expression, *the Word was God*, is in a manner the whole Foundation of the Doctor's Opinion, as to Christ's Supreme Deity) should not say something, why or how this had been purposely hid from Men, during Christ's Abode in the Flesh: nay, which is more, St. *John* takes notice of the Quiescence, or undiscover'd Secrecy of the *Word*, before his Incarnation, even according to the Doctor's Account, in those Words, *And the Word was with God:* 'Tis strange, I say, he should not carry it farther, and say something to his lying hid too in his Life! And, which yet presses harder, the Doctor tells us, those Words, *The Word was with*
P. 189. *God*, are *opposed to his Manifestation, when the Word was made Flesh, and dwelt among us*; and that the Word was *with God*, till the Time when *God was manifest in the Flesh.* It seems then, he was not hid with God any longer; it was no longer a Secret; but the *Word* was plainly discovered, when once

once he took Flesh and conversed with Men. And if so, then the Disciples were not so ignorant of the Word's personal Union to the Flesh or Body of Christ; for it was now *with them*, which formerly had been *with God* alone; the hidden secret Condition of the Word was over: and therefore St. *John* might well say nothing of the Doctor's *Quiescence* of the Word, when he had told us, he was manifested, and *they beheld his Glory*; which yet he could hardly but have spoken of, if otherwise.

Secondly, 'Tis strange, the Apostles, in their Epistles, should not take some notice of this surprizing Discovery, newly made to them, that Jesus Christ was quite another Person than they had ever thought him to be; and he, whom they always had taken for a mere Man, aided by God, by later Information since receiv'd, they understood was the self-existent God: They knew there was Reason doubly to inculcate such an important Point, and the more, because it was what had never been suspected by Christ's Followers, who had never, from himself, had the least Intimation of it, and would, as the Doctor says, have been much *shock'd* at it. But is there any Notice of this great Change in their Opinion? They tell us, *The Princes of this World knew him not*; but do they ever complain of their own great Mistake? They tell us often how different and more glorious an Estate he was advanced to by his Exaltation, in large Expressions; but not one word what a much greater Difference they had learned from his being in personal Union to the Almighty God.

Acts 3.17.

Phil. 2. 9, 10.

The Doctor says, *He presumes our Lord did then* (*i. e.* at a Meeting with the Disciples after the Resurrection) *reveal to them his Divine Nature.* So that he is not certain, this Article of Christ's

Supreme Deity is any part of that Gospel, which *was first preached by our Lord, and afterwards confirmed by them who heard him*; but however he *pre-*
P. 125. *sumes* it, and is confident it was *either by his own Discourses after the Resurrection, or else by the miraculous Effusion of the Spirit at the Day of Pentecost*, that this Doctrine was imparted to them.

But, since we have some account of both, let us see if there be any Notice of such a new Discovery in either; the Evangelist tells us what Christ discoursed of to his Disciples after the Resurrection, *Luke* 24. 27. But is there a word of this new and surprizing account of his Divine Person? In that *Chapter*, Excuse is made for them who knew not his bodily Form, that their Eyes were held; but is there any for the darkness of their Minds, that they had not known him to be the self-existent God before? Is there any thing intimated of their changing their Minds about his Person, in this amazing Point?

The same Evangelist tells us what was preached on the Day of Pentecost, at the first Effusion of
Acts 2. 22. the Spirit, by St. *Peter*; 'twas this, *Jesus of Nazareth, a Man* approved of God *by Signs and Wonders which God did by him.* Is this any higher account of Christ's Person, than they had learned before? One would think, that having just now receiv'd that new and amazing Discovery of Christ's being the self-existent God, the Apostle would have been full of it, at least not have left it out in his devout and just *Encomium* of his sacred Lord and Master. St. *Peter* seems to have learn'd nothing new of Christ's Person, or more than
Mat. 16. appear'd in his old Confession, *Thou art the Christ, the Son of the living God.* Nor do any of the Apostles take any notice of this great Alteration of the Christian Faith in this Point.

I know of no other Writings that pretend to give any account of our Lord's Discourses after his Resurrection, unless it be the *Apostolical Constitutions*; and these are so very contrary to the Doctor's Notion of the self-existent *Word*, that I will not suppose he shall appeal to them.

Thirdly, How can this personal Union consist with this pretended Quiescence, which he supposes was total? What does the Doctor mean by Union? What is the personal Union, but a near Relation and Presence of the Divine Nature to the Human, in order to special Operation upon, and by it? And where there is no such Operation, what is the Union? I think he will grant, as all Men, I conceive, do grant, that the personal Union is dissolved between Man's Soul and Body, when the Soul ceases, at Death, to act in, and by the Body; tho a sort of ineffectual Relation may remain between the two Natures still: and will not his Quiescence of the Word, for so many Years, equally imply such a Dissolution of the personal Union, if there had been such, between a Divine and Human Nature, in Jesus Christ? Otherwise I want to know what he means by personal Union. Hence,

Fourthly, 'Tis a great Objection against his quiescent Word, that Jesus Christ himself gives us not any account of there being any such *Person* in the divine self-existent Nature, or any such *Word*, (Name or Thing) more than was manifest in himself. The *Father*, and the Spirit too, are oft mention'd by him; how is it then that he never mentions any *Word* or Second Person (which was not, as the Doctor grants, suspected to be himself) on any account? He might surely have spoken of the Almighty *Word*, and let his Disciples know there was such a Person, and their Duty to him, without saying any thing of

of the perſonal Union to him; nay, ſince the Operation and Aſſiſtances of the Father and Spirit do not prove ſuch an Union of them to himſelf, why might not the *Word* ſometimes have been particularly owned, and ſome things aſcribed to him by Jeſus Chriſt, which yet would have given no more Suſpicion of his being the *Word*, than of his being the *Holy Spirit?* But that it ſhould always be declared, that he wrought by *the Spirit of God*; and that the *Father dwelt in him, and did his Works*, and the like; and never once, that the Word (who was not thought, as he ſuppoſes, to be himſelf) aſſiſted him, muſt ſeem very ſtrange. Why his Agency in common ſhould be paſſed by, the Doctor gives no account, nor ſo much as *preſumes* any; tho, he is not the backwardeſt, nor moſt barren in Speculations, as his *New Theory* of the Trinity has convinced the World. So that 'tis plain, his Quieſcence of the *Word* was not at all needful, for concealment of the perſonal Union; but was altogether as great, as even the *Arians* or *Socinians* would need, on the Suppoſition that there is no ſuch Perſon at all in the ſelf-exiſtent God; and who therefore ſay, 'tis no wonder there were no marks of it in the Life or Doctrine of the Bleſſed *Jeſus*.

Fifthly, I can't ſee, upon the Doctor's Hypotheſis, any ground left to aſſert any Incarnation, or Union of the *Word* to the *human Nature*, ſo early as *Chriſt's Birth:* then indeed the pre-exiſtent Soul was embodied, as other Mens, and ſoon manifeſted itſelf in the natural Seaſon. But what reaſon has he to ſay the Divine *Word*, another intelligent infinite Being, was then united? I remember not any Countenance the Scripture is pretended to give in this caſe; it ſays, the *Word was made Fleſh*; but when? If it does not

ſay,

ſay, at his Birth or Conception, and if there appeared no good Sign of it in all his Life, then why might it not be afterwards, and not till his Reſurrection? when he was *Begotten from the Dead*, and it was ſaid, *this Day have I begotten thee*, by Almighty God. I can't but think this would mend the Doctor's Scheme, and ſave him the labour of making out his *Quieſcence* of the *Word*; by ſaying, our Lord *Jeſus* had been only a Man in his Life-time on Earth, but became the ſelf-exiſtent God afterwards; ſince 'tis not till then that he finds any Proof of his perſonal Union.

Acts 13. 33.

Sixthly, I ſee not by any thing in his Account, but that the *Word* is quieſcent ſtill, if it was ſo during Chriſt's Miniſtry. For what Manifeſtation has there been of a divine *Word* or *Nature* in our Saviour, which may give us a clearer Diſcovery of its perſonal Union to his Fleſh, ſince the Reſurrection, than before? What new Proofs (waving a while the Senſe of that Expreſſion, the *Word was God)* can the Doctor alledge in fact, to ſhew this hidden divine *Word* has ſince ſhone forth in fuller Evidence? True indeed, Chriſt roſe from the Dead, and aſcended on high, and ſent forth the Spirit in miraculous Gifts; but what then? Did not the Diſciples hear him foretell theſe things, and yet not ſuſpect his divine Nature at all? And why ſhall the raiſing himſelf from the Grave, be a Proof (as he ſuppoſes) of his being the Supreme God, to *Thomas*, who had, without ſuſpicion of this, ſeen him raiſe *Lazarus*, who had been longer dead? and which the Doctor equals to his raiſing himſelf. As for his ſending the Holy Ghoſt in miraculous Gifts, he had formerly given his Diſciples a Specimen of that, and exerciſed it himſelf often: and the Doctor aſcribes this Effuſion of the Spirit to the Man Chriſt

P. 149.

Mat. 10. 1.

P. 205. Christ Jesus, telling us, That *the Man Christ Jesus disposes of these Influences of the Spirit, as also the*
P. 155. *Apostles did.* And since he tells us, that *he constantly declared to his Disciples, that the Man Christ Jesus should judge us at the great Day, and yet they little thought of his having a Divine Nature*; I cannot imagine what Evidence, from any Fact, there is to this day, of his having any divine Nature in him, which was never discovered during his Ministry on Earth. And if it be still quiescent, for what end will the Doctor say the personal Union serves?

Seventhly and *Lastly*, I don't see, by the Doctor's way of arguing, that he can make it appear, that our Lord Jesus himself knew he had a divine Nature united to him; but that the Man Christ was as ignorant of the *personal Union*, as of the Day of Judgment, till his Resurrection. For since nothing that he said or did, discovered that he had any knowledge of it, why should I believe he did know it? And it would be a strange personal Union, that himself neither was conscious, nor so much as inform'd of.

And now since the Doctor rely'd so much on this Notion of the *Word's Quiescence*, to furnish him with Answers to many things objected against Christ's supreme self-existent Deity; and particularly confesses, that without supposing it, no tolerable account can be given of our Saviour's
P. 128. not knowing the Day of Judgment: I hope, if this fail him, he will rather yield, than betake himself to any *intolerable* Accounts. If this great Magazine of Stores for Defense be blown up, it will be expected, that he presently surrender with the poor Remains, into the hands of victorious Truth.

CHAP.

CHAP. III.

I Come now to examine the Strength of those few remaining Texts, to which he retreats in his twelfth Chapter, as his only Defence; to see if they prove our *Lord Jesus Christ to be the one self-existent God.*

Here I find but *two* Texts, on which he grounds his Proof, (indeed he had not many more left, and 'twas time to stop, else he had given up his Cause) viz. *John* 1. 1. and *Heb.* 1. 10. For his other Proof from 1 *Tim.* 2. 5. relies wholly upon the Interpretation of the *first* of those *two*, and needs no particular Answer.

First, He produces St. *John*'s Testimony, *viz. The Word was with God, and the Word was God.* And indeed this alone must bear the Weight of the whole Cause, or he must give it up.

His Argument lies thus: '*Since the holy Scrip-*
'*tures fully and expresly declare, both under the Law*
'*and the Gospel, that there is but one God, and but*
'*one Being who is God; and since 'tis acknowledg'd*
'*by all, that St.* John *intends the one self-existent*
'*Being, by the Term God, with whom the Word was;*
'*therefore in saying the Word was God, he must*
'*mean that he was the same self-existent one God, or*
'*he must contradict the whole Tenour of the Scriptures,*
'*by asserting a God besides the one God: whereas*
'*the Scriptures* (says he) *never distinguish upon the*
'*matter, nor once inform us, that tho there is but*
'*one supreme, yet there is another subordinate God.*'
Upon this he is so warm and positive, as to say,
'*No possible Exposition or Sense of the word God, can*

'*reconcile the Contradiction of this Verse of St.* John, '*to the other parts of the Bible, without admitting*
P. 189. '*that the Word is the self-existent God: so that we* '*must either give up all the rest of the Scripture,* '*or reject St.* John's *Gospel, as subverting the Unity* '*of God.*' But since I am not so willing to give up either St. *John*'s Gospel, or the rest of the Bible, I will still attempt to reconcile 'em, rather than hastily to declare, that if, on the other hand, St. *John* does not mean the *Word to be God* in an inferior Sense, I will either reject him, or all the rest of my Bible: and I hope to shew, that the same Sagacity and Candour, with which the Doctor has been able to extricate himself so easily out of the pretended Difficulties of other Arguments and Texts, will as easily help him thro' this, and that in the very same way of Reasoning. What I have to offer against his Argument from this Text, is,

1. That tho the holy Scriptures do declare there is but *one God*, yet they do at the same time call other Beings by the *same Name* of
P. 61. God. The Doctor owns, that *Angels are often called* אלהים, *Elohim.* Now that is the very word which is translated *God*, in all those Texts
P. 177. cited by him, in which 'tis said, there is *no God*, or *Elohim, besides me*; and yet there are *Elohim* or Gods, besides him, by his own unavoidable Confession. And the same self-existent Being, who says there is no *Elohim*, or God, besides him;
Psal. 82. 8. does himself say, to mortal Men in Power, *I have said ye are Elohim*, or Gods, *but shall die as*
Psal. 97. 7. *Men.* So again, *Worship him all ye Elohim*, or Gods, with many more the like. And what will the Doctor do in this case? Will he now give up the rest of his Bible, or all these Texts? Is not the very Foundation of his Argument gone? If there be but one God, and yet other Gods

Gods alſo; is it not a very natural Solution, to ſay there is emphatically but one God, in a peculiar ſuper-eminent Senſe; and yet others, in a lower Senſe, by bearing ſome faint Impreſſions of that ſupreme Majeſty, and without compariſon to him, are Gods alſo? And if in this Senſe St. *John* ſhould ſay the *Word was God*, and *was with the God*, i. e. with the Supreme Παντοκράτωρ; were this any more inconſiſtent with the Scripture-account of but one God, than what I have already mention'd? So that he cannot ſay, the Scriptures do not diſtinguiſh, upon the matter, between *Elohim* ſupreme and ſubordinate, when expreſly the Lord is ſaid to be *a God of Gods*, or a great God above all Gods. Deut. 10. 17.

2. If our Lord Jeſus Chriſt might juſtly be call'd God, even tho he were not the one ſelf-exiſtent Being, or God; then St. *John* may very juſtly be interpreted, to mean the Word was ſo God, as not to be the ſelf-exiſtent God: becauſe St. *John* in that ſenſe would ſpeak but juſtly; and therefore to make him ſpeak juſtly, 'tis not neceſſary he ſhould mean the *Word* to be the Supreme God, when he ſays he *was God*. And that our Saviour might juſtly be call'd God, without being the Supreme, the Doctor himſelf does grant, where he ſays, Moſes *is ſtyled a God* P. 44. *to* Aaron *and* Pharaoh, *becauſe he was inſpired, and they learned the Will of God from him: and* (N.B.) *conſequently, our Saviour, who received the Spirit without meaſure, might more juſtly have been ſtyled a God, on the account of his having been a great Prophet.* Now ſince *Moſes* was juſtly call'd God, (for it was by God himſelf) ſurely our Saviour, who might more juſtly be ſo call'd, without ſuppoſing a divine Nature, might very well be ſo call'd by St. *John* in this Text. So that the Contradiction, fanſy'd in this Senſe of the Text,

between St. *John* and the reſt of the Bible, begins, I hope, to be leſs frightful. And I would not have him ſay *that* was impoſſible to be ſaid by St. *John*, which himſelf grants moſt juſtly might have been ſaid.

3. Beſides what I have ſaid, that St. *John* might juſtly call the Word God, and yet not the Supreme; I add, that he has actually made a *diſtinction* between God, and *the* God. (1.) In the emphatical Article prefix'd to the firſt, and not to the other. This Article indeed is not always found before Θεὸς, when ſpoken of the Supreme God, nor ſeems it needful: but if St. *John* intended to make a diſtinction, (when ſpeaking of two under that Character, it might be requiſite to diſtinguiſh) he could not well omit giving the Emphaſis of *the God* to the Supreme, whilſt he withdrew it from the other. And therefore the Doctor had no good reaſon to make ſo light of this, which is counted of ſuch moment, by *Philo* in *Lib. de Somniis*; by *Clemens Alexandrinus* in *Lib. 3. Strom.* p. 460. *Ed. Pariſ.* and *Origen*, *Tom. 2. in Johan. &c.* telling us, that the true Almighty God is diſtinguiſh'd by this Article, from a *God* without it. And *Origen* makes ὁ Θεὸς to diſtinguiſh the true God from Chriſt, who is Θεὸς; as ὁ Λόγος, the *Word*, ſaid here of Chriſt, differences him from other Λόγοι, or *Words*: for any of the rational Spirits, Angels, or human Spirits, were oft ſo call'd, as may be ſeen in *Sandii Diſſert.* περὶ τοῦ Λόγου. But 'tis the more conſiderable in *Philo Judæus*, who being a *Jew*, was very earneſt and jealous for the *one* God; but yet thought it not inconſiſtent to admit a ſubordinate Λόγος, under the Title of a God; and this in St. *John*'s own Time: which ſhews, how eaſily the Chriſtian *Jewiſh* Churches would underſtand St. *John*'s Words in this Senſe; but could never have admitted

mitted the Doctor's Sense of a self-existent God, being said to be with a self-existent God. (2.) In that the *Word*, call'd God, is said to have been *with God*. And this is inculcated twice; *The Word was with God, and the Word was God, and the same was with God.* Now if the meaning was, as the Doctor would have it, that the *Word* was that same God that he was with, 'tis hard to see the Occasion of guarding it before and after, with so much Caution: as if any one could run into such an Error, as to think he should not be with himself. Or if he had intended so much, 'tis very likely he would have said, he was with *himself*, rather than with God; which looks more like another than the same, in ordinary Speech. What the Doctor says of πρὸς τὸν Θεὸν being opposed to his Manifestation πρὸς ἡμᾶς, is true, but nothing of an Answer: for his being in secret with God, no more shews him to be that same God, than his being with Men afterward, proves him to be any of those same Men he dwelt with. So that the Difficulty and unnatural Harshness of his Interpretation, remains still as an Objection against it: and is just such an Objection, as lay against the different way of the *Photinians* reading this very Text; when they read the last Clause thus, *And God was*, and not *the Word was God*; leaving out the *Word*, or *Logos*. This is censur'd as most absurd, to make St. *John* say, *And God was*, when before-hand he had said the Word was *with God*; so that there could be no doubt but he was: *Quod nemo sanus scripserit, multo minus Evangelista*, Θεόπνευστος, says the judicious Dr. *Mill*, *Proleg.* Surely it was no more reasonable to say, he was with himself.

4. 'Tis to be consider'd, that only St. *John*, and he very late, uses the Term *Word* (in which alone the Doctor finds the very Deity of the se-

cond Perſon of the Trinity.) And is it likely, that ſo many years after the Goſpel of Chriſt had been preach'd, far and near, to Jews and Gentiles; and ſo many Churches formed upon his Principles, (be it thirty, or forty, or more Years) that St. *John* ſhould then firſt reveal ſuch an *Article?* or ſhould mean any thing conſiderably more, in calling our Saviour the *Word*, than the reſt of the Apoſtles (who were moſt, if not all of 'em dead) had meant by other Characters, *viz.* the *Son of God*, the *Chriſt*, the *Lord Jeſus*, &c. in which the Doctor pretends not to find this Article? Why ſhould the *Word* in St. *John* ſignify ſo much more than St. *Paul*'s calling him the *Image of God*, or the *Brightneſs of his Father's Glory?* And yet the Doctor plainly ſuggeſts, that if theſe were interpreted of his divine Nature, it *would fairly prove that Nature to be inferior to the very God.* So that if it had been ſaid, *And that Image*, &c. *was God*, it had meant only an inferior God: and is it any harder to interpret, *the Word was God*, the ſame way? eſpecially when he allows that the ſame St. *John* applies the Character of the *Word* to the *Man Chriſt Jeſus only, without any regard to the divine Nature, or Word; and which, if underſtood of the divine Nature, or of the whole God-man, would really imply, that the Word is inferior to the very God*; pag. 167. compar'd with *pag.* 170. Now if theſe Words, *He was clothed with a Veſture dipp'd in Blood*, and *his Name is called the Word of God*, muſt be ſpoken only of the Man Chriſt Jeſus; or at leaſt of ſuch a Nature as is inferior to the very God; I think St. *John*'s other Expreſſion, *The Word was God*, may be allow'd the like Interpretation: ſince there is no reaſon to imagine the ſame inſpired Writer ſhould not in both places (and perhaps all in which 'tis uſed)

Col. 1. 15. Heb. 1. 2.

P. 170.

Rev. 19. 13.

uſed) uſe that remarkable Title, of the ſame Perſon, in the ſame Senſe.

But I muſt not preſs this too hard, becauſe, tho the Doctor hath ſaid all that I have mention'd; yet, to do him juſtice, he ſays quite the contrary afterwards: for he makes that Name, the *Word of God*, to be a proof of his being a diſtinct Perſon in the ſelf-exiſtent God, whoſe *Word* he is; and this after he had numbred it among thoſe Texts, which are ſpoken of the Man Jeſus Chriſt, *without any regard to the Word, or divine Nature:* as indeed the whole Context ſpeaks of a Man with his *Name on his Thigh.* So that until I know which half of the Contradiction he is willing to part with, I let it paſs. P. 216.

5. There is no more difficulty in the ſeeming Contradiction between thoſe Texts, which declare there is but one God; and St. *John*'s ſtyling the *Word* a God, in another and inferior Senſe, than there is in many other Inſtances: which yet the Doctor, and all other *Trinitarians*, (if I may count him ſuch) can eaſily reconcile; and therefore he ought not to make it ſo inſuperable a Difficulty in this ſingle Caſe, as he pretends it is.

For inſtance, 'tis as poſitively and expreſly ſaid by God himſelf, *There is no Saviour beſides* me, as that *there is no God beſides me*, in the following Chapter. And both are put on the ſame foot together, *Thou ſhalt know no God but me, for there is no Saviour beſides me.* And yet the Man Chriſt Jeſus is certainly ſtyled our Saviour, or *Jeſus*, all along in the New Teſtament; which, the Doctor confeſſes, *betokens that Man whom the bleſſed Virgin brought forth, and implies nothing of an incarnate God in the Notation of it.* Nay, 'tis a Character into which he is exalted Iſa. 43. 11. Hoſea 13. 4. P. 161.

Acts 5. 31. by God, and therefore can't belong to the infinite Supreme God: *Him hath God exalted, to be a Prince and Saviour.* And he is called Saviour at the same time, where the great God is called so, tho in an inferior Sense, and as subordinate

Tit. 3. 4, 6. to God: *The Love of God our Saviour appear'd ——who saved us by the renewing of the Holy Ghost, which he shed on us, thro' Jesus Christ our Saviour.* So that here is God our Saviour, and yet another instrumental Saviour; tho the Scriptures say there is but one (in the most emphatical Sense) who is Saviour. Just as in St. *John*, there is *the* God (in the most eminent Sense) and *a God with him*; tho still there is but one God in the high Sense of that Character, according to the Scriptures.

So again, we read there is but one Lord:

Mark 12. 29. *Hear, O Israel, the Lord thy God is one Lord*; which is the same as to say, there was but one

Ver. 32. Lord, as well as but one God, as the *Scribe*'s Answer shews. And yet we find another Lord,

Ver. 36. *The Lord said to my Lord*, ὁ Κύριος τῷ Κυρίῳ So again, if it be said, there is but one only who *knows the Hearts* of Men, the Doctor can easily reconcile this with the Man Christ Jesus's, nay, with the Apostles knowing the Hearts of others; tho not as God knows 'em, of himself, but as knowing 'em by the Spirit's assistance. Again,

Psal. 136. 4. *God alone doth wonders*; and yet the Apostles did great wonders also, but by God's Power. Twenty Instances, I suppose, might be produced, of Characters appropriate, in some Sense, to the Supreme God, which yet are (without any express Marks of Distinction, but what the Nature of the Subjects plainly suggest to us) attributed

Rev. 15. 4. to inferior Beings. *God only is holy*; he *only is wise*, &c. But these give no difficulty to a candid Mind, tho others be said to be holy and wise

wiſe too, in an inferior ſenſe. And therefore if St. *John* ſhould have ſtyled the *Word* a God, in a ſubordinate Notion; and did think, by ſaying he was with *the God*, he had ſufficiently diſtinguiſhed him from the one ſupreme God; eſpecially telling us, *that the Word was Fleſh*, &c. I ſee not how the Doctor, with his uſual Candour about him, can be offended, or any way perplexed, to reconcile this with the Scripture-Teſtimonies of one God only. He need not *give up the reſt of the Scriptures, nor yet reject St.* John's *Goſpel.* He needs only part with his own harſh, unnatural Interpretation of the firſt Verſe of it, and then all will be eaſy: for I don't find any other Text would give him much trouble. And this Method is no more than, in other caſes, he would and does frankly uſe: ſo that I can't but think he might have given up this Text, as well as others, if he had any other in reſerve, by which to ſupport his Hypotheſis, or to give any graceful Appearance of having maintain'd the current Orthodox Doctrine.

To conclude this Argument, I would only know of the Doctor, who counts it impoſſible to reconcile the One ſelf-exiſtent God, with giving the Character of God to any who is not that ſame ſelf-exiſtent God, what he thinks of his ſo oft-approv'd *Nicene Creed*, which he imagines may be proved by Scripture; when having firſt ſtyled the Father, *the One God*, it calls the Son, *God of God?* Does he really think, *(he who juſtly trembles at the Guilt of Colluſion, in ſubſcribing or uſing ſuch Forms, as thwart the Senſe of a Man's own Mind)* that it means the ſelf-exiſtent God, *of* the ſelf-exiſtent God, begotten before all Worlds, of the Father? Does he thorowly receive and believe this? Or does it not mean

a derivative, ſubordinate God, of a ſelf-exiſtent God?

Secondly, His other Text, now to be conſider'd, is *Heb.* 1. 10. *And thou Lord, in the beginning haſt laid the Foundation of the Earth, and the Heavens are the Work of thy hands: They ſhall periſh, but thou ſhalt endure——They ſhall be changed, but thou art the ſame, and thy Years fail not.*

The Doctor tells us, the Author of this Epiſtle aſſures us, that this Paſſage is meant of
P. 192. the *Son*, *viz.* our Lord Jeſus Chriſt, and that the 102d *Pſalm*, whence 'tis cited, is addreſſed to *Jehovah*, or the ſelf-exiſtent God: and thence it follows, that the Son is that *Jehovah*, the ſelf-exiſtent God. I ſhall wave what he ſays of *Jehovah*'s being the incommunicable Name of God, (which I think he has not proved, but rather the contrary) becauſe I rely not on that Anſwer. Only I cannot but obſerve, that having, as he thought, got another and ſurer Argument, by proving Jeſus Chriſt to be *Jehovah*, he now begins to give up what he had argued
P. 193. from St. *John*, by ſaying, *Whatever Latitude may be allow'd to* Θεὸς, God, in St. *John*; yet *Jehovah* is appropriate to the one *God*, in contradiction to all other Θεοὶ. So that it ſeems the word God, in St. *John*, may, after all, be allow'd a Latitude; and others may have that Character, beſide the one ſelf-exiſtent God; and conſequently the *Word* being ſtyled God, might yet not be the ſelf-exiſtent God. And why then did he ſtand ſo ſtiffly to it before? But perhaps he did not then ſee, he had this other Argument for a Reſerve. But to his preſent Argument, I reply:

1. That every Accommodation of a Text to any Perſon, is no ſufficient Evidence that 'tis the ſame

ſame Perſon, of whom it was originally ſpoken. For inſtance, St. *Matthew*, chap. 2. 15. ſays *it was fulfill'd*, in Jeſus Chriſt, *what the Lord had ſpoken by the Prophet, ſaying, Out of* Egypt *have I called my Son.* Now where will the Doctor find theſe words, but in *Hoſ.* 11. 1? where, 'tis plain, they were ſpoken of the People of *Iſrael: When* Iſrael *was a Child, then I loved him, and called my Son out of* Egypt. Were the People of *Iſrael* and Jeſus Chriſt therefore one and the ſame, becauſe, for the Likeneſs of the Caſe, what was ſaid of one is apply'd to the other? No, ſurely! And therefore if the Author of the Epiſtle to the *Hebrews*, who had ſaid, *ver.* 1. that *God made the Worlds by*, or thro', *his Son*, did, from this, think he might accommodate to the Inſtrument, what had been ſaid of the Principal working by him; is this more ſtrange or unſuitable, than the foregoing Application was?

2. It doth not appear to me, that the Author of the Epiſtle aſſures us, theſe Words are ſpoken of the *Son:* For obſerve how he brings 'em in, *ver.* 8, 9, 10. *Unto the Son he ſaith, Thy Throne, O God, is for ever and ever———Thou haſt loved Righteouſneſs, and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oil of Gladneſs above thy Fellows. And thou, Lord, haſt laid the Foundation of the Earth, and the Heavens are the Work of thy hands: they ſhall periſh, but thou remaineſt; they ſhall be changed, but thou art the ſame, thy Years ſhall not fail.*

Here we may obſerve, that the *tenth* Verſe, *And thou Lord, &c.* (tho 'tis a new Citation) is not prefaced with, *And, to the Son he ſaith*, as *ver.* 8. or with an *again*, as *ver.* 5, 6. and ſo *chap.* 2. 13. but barely, *And thou Lord.* Now the

the God last mention'd was Christ's God, who had anointed him; and the *Author* thereupon breaks out into the Celebration of this God's Power, and especially his unchangeable Duration; which he dwells upon, as what he principally cites the Text for; in order, I conceive, to prove the Stability of the Son's Kingdom, before spoken of. *Thy Throne, O God, is for ever and ever; God thy God has anointed thee; and thou Lord*, i. e. thou who hast promis'd him such a Throne, *art he who laid the Foundation of the Earth*, and made the Heavens, which tho of long and permanent Duration, yet will perish; *but thou remainest, thou art the same, thy Years shall not fail.* So that it seems to be a Declaration of God's Immutability made here, to ascertain the Durableness of Christ's Kingdom, before mention'd: and the rather so, because this Passage had been used originally for the same purpose in the 102d Psal. *viz.* to infer thence this Conclusion, ver. ult. *The Children of thy Servants shall continue, and their Seed be established before thee.* In like manner it here proves the *Son*'s Throne should be established for *ever and ever*, by the same Argument, *viz.* by God's Immutability; and so was very pertinently alledg'd of God, without being apply'd to the *Son*; to shew how able *his God*, who had anointed him, was to make good and maintain what he had granted him, *viz.* a durable Kingdom *for ever.*

And it gives some farther strength to this Interpretation, that the Creation of the World is never once, that I remember, ascribed immediately to our blessed Lord *Jesus Christ*, in such Terms; but constantly 'tis said that all things were made *thro' him*, &c. And if 'tis never said elsewhere in Scripture, that he created all things,

John 1. 3.
1 Cor. 9. 6.
Eph. 3. 9.
Col. 1. 16.
Heb. 1. 1.

things, 'tis not very likely it ſhould be ſaid of *him* by the *Pſalmiſt*, or the Author of this Epiſtle, ſince there is not full Evidence of it.

An APPENDIX, *containing ſome Conſiderations on what the Doctor ſays concerning the* Holy Ghoſt.

WHAT relates to the *Holy Ghoſt*, the Doctor ſays, *he hopes to bring to a more ſpeedy Iſſue.* And I think he has done ſo indeed: for he has roundly given up *his Perſonality*, and conſequently ended the Diſpute with thoſe *Socinians*, who account the Holy Spirit to be only the *divine Virtue and Energy*; and who will never deny the Divinity of the Power or Attributes of the Almighty Father: and ſo he has done the Work with great Expedition. Indeed having formerly confuted the *Eternal Proceſſion*, *which*, ſays he, *ſome of the Antients in the fourth Century*, *hurried on by Zeal for a Fundamental*, *ſo as not duly to weigh their Arguments*, *thought to be a Demonſtration of the Divinity of the Holy Ghoſt*; *but they took a wrong* (tho I think the only one pretended) *Text to make it out by*: *Bennet*'s Annot. on the Com. Prayers, *p.* 290. he had ſo much the leſs to do.

The reaſon why I ſay he has given up the Perſonality of the Holy Spirit, (tho he ſometimes calls him a *Perſon* ſtill) is, that he has yielded up either the only Argument for it, or at leaſt that grand Argument, in the Overthrow of which all

all the reſt muſt ſink: and that is, from Chriſt's Promiſe of the Comforter, *viz.* the *Holy Ghoſt*, *John* 16. where the Spirit is ſet forth under ſo many perſonal Notes and Characters; *He ſhall come*, *He ſhall guide*, &c. eſpecially *ver.* 13. ἐκεῖνος, τὸ πνεῦμα, *He*, *the Spirit*, &c. that it has been, I think, the only Difficulty that has given the *Socinians* any great trouble ſmoothly to remove. They have pleaded it was a *ſtrong Figure*, and the Doctor ſays it is ſo; and repreſents it as an *Allegory* and *Metaphor*, and a *Chain of Metaphors*; by which *we are to underſtand no more*, *than that God or Chriſt beſtows the Gifts of the Spirit*; and likens it to *that admirable Proſopopœia*, Prov. 8. 22—31. So that a Power, or Operation, is ſet out under the elegant Fiction of a Perſon, tho it be none in reality.

P. 204.

I do not ſay but the Doctor and the *Socinians* have very much to alledge in the Caſe; nor do I blame him for complying with juſt Evidence, wherever he thinks he ſees it: but then, I think, he can never retrieve the *Perſonality* of the Spirit, by any ſtronger Argument from the holy Scriptures. He may, indeed, offer ſomething for the *Deity* of the *Holy Spirit*, if no *diſtinct Perſon* from the *Father*; yea, he may do it with Conſent of all ſides. And all his Arguments to prove the Holy Ghoſt *very God*, ſhall be granted him by the *Unitarians* of all ſorts, while he grants them their Arguments, to prove the Holy Spirit is no more than a *metaphorical* Perſon.

Not that I think the Doctor was overſeen, or unawares was too eaſy in this matter; no, all things conſider'd, he has been wary and ſubtle enough. He had one to oppoſe, who is generally look'd on as *Arianizing* in this point, pleading for the *real Perſonality of the Spirit*, from our Lord's Deſcription of him, as a ſubordinate Meſſenger and

and Minister; and I judge, he saw well enough, that if that Description was to be literally taken, as of a real Person, it would prove him one inferior to God and Christ; and there would be no defending his supreme Deity: and therefore he calls it a *very difficult Passage.* Hereupon he takes P. 205. shelter under the *Socinians* against the *Arians*, and hopes he may defend the Deity of the Holy Spirit, whatever becomes of his true distinct Personality. For granting the Spirit to be a Person, there was no pretence for an Allegory.

Nor do I find any Argument to prove it such, or that the Spirit was not literally sent as a Messenger: however it be, I can't but observe how gracefully the Doctor sets the matter off: lest any should think it a disappointment to find the Promise of the Comforter so interpreted, he spares no *Encomium* upon it; he tells us of Figures, Allegory, Metaphors, *Prosopopœia*; but then they are not ordinary ones; they are Figures, but they are *strong Figures*; 'tis an Allegory, but 'tis a *noble Allegory*; 'tis a *Prosopopœia*, but 'tis an *admirable* one.

And thus indeed he may very well prove the Deity of the Spirit: for take away his proper distinct Personality, and who will deny the Divinity of God's Power, or Operations, as connoting in them their Agent? But this is so far from being a peculiar Christian Doctrine, that I suppose no *Turk*, *Jew*, nor *Pagan*, doubts such *Figurative*, *Metaphorical*, *Prosopopœia-Persons*, (in the Deity) of Attributes, Operations, Modes, Properties, or any such *Sabellian* Disguises. And indeed when the Doctor is got out of his Metaphors, and speaks directly of the *Spirit*'s Personality; I think it amounts to no more: of which hereafter. And this will answer all his Arguings for the *Holy Spirit*'s being the *very God.*

The

The Queſtion in diſpute is not, Whether there be not, in God, ſomething that is call'd *Spirit*; or whether the Spirit, in Scripture, does not ſometimes imply what is God: for if *God be eſſentially a Spirit*, then, no doubt, this Spirit is God. And this is ſaid of the Father, and ſo carries no perſonal Diſtinction in it: *John* 4. 24. *God is a Spirit.* So *Pſal.* 139. 7. *Whither ſhall I go from thy Spirit?* Nay ſince (what none can deny)
P. 245. the Doctor owns, in agreement with Dr. *Clarke*, that the Holy Spirit, in Scripture, ſometimes ſignifies the *mere Power of God*; there needs be no diſpute neither, whether this be not God, and have not all the incommunicable Characters of the Almighty. But the Queſtion is, whether, beſides this allow'd Notion of the Holy Spirit,
John 16. there be not, by our Saviour, mention made of an Holy Spirit, who is a diſtinct Perſon from the Father (who is a Spirit) in a proper ſenſe; or at leaſt who is more properly a Perſon, than the mere Power and Energy of the Almighty is? The Doctor has not ſhown there is any ſuch Holy Spirit at all, and the *Arians* ſay there is, and that he is inferior to God; and may well complain that their Oppoſers, when they would prove the Holy Spirit to be the one God, only bring their Proofs in relation to the former Notion of the Spirit, or the divine Power and Energy, (which is not deny'd) but none that proves the Deity of any other Holy Spirit, viz. *a Perſon.* And this is manifeſt in the Doctor's *two* Texts, on which he relies, for evidence of the Holy Spirit's Deity.

His Argument, from *Luke* 1. 32, 35. is, *viz.*
P. 200. *That ſince Jeſus Chriſt is therefore the Son of the moſt High God, becauſe the Holy Ghoſt begat him*, it follows, the Holy Ghoſt muſt be *that very God*, elſe the moſt High God was *not his immediate Father.* But 'tis plain, by the Holy Ghoſt there, is

meant

meant the Power of God, and 'tis so explain'd; *The Holy Ghost shall come upon thee, and* (or even) *the Power of the Highest overshadow thee.* Strange! that one, who says the Holy Spirit, in Scripture, sometimes signifies the *mere Power of God*, should pretend any other Sense here, where 'tis so express'd; and then sure enough the Power of God will not be *another Being from him.* But what is this to the Holy Spirit, about whom the Controversy lies; and who is a distinct Person? This is the unjust way of, almost all, the Writers for the Deity of the Holy Ghost; tho they grant it has different Acceptations, both for the *Power* of God, and also for a *Person*, yet they never distinguish in their Arguments, but confound both together; and because the divine Power, or Holy Spirit, has *supreme* Characters, therefore the *Holy Spirit*, *Christ's prime Minister*, (as the Doctor calls him) must have them also: as if P. 209.
both were one and the same. But by distinguishing them, *their* Arguments are easily answered, who, of *one* Holy Spirit, prove the Personality, *viz.* that in *John* 16. and of the Spirit in the *other* Sense, *viz.* the divine active *Virtue*, prove the Deity, and then put both together into one: whereas they should prove the *personal* Holy Spirit to be *God*, or that the same Spirit which is proved to be a distinct Person is so; else they argue not *ad idem*, in the Deity, and in the Personality; nor at all against the *Unitarians.*

His other and main Argument is from 1 *Cor.* 2. 10, 11. *The Spirit searcheth the deep things of God: for what Man knoweth the things of Man, save the Spirit of Man, which is in him? Even so the things of God, knoweth none but the Spirit of God.* Hence the Doctor infers, that the Spirit of God is as much P. 199.
that God, whose Spirit he is, as the Spirit of a Man is that Man in whom it is; and that the

Spirit of God is as much God himſelf, as the Spirit of a Man is the Man himſelf, and not a diſtinct Being.

But, whatever be the Meaning of theſe Expreſſions, what does this avail towards proving the Deity of that Spirit, who is a diſtinct *Perſon*, in God? For it may as well be argu'd hence, that as the Spirit of a Man is the ſame Perſon, and not diſtinct from the Man, ſo the Spirit of God is the ſame Perſon with God, and not a diſtinct Perſon from that God whoſe he is: for the Spirit of a Man (to which the Spirit of God is liken'd) is as *much* the ſame Perſon with the Man, as 'tis the ſame Being; and perhaps ſomething *more* ſo: becauſe, in the Man, there is another different Being beſides his Spirit, but not another Perſon. So that it may be as well pretended that the Spirit of Man is a different Perſon from the Man himſelf, as (and in the ſame Senſe too) that the Spirit of God is a different Perſon from God. And yet this, I think, is all he pretends to prove the perſonal Diſtinction
P. 216. from, *viz.* becauſe 'tis called the *Spirit of God*; and this, it ſeems, as the Soul is the *Spirit of Man*, which yet is without being a diſtinct Perſon. So that whether by the Spirit of God, in this Text, St. *Paul* meant only God, who is eſſentially a Spirit, as the rational Soul is a Spirit; or the divine Virtue, and Inſpiration of God; neither of theſe is the Perſon of the Holy Ghoſt, which the Inquiry is of, or whoſe Deity is deny'd.

And this is evident, according to the Doctor's (at leaſt the common) Principles, that it is not their one diſtinct and third Perſon in the Godhead, that is intended by the Holy Spirit in this Text; becauſe 'tis ſaid, *None* (ἐδεὶς) *knows the things of God, ſave the Spirit of God:* which, if appropriated

priated to the third Person, would exclude the *Word*, nay, and the first Person too, from this Knowledge; and so in proving the Deity of the Holy Ghost, would destroy that of the *Word.*

Indeed I think it most likely, that the Apostle, by the *Spirit*, here, intends the divine *Afflatus*, or Inspiration; because, *ver.* 12. he calls it τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, the Spirit which comes forth, or out *from God*; and is opposed to the Spirit of the World, *i. e.* the *Genius*, the *Dispositions*, or Dictates and Wisdom of the World. So the Doctor expressly tells us, *This Expression* τὸ ἐκ τοῦ Θεοῦ, *relates to the Allegory of his Mission, signifying the Gifts of the Spirit, and not the Being from whom they flow*; as he says a little after of the Holy Ghost. So that there is no reason to stretch a Similitude, for Illustration, to its utmost length, when it no way appears that the Apostle intended to shew more than this, *viz.* how the immediate Inspiration of God was the only effectual way of coming to the right knowledge of divine Mysteries. For he does not say that *because* the Spirit of God is one with God, in the same manner as the Spirit of a Man is one with the Man himself, therefore it knows the things of God; but only, *as* the Spirit of a Man knows the things of a Man, so the Spirit of God knows the things of God, *i. e.* as certainly and perfectly knows them, or rather makes them known: because the Apostle uses the Word so, *I desire to know*, *i. e.* (by an usual Hebraism) to make known, *nothing among you, save Christ, and him crucify'd*; and the Context requires, or well fits it. And then, if the Doctor can spare us his *noble Allegory*, or one Link of his long *Chain of Metaphors* only, by a very easy and usual *Prosopopœia*, to speak of the divine Inspiration, after the manner of a Person, the Apostle's Words (which are to prove,

P. 210.

Ver. 1, 2.

that God had revealed Myſteries to them) are thus: *For the divine Inſpiration diſcovers the ſecret things of God; for as no Man can make known the things of a Man, i. e.* what his own Thoughts and Purpoſes, and Inclinations are —— *except the Man himſelf diſcovers them; ſo none but the Inſpiration of God hath made known the Purpoſes and Mind of God. Now we have receiv'd, not the ſubtle Learning and Wiſdom of the World, but this Inſpiration of God, that we may make known to Men what we have freely receiv'd of God; which things accordingly we ſpeak, &c.* So that here is nothing of Difficulty, nor of the Controverſy in hand, unleſs it be to ſhew, againſt Dr. *Clarke*, and others, that there is no real Perſon meant by the Holy Spirit in Scripture, only the divine Power and Inſpiration, which is what moſt *Socinians* agree to.

CHAP. IV.

I Come in the laſt place to make ſome general *Obſervations* on the Doctor's *New Theory of the Trinity in Unity*; and to ſhew ſome of the great Abſurdities and Inconſiſtencies therein, as they appear to me.

But I would firſt take notice that he agrees intirely with Dr. *Clarke*, with *Arians* and *Socinians*, againſt the *Athanaſians* and *Trinitarians*, in the Scripture-Notion of the Divine *Father*, viz. that
P. 231. he is but *one Perſon in the common Senſe*; and that there is no Almighty God, or Perſon, but he; and *that* there is no Almighty Eternal Perſon intended by the Character of Son of God *there*; but that the Son is a pre-exiſtent, *inferior Mind*, uni-

ted

ted to a Body by the Holy Ghost; and that the Holy Spirit sometimes signifies the Power and Operation of God the Father. And it happens that the Doctor has given the same Interpretation of the baptismal Form, *Mat.* 28. 19. as Dr. *Clarke* had in his *Paraphrase.*

P. 245.

P. 202.

Indeed he makes the *Son* and *Spirit* of lower Consideration, than Dr. *Clark* does; not thinking altogether so highly of the inferior pre-existent rational Nature of Christ, nor so much maintaining the proper *Personality* of the Holy Spirit, as he.

To make amends for these, he has started another Trinity in the *Scripture-Father* (the first Person in the *baptismal Form* and *Creed.*) The *first*, he says, is nameless, the others are the *Word* and *Spirit*; all three in the *Father of the Man Christ Jesus*, his only-begotten Son. So that here is a Trinity of *Fathers*, who all have that common Name, and who all begat the Son of God, which he expressly says of the *Spirit*, and does not say the *Word* was *quiescent* in this matter. Now as Dr. *Clarke* has not affirm'd or deny'd any thing, about such a Trinity in the *Scripture-Father*, as not to the purpose of Religion, and which in some sense may be in every intelligent Mind; and for which there is no just Pretence from Scripture, unless it be taken from the Attributes and Operations of God the Father: so I can't but judge the Doctor's new Scheme as very absurd, for these Reasons:

P. 237.

P. 202.

First, His Notion of *Persons* in the Godhead amounts to no more than Attributes or Operations, allow'd by all sorts of *Unitarians.* His Notion is laid down, *pag.* 218. where he says (of the three Persons) *What is meant is pretty generally agreed*, viz. *that the Father, Word, and Spirit, tho they are really distinct, so that one is not the other, yet are not separate Beings, but one and the same Being, which is the self-existent God.* This is what he so

P. 245. oft refers us to, as his Sense of the Term *Persons.* Some things truly distinguish'd, in the same Being, is his Notion of Persons. Now cannot any one say as much as this of the divine Attributes, of Wisdom, Power, Goodness, Truth, Holiness? Are not these truly distinguish'd, and yet not separate Beings? And indeed he seems not to pretend to any higher Distinction than that of the Faculties or Operations of every Mind, by what

P. 241. he says, *I do not affirm, that the Word is the internal Reason or Wisdom of God, an Attribute or Power of him*; because *the Scriptures have not declared any such thing:* (as if this should not also have kept him from *calling this Word a Person.*) So that he pretends not to have any thing from Scripture or Reason, against the *Word*'s being an Attribute of God; only he had not enough to warrant his asserting it. But yet *it may be so*, for any thing he intends to say to the contrary. And for what does he then pretend to write for the *Holy Trinity*, or against Dr. *Clarke?* Who is his Adversary? Who denies a Trinity in the Almighty God, which he finds in himself? *viz.* of Operations, Powers, *&c.* tho all may not agree what Names to give them.

But then he can't tell how to make this consistent with the *Incarnation of the Word only.* 'Tis hard to pretend an Operation or Faculty of the Soul should be *made Flesh*, and not the Soul itself; and if so, then all the Powers of it are incarnate together. And if the *divine Nature* was incarnate, then all the Attributes are included in it, and so all three Persons become incarnate; which confounds the whole Scheme: and for this reason, a scholastick Trinity, of Modes and Attributes, has justly been rejected with great Contempt, as trifling with sacred Matters; and arguing indeed against no body.

The

The Doctor's Explication of this Matter by a *Triangle, touching a Point at one Angle only,* P. 220. ſhews how neceſſary a *real Diſtinction* of Beings is, to make out the Incarnation of one of the Perſons only: for unleſs he ſuppoſes the three Perſons are as much three as the three Angles of the Triangle, which are diſtinct Parts, and make up one compound, 'tis not to his purpoſe. And truly he ſeems to me, at other times, to ſuppoſe that the three Perſons are three *diſtinct Beings*; and that, by one ſelf-exiſtent God, he means one, conſiſting of the three Beings. I know very well, he ſpeaks of *God's ſimple un-* P. 218, *compounded Being*; but then 'tis only by way of 219, 220. ſuppoſition, as what *may be.* And what he means by God's Simplicity, he lets us know, by ſaying, *It only excludes a Compoſition of ſeparable Parts.* So that diſtinct Beings, or three infinite Minds *inſeparably* united, may conſiſt with his Notion of the divine Simplicity and Unity; which he farther ſhews, by reſembling the Union of the three Perſons into one God, by the Union of the *two Beings*, Soul and Body, into one Man, whom he calls *one and the ſame Being, which they are neceſſarily conſtitutive of*; and therefore are inſeparable Parts, (I think of a Man, in his Senſe.)

Now if Soul and Body, two moſt diſtinct Beings, and of different kinds, may be one and the ſame *Being*, in the Doctor's account; I ſee not but the *Father*, *Word*, and *Spirit* may be *three* diſtinct Beings, or Minds, and yet make ſtill but *one Being*, in his Senſe. *I do by no means,* P. 218, 19. ſays he, *ſay the Father, Word, and Spirit are different Subſtances, as the Soul and Body in Man are, the one material, and the other immaterial*: i. e. he is only againſt the three divine Perſons being of divers kinds, but ſays nothing againſt

their being diſtinct individual Beings, of the ſame kind; but concludes, *If the Union of diſtinct Subſtances may conſtitute one and the ſame Being, Man; then the Father, Word, and Spirit may conſtitute one and the ſame uncompounded Being, God.* He cannot well mean, by uncompounded, any thing, but not conſiſting of *different ſorts* of Beings, as Soul and Body are; becauſe if he intends by uncompounded, not conſtituted of three diſtinct Beings at all, his Inference would be ridiculous: *viz.* if the Union of Soul and Body, which are two Subſtances, can yet conſtitute one compounded Being, then ſurely theſe three, Father, Word, and Spirit (who are not two Subſtances) *may* conſtitute one uncompounded Being: ſince they then not only may, but *muſt* neceſſarily be one Being; and there could be no need to prove that what is not *two*, may be but *one*. Indeed he ſays he will *affirm nothing of their joint Subſtance*, i. e. I ſuppoſe, whether it be conſtituted of diſtinct Subſtances join'd together, or not: but then he cannot affirm they conſtitute one uncompounded Being, if it may be conſtituted of three united Beings; unleſs by uncompounded Beings, he means one uncompounded of ſeveral ſorts of Beings, in which Senſe only he allows the great God to be a ſimple Being and uncompounded. Nor would it at all follow, that becauſe two different Subſtances may be one *compounded* Being, therefore three diſtinct Subſtances, not different, may be one *uncompounded* Being; unleſs it means uncompounded of different ſorts.

I am ſenſible 'tis Folly and Raſhneſs to talk ſo freely of the *Subſtance* of the great God, and the *Conſtitution* of his Being; for we know not what we talk about, and do but *darken Counſel by Words without Knowledge*; but the Doctor's

tor's Reasonings upon it have led me to take some notice thereof: and indeed they who are so positive as to declare it for an Article of Faith, That the one God and his Son are *consubstantial*, (as the Doctor in his *Preface* does, calling it that *great Truth)* should, I think, know well what it means, when they are so very sure of it. The like I may say, as to the Meaning of the word *Persons* in the Godhead; which being not the Scripture-Language, but of Mens own introducing and devising, I may justly demand, what their Meaning by it is. And they are justly to be censured, when they voluntarily introduce, or chuse and justify Terms of Art in great Articles, and then cannot tell what they mean by their own Inventions, but sometimes one thing, and sometimes another; thinking to get off by saying, *Let* P. 218. *these Terms be used, till better be substituted in their room*; as if it were better to talk at random, and so perhaps foolishly and inconsistently of the Almighty, than to hold our peace in humble and reverent Silence. Aud therefore the Doctor's defective, insignificant, and uncertain Account of his Meaning by the Term *Persons*, is one just Objection against his Book; as leaving the main Point in utmost Confusion and Obscurity, which it pretends to explain and prove.

Secondly, I find that instead of a *Trinity*, which he pretends to prove in his way, he has found out but *two* Persons in the very God; and having lost the *first Person*, his Trinity is lost too. He all along supposes the Term *Father* to be no *particular* Name of *one* of the Persons in the sacred Scriptures, but that it denotes the self-existent one God, in *which* his three Persons are to be found; (because he is sensible there is no supreme self-existent God, but he whom the Scriptures style the *Father*, and the *God and Father*

ther of our Lord Jesus Christ; and tells us oft,
P. 237. that he is never called the *Father of the Word.)* Hereupon he racks his Thoughts to find out a Trinity here: but tho he finds a *Word* and *Spirit* to say something of, he cannot find a *first* Per-
P. 217. son mention'd; for he says, *That he is never by any particular Name distinguished in Scripture from the Word and Spirit.* Where then must he find this other distinct Person, whom the Scriptures have not once vouchsafed to name; as if only the *first* Person was of no concern to Men? Why truly he will gather it by Implication; and how does he make it out?

All his Evidence is, that in Scripture the *self-existent God is plainly distinguish'd from the Word and Spirit*, in that *the Word is called the Word of*
P. 216. *God*, and the Spirit *the Spirit of God*; *and consequently they are distinguish'd from God, whose they are.*

Now one would be apt to think by this, that the *Word* and *Spirit* should not be that self-existent God from whom they are so *plainly* distinguished, as he very truly affirms: and indeed at another time the Doctor thinks the Substance of the self-existent Being will admit only of some
P. 221. Distinction *in itself, but not from itself*, which is more cautious than the other. But then to make out three Persons distinct from each other, it was necessary to say the *Word* and *Spirit* are distinguish'd *from* God, because the Doctor could find nothing to distinguish 'em from, but the self-existent God; and yet they must be the same with what they are plainly distinguish'd from. So that now the *Word* and *Spirit* are to be distinguished from what Dr. *Clarke* accounts the first Person, or intelligent Being, the very God; which yet Dr.
P. 235. *Bennet* denies elsewhere.

But 'tis a moſt weak Pretence the Doctor offers for proof of ſome other third *Perſon*'s being imply'd in the word *God*, (ſuppoſing the Word and Spirit to be not diſtinct Beings, but *this God*, as he does ſuppoſe) for there is then no need at all of a third Perſon, to juſtify the Expreſſions, the *Word* and *Spirit of God*, by his own Principles, (except that he needs to find out a third ſomewhere, to make out his Trinity) becauſe theſe two alone, *viz. Word* and *Spirit*, will ſuffice to ſolve all: for if the *Word* be God, and the *Spirit* be God, the *very God*; then the Expreſſion *the Word of God*, may mean the *Word* of *God the Spirit*; and the *Spirit of God*, may mean the *Spirit of God the Word*; and *the Word with God*, may be *with God the Spirit.* What needs he then invent a third? Let two ſuffice, ſince he owns he cannot find any more mention'd in Scripture; only let him not call them a *Trinity* of *two*; for that is all he can pretend to, in this way of proving it.

And yet 'tis on this mighty Pillar alone that the Doctor builds his Proof of the *Trinity*; and of all he ſays in juſtification of the *eternal Generation*, and his calling the *Word* the *eternal Son of God*, without any Precedent in Scripture for ſuch an Attempt. In a word, all he can ſay, in juſtification of the Church's *Litany*, *Creeds* and *Offices*, in the uſe of theſe unſcriptural Terms, according to his Principles, relies upon this poor Quibble, which I am aſtoniſhed ſhould ſee the Light from any Man of his Thought and Learning.

For to argue from the Expreſſions, the *Word of God*, and *Spirit of God*, (whom he takes to be that ſame God) that there muſt be a third Perſon meant by God, whoſe they are; is juſt as if he had argued, that becauſe we read of the Soul of

of *a Man*, and the Body of *a Man*, therefore there must be a third thing in *Man* distinct from both, whose they are, tho it have only the common Name of *Man*; when indeed there is no more in Man but those two: even so, tho there were no more in God than the *Word* and *Spirit*, (and he says no more is named in Scripture) it might be truly said, the *Word of God*, and *Spirit of God*: so that this does not prove another, or third Person, which the Doctor still wants.

Thirdly, I observe, that as he has lost the *first* Person, so even of these his remaining *two* Persons, he has confounded the Characters, and has left no distinction between 'em: For in straining to make the *Word* in the divine Nature, a Son, (I suppose, to accommodate it to the Offices of the
p. 162. Church, tho he grants 'tis not according to the Sacred Text) he has overdone it, and made them both *Sons*. Since the Patrons of the common Opinions run wholly upon the Characters of *Father* and *Son*, in the Trinity they worship as the supreme God, it was needful for him to make some pretence for applying these Characters, which belong to Christ's human, to the divine Nature; and for that end to make out the Relations of *Father* and *Son*, within the one self-existent God, that as *Son* he may be esteem'd one of the divine Persons, and worthy of the supreme Adoration given him under that Character, and not that *of the Word*.

This was indeed a hard Task! since he grants, the Scriptures know no *Father* but the *one God*; nor *Son of God*, but the *Man Christ*, begotten by God, by a temporal Generation. How then shall he make out a *Father* and *Son in the Deity?*
p. 217. *Yet*, says he, *because the Word subsists eternally in God, as one and the same Being; and because God,*

or

or that which besides the Word and Spirit, is in God, is represented so, as that the Word is his; therefore we justly think, that so much of God, as is not, by a more particular Name, distinguished from Word and Spirit in Scripture, and is conceived by us as prior, in consideration, to both Word and Spirit, is very properly termed the Eternal Father of the Word, and the Word very properly termed his Eternal Son.

But since both these pretended Reasons are equally apply'd by him to the *Word* and *Spirit*, they prove *both to be Sons*, or neither; and if the Doctor had dealt fairly, he would have said, therefore, That *Prior* thing in God, *&c.* is very properly term'd, *The Eternal Father* of the Word and Spirit both; and both *Word and Spirit* are very properly termed his *Two Eternal Sons.* I dare appeal to him, if he did not see this, which is so manifest; and if he did not resolve to shew the matter thus partially: for, does the Word become God's *Son, because it subsists eternally in him*; and does not he say the same of the *Holy Spirit* expresly? Or is it *because* it is P. 234. called the *Word of God?* And then is not the other much oftner called the *Spirit of God?* Is not this a brave Foundation for building the Relations of *Father* and *Son*, and the Doctrine of the *Eternal Generation*, upon? If the Doctor had so well confuted, formerly, the Notion of the *Eternal Procession*, he has here brought in the *Eternal Generation of the Spirit*, in the room of it.

So that upon the whole, having under the foregoing Remark shewn that the Expressions, *viz.* the *Word of God*, and *Spirit of God*, do not imply any *Third* thing in God, (upon the Doctor's Supposition, that they are that God) which takes away

away his pretended ground of *Sonſhip*; I think I may adventure to ſay, that the Doctor has firſt ſuppoſed a *nameleſs Father*, and then aſſign'd him *Two Sons*, and this (as he grants) without any direct Scripture-Warrant; and yet this he would have believ'd to be the *Ever-bleſſed Trinity* of the Chriſtian Faith. Sorry I am that the ſacred and awful Names of the *Father*, the *Son*, and *Holy Spirit*, in the Goſpel, ſhould be thus ſported with, and, I wiſh I may not ſay, wantonly miſapply'd. And when he had, in this poor trifling manner, ſtrained for ſome Pretence to name the Perſons, *Father* and *Son*, methinks it had been enough to ſay, that, by ſome ſort of *Analogy*, one may adventure to ſpeak of them ſo: but to ſay, *Theſe are juſt Thoughts of the divine Nature*, and that for *theſe* Reaſons (which plainly are none) we may *properly ſo ſpeak*; yea, and *very properly* too; is what I cannot well account for. The plain Truth ſeems to me to be, that the Doctor could not make the expreſs Scripture Trinity, of *God* the *Father*, and his *only-begotten Son Jeſus Chriſt*, and the *Holy Spirit*, agree well with the common Offices of the Church; and therefore he contrived to bring all the ſame three Names into the *Firſt Perſon*, where, under the name of *Son* (which has ſtill the ſame Sound, tho another Senſe) he can ſafely worſhip God the Father with that ſupreme Adoration, which he could not give to the *Son of God*, as 'tis meant in the Scriptures: The Son of God, in the Goſpel, ſignifying, as he thinks, only the *Man Chriſt*, he muſt find, or make another Son, which is God; and then he can ſay of him all that others ſay and intend, of the *Scripture-Son of God*.

And

And now I dare appeal to any impartial and ſober-minded Man, whether the Doctor found this airy, lame, and inconſiſtent Scheme of a Trinity in the holy Scripture, or brought his *Hypotheſis* with him, and contrived how to force and ſkrew the ſacred *Text* into a little ſeeming Accommodation to it.

To conclude: As I am firmly perſuaded the Doctor's Notion of the *Trinity*, is neither expreſly affirmed, nor ſo much as intimated in our eſtabliſh'd Liturgy; ſo I cannot ſee how he can reconcile the Paſſages therein relating to the Trinity, to his own Sentiments; or how he can *repeat his Subſcription*, &c. with an honeſt Integrity, (which yet I believe he greatly values) any more than Doctor *Clarke* can; or how he can uſe the *Creeds* and *Forms of Devotion*, which, without a violent Interpretation, muſt, I think, thwart *the Senſe of his own Mind.* As for inſtance; can he, according to the *Athanaſian* and *Nicene Creeds*, believe the *Son of God*, who was *not made nor created, to be begotten before all Worlds*; and this as a Branch of the *Catholick* Faith, which the Scriptures teach; when ſo oft he declares, from the Scriptures, only the *Man Chriſt* to be the Son of God, who was *made* and *created*; and that the *Word*, or divine Nature, is never called *God's Son*, nor was ever *derived* or *begotten* at all of the very God, (however he might be termed *Son*, by ſome ſubtle Strain, or mental Reſervation) but is that very ſelf-exiſtent God? Or elſe can he believe the Holy Ghoſt not to be begotten, when he has given no Notion of the Son's Filiation, but what belongs equally to the *Spirit*, as being as much, according to his account, begotten, as the *Word* or *Son* is? Can he heartily ſay, *God of God*, who owns

owns no derivation of the *Son?* I imagine his Senſe of ſuch Paſſages will not be more tolerable, or leſs violent, than Dr. *Clarke*'s Interpretation appears to him to be.

And therefore if there be ſo much Hardſhip on both ſides, in ſubſcribing and uſing the publick Offices and modern Creeds; ſo that ingenious and conſidering Men are put to their ſhifts (and the more conſiderate, the more hardly put to it) how to make them conſiſt with their own Senſe, and the Scripture-accounts; I heartily wiſh the Doctor, and all ſuch Perſons, worthy of Reſpect for their very valuable Abilities, and for their diligent Conſideration of religious Matters, would in the moſt publick manner uſe their Intereſt, to have theſe Matters fairly examined, and as honeſtly amended, in a regular calm way, where there may appear juſt Reaſon for it; in order to prevent the enſnaring or confounding Mens Minds, in their holy Devotions. Every Man's Head is not ſo able to carry a Collection of nice *Scholaſtick* Diſtinctions to the Church, and to handle them ſo dextrouſly, and apply them ſo nimbly to every Article of a very *hard Creed*, as Dr. *Bennet* may.

I would deſire him to conſider but that one thing, of *three Perſons and one God*, in the Litany, and Creed call'd *Athanaſian*, what he thinks the People muſt mean by *three Perſons?* Himſelf con-
P. 321. feſſes, *That in common Speech, a Perſon and an intelligent Being are the ſame*; and that in the Godhead there are not three Perſons in *this* Senſe. And yet neither he nor others do give us any other determinate Senſe to fix upon. Now, as one would think, that Words in *Common Prayers* ſhould be uſed, as taken in *common Speech*, becauſe People naturally will take them in the common Senſe;

ſenſe; ſo if there be no other determinate Senſe given them, I ſee not how they can avoid miſunderſtanding them; or how I can with hearty Freedom uſe ſuch Words, which I expect will miſlead their Devotions, *viz.* from *one* God to *three:* And eſpecially, if, in the ſame *Creed*, where I profeſs three *Perſons in God*, I uſe that Word, *Perſon*, as apply'd to one of the three, in the more common Senſe; it will be hard (having no other known Senſe of the Word) to go both againſt the common Senſe, and the very Senſe of it in the ſame Offices. And therefore the Doctor's Inference, from his granting that the Word *Perſons*, is not taken in the common Senſe, *viz.* *That therefore there is no reaſon to wrangle about a Phraſe*, is juſt the Reverſe of what ſhould be; for *therefore* rather there is reaſon to except againſt what is out of the way of the Peoples Apprehenſion, unleſs there be a weightier Reaſon for it, than their Edification.

I dare appeal to the Doctor's own Candour in his moſt ſerious moments, if in the courſe of the Prayers in the Liturgy, the Church does not intend, under the Character of *Father*, *heavenly Father*, and *everlaſting Father*, to addreſs to another Perſon, than either the Doctor, or, by his Account, the Scriptures intend by that Name: for inſtead of the one ſelf-exiſtent God, in whom, he ſays, the whole Trinity is included, *viz.* the *God* and *Father* of the Man the Lord Jeſus Chriſt, *&c.* (and who is always meant by that relative Character *Father* in Scripture, as he declares) the Church intends plainly, in many Inſtances (and ſo in the reſt it will be preſumed to be in one and the ſame uniform Senſe) to addreſs to only *one* of the divine Perſons, as the Father, *viz.* in all thoſe *Collects*, which end thus, *Thro' Jeſus Chriſt*

thy Son, who with Thee (i.e. Thee, the Object of our Prayers) *and the Holy Ghost, ever liveth and reigneth one God for ever.* Is not *Thee*, or the Person pray'd to, plainly distinguished from the other two, which with him the Father, constitute the one God?

And may it not be for this Reason, that the Church, with very great Caution, has, in the *Communion Rubrick*, directed the usual Words, *Holy Father*, to be omitted at the *Lord's Table* on *Trinity Sunday?* perhaps left the People should think they did not address all the *three* Persons on that peculiar Day; but on other days, it seems not, that there was any such need of that Caution. I know indeed the Doctor says, *That the Father can't be worshipped separately from the Word:* but I think it appears, it may be intended by Men to express their Adoration of but one of the Persons singly; tho the Doctor may intend all three Persons, under the Church's distinguishing Character of one, *viz.* the *Father*.

P. 260.

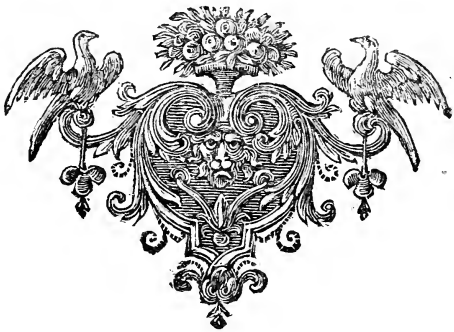
Since then the Doctor cannot well approve such Applications to God, I hope he is by this time convinc'd of some Difficulty in interpreting many Passages in the Liturgy to *his own* Sense, as well as Dr. *Clarke* to his: only this may be said for the *latter*, that he is willing to have these things examined and reformed according to the original Standard of Christianity; and owns his Interpretation to be harsh. Let the Doctor be like-minded, and not applaud such Notions, as he confesses are not in Scripture expresly, (and I have shewn are not there implicitly, where he pretended it) *viz.* the Relation of a *Father*, and an *Eternal Son*, in the *one selfexistent supreme God.* Let him not palliate and encourage what he has declar'd to be beside the sacred Text, by saying never

nevertheless, 'tis *just thinking*, and *properly, and very properly speaking:* And that he desires the Use of such Words in an uncommon (and so far a dangerous) Sense, *may be continued till better be substituted*; but let him endeavour what he can to get *such* substituted, by them on whom lies the *Care of the Church* for its Edification. I hope he will seriously represent to them, how much more easy it will be to save the publick Offices, and the Ministry from Disrespect, when none shall suspect any of subscribing or using such Forms of Devotion, as thwart the true Sense of their unbiass'd Minds.

I may conceive the more hopes of this from the reverend Doctor, who is not so bound up by old Prejudices, nor past Decisions of *Synods*, nor by a superstitious Reverence for what the Church professes; but that he will oppose a Doctrine inconsistent with the holy Scriptures, *if our Church did never so expressly affirm it.* 'Tis honestly and P. 264. generously spoken! And I must acknowledge he has not evil-entreated others, who use the same liberty, but with Christian Candor and Breeding has pleaded his own Cause.

And tho I cannot find the *select Topicks* mention'd in his *Preface*, which *shall convince the best Understandings, and satisfy every Reader*, because I myself being among the latter, am not satisfy'd by his Arguments; yet shall I be very glad if this, or his other zealous Services done or intended for the Church, may gain him such Esteem and Influence with his *Reverend Brethren of the Clergy*, as may render him of great Use to promote the Truth, and to *rectify* some things, more than he has rectify'd Dr. *Clarke's Notions of the Trinity*; that so by approving ourselves to God, in a sincere Love of the Truth, and by an honest

Manifeſtation of that Truth, commending ourſelves to the Conſciences of Men, as in the ſight of God; we may, all of us, come *to the Unity of the Faith* (as I hope we ſhall, after all our diverſity of Thoughts in theſe Matters) *and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt:* that ſo, with joyful harmonious Concord, we may give Bleſſing and Honour, and Glory, to *Him who ſitteth upon the Throne*, and to the Lamb, for ever and ever. *Amen!*



REMARKS

REMARKS

On a BOOK, intitled,

The Doctrine of the Bleſſed Trinity Stated and Defended,

BY

Four LONDON-MINISTERS,

Mr. TONG, Mr. ROBINSON, | Mr. SMITH, and Mr. REYNOLDS.

Hilar. de Synodis. *O beatos vos, in domino, & glorioſos, qui Apoſtolicam fidem conſcientiâ retinentes, conſcriptas Fides huc uſque neſcitis.* Happy ye, who retain the perfect Apoſtolick Creed, and own no other Forms of Faith.

REMARKS *on a Book, intitled,* The Doctrine of the Bleſſed Trinity ſtated and defended, *&c.*

THIS Effort from the united Strength of Four, and them of no leſs a Character than LONDON-MINISTERS, and ſpeedily recommended by a Brother for *moſt* * *Eminent Miniſters*, will give no Uneaſineſs, I think, to their Adverſaries, nor any way endanger their Cauſe, with ſuch as underſtand it. But ſince the hope of theſe united Defenders of the vulgar Notions, or rather their *Phraſes*, is, that ſome honeſt *unſettled* Minds of their *Party* and *Denomination may with more Attention hearken to their old Acquaintance*, they are willing to try what they can do upon the ſcore of Friendſhip, *p.* 2. And accordingly, the Gentleman in the rear has applied hard to their Paſſions, with the flattering carnal Perſuaſions of a Friend, rather than to their Judgments and Conſciences with the Honeſty of a faithful Guide, as we ſhall ſee hereafter.

* *Cumming's Advice*, p. 7.

Now, to prevent their abuſing the Weakneſs of their honeſt bewildred Friends, by deceitful Arts, and by creating imaginary Horrors in the dark,

dark, I judge it not amiſs to give a ſhort and general Account of the Performance of each of the Four. And tho I may ſometimes ſpeak of 'em ſingly, as each has done his part, yet I ſhall uſually join 'em together in the plural number: for ſince they are in Confederacy, and each writes in the name of all, with mutual Approbation, I reckon they ſtand bound *jointly and ſeverally* to anſwer fort he whole.

CHAP. I.

MR. *Tong* is ſet firſt to ſmooth the Way with ſoft and ſupple Words, with Profeſſions of great Humility, Tenderneſs, and Charity, and reverend Regard to the Sacred Scriptures: but 'tis not without ſome inſtances, now and then, of ſmooth deceitful Turns. He inſinuates, *Pag.* 1. *That 'tis too true to be denied, and too manifeſt to be conceal'd by 'em, that ſome among themſelves who have been trained up to have the greateſt Value for Scripture-Revelation, have been wrought upon to call in queſtion an Article of Faith fully and frequently aſſerted both in the Old and New Teſtament.* It ſhould ſeem by this, that thoſe whom he has in view, are gone off from their *Value of Scripture-Revelation*, and therefore reject what is fully aſſerted in the Old and New Teſtament. Now this was not ſo manifeſt, but that if he had concealed it, it had been ſtill unheard of by me, and many others: but if he intends by this to reproach thoſe Men who like not *his*, or his Brethren's Explications of the *Trinity*, 'tis an unrighteous Slander upon 'em; who expreſs a much greater Value for the Sacred Scrip-

Scriptures than those who esteem the *Assembly's Catechism* and *Confession* far better Vouchers of a Man's orthodox Faith, than the Bible. And if those whom he thus defames, reject his and his Brethren's human Composures, 'tis because they are unscriptural, and asserted neither in the Old nor New Testament. And therefore, let him be as *forward* as he pleases to *suspect 'em*, they hold fast to the *Oracles of God*, among whose first Principles, that of *three Persons*, and them the *one God*, hath no place in the Apostle's enumeration of 'em, *Heb.* 6. 1. Nor do any of 'em, that I know, question the *proper* (for he does not say the Supreme) *Godhead of Jesus Christ*, which he begins with; but they readily grant, that the *Son* has his *proper* Godhead, and the *Father* his proper Godhead also, if that will give Satisfaction.

I blame not his Zeal, *p.* 4. in a charitable Contention for the *Faith once* (or of old) *delivered to the Saints*, which is in the sacred Writings: but what is this to the *new Faith* and *Form* of later Ages, tho there were ten thousand of 'em? His Brethren are as zealous as he, in contending for the *faithful Word taught by the Apostles*, and for convincing such *Gainsayers* as would impose another *Rule* and *Test* of Faith and Christian Communion than the safe and sure Word of Christ: *Let that dwell richly in us*; and if we have not a word of the *Assembly's Catechism*, we may yet do very well.

This smooth Gentleman, I am loth to say, creeps in unawares, *p.* 5. to *deny the only Lord God*, by giving away his Title to another: but he gives a very perverting Turn of the Text, *Jude* 4. for instead of *denying the only Lord God, and our Lord Jesus Christ*, he would make but one Person of the whole, by rendring it thus; *denying*

that

that only Sovereign God and Lord of ours, Jesus Christ. As if Jesus Christ was the *only Sovereign God*; notwithstanding his own words, *John* 17. 3. giving that Character to his Father only; who alone is said to be *the God* in that Sense wherein there is but *one God*, 1 Cor. 8. 6. But as the word δεσπότης, *Lord*, is never certainly once applied to *Jesus Christ*; (whence good Criticks have concluded, that Passage, 2 *Pet.* 2. 1. *denying the Lord that bought 'em*, can belong only to God the Father, who ransom'd 'em; answerable to *Deut.* 32.) so the Text itself here plainly distinguishes two Persons, the *Lord God*, and the *Lord Christ*; why else is the Character of *Lord* doubled? As well he might turn the words 1 *Cor.* 1. 3. (and other like Texts) thus, *viz. Grace be to you from that God our Father and Lord, even Jesus Christ.* Be sure this is a strong and clear way of proving Jesus Christ to be the one only God! But coming from *true Friends*, it may perhaps do with some *old Acquaintance*; tho such doubtful strained Interpretations will never determine others that are but indifferent before.

I am glad to find him, in the name of his Brethren, condemning the *use of external Force in Matters of Religion*, p. 3. I wish they may continue in that mind long. But methinks this does not well agree with their pretended Triumphs over Error, *p.* 7. which, tho 'tis slily enough passed over there, were, we know, the Conquests of earthly Power, and the Triumphs of Cruelty and Violence. So the Beast *made war with the Witnesses, and overcame and killed 'em*, Rev. 11. 7. *We consider, when presently after the Reformation some stood up to revive Opinions dishonourable to our Lord Jesus Christ*, say our Authors, *God raised up others to oppose 'em; and after some struggle, the true Faith prevailed, and Error fell before it.* But surely,

surely, if they had consider'd it well, they would never have encourag'd themselves by such Examples: for with what Opposition was it that these Errors fell, and their *Faith prevailed?* Was it not by carnal Weapons, by Blood, Slaughter, and Fire? So *Servetus* fell; and so *Calvin* prevailed by help of a capital Edict the Year before that Execution; and so *Valent. Gentilis* fell at *Bern*; and so *Cranmer* here prevailed against some whom he got to be burnt for *Arians* in King *Edward* VI's Reign: but behold, when his own turn came to endure the like, he grievously retracted; and if he died a Martyr, it was when his *Apostasy* would not procure his Deliverance. Bishop *Burnet* has made a Remark on such persecuting Practices of the first Reformers: they were generally violent Patrons for *external Force in Matters of Religion*; they wrote openly in defense of it *. And was their Example such an encouraging Consideration to these LONDON-MINISTERS, and to be glory'd in? If the Methods of such as *Calvin* and *Beza*, and others at *home*, are their Encouragement, we must fear the meaning of it under all these soft words; *the Voice indeed is* Jacob's. ——

Hist. of Refor. l. 2.

Next we are told of the Success (ascribed by them to God) against *those Errors* during the Confusions of the Civil Wars in *England*, by Books and *publick Disputations appointed.* Now I remember one such Disputation was appointed between Mr. *Biddle* (see his *Life*) and one *John Griffin* a Pastor of some called *Anabaptists*: but before the second day for Disputation came, Mr. *Biddle* was clapt up in Prison, and was after-

* Ut, quo quisque modo volet, colat deum, est dogma merè diabolicum, *i. e. That every one should worship God as he likes best, is a devilish Tenet —— and a devilish Liberty.* Bezæ Epist. ad Dudithium.

ward

ward baniſh'd into the Iſles of *Scilly:* and ſo *Error fell* once more.

The next boaſted Period, is the *Reign of the Glorious King* William; *when the* Antitrinitarians *took heart, and grew numerous; when they met with Oppoſition from Dr.* Stillingfleet, *and the two* Edwards's, &c. *whoſe Labours were a ſeaſonable Service to the Church of God.* But King *William* was not willing to be made a Perſecutor, tho the Diſſenters lay hard at him, in their Addreſs by Dr. *Bates*, to ſtop the Preſs, *Anno* 1697. And therefore, tho one diſcouraging Act was paſſed, the *Antitrinitarians* continued to grow numerous ſtill, for all that Dr. *Stillingfleet*, and many more, could do by Writing. And if I am not deceiv'd, that learned Biſhop acquitted himſelf ſo indifferently in the Controverſy againſt Mr. *Locke*, that he had as little Satisfaction himſelf, as he had Succeſs with others, in meddling in that Matter.

Once again, The laſt encouraging Precedent, theſe Miniſters ſet before 'em, is the *ſpeedy and effectual Stop put to theſe Errors* in *Dublin*, *by the ſolid and cloſe Reaſonings of their reverend Brother*, *Mr.* Boyſe. This is a pretty freſh Inſtance, in which the World cannot eaſily be impoſed on by a deceitful Relation: it refers to my own Caſe. Now, 'tis well known by what means a Stop was put to the open and free ſpreading of my Book and Arguments in *Dublin:* 'twas done immediately by the ſolid and cloſe reaſoning of the Lord Chief Juſtice's *Warrant* for ſeizing the *Author* and Impreſſion, and ſo ſuppreſſing the Books; and by binding *him* over to his Trial, in order to a Fine and cloſe Impriſonment. Here was ſome ſtop indeed put; but 'tis hoped and believed theſe cloſe and ſolid Reaſonings were not at all of their Brother *Boyſe*'s contriving, tho of

ſome

ſome other *Diſſenters*. But to inſinuate that Mr. *B*——'s Book did the work, is a groſs piece of Deceit in ſuch who know better; how that it was done long before *he* wrote, and that after the Author was faſt bound, and moſt of the Books ſuppreſs'd, then their *Brother* fell upon him. And indeed, if his cloſe reaſoning had ſuch mighty Succeſs, how comes it to paſs, that when reprinted at *London*, it could put no effectual ſtop, early or late, to theſe *pretended Errors* here? I ſuppoſe the Reaſoning was as ſolid on this ſide the Water, as on the other; only there wanted the ſolid Reaſons of Goal and external Force, and ſo it fail'd of Succeſs. Theſe Miniſters knew it was more taking and creditable to impute the Effect to ſolid Reaſoning, than to the Magiſtrate's Terror; and therefore, tho not very honeſtly, ſeem willing to uſe a little Deceit to diſguiſe the matter.

So that here is ſcarce one Period of Time referred to, nor Inſtance of the Succeſs ſo much boaſted of, given us, but where Violence and Cruelty ſeem to have done more in the Caſe than Truth and Argument: and I would aſk theſe Gentlemen, if ever they knew *Arianiſm*, or even Popery, failed of ſome Succeſs, when they had ſuch ſolid Arguments in their Cauſe, and their Advocates could diſpute with *Legions* at their beck? And ſince they ſtick not to tell us, that 'tis from ſuch Precedents as theſe that they take their Encouragement and Pattern, and rejoice and boaſt in 'em, they ought not to wonder, as in *p. 5. if they hear it already ſuggeſted that they are ready to uſe carnal Weapons too, if they had 'em in their power:* for 'tis not from a want of Candor and Charity, as is inſinuated, or from preſuming to know the Heart, but becauſe Men come to this Knowledge by a fair and *rational*

Deduction: and therefore if they do wrong 'em in their *Conclusion*, (which I can willingly hope to be so) yet I am sure they ought to find very easy Forgiveness, from those who have unawares laid down such *Premises* as will naturally infer it. And tho I will not charge 'em with the Consequences which themselves so expressly renounce, yet I wish they had been so ingenuous as not to triumph in such Instances of Success, which was gained by those Methods they professedly condemn, and not at all by such Methods as they here propound to take.

As to their *Brethren who are changing their Principles*, they advise them, *p.* 12. to be *free and open in all Places; and that when press'd with their real Sentiments by those that are dissatisfied, they will not raise an artificial Cloud of ambiguous Phrases, and so get off for the present*; and this in order to *preserve sound and entire their Sincerity*.

Now, if I mistake not, this Advice (if they have the same regard as their Brethren for Sincerity) will equally touch these Gentlemen, and the Brethren of the subscribing Party, to the quick: for I find they are as good Artists at Reserve in their Faith, and hate to be open and free when pressed to declare whether they hold Father, Son, and Spirit, to be but One Infinite Spirit, or *Three*; that is, indeed, whether they be Three Infinite Gods, (as others judge of it, according to their *Catechism*'s Definition of a God, tho they will not say this) or One. This must be a very *important Point*, and I wonder *it should be a Question* whether it be so or not; for to mistake One *infinite*, *eternal*, *unchangeable Spirit*, &c. for Three such, must introduce the *greatest Confusion and Falshood into our Conceptions, Affections, and Devotions:* nay, to worship one supreme

ſupreme God the Father, and another ſubordinate Lord, or God, *Heb.* 1. 8. cannot make ſo wide a Difference from them who hold but *one* ſupreme God and a *Mediator*, as to worſhip *three* co-ordinate equal Gods or infinite Spirits; ſo that it *will be hardly poſſible*, by theſe Miniſters Principles, for *them to worſhip God together—— with a good Conſcience*, p. 13. But,

Why then do not theſe Men declare *freely and openly in all Companies* what their Faith is in this Matter? whether they believe in three eternal Minds, or but one? and if they have not divided enough already, make another Subdiviſion, and exclude *Sabellians* or *Tritheiſts?* 'Tis Hypocriſy to ſtrain at a Gnat, and ſwallow a Camel; to caſt out them called *Arians*, and to admit worſe. No, no, let 'em put this Queſtion home, and come to a Scrutiny, if their Zeal be ſincere and uniform; or let 'em declare themſelves when they are preſſed; let 'em be honeſt and open, if they pleaſe.

Inſtead of this, when preſſed, I hear theſe very Men are either ſullen or reſerv'd, and raiſe *artificial Clouds* to get off; and pray to be excus'd, tho it be in as plain and important a Caſe as the other, in which they will not excuſe their Brethren. Let them purge themſelves here, or they will be but ill Adviſers to Sincerity in others. If they ſay they are not clear in this, nor pretend to know it, then I pray let others have the Benefit of their Doubts alſo, in other Points: yet methinks 'tis ſcarce credible they ſhould not be clear in what they do hold here; for can they worſhip Father, Son, and Spirit, and not know whether they intend to direct it to *three* intelligent Beings that hear 'em, or but one? The Words, *One God*, may be variouſly explain'd by them; but their own *Ideas* are determined one way or other,

if

if they pray with any Underſtanding at all: if not, ſurely they may bear with *joint Confuſion* of Devotions, when they have each ſo much of it *ſingly* in himſelf; and ſhould forbear to aſk others too many Queſtions, till they have aſk'd (and anſwered) themſelves this great Queſtion, *Do I addreſs to one infinite Power and Wiſdom, or to Three that are alike infinite?* I am ſure 'tis a very ſerious and needful Queſtion for every Man to put to his own Heart, when he bows his Knee in Worſhip.

Theſe Authors ſeem, *p.* 13. to lay the great ſtreſs of the Matter in debate on this, *viz.* Whether the *Son and Spirit be of the ſame Subſtance with the Father?* Which is to abuſe the World, by ſetting them to diſpute about what they know nothing of, and is one of the *needleſs and dangerous Explications*, which, *p.* 22. they call a *Snare*, and which does not concern their Happineſs. I think the great and concerning Queſtion is, Whether the *Son* and *Spirit* have the very ſame *Dignity* and *Authority*, the ſame *Dominion* and ſame *Relation* to us as the Father has, or at leaſt as great as his when compared together. This we may learn from Scripture, and by this our Eſteem and Duty is to be guided. Our Duty is not grounded on Notions of Philoſophy about God's *Subſtance*, but on God's Dominion over us, his Intereſt in, his Benefits to, and Government of us, let his Subſtance be whatſoever it is.

'Tis a ſtrange Aſſertion, *p.* 14. *That the Godhead of the Holy Spirit ſhould be thought the primary Article of revealed Religion*, and yet that he ſhould never once be called God in that Revelation, nor we his Servants, or Church, nor once bid to praiſe or pray to him, or to aſcribe Glory and Dominion to him. And ſo I leave Mr. *T*——'s *Introduction.*

I

I pafs on to the *State of the Queftion*, the Explication and Proof of the *Trinity*, by Mr. *Robinfon*.

CHAP. II.

II. HE fays, *p.* 16. his Opponents and the Minifters fully agreed that there *is none other God but one*, 1 Cor. 8. 4. True, 'tis agreed fo in Words; but 'tis argued that yet in very deed fuch *Trinitarians* do fet up three Gods, *equal in Power and Glory*, by their Doctrine, whatever be done in their unexpreffible confufed Thoughts. Their Adverfaries maintain they can fhew one complete, fupreme, all-perfect God, who is not the *Son*, nor *Spirit*, but diftinct from both: *There is one Spirit, one Lord, and one God and Father of all, who is in all*, &c. *Eph.* 4. 4, 5, 6. And therefore, if *there be but one who is God, and no other but he*, they conclude they have found him in the Father, and that no other but he can be that Supreme God.

But his next Paragraph is intolerably affuming, falfe, and uncharitable; for, *p.* 17. he fays, That next to the Queftion, *Who or what this one God is? he fears the main Queftion between us will be found to be, Whether the Divine Being is not more clearly and fully known to thefe very wife Men, than to the all-wife GOD himfelf? at leaft, Whether they are not able to fpeak more juft than he has thought fit to do of himfelf in the facred Scriptures?*

Here is a dreadful Crime indeed, of the higheft Magnitude, charged on his Brethren. What!

can any Man living be guilty of this more than *Luciferian* Pride, *viz.* to think or to doubt that he may poſſibly know the Almighty to greater Perfection than he knows himſelf? Are there ſuch among his Brethren? I can't think there is ſuch a Monſter on Earth. To queſtion the Divine Being, is not ſo abſurd as to ſuppoſe I am wiſer than he. Surely there ſhould be good Evidence of this aſtoniſhing Wickedneſs and Folly charged on his Brethren; the rather, becauſe 'tis ſo incredible, as well as ſo abominable.

But if never any one of them propounded ſuch a Doubt, nay, never had ſuch a Doubt in them, but truly believed and profeſſed they knew not the great God fully as himſelf does; and therefore cared not to ſpeak, or require others to ſpeak of him, but in his own, *i. e.* the *Scripture Expreſſions*, for fear they ſhould talk fooliſhly, and not ſo *juſtly and exactly* as he has ſpoken of himſelf: I ſay, if this be the real Truth, then what an unrighteous Slander, nay what a cruel and falſe Inſinuation is this; and that from one who profeſſes to be ſerious in Religion? Perhaps he will hearken to his preceding Brother's words on a thouſand-fold leſs Occaſion, *p.* 4. This is a *Specimen of ſome Mens ſingular Candor and Charity for us: we wiſh they would conſider whoſe Prerogative they now aſſume, and what is become of that Modeſty and Tenderneſs*, of which they have been uſed to *ſpeak. Do they come by this Knowledge of us by rational Deduction?* Their Brethren have never given, I believe, any real ground for this worſt of Calumnies, but quite the contrary, by chuſing to have no Teſt of Faith in the *Trinity*, but the Scripture expreſs Words.

And 'tis ſtill more intolerable and diſingenuous, if this ſo black an Accuſation, laid upon others, ſhall be found to come from *ſuch* as have acted ſuitably

ſuitably to that very Principle they falſly reproach others with; and from *ſuch* too as have been paſſionately offended with their Brethren, for acting ſo as to avoid the Suſpicion of preſuming to ſpeak more exactly of God than the ſacred Scriptures do, and for their not hearkening to theſe very *wiſe Men*, who would have drawn 'em into a probable Suſpicion of that Crime they ſtill charge 'em with. I ſay, if theſe very Miniſters, as if indeed they were able to ſpeak more juſtly of God than himſelf has done, did urge their Brethren to ſubſcribe ſtrange Explications of the Trinity, and words of human Wiſdom; and if their Brethren, as humbly judging none can ſpeak ſo wiſely of God as himſelf, refuſed it: if this indeed be the caſe, I muſt be aſtoniſh'd at the uncharitable injurious Confidence of theſe very Men, to charge 'em ſo falſly (not only without, but againſt plain and open Evidence) with a Crime; to keep themſelves clear whereof, they are forced to endure the Diſpleaſure, if not abandon the Communion of theſe Brethren, their unrighteous Accuſers. Had they ſaid indefinitely, this was the great *Queſtion* between their Brethren and others, Whether Men might know and ſpeak more juſtly of the great God, than himſelf? *&c.* it had perhaps rather been thought currently, that really theſe Miniſters had owned the thing, and taken that ſide of the Queſtion to themſelves, which their unſcriptural Teſts and Impoſitions are ſo fully correſpondent to, and had wrought in many a jealouſy of: but to turn it upon the Haters and Oppoſers of it, is not ſo much Art, as ſomething elſe, which is more amazing. By this one may ſee with what Spirit this was written.

'Tis a vain Suggeſtion, *p.* 23. That the Scripture ſays *not any where*, *That the Father alone* (*exclu*

clusive of all others) is the one God; when we find it so often, *John* 17. 3. 1 *Cor.* 8. 4, 5, 6. *Eph.* 4. 6. but never find that the *three* are the one God.

They tell us, *p.* 21. *We, who have no Notion of a* greater *or* lesser *in the Godhead, do think, that wherever that belongs, it must equally belong; and consequently, that 'tis not any one of the Three, but that these three are the* one Supreme God.

Methinks they who can form no notion of (and therefore reject) a *greater* and *less* in the Godhead, or of different degrees of Comparison in the *Supreme* God, should find it as hard (and therefore not own) to have any notion of *Equals*, *i. e.* of any Comparison at all, in the *one* God: I think the *Unity* may as much exclude *Equality*, as the *Supremacy* exclude *Inferiority*. If they have such a notion of *Equals* in *one God*, I hope they will let us know it; if they have none, that they will not maintain one Point, of which they have no notion, when they for this reason disown the other: and whether it be a Consequence or not, I think it a bold word, that *not any one* of the Three is the one *Supreme God*. It seems then the *God and Father of our Lord Christ*, is not the one *only true God*, tho the Apostle says he *is the one God and Father*, &c. *Eph.* 4. 6. εἷς Θεὸς; then it must be said, Christ is not the Supreme God, and that the Supreme God was not incarnate, for the Son is but *one* of the three; and that when we worship the Son to the *Glory of the Father*, Phil. 2. 11. 'tis not to the Glory of the one Supreme God. It used to be said, that *each* has the *whole Essence*, and is perfect God; but with these Men, not *any one* of them is the one God. So that we worship not the *one God* by Christ, unless we worship Christ himself thro' himself.

One

One would think they should see, how the Christian Religion is abused by such Notions; and that Men of such tender and dark Schemes (fram'd upon *Consequences*, as they say) should not push for a Scrutiny, nor be rough in pressing others to approve 'em. Are these the *plain Scripture Consequences that are to be regarded as Revelation?* Is this *the one determinate Sense of Scripture* which all must agree in, or be excluded their Communion? Many will be ready to say, *To their Assembly, my Soul, be not united*, if they renounce the first Article of their Creed, *I believe in the one God the Father.*

Nay, if I mistake not, they herein contradict the very Articles of the Church of *England*, and the *Athanasian Creed*, (which they have *subscribed in Courts of publick Record*;) for the second *Article* says expresly, that in the *Person* of Christ there *are joined two whole and perfect Natures*, i. e. the whole and perfect *Godhead*, and whole *Manhood*; and yet I think neither the *Father* nor *Spirit* are supposed to be so personally joined, but the Son only. It says also, that the *Son, the Word of the Father, is the very and eternal God.* I suppose this means the *one Supreme God*, which these Men deny any one *of the three* to be. And the *Athanasian* Creed says, *that each Person by himself is God*, i. e. without including the *other two.*

Now, if *Fidelity to their publick Confessions* made 'em so forward to repeat voluntarily their Subscription to the *first Article*, and to urge it on their Brethren; then why not to this second Article also, and to the *eighth?* Why do they not propound the *Athanasian Creed* for a *Test?* or do they *all* agree, that *'tis fitter for a Chymist than a Christian?* Their *Fidelity* to their Subscriptions and *Confessions* is not glorious enough to be boasted of (*p.* 8.) if they rest in such a lame defective

Declaration as this, *viz.* for one *Article* only, when yet there are ſeveral more, relating to the ſame Subject, which I doubt they gainſay in theſe words, *Not any of the three is the one Supreme God.*

'Tis ſaid by 'em, *We pretend not to ſay how theſe three are diſtinguiſhed from each other, but leave it to thoſe who are bold enough to ſpeak of it without the Scriptures.*

But then, who are they that are ſo bold as to ſay, they are diſtinguiſhed *as three Perſons*, and yet do not ſay whether as three Beings? And 'tis for this reaſon the *hard Name* of *Sabellianiſm* is put upon ſome of 'em, as due to thoſe who hold, that *Father*, *Son*, and *Spirit*, are but the ſame one numerical Being, and ſo by neceſſary Conſequence, all alike incarnate; the divine Nature of the Father, as much as that of the Son, if it be one and the ſame under both Names *. For, he who ſays the *Father*'s infinite divine Nature is not incarnate, and that the *Son*'s is ſo; ſays indeed (not by remote unſeen Conſequence, but) directly, that there are *two* infinite divine Natures, one that *is*, and one that is *not*; or he ſpeaks open Contradictions, too groſs, I doubt, to leave room for the charitable Plea, that *he does not ſee it.* And I preſume, the ſubſcribing impoſing Party of *Salters-hall*-Meeting may ſubdivide again as hotly as before, whenever their Zeal of contending for the Faith ſhall direct to

* *The* Tautouſians *and* Monouſians, *or they who held one and the* ſelf-ſame Being, *were condemn'd as* Sabellians *by the* Homouſians, *i. e. by thoſe that held the Father and Son to be* Conſubſtantial; οἱ Σαβέλλιοι μονούσιον, καὶ ὄκ ὁμούσιον, i. e. *the* Sabellians *ſay* the ſame Subſtance, not conſubſtantial. *Athanaſ.* de expoſ. fidei. *So* Epiphan. Hær. 76. *So that the* numerical *Unity of one ſingle Eſſence of the* three *Perſons, was antiently accounted a grievous Hereſy, tho the* ſpecifical *Unity was allowed.*

a new Test to find out who are for *one*, and who for *three* infinite Minds.

And if they are so cautious and modest, *not to say how these three are distinguished*, how came they to be so bold to say how they are *united*, viz. into one God? since I would be glad to see half the Scripture-Evidence for their being all three *the one God*, as there appears to be, for their being three distinct Minds or Spirits: neither the one nor the other are said in express terms, either that they *three are the one God*, or that *they are three Persons*. And it seems themselves tacitly confess, they know not whether they are one infinite Spirit or not, by their not venturing to declare in this Fundamental, *when press'd*, whether they believe them to be one or three such: that is, as others think, whether they are united as one God, or as three indeed, tho they abhor the latter in words. And indeed if they were but agreed in this grand Point, I don't think they want Boldness enough to say it.

But, to tell the truth, they are no more agreed about the *Unity* of the Three, than about their *Distinction*, which also they acknowledge; for the one is connected with the other: and if they can't say whether they are distinguished as three Minds or not, then they can't say neither whether they are united in an *Union* of three infinite Minds, or in the single *Unity* of one: so that they cannot yet tell what they mean by the words *one God*, under which Phrase they worship different Objects, as 'tis differently understood by the *Sabellians* and *Tritheists*. And yet this Confusion of Devotion, it seems, does not hinder these scrupulous Men from joining in the same Worship, while they are so cautious to exclude others, who as much agree with each of them, as they among themselves.

And are not these fit Men to prescribe to their Brethren, and to cast out of Communion such as differ from *them*, in some Notions or Expressions, who know not their own Mind, at least will not be so *sincere*, as freely and openly to tell it, in the greatest Article of all Religion, natural and revealed, *viz.* the *Unity of God?* So that there seems to be rather Humour and misguided Passion in the case, than any rational grounds they have to go upon. For why may there not as easily be conceived an Union of *subordinate* Beings into one, as of three *co-ordinate* into one? Therefore, let 'em be no more presumptuous in one Point than in the other. Their Brethren, I hope, are modest, and humbly content to keep to the Scripture; but *they*, I think, are the presuming Men, who affect to be wise above what is written, and to equal their lame Consequences and Inferences with the sacred Text, and who press rigorously to have the one determinate Sense of Scripture in Fundamentals received by all, while they have no determinate Sense themselves, either of the Divine *Unity*, or of the *Trinity*.

They seem to threaten us with some future Discovery that they have in design, which will make us alter our Notions of the Term *Father* in the Scripture, *p.* 22. *Perhaps*, say they, *they may hereafter see reason to agree with us, that the Term* [Father] *does not every where denote the* Person *so called, but is oft to be understood of the Divine Essence absolutely considered.* It seems then they are already agreed in it, that the Father does not always denote *him* who is called Father, (that is something hard) but it means something that is either no *Person* at all, (as if there were any such Essence or intelligent Nature that is no Person) but a mere abstracted metaphysical Notion, or else is all *three* Persons together; so that the

the *Father* ſhall ſignify *him* who is, or rather *they* who are *Father*, and *Son*, and *Holy Spirit* together, or any one of 'em ſingly, according as they ſhall have occaſion for it to make out their Scheme ; (and then they may be Gentlemen of a *New Scheme* too.)

What wretched work will theſe Men make with the Goſpel ? The Term *God* they have thus confounded already ; it muſt be, with them, ſometimes the divine Eſſence abſtractly conſidered, ſometimes all three Perſons, ſometimes only the *Father*, ſometimes the *Son*, and ſometimes only the *Holy Spirit*, without any Marks of Diſtinction, but what their Fanſies ſuggeſt. Now it ſeems here is not Confuſion enough already, but we muſt have the word *Father* too, to paſs thro' all the ſame varieties of Senſe, (and indeed the Terms *Father* and *God* ſtick ſo cloſe, that they will go together ;) and I judge it will be as eaſy to prove the *Son* to ſtand for the *everlaſting Father*, and for the *Spirit* too ; and the *Spirit* to be a common Name to all the three Perſons. And ſo each of the three, at this rate, ſtanding for all the three, or for any of the three, will make ſo many Changes, that it will be hard if Men *hereafter* ſhould be at a loſs to defend all *Schemes* and Hypotheſes, or to agree in any. Thus theſe Gentlemen are conſulting the Edification of the Church, and the Reputation of the ſacred Scriptures after a brave manner ! What will they make the Bible ſignify in this way, when no Man ſhall know what *God*, and *Father*, and Chriſt, ſtand for ? This is making Chriſtianity a Sport of Words, and will give more occaſion for Mr. *Smith*, than he had, *p.* 46. to ſay, *What uſe, may they ſay, can ſuch a Book be of, or what likelihood that it is from God ?* And all this from a vain Affectation of increaſing Myſteries, and deſpiſing the plain eaſy

Senſe

Senſe of the Goſpel, and the Simplicity of the antient *Creed*, in compariſon of the modern Scholaſtick Harmony, of no value nor regard in this Caſe.

Nay, this Poſition of theirs is contrary to one of the Creeds in their Harmony, *p.* 64. which ſays the *Name Father is proper to the Father*, therefore not common to the *Three*. I now come to his *Evidence*.

This Evidence is *firſt* from the Old Teſtament, *p.* 24. whence ſome Things belonging there to the ſupreme God, as he thinks, are applied to Chriſt in the *New*.

(1.) Becauſe God, the *Great God*, ſays, That the *Iſraelites tempted me*, Pſal. 95. 9. and the Apoſtle, 1 *Cor.* 10. 9. ſays, *Let us not tempt Chriſt, as they tempted*; he would infer that Chriſt was that ſame Great God *above all Gods*. Whereas, *Firſt*, 'tis not ſaid by the Apoſtle that they *tempted Chriſt* at all; and ſome Copies, inſtead of *Chriſt* in the firſt part of the Text, read *God*. Nor, *Secondly*, is it certain that 'tis the ſame Temptation which in that *Pſalm* is referred to. Nor, *Thirdly*, if it were ſo, that they tempted Chriſt as God's Angel, acting in his Perſon and *Name*, from Heaven, (while *Moſes* was his Servant on Earth) is it at all ſtrange they ſhou'd be ſaid to tempt God therein, tho another Being above him. They might tempt both in the ſame Act at once; as he who believed on Chriſt, *believed therein on him that ſent him*, and yet not the ſame Perſon, *John* 12. 44, 45. and he that deſpiſed the *Apoſtles*, *deſpiſed Jeſus Chriſt*, Luke 10. 16. and *alſo deſpiſed him that ſent him:* And yet God, Chriſt, and the Diſciples, are not therefore all the ſame Being, but ſubordinate to each other. 'Tis a ſhame theſe Things ſo plain, ſhould be told Men ſo oft over again, without ſome fair Anſwer.

(2.) He

(2.) He imagines that from *Psalm* 102. the Apostle applies to Christ what was said of the supreme God, *Heb.* 1. 10, 11. And yet that Author does not clearly appear, to apply it to Christ at all, to them who shall carefully inspect the Place; but that 'tis rather a Rapture of Admiration upon the Immutability of Christ's God, who had *anointed him a God*, and promised him a permanent Kingdom *for ever*, which an Immutable God was capable of performing.

(3.) He says, *that* God so loftily described, *Psal.* 68. is Jesus Christ. Why so? Only because the 18th Verse, *Thou hast ascended on high*, &c. is applied to Jesus Christ, *Eph.* 4. 8. *When he ascended on high, he led Captivity captive, and gave Gifts to Men.* But tho this may be an Allusion to the Text, yet 'tis no direct Citation of it as 'tis in the *Psalm*; for there 'tis *Thou* hast ascended, not *He*; and *Thou receivedst Gifts for Men*, not *He gave Gifts* to Men *. And yet after all, it appears not that the *Psalmist* speaks there of the great God, but rather turns off by a sudden prophetick *Apostrophe*, to speak these Words concerning Christ, as another Subject; which appears from the last Words of the Verse, Thou hast *ascended*, &c. *Thou hast received Gifts for Men, that the Lord God might dwell among them.* Where 'tis plain the Lord God (by his own way of reasoning) is distinct from the Person spoken to: Nor could God be properly said to ascend, or to *receive Gifts*; so that it seems spoken directly to Jesus Christ, by breaking off the former Discourse concerning God.

* *Denique non hic quærenda est scrupulosè literalis Psalmi expositio, quum tantum ad Prophetæ verba alludat* Paulus. *Calvin in locum. i. e.* The Apostle only alludes to the *Psalmist's* Words, as he bends also *Moses's* Words to his purpose, *Rom.* 10. 6.

(4.) Once

(4.) Once more, he ſays the Lord, whom *Iſaiah* ſaw, *ch.* 6. 1. was Jeſus Chriſt, becauſe 'tis ſaid *Iſaiah* then ſaw *his*, i. e. *Chriſt's Glory*, *John* 12. 41. But 'tis not ſaid he ſaw Chriſt's Glory, for *his Glory* may refer to the *Lord*, which is the Antecedent; and therefore many Copies have it the *Glory of God*, τȣ̃ θεȣ̃, and ſome *of his God.* And yet how even that Glory might be Chriſt's, the Reader may find Satisfaction in conſulting Dr. *Clarke* on that Text, in his *Reply to Mr.* Nelſon, *p.* 156.

But 'tis ſtrange Men ſhould think to prove a Fundamental of the Chriſtian Religion chiefly by dark Inferences from ſome uncertain Alluſions to Words in the *Old Teſtament*, and ſo to bring in the prime Articles of our Faith at ſome *Back-Door*, which one would expect ſhould directly meet us at the very Entrance.

His *New-Teſtament Evidence* of the Trinity is a Heap of Texts, which are not to the purpoſe, unleſs he could make good his own Interpretation of 'em, againſt the many good Reaſons that have been produc'd again and again in moſt of the Particulars; which yet he attempts not, as if he had never heard of them. What ſignifies it to interpret the *Great God*, Tit. 2. 14. the *True God*, 1 John 5. 20. the *Almighty*, Rev. 1. 8. of Jeſus Chriſt, *p.* 26, 27. when he may know 'tis not allowed by many of their own ſide? And is it not a weak thing for one to imagine to convince Gain-ſayers, by ſuch Proofs as don't at all ſatisfy many of his own Party, as may be ſeen in their Comments, *&c?* [Dr. *Bennet* on the *Trinity*, ch. 6, 8, *&c.*] This is trifling with underſtanding Men, and deceiving the weak and ignorant.

The *Name*, the *Works*, the *Worſhip*, the *Powers*, aſcribed in Scripture to the Lord Jeſus Chriſt, are all chearfully acknowledged by thoſe who think him ſubordinate to the Father, without whom he

ſays

ſays he could of *himſelf* do nothing, *John* 5. 31. We know he wrought great Miracles, and *healed the diſeaſed* with a Word, *becauſe God was with him*, Acts 10. 38. And 'tis not true to ſay he *neither did nor needed to refer to another Name*, nor *was enabled by a derived Power*, p. 29. when he directly ſays, *My Father in me doth my Works*, John 14. 10. and that he came in *his Father's Name*, John 5. 43. and thereby his Father *bore witneſs of him*, ver. 37. We own God by him created the Worlds; and that God has appointed him to judge the World as Man, ſufficiently enabled for it by God, *the Judge of all*; and to receive Adoration and Glory; *Amen*, ſo be it! Let every Knee bow to him, to the ultimate *Glory of the Father!* Phil. 2. 9. The Miniſters could not be ignorant how all theſe Matters are ſatisfactorily accounted for by their Oppoſers, in the Judgment of very many; and therefore ſhould have argued this Point better, or have ſaid nothing. But perhaps it was not proper to be told to their Friends, that any thing was to be ſaid againſt theſe Arguments.

They have ſaid more than they bring any Appearance of Proof of, in ſaying that in *the Oracles of God, the Son has in all points the ſame Glory given to him with the Father*, p. 23. What! has he then the ſame Glory of doing every thing of himſelf? Has he the ſame Glory of *knowing the Day* of Judgment, as the Father? Has he the Glory of the Father's Worſhip, being referred to *his* Honour as the laſt End? Has he the Glory of creating all Things by the Father, or of putting all Things under him? Has he the Glory of being the God of the *Father*, as the Father is the *God and Father of the Lord Chriſt?* Has the Son the Glory of being worſhipped thro' a Mediator? No ſurely. And yet we don't hold this Lord *Jeſus*, whom God

has

has anointed, to be an *imaginary* God, nor an *Underling*, as these Ministers in derision suggest, *p.* 26. as if because his *Father is greater than he*, he must needs therefore be a very contemptible Thing. But this is not the only Instance of their contemptuous *Flirts* at the blessed *Jesus*, on supposition that he be inferior to the Father; as I shall observe shortly under what they say of the Holy Spirit.

But I must first take notice of one wonderful Remark, *p.* 31. on those Words of Christ, *John* 5. 19. *Verily I say to you, the Son can do nothing of himself, but what he sees the Father do; for whatever Things he doth, the same doth the Son also in like manner:* Where they put down the *Greek* Word ὁμοίως, (which every one, that knows *Greek*, must say is *likewise*, or *similiter*) and interpret it to be *exactly, in the same manner as the Father does*; and they add, *Not one as the proper Author, and the other by Commission; not one as the principal Cause, and the other as a subordinate; not one absolutely, and of himself, and the other as depending on Will: For this wou'd make a very wide difference in the manner of their working; whereas we are assured they work exactly alike.* Was ever any thing more extravagantly weak and vain! The Word *exactly* is entirely their own Addition, and then they argue upon that Word, and that directly against the Design and Letter of the Text and Context, which is to shew that the Son did nothing *of himself*, but as the Father *shewed*, and directed and commissioned him, as may be seen down to *ver.* 31. And surely there may be a Likeness, where yet there is some Unlikeness; and indeed 'tis so in near all, if not absolutely in all *Similies:* Surely a Son may be like his Father, and yet have many Differences. How ridiculous would it be, to strain the Word ὁμοίως so in other Places!

His

His Arguments for proving the *Holy Spirit*'s ſupreme Deity are yet weaker, if that may be, *p.* 32. *He is*, ſays he, *not only ſpoken of as the Spirit of God, but he is the Spirit of God, as the Soul is the Spirit of Man*, 1 Cor. 2. 10, 11. And what *Reſemblance can there be, if the Spirit of God be not as eſſential to the divine Being, as the Spirit of Man is to the human?* Whereas 'tis not ſaid there is any ſuch Likeneſs between the two, that the Holy Spirit is ſo the Spirit of God, as the Soul is the Spirit of a Man; only that as the one knows, or makes known the Things of a Man, ſo the other the Things of God. The *Spirit* of a Man is ſo called, in order to diſtinguiſh it from his other conſtituent Part, *viz.* the Body; and as 'tis that by which he reveals his Mind, ſo the Spirit of God is that by which he reveals his Will to Men. There is no further Similitude ſuggeſted in the Text. And he is called alſo the *Spirit of Chriſt:* Is he therefore eſſential to the Perſon of the Son? Nay, we read of ſeven, called *the ſeven Spirits of God*, Rev. 4. 5. chap. 5. 6. Does this Phraſe import that they *ſeven* are eſſential to the Being of God? No, it only notes his Dominion over them, that they are his Miniſters, as the one Holy Spirit is his alſo in a higher Senſe, and ſent by him. But 'tis ſtrange Men ſhould think to prove fundamental Points from any little *Simile*, or obſcure Metaphor, and difficult Text, whoſe Meaning is dark and uncertain to themſelves.

The Proofs taken from the *Attributes* and *Operations* of the Spirit, *&c.* are of no more force here than in the Caſe of the *Son*'s ſupreme Deity: both Son and Spirit being Agents under God, at his Will, are concerned in his glorious Works, and Partakers of his Power and Wiſdom, *&c.* So that 'tis no wonder if much of theſe are attributed to the Spirit, but ſtill as to one *ſent of God*, and who

ſpeaks

ſpeaks not of his own, John 16. 13. and firſt hears before he tells *Things to come*. And if this prove him to be God, as is pretended, *p.* 34. it may prove the Prophets ſo too.

But indeed theſe Arguments carry leſs Evidence in relation to the *Holy Spirit*, becauſe of the different Ideas that the Word *Spirit* ſtands for. I think, by Conſent of all Sides, very often, if not moſt uſually, the *Spirit*, and *Holy Spirit*, ſignifies not the third Perſon, or a *perſonal* Spirit, but the Attributes and operative efficacious Virtue of God, the Energy of his Power, Wiſdom, and Holineſs, exerted in powerful Operations, *Afflatus*, and Inſpirations; in which reſpect, it was ſometime ſaid *there was yet no Holy Spirit*, before Chriſt's Aſcenſion, *John* 7. 39. and *Acts* 19. 2. So that it is not eaſy to ſay when it means the Spirit who is the third Perſon. The cleareſt Place for this, is *John* 16. where alſo there are the greateſt Marks of his Dependence on the *Father* and *Son*; He ſhall not *ſpeak of himſelf*, &c.

Moreover, to the *Spirit* the Name of GOD is never once given; tho he that lyed to the Holy Ghoſt, God's Agent, did therein lye to God indeed, *Acts* 5. And he who is the *Temple of the Holy Ghoſt*, is thereby the Temple of God, becauſe he poſſeſſes ſuch, for, and as coming from, God, 1 *Cor.* 6. 19. *The Temple of the* Holy Ghoſt, *which ye have from God*; not, which is God. So *Eph.* 2. 21, 22.

Nor is direct Worſhip or Invocation, Prayer or Praiſe, or Glory and Dominion, once given to him, in Precept or Practice, in the New Teſtament; tho his *Communications* are wiſhed and prayed for to Chriſtians, 2 *Cor.* 13. *ult.* And to infer that 'tis however agreeable to the Goſpel-Doctrine and Oeconomy, is vain; ſince the Apoſtles knew that beſt, if ſo indeed, and were concern'd

cern'd as much as any to put this Worship in practice, if necessary: nay we never read of *serving the Spirit*, by Men or Angels; I may be pardoned, I hope, in slighting the precarious and groundless Pretence for this in *Phil.* 3. 3. (against the current Tenor of the Gospel) as also, *p.* 38. from such Texts (for Prayer to the Spirit) as *Rom.* 15. 13. 1 *Thess.* 3. 12, 13. 2 *Thess.* 3. 5. as if the Word *Lord* here must, without any ground, mean the *Holy Spirit*; for this *Lord* is not named as distinct from the Father and Jesus Christ at all, but is the *same Lord.* Such Repetitions of the same Person are frequent, *Gen.* 1. 27. and 2 *Tim.* 1. 18. *The Lord grant that he may find Mercy of the Lord in that Day.*

How frivolous is this, to hunt in the dark for forced Arguments from such slender Fansies as these, in want of fair and direct Proofs of so great a Point! Not to say that *those* Expressions are rather the Apostles Wishes, than direct Prayers. In short, if these Men and their Brethren will be content to worship the Spirit, no more nor otherwise than he is represented as worshipp'd in the plain Scripture, there will be no Difference between us, nor Confusion in our Devotions: But when they think to out-do the Apostles themselves in Understanding and Devotion, in Zeal and Exactness, I desire to keep pace and company rather with the former. But this by the way.

Add this, that the plain Marks of Subordination, in the Spirit's being *sent* of God and Christ, *&c.* are not to be evaded, (as in the Case of the *Son)* by any Humiliation, or Incarnation of the Holy Spirit, as a Mediator in a lower Nature: So that he is sent in his divine Nature, according to these Persons own Opinion, nay, is sent too by *Jesus* the *Mediator*, who is granted to be *inferior* to the Father, and yet, as such, he sends the Spi-

*See Dr. Whitby on this Place.

rit: And he is *Lord of the Spirit*, 2 Cor. 3. 18 *. And if the Holy Spirit be equal to the Father, then I ſee not but the Father alſo, if he pleaſed, might be as much under the *Son*'s Dominion as the Spirit is, *John* 16. 7. *I will ſend the Comforter*; and *chap.* 14. 26. *Whom the Father will ſend in my Name.*

Nor does it affect the Cauſe at all, to call the Spirit αἰώνιον, or *Everlaſting* (if that reading be allow'd) Heb. 9. 14. For in the next Verſe we have alſo *Eternal Redemption*, yet not wrought out from Eternity.

But there follows, *p.* 36. ſuch a ſcurrilous Argument, as I believe never dropp'd from a Chriſtian's Pen before, for the *Spirit*'s being an *abſolute*, unaccountable, independent, and *underived Agent*, (that is, the very ſupreme God, and not a Miniſter of the Father) *viz.* That in this Caſe, (*i. e.* of his being a ſubordinate Miniſter) ſince *our Lord Jeſus*, [*that Man, that greateſt authoriz'd Miniſter that ever was*] *when he caſt out Devils, aſcribes it to this bleſſed Spirit*, Matt. 12. 28. it will follow, as they inſinuate by a ſcornful Queſtion, that *he then lay under the Curſe of* Cham; *And a Servant of Servants was he*, Gen. 9. 25. *i. e.* the vileſt and baſeſt of Servants, as the Expreſſion ſo doubled imports. For as in commendation of Things, 'tis to note the nobleſt and beſt of the Kind, as *King of Kings*, and *Song of Songs*, ſo in a way of Reproach of evil Things, 'tis the worſt of all the ſort; as *Vanity of Vanities* is the baſeſt, the meaneſt ſort of Vanity. Now ſuppoſing the Holy Spirit to be God's Glorious, but Subordinate Miniſter, why muſt the acting under him, by our Lord, be therefore ſcornfully reproached as the baſeſt Vaſſalage and Slavery under Men?

And ſince theſe Men own the *Man* Jeſus Chriſt is *God's authorized Miniſter*, and we are under his Conduct,

Conduct, muſt we alſo think that, for this Reaſon, all true Chriſtians are under the Curſe of *Cham*, and the baſeſt of Servants? Is Chriſt's Service therefore ſo vile and ignoble a Servitude, as to make them all held accurſed who enter into it, and all becauſe he is under the Father? I appeal to others if this be not a juſt Account of the Tendency of their Words and Arguments, whatever they might think.

I judge if this had been publiſh'd by ſome of our looſe *Scepticks*, it had been recorded perhaps for one of the prophane Speeches of the Time; and I doubt the Character of *Four eminent London-Miniſters* can never hide the Shame of it. If it were only that ſome of their *Brethren*, they knew, did believe the *Holy Spirit* to be inferior to *God*, they ought not to have ſpoken ſo rudely of the *bleſſed Jeſus* and *Holy Spirit*, under whoſe ſubordinate Influence *they* count it not a Curſe, but a Glory and Happineſs to ſerve and act, to the Honour of God. But this 'tis to write in Heat, and with raſh Prejudice; elſe I can't think but they will be truly ſorry for it in their cooler Temper, that they have ever publiſh'd what (in the Judgment of thoſe whom they oppoſe) comes as near, for the Matter of it, to *Blaſphemy* and *Reproach againſt the Holy Ghoſt*, as moſt Words that can eaſily be thought of, tho it may come but from haſty Inadvertency and unguarded intemperate Zeal. But, *my Brethren*, *theſe Things ought not ſo to be*; we ſhould not drop words of Contempt on the ſacred Names of the *bleſſed Jeſus* and *Holy Spirit*, no, not upon our Adverſaries *Hypotheſis*, which we judge erroneous; becauſe no Side repreſents 'em ſo mean as to be derided for *Underlings* or *Slaves*.

The Concluſion is with an Aſſertion, as falſe as 'tis confidently deliver'd, *viz. That the Univerſal*

Church has agreed in this, That the Father, Son, and Holy Ghost, are the one God, the same in Substance, equal in Power and Glory; *i. e.* with the *Assembly's Catechism.*

Understanding this latter part of the Proposition, as * Mr. *Evans* does, of the *same numerical Essence*, it seems to me absurd and inconsistent: because *Identity* will destroy *Equality*; the former expressing the Essence to be but one, the latter to be more than one; for *simile non est idem*, the like is not the same; and Equality is but the highest Degree of Likeness. If the Essence be the very *individual same*, then the essential Perfections, *viz.* Power, *&c.* are the same, and not equal one to another.

* *A Letter to Mr.* Cummins, p. 22.

The Essence of a thing *is that which it is.* Now, if the Essence of the Father, which *is the Father*, be the very Essence of the Son, and so *is the Son*, then surely the same which is the Son, is the Father; so that they are made the very same individual Thing, tho the Names be *two*; and there seems no Ground left *to support what is distinctly said of the one and the other in the Holy Scriptures*; but 'tis downright *Sabellianism.* If the Scriptures had said they two were the *same* numerically in Substance, and yet *equal* in Power, the case had been different; but being human Invention, I hope I may be more bold to examine it. And I verily believe they cannot produce one Testimony for some Centuries, of any Christian Writer, that ever asserted the Glory and Dominion of the *Son* and *Spirit* to be equal to that of the *Father:* whatever Unity of Substance they might suppose, as may be seen in *Tertullian*, they yet, I think, never harbour'd a Thought of such Equality: and Mr. *Jurieu* himself has shewn this to be true of the *Ante-Nicene* Fathers. So that the best part of the universal Church, and in the best and primitive Ages,

Ages, never asserted this; nor the Council of *Nice* itself: nor was the *Son's Inferiority* to the *Father*, that I find, ever counted by them to be any Error, or any peculiar Opinion of *Arius*. What then signifies the following Agreement of the late degenerate and *half-reformed* Churches, who built upon the Foundation of Councils, and *Athanasius*, instead of the Sacred Writings in these matters?

CHAP. III.

III. BUT to back the Evidence from Scripture, (which they have offer'd, such as it is) Mr. *Smith* presents us with the Harmony of the late reformed Churches *Creeds* or *Confessions*, in this Article of the *Blessed Trinity*, *p.* 39.

I agree with him, That the Bible is very capable of being understood by honest and diligent Minds, who use the proper means for it: but as he rightly observes, *if Persons bring their pre-conceived Notions and Ideas of God*, (provided he don't mean those necessary and natural Ideas of God, which must be supposed antecedent to the Belief of a Revelation from him) *and of what is fit, or not fit for him to say, and by those pretend precisely to measure and settle the Declarations of his Word; no wonder if many times they be found more bold than wise.* And therefore we think it was just thus that the modern Churches have erred so much, who appear, and almost indeed profess generally, to have brought with 'em their pre-conceived Notions from the Councils Decisions, and the *Athanasian Creed*; (and I may add, that they

brought abundance more from the *Schoolmens Metaphysicks*, as their *Three Properties* and *Subsistencies*, &c. shew) and then having settled the Sense of Texts thereby, they call it Scripture-Evidence, and perhaps think it such too, for their old Opinions; and yet the *Bible* may be a very good Book still to others, let these Men say what they please to the contrary, *p.* 46.

Since the Council of *Nice*, or rather after the fourth Century, it has (perhaps) been the most commonly received Opinion; but for the times *before*, there is no such thing as Proofs to be found out of any of those they refer to, that ever the *Son* and *Holy Spirit* were believed by Christians to be two divine Persons, *equal in Glory and Power* to the Father. Let 'em produce any if they can. Bishop *Bull* has a Chapter to shew the *Subordination* of the Son to the Father; and the Son is so constantly said to have *ministred to the Father* at the Creation of the World; that many, both Protestant and Papist *Trinitarians*, have had the Ingenuity to own this of the *Ante-Nicene* Fathers, as *Jurieu* *, besides *Petavius* and *Huetius*, &c. as shall be shewn in the following *Appendix*.

* *Lett. Past.* Vol. 3. ch. 6.

As to the previous *Observations* to the *Harmony*, I only remark, that tho these Churches might take their own Opinions in this Point for true, yet,

1. That not one of these Churches, at the *Reformation*, appear to have *deliberately weighed*, or maturely examined these Points; but instead of searching how this matter stood in Scripture and primitive Antiquity, took it all for granted; and did not proceed *only by the same common Rule, the Holy Scriptures, before 'em*; as is pretended, *p.* 44. but had also before 'em another Rule, *viz.* the four first Convocations or *Councils*, and the *Athanasian* Creed. This they oft own, and almost put *these* on a level with the Scriptures, in their

very Words, and much more so in real Influence. Thus the first *Confession* set down, *viz.* the *Helvetick*, says, *p.* 68. *Whatever hath been defined out of the* Holy Scripture, *of the Mystery of our Lord's Incarnation, and is contained in the* Creeds *of the four first and last Councils*, viz. Nice, *&c. together with that of* Athanasius, *we sincerely believe, condemning the contrary.* So *p.* 70. the *French Confession* says, *We detest all Sects condemned out of the Word of God*, by *Athanasius, Hilary*, &c. So again, the *Saxon Confession* says, *p.* 99, 100. *We embrace all the Writings of the Prophets and Apostles, and in that genuine Sense which is expressed in the* Creeds *of the Apostles, of* Nice, *and of* Athanasius; *and these* Creeds *we have always stedfastly embraced, and by God's help ever shall——And we constantly condemn all Errors repugnant to these* Creeds. This runs thro' 'em all, more or less; which shews how they *were corrupted with violent Prejudices.*

Were they ever likely to find whether the *Athanasian* Creed was true by the Bible, who first understood the Bible in the genuine Sense of that Creed? and who did not prove that Creed by the Sacred Text, but prov'd the Sense of those Texts rather by *that*, and other Creeds of the 4th and 5th Centuries?

Methinks, since the Authority of modern Churches is thus abused to mislead weak Minds, I am not sorry these Gentlemen have let the World see, in what manner they proceeded; they brought their Notions with them out of the *Romish* Church, and held 'em still, with their persecuting Tenets, upon the same Principles as before, and expresly refused *Conference*, as *p.* 109.

2. That therefore, if *the generality of Christians*, not in all, but *in most Ages, have mistaken in these Points, under good Capacities, and Means to understand 'em*, 'tis no Reflection on the Bible; nor

may they, i. e. the *Antiſcripturiſts* and *Atheiſts*, ſay, *What uſe can ſuch a Book be of?* I think, contrarily, that they *may not* ſay ſo, notwithſtanding the concurring Harmony of theſe Miniſters with them; and that becauſe theſe Miſtakes appear plainly to ariſe for want of *Impartiality*, and Diligence in the proper Means among the *Reformers*.

3. Tho I neither ſay *they are periſhed who have gone upon the* other (not the old) *Scheme*; nor grant that any are *brought to the enjoyment of the true God, by the Belief of a falſe one*, as 'tis *p.* 47. yet I deny not but that ſome who may entertain very groſs Errors concerning the true God, may yet, thro' his great Mercy, and by that Piety which by other and better Principles may be produced in 'em, be brought to the enjoyment of him at laſt. And this is what themſelves grant, *p.* 10. *God is the ſovereign Diſpoſer of his own Grace.* And, *p.* 12. that ſuch may yet be honeſt, and *hold faſt their Integrity*, tho the moral Nature and *Demerit of ſuch Error remains what it was.* Which is an Anſwer to theſe popular fallacious Reaſonings of Mr. *Smith*: ſo little conſiſtent are they with themſelves, when they profeſs not to judge of the final State of thoſe whom they think to err in theſe matters; and yet inſinuate, at the ſame time, as if there was no Salvation to be had, but only on one ſide.

And now I come to conſider the *Harmony of Confeſſions* or Creeds themſelves, under *two* Heads.

1. That theſe *Confeſſions* of the Reformed Church are not ſo harmonious, but that they greatly diſagree about the *Trinity*.

2. That they all diſagree with the antient *primitive Creeds*, and ſo far are of no value with wiſe and underſtanding Chriſtians.

1. Theſe *Confeſſions* of the Reformed Churches are not ſo harmonious as is pretended, but great-

ly

ly diſagree among themſelves in the Article of the bleſſed Trinity. For, (1.) The Council of *Nice* held 'em accurſed, *p.* 50. who ſay the Son is *of another Hypoſtaſis*, i. e. from the Father! But the *Belgick* Confeſſion, *p.* 89. (according to the common Doctrine) ſays, that *the Son and Spirit have each of 'em an Hypoſtaſis* diſtinguiſhed, *&c.* The one by *Hypoſtaſis* mean a *Subſtance*, the other a *Subſiſtence*, or Perſon, or they know not what. Which is no great Harmony in ſpeaking.

(2.) The Council of *Calcedon* ſays, that *the Son is conſubſtantial with the Father as to his Divinity, and* conſubſtantial *with Man as to his Humanity.* By which Explication they plainly ſhew, that the Subſtance of the *Son* and *Father* is not numerically one, but one *in kind*; as Chriſt's Humanity was not the ſame particular Subſtance of other Men, but a diſtinct one of the ſame ſort, *p.* 58. But others tell us, they have no Diſtinction as to *Subſtance*, *p.* 107.

(3.) Some hold the Spirit *proceeds only from the Father*, p. 116. others from the Father and Son both, *p.* 83, 94.

(4.) Some repreſent the Trinity as *three Properties of God*, p. 111. *which are the Fountains of other Properties: thoſe* (*viz.* the former three) *Properties they call three Perſons*; and theſe are ſaid to be diſtinct from the divine *Attributes* of *Goodneſs* and *Wiſdom*, and therefore they call 'em three *other* Properties. This is ſaid by the *Greek* Church. (Tho, by the way, I wonder how this comes to be one of the *Reformed* Churches: when did their Reformation begin?)

But yet others repreſent the *Trinity* as three (at leaſt the *Son* and *Spirit* as two) of God's *Attributes*, which ſeems to be their Senſe of *three Perſons*, viz. Power, Wiſdom, and Goodneſs; which the laſt-mentioned Creed gainſays. So the *French* Confeſ-

ſion,

ſion, *p.* 70. *Three Perſons*, ſay they, the Father, Son and Holy Spirit: *the Father the Cauſe of all things, the Son his Wiſdom and Word, the Holy Spirit his Virtue and Power.* So the *Belgick*, p. 89. Nay, by this, the two Perſons are made the *Properties* and Attributes of the Father's Perſon; for 'tis the *Father*'s Wiſdom is the *Son*, the *Father*'s Virtue is the *Spirit:* and yet the *Helvetick* Confeſſion, *p.* 67. expreſly condemns of Hereſy, ſuch as hold the *Son* and *Spirit* to be *Properties of one God the Father*, as *Sabellius*, &c. And the *Poliſh* Confeſſion is rather more plain than the *French* and *Belgick*, in making the *Son* an Attribute or Property of the Father, *p.* 93. *We call the* Father *God——exiſting from none——who begat his only begotten Son, by whom from Eternity he foreknew——all things*, &c. So that the *Son* is here repreſented to be the *Father's Underſtanding*, or Intellect, by which he knows all things; for I think none will pretend that the *Father* gains all his Knowledge by means of the Perſon of the *Son*, who had all his own Knowledge from the Father.

This may ſerve for a Specimen only, of the Diſcord and Confuſion of Faiths, rather than Harmony, among theſe that are ſet down; (tho ſtill the Papiſts have greater Harmony in one ſingle Creed of Pope *Pius*, how bad ſoever it be.) I paſs to the next Head, *viz.*

2. That all theſe late and modern *Confeſſions* diſagree with the antient and *primitive Creed*, and ſo are of no real Value with conſidering and ſerious Chriſtians. Our Queſtion is, What was the *Faith delivered once to the Saints?* And I hope the old *Creed* of the primitive Churches will tell us that, better than ſuch as have been compoſed 1500 Years afterwards. And ſince 'tis acknowledg'd, that the *Apoſtles Creed* is the *Confeſſion of the Faith of all Chriſtians, and the univerſal Rule of all other Confeſſions*,

Confeſſions, and to have *been coæval with Chriſtianity*, p. 47, 49. we have nothing to do with modern Confeſſions and *Creed-makers*, but to deſpiſe 'em, where they diſagree to the original *Rule of Faith*, as the Creed was ſtyled of old, *Regula Fidei*. Men have perhaps as much Authority to make a new Goſpel, as a new Creed; and may as well draw out St. *Matthew*'s or St. *John*'s *Goſpel* into a larger Hiſtory, intermingled with their own Obſervations and Interpretations, and then ſay 'tis ſtill the ſame St. *Matthew*'s or St. *John*'s *Goſpel*, only explained; as to draw out their Creeds into great lengths, and intermix their own Interpretations, and then ſay, 'tis but the ſame *Creed* with the *Apoſtles*.

They have, *p.* 59. given this antient Creed out of both *Irenæus* and *Tertullian*, but 'tis after *thoſe* of the General *Councils*; as if *their* Teſtimony to the antient *Creed* was not a hundred times of more regard than the *Creeds* new made by after *Councils*: for they pretended not to frame a *Creed* themſelves, like the ſpurious *Athanaſian* Author; nor to explain it in their own Senſe, as the *Councils* did; but to relate it ſhort and ſimple, tho not in quite the ſame Words.

What the particular Notions of theſe two Authors might be, is not ſo much to us, as what their Creed expreſſes, which we alſo are Judges of: *their* Interpretations of it will be no more binding than of *Texts* of Scripture, of which we may judge, whether reaſonable or not, from the Text itſelf *.

Irenæus

* How widely theſe two, *Irenæus* and *Tertullian*, differed from the common Notion of the Son's *Equality* to the Father, may be ſeen in Dr. *Whitby*'s *Diſquiſ. modeſt. in Bullii Defenſ. Fid. Nic.* The former diſtinguiſhing the Father commonly by this Character, *Deus ſuper quem non eſt alius Deus*; and owning *him Greater* than the Son, in that *he* only knew the Day of

Irenæus ſays, this *immovable Rule of Faith*, is *one and the ſame* in all Countries thro' the Earth. Therefore, if the many modern *Confeſſions* differ from this old Creed, the Rule of Faith, what ſignifies it tho they were ten times more? See if the *three Perſons* are there called the *one God*; tho the Father alone is ſo: (*in one God the Father*, was the antient Form of the firſt Article, as that learned Author Sir *P. K.* whom they cite, tells us, *Hiſt. of Cr. p.* 55.) Is the *Son's Equality to the Father* there mentioned? Or the Holy Spirit's? Is there any thing of *Subſiſtencies*, *Properties*, or *Modes* there? or of many more things which the preſent *Harmony* is full of? If not, then this confutes them all. But yet if the *old Creed* will ſuffice, and makes any part in the *Harmony*, then thoſe alſo called *Arians* come into it; if not, why is *it* produced, unleſs to ſhew how much the modern Churches differ from the primitive? Which is to reproach 'em, and will hardly invite any conſidering Chriſtians to bear any part in ſuch Harmony, as is ſo diſcordant with the *Faith delivered at firſt to the Saints.*

We need not regard what ſtrange Inferences St. *Auſtin*, or other ſuch late Writers, in the times of Confuſion and Corruption, drew from the *Apoſtles* Creed, to ſupport their Opinions; but only whether they were natural and obvious, or forced and ſtrange: nor how much any may count their

of Judgment, *l.* 2. *c.* 49. The latter ſays, that once the *Son was not*; adv. *Hermog. c.* 3. *Fuit Tempus cum Filius non fuit*, There was a time when the Son was not; and counts him but a Portion of the *Father*'s Subſtance, as a Beam is of the Sun: and ſays, that tho he might call the Son, *God*, ſpeaking of him alone; yet ſpeaking of him with the *Father*, he would not name him ſo at the ſame time with him, but would call only the Father *God*, and the Son *Lord*. *Cont. Prax. c.* 13. Nor do their own Citations from 'em imply the *Equality* of the *Son* to the *Father*, in Power and Glory.

modern

modern Notions of the Trinity their *Glory*; but on what grounds they glory in 'em, in common with the Church of *Rome*; many of whom confeſs this Doctrine is not to be proved from Scripture, but from the Authority of their Church; as is Tranſubſtantiation alſo.

CHAP. IV.

IV. AND now we come, in the laſt place, to the *Adviſer*, Mr. *Reynolds*. I will not deny but he ſuggeſts many ſerious things, fit for all to conſider, *viz.* To walk ſo as to pleaſe God in our whole Courſe, to *pray* earneſtly, to *read* the Word of God; and to carry an humble and meek Diſpoſition along with us in our Enquiries. All this is very good: but it no more concerns thoſe on *one* ſide of the Queſtions in diſpute, than thoſe on the *other*; and is no more proper in the preſent Caſe, than in all Caſes about the Change of Principles, or going off from one Scheme of Religion to another, or in any ſort of religious Separation.

And yet even ſuch Advices, good in the general, may be deſigned, and practis'd too, in a very ill manner, *viz.* If a Man *read* only in favour of one ſide, as one determin'd not to conſider any Arguments againſt his already choſen Opinion, and worldly Intereſt; and ſo 'tis if he only prays to be confirmed in what he is pleaſed with, be it right or wrong, inſtead of praying to be guided into what is the Truth. This is coming to God with an *Idol in his Heart*; and he will be nothing better

better for reading and praying, when his Will is determin'd what he will in particular hold to, whatever Evidence ſhall appear.

And ſo, tho Humility be an excellent Diſpoſition, yet there is a naughty and falſe ſort of *Humility* too, which ſome ſeem to aim at, in theſe matters; *viz.* For a Man to lay his Underſtanding and Reaſon under his *Miniſter*'s (or others) *Feet*, while *theirs* is to be ſet upon the lofty *Throne*, delivering their imperious Dictates and Explications of Texts, with expectation they ſhall be blindly received by others, tho they ſee no juſt reaſon for it. But this is only having a *Shew of Humility*: for 'tis no true *Chriſtian* Humbleneſs of Mind to *call any Man* on Earth (Miniſter, or other) *Maſter*; Mat. 23. 10.

No, 'tis no more ſuch, than to lie groveling at the Foot of a wooden Idol or Stock is ſo: 'tis a ſinful debaſing of human Nature, to let any Man ride and rule us thus, without encouraging us to uſe our Reaſon in diligent and impartial Searches of our own: 'tis not Lowlineſs, but Baſeneſs of Mind, to *admire any Man's Perſon* ſo, as to believe with *his Faith* only, and not to prove all Things ourſelves, and to accept Helps on both Sides; (a Thing which our Adviſer, it ſeems, durſt not recommend.)

A truly humble Mind will not indeed, as is ſaid, *p.* 130. *affect to pry into ſecret things*: no more will it like this in others, who take upon 'em to explain God by *Subſtance*, *Subſiſtences*, and *Perſons*, &c. when they know not what they ſay; but will honour them who are content with what God himſelf has *expreſſed of himſelf*. And above all, an humble Mind will not cenſure, and reproach, and divide from thoſe who are as deſirous, as diligent, as capable, and as much or more diſintereſted than himſelf, to find the Truth, only

becauſe

because they judge not his Expositions or Consequences to be just and right: *He that rageth, and is thus confident*, is of another Spirit.

I pass by the odious and unjust Insinuations, *p.* 137. as if those they speak of *concluded nothing to be true, but what they can understand*; and that they will not *believe what God says of himself, unless he shew them how it can be:* things which they disown, and abhor to think or say. And I see not how any, but from base Envy, or gross Ignorance, can impute such Folly to 'em.

Now that our *Adviser* has not dealt sincerely, but with manifest *Partiality*, in his grave Advice and Motives, (where there is any thing properly applicable to the Matters of the present Debate) I think, will appear from two things.

First, In reading the Scriptures, and other Writings, (which is the most direct Means of coming at Truth) he plainly insinuates Men should read but on one side, *viz.* for *his* and *their old* accustomed Opinions, *p.* 128. he says, *We may also use the help of the Discourses and Writings of those who have made it their study to shew what Scripture-Evidence there is on the side of the* commonly receiv'd Faith, *and to discover the Fallacies of those who have endeavour'd to embarass and pervert it.* But he never gives one word of Advice to read the Writings on the *other* side, and to compare 'em together, and to see where the superior Evidence lies. This had been but just and honest in any doubtful Case, where 'tis intended Men should judge without Partiality: whereas, to have but one Ear open, and to stop all the Avenues of Light, but just where we have a mind to see, is the ready way to remain in Delusion; and is just as if a Judge or Jury should only hear the Pleadings of one side.

And

And I am credibly inform'd, this very Gentleman has lately warned his People in a ſolemn manner, not to read the Books of ſuch as write againſt the commonly received Opinions in this Controverſy, becauſe of the great danger of their being tainted by them. And is this an honeſt way of Examination? 'Tis plain he would have 'em determine without Examination, and take all upon truſt: but if himſelf had only ſtudied and ſearched in this way, 'twere no great Recommendation of him to be *truſted* by his People in this important Affair. And one would think they ſhould ſmell out the Deceit, if they be not very dull: but if *his People love to have it ſo*, I ſhall only ſay, What will be *the End thereof?* How will they anſwer it to their Judge, (if they be in the wrong eſpecially) who commanded 'em to *try the Spirits*, and to *prove all things?* That when *Light came into the World, they loved Darkneſs rather*, is matter of grievous Condemnation to ſome. Rather let every ſerious underſtanding Chriſtian *ſtand, and aſk after the good old Ways*; let him conſcientiouſly read, hear, and confer, think and weigh on each ſide; and thus doing, labour to be *fully perſuaded in his own Mind:* and then he may have Rejoicing in his own Sincerity before the God of Truth.

I am afraid there is a great deal of this unrighteous Partiality and Bigotry among the Diſſenting Hearers alſo, in not ſo much deſiring to know, or to have their Paſtors build 'em up in, the Truth and Faith of the Goſpel as it really is, as to be built up and defended in their particular Set of accuſtomed Opinions. The Gentlemen of *Exon* have been ſo very frank and open-hearted as to diſcover this to the World, and could not, it ſeems, forbear telling their Miniſters (by their own Account) that they were *paid for preaching*

down

down such particular Opinions. But what would Men think of such Language as this to their Ministers? ‘ *Reverend Sirs*, we chuse you to maintain ‘ these Opinions for us to be Gospel: if you will ‘ not only search for 'em, but will find 'em in ‘ the Bible, or, at least, if you'll tell us so in ‘ the Pulpit, and in Conversation, you shall have ‘ so much *per Annum* for your pains; but if you ‘ say or doubt you can't find 'em there, and put ‘ us upon the Difficulty to shew where they are ‘ in the Scripture, we shall *pay you* no more. ‘ Tell us what other things you will out of the ‘ Gospel, in order to promote Holiness, Peace, ‘ Justice, Heavenly-mindedness, and Obedience to ‘ the Laws of God and Christ; yet if you can't ‘ bring the *New Testament* to square herein with ‘ our *Catechism* and old Notions, you are not to ‘ expect your Salary any longer; nor do we de- ‘ sire to hear your Reasons, against what we ‘ think, and *will* have, to be Truth, if we can ‘ get it maintain'd for our Money.' I leave it to others to judge if this be any unjust, tho a blunt, Interpretation of those Words; *This* (viz. *to preach down those Errors) is what you are paid for* *; and whether such mutual Advice, given between Pastors and People, to study only on *one side*, has any Tendency to, or shews any sincere Desire of, finding the Truth as 'tis in and from *Jesus*; nay, whether on these Terms Dissenting Teachers will not be the most *servile* of Men, and not far from the *Curse of Cham* indeed.

* *See their Answer to Mr.* Pierce's *Case*, &c. *p.* 14.

Secondly, His *Motives* of Persuasion are some of 'em deceitful: some of them are too *general*, relating to any *Dissensions* or Differences, and such as these very Men are deaf to, in the case of Separation from the Establish'd Church for less Matters. Then, how little did it *sadden their Hearts*, or move 'em, that *it sadden'd the Hearts*

of other good People, to observe the comely Band of Union *broken?* p. 144. *The Strife this might occasion* was not then so lamentable; such *Infelicities* did not shake 'em at all. And do they think to deceive others with such Arguments as they have taught 'em to despise? I grant *Unity* and *Peace* are amiable; but if Men will not maintain any but on sinful Terms, it may be bewailed, but cannot be helped on one side. I know not what they can say to these things: If *when young their unexperienced Heads had little Thought of these things*, do they now they are become *grave and wise Persons think of 'em with sorrow of Heart?* If not, how can they expect it, or require it of those who dissent from *them* for greater Reasons?

Not only this, I say, but some of their Motives are too base and carnal, *viz. p.* 146. such as *leaving old Acquaintance* and *hearty Friends*, and *grieving to see dear Relatives weeping for 'em.* Now, to use these flattering carnal Persuasions against complying with the Dictates of Conscience, and the Convictions of our Minds, (which is the case supposed) is unworthy of the Ministers of Christ: they are to teach Men otherwise; even to *hate* or abandon *Father and Mother*, *House and Lands*, &c. and to account all but Loss and Dung in a faithful Adherence to the Truths and Laws of Christ, *Luke* 14. 26. As well they might tell their *Brethren*, they'll lose all their Salary too, if they preach not up what they were *paid for*, (as the *Exon* Phrase is;) and then what will they and their ruined Families do? But is not this way of arguing childish and fawning, rather than convincing and solid?

Towards the Conclusion, *p.* 147. there is something design'd to look like Charity, which yet implies the contrary: speaking of their Brethren,

Here

Here at leaſt, they ſay, *they have not yet fully and peremptorily declared themſelves, but ſeem rather to be in doubt only about theſe Matters :* and then add a little after, ——*That we have no ſuch Averſion or Prejudice to their Perſons that can hinder us, upon their ſincere acknowledging of the Truth, from receiving them again with the moſt friendly Embraces.* Which plainly declares that now, at preſent, they do *reject 'em*, and have already caſt 'em off; and this, tho they appear only to be in ſome *doubt about theſe Matters*, and have not yet *fully and openly declared themſelves.*

It ſeems then, theſe ſevere Gentlemen will not bear ſo much as any Doubts or Scruples in their Brethren about theſe matters : if they ſtick at any Difficulty, and have any Scruples of Conſcience in the Point, this muſt diſſolve the *Union* of Friendſhip, and the Communion of Worſhip ; and there is no coming into their *friendly Embraces* again, till upon their hearty Acknowledgments, they are *received again.* And is this an Encouragement to their People to adviſe with 'em, or to apply to their Miniſters, if they ſhould ever have any Doubts in the caſe, when for but *doubting* they muſt be caſt off ? Surely, it will juſtify 'em in applying rather to others. Men may cover this *ſchiſmatical* dividing Spirit with what ſmooth Profeſſions they pleaſe, of all the *Moderation and Temper that is conſiſtent with Faithfulneſs*, and throw all the blame on others ; but I am deceived, if in acting thus againſt *Righteouſneſs, Peace, and Joy in the Holy Ghoſt*, they'll be *acceptable to God*, or *approved of Men :* and I can't think their Devotion in concluding with an unſcriptural *Form of Doxology*, will atone for what they have ſaid amiſs againſt *Truth* or *Charity*, tho but unawares.

And as I like very well the Paſſage they alledge from the great *Chillingworth*, p. 128. That no Demonſtration can be ſtronger than this, *God hath ſaid ſo, and therefore it muſt be true:* ſo I hope, they alſo will like and conſider another Paſſage which I'll offer from him, *viz.* 'By the 'Religion of Proteſtants, I do not underſtand 'the Doctrine of *Luther* or *Calvin*—— nor the 'Confeſſion of *Geneva*, the *Articles of the Church* '*of England*, no nor the *Harmony* of Proteſtant '*Confeſſions*, but that wherein they all agree with 'a greater Harmony, as the perfect Rule of 'Faith, that is the *Bible*.' And I judge, he would have abated nothing of all this, if the *Aſſembly's Confeſſion* had been in the *Harmony* alſo. But it ſeems, tho that was attempted, it would not be admitted to this Honour, by the Magiſtrates nor Church of *Geneva*, when the *Harmony of Confeſſions* was reprinted there, *Anno* 1654. This I learn from a very late Author *, tho I know not the Reaſons of that Refuſal: and I hope *it* ſhall never, even among the Diſſenters here, be able to ſupplant the *Bible*, or be eſteemed a better Antidote againſt Hereſy and Error, than the unerring *Oracles of God:* rather, let *God* (and his Word) *be true, and every Man* (with his Conſequences and Explications) *a Lyar*.

Rom. 3. 4.

* *See the famous Trial of the Reverend Mr.* James Grame, *once Profeſſor,* &c. *at* St. Andrews, *p.* 70. *and* Preface, *p.* 12.

An

An APPENDIX *concerning the* Equality of the Three Perſons; *with Mr.* Jurieu's *Teſtimony to the* Primitive *Doctrine in this Point.*

HAving before denied the Aſſertion of theſe Gentlemen, *p.* 39. *viz.* That *the univerſal Church has agreed in this, that the* Father, Son, *and* Holy Spirit, *are the one God,——— equal in Power and Glory:* I ſhall purſue this main *Point* a little further, and ſhew from Mr. *Jurieu*'s own Confeſſion, and upon his full Examination of this Matter, that there appears not any ſign, among the primitive Chriſtian Writers, of ſuch a Doctrine being taught in the Chriſtian *Church*, as that of the Son's being *equal in Power and Glory* to the Father, for the firſt *three* or *four* hundred Years.

If I ſhould produce the Teſtimonies of any of the *Romiſh* Communion, ſuch as *Petavius* and *Huetius*, &c. ſome would ſuſpect 'em as treacherous in the Cauſe: if I produce *Sandius*, or others, accounted *Arians*, it will be ſaid they are partial in favour of their own Opinions. But Mr. *Jurieu*, as he was a Man of great Learning and Abilities, ſo he is well known to have been a Man of great *Orthodoxy*, according to the common Standard, a true *Calviniſt*, and a very vehement and ſevere Writer againſt the *Socinians* and *Arians*; and therefore I ſuppoſe they will re-

verence him and his Teſtimony, and can't ſuſpect him to be partial againſt his own Cauſe, or in behalf of his Adverſaries. This Teſtimony ſhall be taken from his *Paſtoral Letters*, written for the Comfort and Eſtabliſhment of the *French* Proteſtants under Perſecution, about forty Years ago *.

* *Vol.* 3. *in* French, 12°. *Lett.* 6.

In his *ſixth Letter* he makes ſome Animadverſions on a Book of the Biſhop of *Meaux*, who charged the Proteſtants with *Variations* from the primitive Doctrine in the Point of Juſtification, *&c.* and conſequently with *Error*; upon this Principle, which he laid down, *viz. That the Truth coming from God is complete and perfect in its firſt Delivery*; ſo that all Variation from that, is a ſwerving from the right Rule. Mr. *Jurieu* condemns this Principle as taken at large, and ſays, That if Mr. *Boſſuet* means that *the Truth was at firſt beſt underſtood, and moſt happily explain'd*, 'tis ſo far from being a true Poſition, that *the direct contrary to it is true: that divine Truths were not revealed but by degrees, nor Revelation itſelf fully underſtood and explain'd till after many Ages; when, by means of the united Aid of an infinite Number of Doctors, more Light was given; and that it was occaſion'd by* Hereſies *and* Hereticks, *that the knowledge of Chriſtian Truths came to the Perfection in which they have been for* 1200 *or* 1300 *Years paſt.* And he alledges, That *the moſt eſſential Articles of the Chriſtian Religion, not only ſuffered ſome Variations in the outward Forms of Expreſſion, until the fourth and fifth Centuries, but alſo that the Change of Expreſſion was ſuch as might give Men quite different Ideas of things.* And adds, That *he was tempted to think, Surely Mr.* Boſſuet *never look'd into the Writings of the Fathers of the four firſt Ages*, if he knew not this.

P. 126, 7.

P. 125.

Then

Then he proceeds to prove this from an eminent Instance, *viz.* That of the *adorable Trinity of Persons in the same Essence*; which he thinks is contained clearly in the *New Testament*, and was discerned by the *first* Christian Doctors, and which he judges to be an Article of *utmost Importance, and essential to Christianity*; but yet, says he, *every one knows that this Mystery remain'd without its right Form or* * *Shape, until the Council of* Nice, *nay, until that of* Constantinople *itself.* And this he represents in *two* great Points, *viz.* the *Temporal* (tho Antemundane) *Generation of the second Person* of the Trinity, and his *Inequality* to the Father; *both* which he, not only says, but by proper Citations fully proves, to have been unanimously professed by *all the Antients of the three first Ages*; *who held indeed* (some of 'em) *three distinct Persons of one Substance*, but (as he says) *begotten* and *proceeding in time*; and *also making an Inequality between the* Father *and the* Son. And yet, I suppose, none of them ever said the Son was an *Underling*, or his Servants the *basest of Slaves.*

* Informé.

He shews the *former* of these, from *Athenagoras*, *Tatian*, *Theophilus*, and *Tertullian*, who believed the Son to have been *eternally hid within the Father virtually and seminally, but that he was generated of the Father*, and became *a distinct Person from him but a little* while *before the Creation.* So that by their Account, Mr. *Jurieu* observes, the *Trinity of Persons commenced but a little before the World began.*

P. 128—132.

However, Mr. *Jurieu* comforts himself with this, That 'tis not a *fundamental* Difference, *because 'tis neither Socinianism nor Arianism*, (nor is that so which I plead for) and he lays much of the Blame of it upon that *ill-translated Text*, Prov. 8. 22. *Thou hast created me the beginning of thy*

Ways; for so the *Greek* and old *Latin* Versions *had it.* But whether right or not, it matters not here, since it appears the Antients unanimously embraced that Reading, and Sense of the Text, as no way inconsistent with the Analogy of their Faith concerning Christ, the *Word*; whom tho they did not use often to call a *Creature* by the common word κτίσμα, yet they never scrupled to say *he was created*, and the Beginning of God's Ways.

Rev. 3. 14.

Tertullian (arguing against *Hermogenes*, who held the Eternity of *Matter)* speaks very broad: *Let* Hermogenes, says he, *acknowledge that the* Wisdom *of God* (which he also calls the *Word*, and only-begotten *Son* of God) *is therefore said to be created, that we might not think any thing to be uncreated but God alone; for if what was within the Lord, and was in, and of himself*, viz. *his* Wisdom, *was not without a Beginning, much more had every thing else a Beginning which is* out *of God.— Shall any thing be more antient than the* Word, *the only-begotten* Son *of God, besides the Father* * ?

And it appears, when such Words as ἐξισωθεὶς and *Pariari*, &c. were used, 'twas without any design of signifying Equality in *Power and Glory*; and only meant some Likeness, or at most Equality, in the philosophical Nature of their Substance.

This *latter* Point, *viz.* the denying of the Son's *Equality* to the Father, he represents from the same *Athenagoras* and *Tertullian*; and that not as

* Agnoscat ergo *Hermogenes*, idcirco *Sophiam* Dei natam & conditam prædicari, ne quid innatum & inconditum præter solum Deum crederemus. Si enim intra Dominum quod ex ipso, & in ipso fuit, sine initio non fuit; *Sophia* scilicet ipsius —— multo magis non capit sine initio quicquam fuisse, quod extra Dominum fuerit, &c. *Tertul.* cont. *Hermog.* c. 18, &c.

their

their own *particular Imaginations*, but as the common Theology of the learned of *their Age*, both in the *East* and *West*: also from *Justin Martyr*, who oft calls the Son the *Father's Servant*, and says, he was *subject to his Will, before the Incarnation*; and from *Irenæus*, and *Clemens Alexandrinus*; and says, that *after all*, Origen, *whom they afterwards censured so very rigorously, has not spoken more harsh things on this Subject, than the other Writers of his Age*, p. 133. (Mr. *Du Pin* says the like of *Origen*,) tho he confesses again, that these Expressions of the primitive Writers give us *very false Ideas, and most different from ours* in these latter Days, which he thinks to be best and most exact. *Eccl. Hist.* Vol. 1.

And tho some may be ready to look on Mr. *Jurieu*, by his strange way of arguing, to be scarcely in earnest, yet he is so very serious in it, that he devoutly admires the Wisdom of the divine Providence in this Method, *viz.* 'That at the 'very time when *Antichristianism* was ready to 'enter into the Church, and to make such Havock and Desolation in Religion, as hath been, 'and is yet, seen, there was so great care taken 'of these *fundamental* Articles; and that in order to preserve the Foundations of Christianity 'from being destroyed by *Antichrist*, *they* were 'put under the Protection of such an Authority, '(*viz.* that of general Councils) that *Antichristianism* itself could not but, in some measure, 'reverence. And, *says he*, the same Providence 'so order'd it, that these Fundamentals, which 'had been hitherto but very imperfectly explained, 'were then explained with the utmost *Accuracy* 'and Justice.' (*p.* 127.)

But possibly some others will think that *Antichrist* was even then *already comē*, and that then began his predicted Kingdom of *Apostasy*: that then,

then, by those Councils, was the Foundation laid of the two great Instances of *Antichristian Idolatry*, viz. the extravagant Worship of the blessed *Virgin*, under the swelling Title of the *Mother of God*; and the *Worship of Bread*, under that of the *Body of the Supreme God*: and that the Prince of Darkness, the Enemy of Truth and Love, could not have taken a more effectual Course to promote Error and Cruelty, than by prompting Men to assume *Dominion over the Faith* of their Brethren, and under pretence of better stating and explaining the *Old* Creed, to alter and pervert it; and then, by pretended Authority, by cruel *Anathema's*, and Persecutions, (which now began among Christians) to impose their own Notions on others as a *Test* of Christianity, and Christian Communion; and all this made sacred too, by a claim of great Reverence due to the Decisions of an *infinite Number of Doctors*, who too often, alas, full of the *Wrath of Man*, of Strife and Party-Contention, in vain went about *working the Righteousness of God.*

The Event has shewn what Success these Methods have had with succeeding Generations; and that the Churches never after this enjoyed true Peace, except it was in Times of stupid Ignorance and midnight Darkness, under Antichristian Tyranny, which at the return of new Light appeared intolerable, and *Israel* groaned to come out of *Egypt*, by a *Reformation*; and well had it been if the first *Reformers* (who yet were, many of 'em, good and excellent Men) had not stopped so much at the *Four general Councils*, but had gone backward up to the *Four Evangelists*, and the Apostles themselves, in their Inquiries after the Primitive Christian Doctrine, especially in Fundamentals: but it appears from the *Harmony* of their *Confessions*, how much they relied on the

Au-

Authority of thoſe Councils with an implicit Faith; whereas thoſe Councils, by Mr. *Jurieu*'s account, give us ſuch Expreſſions, and ſuch *Ideas* too of theſe things, as were not taught in the more primitive Times and Churches: ſo that (according to the 21ſt Article of the Church of *England*) we may adventure to ſay, *general* Councils *may err, and have erred, in things pertaining to God.*

But tho Mr. *Jurieu* ſtill maintain'd the modern Opinions, under all this Conviction of their being quite different from the primitive, upon the ſtrength of this vain Conceit, *viz.* That the Chriſtian Faith was brought to greater *Perfection* in after-ages; yet as I am ſure the true primitive Chriſtians, who had the Apoſtles for their Teachers, or thoſe who converſed with the Apoſtles, did not fatally err, but *obtained a precious and ſaving Faith*, 2 Pet. 1. 1. ſo all ſuch who, with me, eſteem the Faith as at firſt *delivered to*, and received by *the Saints*, beyond thoſe later Notions which varied from it, are content, I preſume, to ſit down with the old plain apoſtolick Doctrine, before it was mended (if it muſt be ſo) by the Council of *Nice* or *Conſtantinople:* and we may hope, that thoſe who have attained to a greater than the *primitive* Perfection of *Faith*, will, at leaſt, not pronouce *ours* damnable, nor think us utterly unworthy of their Communion, (tho it ſhould be in the loweſt Form) for its being of the *Ante-Nicene* Stamp. And yet, a *ſubſcribing* Brother has very raſhly declared, that *without giving equal divine Honour to Father, Son, and Spirit, all our religious Exerciſes are unacceptable to God.*

Mr. Ridgley's *Unreaſonableneſs of the Charge of* Impoſition, *&c.* p. 23.

Now I think this is dealing out his uncharitable and cruel *Anathema's* as freely as ever the *Councils* have done. What is this leſs than pronouncing us

us damned, and unfit for Church-Communion, for not consenting to *his* Interpretations? And since he owns, that a Creed, with the Addition of such a *Sanction*, comes within the verge of *Imposition*, p. 12. and vindicates his Brethren and himself from the *Imputation of Imposition on others*, *p.* 35. only upon this Supposition (pretended to be fact,) *viz. That they content themselves without any coercive Methods to bring him that disagrees in Sentiments, to be of their Mind*; and that, tho they judge him *Heterodox* according to *their way of thinking, they do yet pretend only to judge for themselves*; I do conclude he has *confirmed* the Charge of *Imposition*: for he has peremptorily *judged for his Brethren*, that they are *unacceptable to God*, and unfit for Church-society; which I think is *Coercion* and *Anathema* and a *Mark of Distinction* with a witness, on such as disagree to his Sentiments.

And I think I may venture to say further, That even the Council of *Nice* never asserted the *Equality of the Three Persons*; no, nor of the *Son* to the *Father*: for as to the *Holy Spirit*, tho he had been spoken of as inferior to, and as made by, the *Son*, in the earlier Writers; and it was also apparent, that the *Arians* had not so high an Opinion of *him*, as they had of the *Son*: yet that Council never so much as contested with them the Point of the *Holy Spirit*'s equal Dignity, nor enter'd any Caution about it; nor do they so much as call him *God of God*, or God in any Sense; or declare him to be *one Substance* with the Father, but barely say, *I believe in the Holy Spirit*. And therefore Mr. *Jurieu* said, the Christian Faith was not completely understood and expressed till the Council of *Constantinople*, (which was about fifty Years after, and even that *Council* only stiled him *Lord*, and ascribes *Worship* to him)

so

so that there is no pretence for the Churches Agreement, at that time, in the Assertion of the *Assembly's Catechism*, viz. That all the *Three Persons are equal in Power and Glory.*

Nor do I think the *Nicene* Fathers give any Marks of their believing the *Son's Equality to the Father in Power and Glory*, but the contrary. For,

(1.) They declare the *Father to be the One God Almighty*, παντοκράτορα, or Ruler of all: *I believe in one God the Father.* Then,

(2.) They call the *Son* only *God of God*, i. e. a God derived of that One God the Father; which has been generally allowed, by the reputed Orthodox, to import an Abatement of the *Son*'s Glory, and to give a *Pre-eminence of Glory* to the Father: and on this account they have granted, that the *Father is greater* than he, and the *Son inferior* to him. How many of the first Reformers could I produce for this? But 'tis not needful, nor will it, I think, be denied. *'Tis not evil for any one to say* (says *Zanchius) That he who is God of God, is* inferior *to him who is not* God of God, *but has his Deity of* Himself *.

(3.) The other Expression of the *Nicene* Creed, *Light of Light*, seems to imply the *Inequality* also. The earlier Writers had often resembled the *Father* and *Son*, to the Sun and the Sun's Beams or Rays, as *Tertullian* in the place formerly cited: the *Father* was represented as the whole vast *Body* of the Sun, and the *Son* as a small Part or Portion, a

* Neque impium fuerit, si quis dicat, Deum qui est de Deo inferiorem esse illo, qui Deus non est de Deo; majus enim quiddam est deitatem habere à semetipso, quam ab alio sibi communicatam. *Zanch. Epist. ad Johan. Wilhelm. Stuck. as I find him quoted by* Sandius. *And* Tertul. *says the same*, cont. Herm. c. 18.

Ray

Ray or a Beam: the *Father is the whole Subſtance, the* Son *a Derivation and Portion of that whole.* To ſome ſuch Notions the *Nicene* Fathers may ſeem to allude; or elſe perhaps to his being called the ἀπαύγασμα, the *Brightneſs of the Father's Glory*, Heb. 1. 3. Which Brightneſs may be applied to a very ſmall matter, in compariſon of the glorious Sun itſelf; as *Nazianzen*, tho on another occaſion, has the Expreſſion, *viz. The little Brightneſs of the huge glorious Luminary* †.

(4.) The word *Homooufios*, or of *one Subſtance with the Father*, which is added, does not at all imply any *Equality of Power and Glory*, whatever it does as to the Sameneſs of Nature and Kind of the Subſtance: for the huge Body of the Sun is of much more Power and Glory than a ſingle Ray; and we have already ſeen from *Tertullian*, that thoſe who held the *Father* and *Son* to be one in *Subſtance*, did yet hold the *Son* to be inferior: and ſince it could not but be well known, that the *One Subſtance* would never eſtabliſh the Son's *Equality* to the Father, there is no doubt to be made but the *Council* would have added other words, that ſhould have done it, if they had been of that mind, or if they had really blamed *Arius* for aſſerting the Son's Inferiority: no, they would not go ſo far, tho they boldly ventured at the *One Subſtance*. Some indeed had gone before 'em in that Point, but none that I know of had afforded 'em a Precedent for aſſerting an *Equality* of Glory and Dominion, nor did they venture to give *one* to others.

Hence it appears, that it was no Branch of *Arianiſm*, nor any proper Opinion of *Arius*, viz. To hold the Father's *Superiority* to our Lord Jeſus Chriſt, his Son, as *God of God*; nor was this ob-

* Nazian. Orat. 34.—Μεγάλȣ φωτὸς μικρὸν ἀπαύγασμα.

jected

jected against *Arius*. And tho there seem'd to be Disposition enough to find fault, and to add such Words to their Creed too, as might be most disagreeable, where they had any fair colour for it, (as appears in their choice of the word *Homoousios*, when they understood it would disgust the *Arians*, as St. *Ambrose* informs us *) yet it seems they presumed not to say one word of the *Equality of Glory*, which must have more effectually done their work against the *Arians*, than the word *Consubstantial* itself †.

And if this be a just Account of things, either as to the *Nicene* Fathers themselves, or especially as to the more primitive Chrstian Writers; then I demand of these *Four* Gentlemen, how they came to deliver such a manifest Error in Fact, with so much Assurance? It might be judged not civil to impute to 'em utter Unacquaintance with these matters; and yet perhaps it would not be very kind to deprive 'em of that Plea, unless I knew of a better, which I do not: for it would seem to me very strange, to hear a Man of moderate Honesty, confidently publish it to the World, That *the Universal Church has agreed in this, That Father, Son, and Holy Spirit, are the* One God; *the same in Essence, equal in Power and Glory*; unless he could very sincerely profess, that he had never examin'd into the Fact, but took it for granted to have been so.

* *Lib.* 3. de Fide.

——Hoc verbum in tractatu Fidei posuerunt Patres, quod viderunt adversariis esse formidini.

† *So little signifies all that Bishop* Bull, *Dr.* Waterland, *&c. lay their main stress upon*, viz. *the* Consubstantiality; *wholly omitted by the earliest Christian Writers; rashly asserted by* Tertullian, *yet flatly rejected by others; and after all is nothing to the main Point; and is what no Man on earth knows any thing of.*

Let

Let it be remember'd, that I am not now enquiring about the *Oneneſs* or *Equality of Subſtance* in the *Three Perſons*; nor whether thoſe few antient Chriſtian Writers who ſpeak of it, had any real Grounds for ſuch a Notion; nor whether, upon that Notion, they might not alſo have proceeded to maintain the *Equality* of all the Three, in *Power*, *Knowledge*, *Glory*, and *Dignity*, &c. But I am only upon Matter of *Fact*; and I think 'tis plain in fact, that they never did maintain that *Equality* of the *Three*, but directly aſſerted the contrary. And I will add, that this one Point, *viz.* of the equal and unequal Glory and Power of the *Three* Perſons, is in a manner the *Sum Total* of the Controverſy now on foot among us, as far as Religion and religious Worſhip is concerned in it: the reſt, *viz.* about *Subſtance* and *Eternity*, is only matter of Philoſophick Speculation.

For ſerious Religion is not a buſineſs of Metaphyſicks, or a *Set* of fine Notions, about the Nature of *God's Subſtance*, or his Spirituality and abſolute Eternity, and the like; which, if our own Reaſon does not naturally lead us to have ſome Speculations of, Revelation ſeems not much to concern it ſelf, or us, with them. Nor are theſe the Grounds of our Worſhip or Obedience: One that has, in a manner, no Notion of theſe Points (and indeed who has any that are direct and clear?) may love, worſhip, and obey God very ſincerely, from a deep Senſe of his ſovereign Authority over him. And if there were any Being, tho of never ſo ſpiritual a Subſtance or eternal Exiſtence, which yet was without any Relation to us, or Dominion over us, we ſhould not call it therefore our *God*, nor think we ought to worſhip, honour, and obey it, only for its being an eternal Subſtance, *&c.*

So that the whole Matter of Religion and religious Worſhip is to be govern'd by a right Senſe of

of the glorious Power and Dominion of *Him with whom we have to do:* They who have equal Power and Authority, equally abſolute, and unlimitable, and unaccountable, may expect equal Acknowledgments, the ſame Eſteem and Honour: But it will be otherwiſe if their Dignity be *unequal.* And therefore, if among the *Sacred Three* (for they care not to tell us *what Three* to call 'em) we find *One*, *from* and by *whom* the other Two are furniſh'd with all the Excellencies and Abilities they have, and *under* and *for whom* they act, and *to whom* they are accountable: This One, this *Firſt Cauſe* and *Ultimate End*, will doubtleſs appear greatly *ſuperior* to the other in *Power and Glory*; ſo that it will ſeem injurious to level *his* Honour and Glory to theirs, or to advance *theirs* to the ſame pitch with his.

And I dare ſay, as much as theſe Men talk (from their Catechiſm) of an Equality of the *Three*, yet, if it were but in general determined, that there is *One* of them greatly *ſuperior* to the other *two*, in Power, Knowledge, and glorious Dignity, there is not any of them would be at the leaſt loſs to diſtinguiſh which is that SUPREME *HE.*

Rom. 15. 5, 6. *The God of Patience and Conſolation grant us to be likeminded toward one another, according to Chriſt Jeſus, that with one Mind, and one Mouth we may* (as, I think, all agree they can) *glorify the God and* Father of our Lord Jeſus Chriſt.

The Reverend

Mr. *TROSSE*'s Arguments ANSWERED;

Relating to the

Lord Jesus Christ,

And the DEITY of the

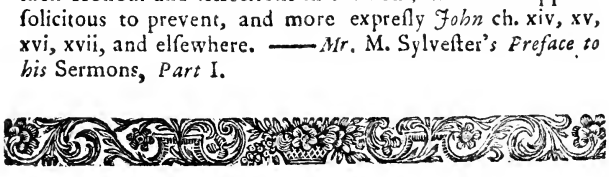
HOLY GHOST.

Taken from

His CATECHISM, and SERMON on *Luke* xxii. 31. printed at *Exon.*

Does GOD know himself best? or do we know him yet better? Shall he never tell us, there are *Three* that equally possess *all* Divine Perfections, and are but *One God,* and we tell him, that this must be? Is not this insupportable Arrogance? ——*The Words of Dr.* Calamy *of* Inspiration, *p.* 212. *inverted and rectified nearer to Truth.*

I have sometimes thought (when I have read the Four Evangelists) that Christ was apprehensive, Men, in their *pretended* Love to him, would quite forget his Father, and *terminate* their Honour and Affections in the Son; which he appears solicitous to prevent, and more expresly *John* ch. xiv, xv, xvi, xvii, and elsewhere. ——*Mr.* M. Sylvester's *Preface to his* Sermons, *Part* I.



THE PREFACE.

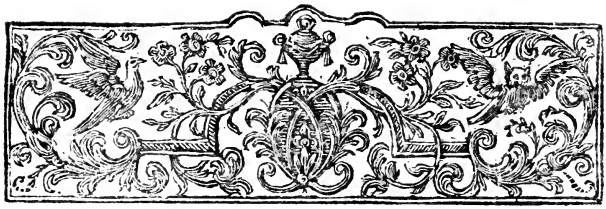
Having taken the Liberty of inverting and altering Dr. Calamy's *Words, with which the Title-Page of Mr.* Trosse's *Arguments is garnished, I think it but fair to restore 'em as they are cited from his own Book; viz.* Does God know himself best? or, do we know him yet better? Shall he tell us, there are Three that equally possess all divine Perfections, and yet but One God; and shall we tell him, this cannot be? Is not this insupportable Arrogance? *Which Words, as here recited, do very plainly insinuate these things:* First, *That God has told us, there are* Three *that equally possess all divine Perfections.* Secondly, *And that yet these* Three *are One God. (And I demand of the Doctor, where God tells us any such things?)* Thirdly, *That the* Unitarians *(in relation to whom he is speaking) are ready to tell God, That tho they find he has said it, yet it cannot be: else he should have placed it to their Ignorance, and not to their* Arrogance, *or to their presuming they know God* better than he knows himself.

Which are Insinuations of things so grosly false and uncharitable, that I will suppose him more ashamed

to vindicate his Words in this Sense, than to retract 'em; unless there be some covert meaning in it. For, perhaps, the Doctor means it only on Supposition, that God had told us such things, without believing that he has indeed said 'em; and that then it had been Arrogance to tell him, this cannot be, which is nothing to the Unitarians *more than to Mr.* Trosse's *Admirers: so that I hope the Title-maker has mistaken the Doctor; and I the rather think thus, because a little after this,* p. 294. *speaking of the Scripture Account of these Matters, the Doctor expresses himself more modestly and warily,* viz. There we find some Touches as to a Trinity in the Deity.

As for Mr. Trosse, *I had no Knowledge of him, but suppose him a Person of Conscience, and of great Esteem, from the Care some have taken of these* Fragments; *and I hope the worst Inference, that any Man can make from what I have said or done, can be no more, than that probably I may judge him so weak and so honest, as to believe his own Arguments to be true.*

NOTES



NOTES

ON

Mr. *TROSSE*'s Catechism.

Trosse.

Any in our Days deny the Deity of the Lord Jesus Christ.

Resp. But not those who own Christianity, and who believe that God has *made him Lord and Christ*; Acts 2. 36. to *the Glory of the Father*, who has set him a God *over all.* 1 Cor. 15. 27.

Tr. *If Christ were not God, he could not, by his own Power, overcome the Devil and the World.*

Resp. 1. Why may not one below the supreme God, overmatch the evil Spirit?

2. What if Christ cast out *Satan* by his Father's Power, or the *Finger and Spirit of God?* 'Tis but what Christ says *Luke* 11. 20.

Tr. *He could not*, then, *have waded thro' the Wrath of God.*

Resp. 1. God was never wroth with Christ, who did all things well, and was even as a *Sacrifice* Eph. 5. 2. *well-pleasing to him.* God was not his Terror, but his great and only Comfort and Joy in his worst

Joh. 16. 32. Sufferings. *I am not alone, because the Father is with me.*

2. Again, If Christ were Supreme God, whose Wrath could hurt him? for what is infinite can't suffer, nor can make infinite Satisfaction, by becoming infinitely miserable. These Notions have no place in Scripture, but are the wild Fansies of ignorant Men.

Tr. *Nor could he have purchased any good for Sinners.*

Resp. But he could, and did procure of God, that we might *freely by his Grace be justified*; and have the *free* Gift of eternal Life, which is as *freely* given by the *Father*, as by the *Son.*

Rom. 3. 24. Rom. 6. 23.

Tr. *The Deniers of our Lord's Godhead, are in this, not a whit better than* Jews *and* Mahometans.

Resp. Glorious Charity! What, is it not better to take Christ for our Lord and Mediator, next to God; and to honour, and love, and trust in him, as one fully impower'd to rule and save us; than to curse, and hate, and crucify him, as a devilish Impostor and Blasphemer? Much more, if you believe but *one* God, a *Tritheist* may tell you, this is no better than the *Jews* and *Mahometans* believe in this particular; and must we therefore have other Gods, like *Pagans?*

Tr. *Christ is God's own, his begotten, his only Son: now, we know, true, proper Sons are of the self-same Nature with their Parents.*

Resp. And we know true Sons are always of *two* Parents, and have distinct Beings, and are other Men. 'Tis absurd to conceive of a proper Generation, *&c.* after the manner of Men or Beasts, in the great God. God *begets* Christians, and Christ's human Nature, is his own *begotten Son*; that which *shall be born* (γεννώμενον) or begotten, *of thee, shall be called the Son of God.*

Jam. 1. 18. Luk. 1. 35.

God. Nor is Christ called *begotten* in Scripture before, *Thou art my Son, this Day have I begotten thee.* Yet this temporal Begetting was not of one of the *self-same Nature*, but Likeness: nor is a Son always of equal Power and Glory with his Father. Heb. 1. 5.

Tr. *Christ says*, I and my Father are One, *John* 10. 30.

Resp. Calvin says, this place is abused, when interpreted against the *Arians*; and Christ tells how they Two are One, *John* 17. 22. even as *many* Christians may become *One.*

Tr. *The peculiar Titles and Names of God are given to Christ*, viz. *God*, John 1. 1.

Resp. 1. This is not peculiar to the Supreme. See *John* 10. 34.

2. Even in this Text he is distinguished from *the God. See the Answer to Dr.* Bennet *on the* Trinity.

Tr. *He is the true God*, 1 John 5. 20. *and the great God*, Tit. 2. 13. and *God, blessed over all*, Rom. 9. 5.

Resp. The *two former* are plainly said, not of Christ, but of his Father, *Thee the only true God, and Jesus Christ, whom thou hast sent*; and we find the Appearance of the *Father's Glory, distinct from Christ's Glory.* The last Text is doubtful, and if said of Christ, the same St. *Paul* explains it, with Limitation. *He is excepted*, &c. Joh. 17. 3. Luk. 9. 26. 1 Cor. 15. 27.

Tr. *The Title of* Lord *is given him, which is the Word by which the Seventy render Jehovah.*

Resp. 1. But this Title is inferior to that of God. See 1 *Cor.* 8. 5.

2. Then, the *Lord said to my Lord*, will imply two *Jehovahs*, if Κύριος, Lord, mean *Jehovah*; and *Lord of Lords*, will be *Jehovah of Jehovahs.* Mark 12. 36. Rev. 9. 16.

Tr.

Tr. But *many Passages appropriated to Jehovah in the Old Testament, are ascribed to Christ in the New.* Ps. 68. 18. Isa. 6. Numb. 21. 5, 6.

Resp. But what wonder is this, if these were spoken of Christ, as personating *Jehovah*, and bearing his Name? And did the Supreme God
Ps. 68. *receive Gifts for Men?* See for this, Dr. *Bennet*'s *Discourse of the Trinity*, c. 7. As for *Heb.* 1. 10, 11. it appears not that 'tis said of Christ. See *the Answer to Dr.* Bennet.

Tr. *The peculiar Works of God are ascribed to Christ; as*, first, *Creation of all things*, Joh. 1. 3. Col. 1. 16.

Resp. 'Tis *only by him*, as the *Medium* and instrument in the Formation of Things under God;
Eph. 1. 9. *who*, as the Principal, *created all things by Jesus*
Heb. 1. 2. *Christ.* And so for the next thing.

Tr. *Secondly, Preservation*, Heb. 1. 3.

Resp. 'Tis rather governing all, and 'tis in the same way.

Tr. *Thirdly, Ruling all things*, Mat. 28. 18.

Resp. But 'tis said to be by all *Power given him of the Father*, which confutes the Argument 'tis brought for. So *Phil.* 2. 10. *God gave him a Name above all*; and *Acts* 2. 36. *God made him both Lord and Christ*, and to him *the Son him-*
1 Cor. 15. *sef shall acknowledge his Subjection by a solemn*
28. *Surrender.*

Tr. *Fourthly, Miracles, real Miracles*, Joh. 5. 36. *and he gave that Power to others also.*

Resp. True, they *bear Witness that the Father sent him*, as the Words say, but not that he was the self-same God, for his Disciples also wrought Mira-
John 14. cles; *and greater Works than I do shall they do*,
12. says our Lord. They also gave the Power to others, but they did it in Christ's Name, and
Acts 8. 18, Christ in his *Father's Name: I come in my Father's*
19. *Name; as the Father sent me, so send I you,*——

receive

receive ye the Holy Ghost. I'll pray the Father, and he shall give you another Comforter. Joh. 5. 43. Joh. 20. 21, 22.

Tr. *Vanquishing wicked Angels*, Col. 2. 15. c. 14. 16.

Resp. Michael and his Angels may overcome the Dragon, called *Satan*, and yet not be equal to God; and even Christ *cast out Devils by the Finger of God*; and so did the Seventy Disciples by Power from Christ; *the Devils are subject to us*, but all thro' God's Power. Rev. 12. 7, 9. Luk. 10. 17.

The Design of all this, is not to level the Lord Jesus Christ with the Apostles, but to shew how far such Things are from being proper to God. If Christ did not say, *I can of myself do nothing*, but had said, That without Power granted him from the Father, he could do all independently, it had been to the Purpose to prove what is peculiar to God, but else not. Joh. 5. 30.

The other Works, of *Sanctification*, *Regeneration*, *Perseverance*, *Salvation*, *Resurrection*, *and judging Men and Angels*, and the like, will easily be accounted for, by the Power granted by God to him, as Mediator: so that even by the *Man Christ Jesus*, *shall God judge the World.* But still, God the Father is the great *Judge of all*, and Christ only is the delegated Judge. Joh. 5. 22, 27. Acts 17. 31. Heb. 12. 23.

Tr. *But the Attributes peculiar to the eternal God, are ascribed to the Lord Jesus Christ; as,*

First, *Eternity*, John 1. 1. *in the Beginning the Word was*, Prov. 8. 22—31. Heb. 9. 14.

Resp. But how comes *in the Beginning*, to signify without Beginning? Before the Beginning of this Creation, is not a strict Eternity; and if all *Matter* were capable of having been created from Eternity, (as some conceive) this would not render it our God, by being Eternal. And this Text, *Prov.* 8. 22. by the Seventy, and the primitive Christian Writers, was constantly read, *Thou hast created me the Beginning*

ning of thy Ways; and so *Col.* 1. 15. *Christ is the First-born of all the Creation*; and the *eternal Spirit*, Heb. 9. 14. is the *Holy Spirit* in most Copies; and yet this denotes but everlasting Spirit neither.

Tr. *Secondly*, *Immutability*, Heb. 1. 12, 13.

Resp. This only speaks Continuance; and so does Immortality in the Saints and Angels, who *cannot die*, Luke 20. 36. But where is the eternal Immutability? Was not *Christ of rich made poor*, and for *a little while lower than Angels*; and then again, *crowned with Glory* above 'em? Is here no shadow of turning? no varying?

2 Cor. 8. 9.
Heb. 2. 9.

Tr. *Thirdly*, *Omnipresence*, Mat. 28. 20. John 3. 13.

Resp. The last Text is justly rendred, the *Son of Man who was in Heaven*; for so the Word is rendred, *John* 9. 25. *I was blind*; compare *Chap.* 6. 62.

But allowing Christ to be with his Disciples on Earth, when ascended to Heaven, it is with his assisting Grace, by the Power and Spirit of the Father: and what is even a direct Presence to all on this Spot of Earth, *this Drop of a Bucket*, to the filling Heaven, and the Heaven of Heavens, never said of Jesus Christ, but of God? Is not the Sun present to more than this Earth, by far? Does not *one* Devil *lead all Sinners Captive*; and one *evil Spirit work in the Children of Disobedience?* And cannot Christ excel him, and yet be not Supreme and Infinite? And how did the Son *come down from Heaven* to take a Body, if Omnipresent?

2 Tim. 2. 26.
Eph. 2. 2.
Joh. 6. 38.

Tr. *Fourthly*, *Omniscience*, John 2. 25. Mat. 9. 4.

Resp. But did not the Apostles also *discern the Spirits*, by Gift from God?

1 Cor. 12. 10.

And

And did Christ know the Day of Judgment? *Of that Day knows not the Son, but my Father only.* Mark 13. 32. Tho now the *Lamb has open'd the seal'd Book,* Rev. 5. and the *Father* may have reveal'd such Matters to him. Rev. 1. 1. *He* who only knows all Things originally, and immediately, and so is the *only wise.*

Tr. *Fifthly, Omnipotency,* Rev. 1. 8.

Resp. That Text is not said of Christ, but the Father, whose Character it was, *ver.* 4. *who is, was, and is to come,* in Distinction from Jesus Christ; yet Christ is, and was endowed with all Power, but from the Father; *God anointed him with Power, and he went about healing,* &c. *for God was with him.* Acts 10. 38. The Title *Almighty,* is in the antient Creeds (Παντοκράτωρ) appropriated to God the Father, never to Christ.

Tr. *But, in the last Place, religious Worship, that appertains only to the Deity, is given to him.*

Resp. Then it must be *supreme* and ultimate Worship, for the Man Christ may have *inferior* Worship.

Tr. viz. *First, Trust and Confidence; believe in God, and in me,* John 14. 1.

Resp. So *Exod.* 14. ult. *They believed in the Lord and in his Servant* Moses, as in the *Hebrew*; yet our Faith rests not here, without passing thro' Christ to God, as the ultimate Object, *who thro' him do believe in God that raised him, that your Hope might be in God.* 1 Pet. 1. 21.

Tr. *Secondly, Prayer,* 1 Cor. 1. 3. *Grace be to you from our Lord Jesus Christ,* Acts 7. 59.

Resp. 1. As for the first Text, it may as well be said, Prayer is made to the *seven Spirits,* or Angels, (the Lamb's seven Eyes) *Grace be to you from the seven Spirits, which are before his Throne.* Rev. 1. 4. c. 5. 6. It seems rather a Wish, or else all Prayer is not peculiar to God, but only when he is the ultimate Object of Prayer.

2. We ask nothing of Jesus Christ directly and ultimately, but as one empower'd by, and interceding with the Father, *In that Day ye shall ask me nothing; whatsoever ye shall ask the Father in my Name, he will give it you.* We present Sacrifices to him, but then 'tis as to our High Priest, that he may present 'em to his Father; and in this we Honour and do Homage to him, under the Supreme.

John 16. 23.

Heb. 12. 15.

Tr. *Thirdly, Bodily Adoration*, Rev. 1. 17. Phil. 2. 10.

Resp. But this was oft given to Creatures; refused indeed by *Peter*, but not censured.

Acts 10. 25.

Tr. *Fourthly, Baptizing into his Name*, Mat. 28. 19.

Resp. 1. Baptizing is but the way of *Discipling* Men, as that Text intimates; and there is nothing in it that implies the Person must be God Almighty, to whom Disciples are made; our Lord *Jesus* tells 'em, he had a Commission from the *Father*, and therefore bids 'em go and list Men for the Service of the great King, under himself, who was commissionated by him; and under the Holy Spirit, which was the Seal and Ratification of his Commission. So the *Jews* were, in effect, *baptized into* Moses, and were Moses's *Disciples:* Much more may the Lord Jesus (who is a greater Law-giver, tho under God, and a *Son in God's House*, where Moses *was but a Servant)* gather Disciples.

1 Cor. 10. 2.

Joh. 9. 29.

2. And for his being join'd with the Father, 'tis common, in some religious Matters, to join with God some of his Retinue, and inferior Beings. *Grace to you from God the Father, and from the Seven Spirits. I charge thee before God, and the Lord Jesus, and the elect Angels, that thou observe these Things.*

Rev. 1. 4.

1 Tim. 5. 21.

Tr.

Tr. *But it shews the Perverseness of Man, who dares deny a Truth, clearer in Scripture than the Light at Noon-day, because it is not agreeable to Carnal Reason.*

Resp. 1. But did any Man yet ever use so many Arguments to prove it was Light at Noon? or sweat and strain so to prove it; or end, and then begin again, as conscious that still the Proof is defective? I doubt, this is rashly said.

2. And how is *Carnal Reason* offended at the Notion? Is all Reason Carnal and Wicked? Or is not the Flesh as much now to be served, by receiving the fashionable Opinions, as by the contrary? Is not the Deity of the Father, as great a Curb to the Carnal Mind, as that of the Son? And are not the Professors of this, *as Carnal by Envy and Strife as any other Men?* And there may be as much lazy Sloth in taking up with what is first taught us; and as much Pride in pretending to high Faith, and in being asham'd to confess our old, long-defended Opinions, to be at last but sad Mistakes; as in any thing else. 1 Cor. 3 3.

Tr. *But it makes the Love of Christ more to be admired, that being essential God, he should become a miserable Man,* Phil. 2. 6, 9.

Resp. An infinite, ever-blessed, impassible God, cannot be poor and miserable, nor empty himself of his eternal and necessary Fulness, tho he were united to a poor Man: But a glorious, inferior, subordinate Person might indeed suffer Loss and Pain, not only relatively, but really, which is sensibly moving, and astonishing, self-denying Love indeed.

Tr. *But being God, he can easily save us*; for he ever lives to make Intercession for them that come to God by him, *Heb.* 7. 25. *And if Christ be God, he is almightily prevalent with his Father.*

Resp.

Reſp. This Argument confutes itſelf; for, does the ſupreme God's Ability lie in ſaving us, by making *Interceſſion* with another? Is not his own Power prevalent enough of itſelf? But this ſhews, that Chriſt is ſufficient to ſave us, as a *ſubordinate Mediator* with the Moſt High; and as ſuch, he is worthy to be truſted in, worthy to be obey'd, to be believ'd in all he ſays, to be loved above Father and Mother, and Life itſelf, and to be
Rev. 5. 13. owned as our Saviour; and worthy *is the Lamb ſlain, to have Bleſſing, and Honour, and Glory, and Power aſcribed to him for ever*; after him *who ſits*
Heb. 8. 1. *upon the Throne of* imperial Majeſty; on *the right hand of which Throne, the Lord Jeſus is ſet on high.*

So that all the *Merits of his Life and Death are not gone, nor all the Truth of his Doctrine loſt*, if he be ſtill in this Capacity, *able to ſave to the utmoſt*, ſuch as come by him to God. 'Tis a poor Argument to ſay, '*Tis impoſſible a mere finite Creature can ſatisfy an infinite God for Sin.* For a perfectly infinite Creature is not to be found, and an infinite God is impaſſible. And where is infinite Satisfaction required?

Not moved then with ignorant, tragical Exclamations, or with ſcurrilous, inſulting Reproaches, of being *Liars, Blaſphemers, Renouncers of God himſelf*, and *Antichriſtian Wretches, that pretend to be Chriſtians*, and ſuch horrid Language; we ſtill aſſert, That we own *Jeſus is the Chriſt*, tho we do it to the *Glory of the Father*; and ſo, *deny neither the Father, nor the Son*; and hope we ſhall be accepted of both, whom we love, and ſerve, and wait for; and ſhall not fare the worſe for the raſh Judgment of uncharitable and confident Men.

NOTES

NOTES

ON

Mr. *TROSSE*'s Sermon.

Trosse.

'T*IS said*, Phil. 2. 6. *That Christ was equal to God, and thought it no Robbery so to be: Now he that is equal to God, must be God.*

Resp. Nothing but another God can be equal to God; and *who in Heaven can be compared to the Lord? Who among the Sons of the Gods?* The words render'd *equal to God*, should be *like to God*; the Text expresses Christ's Humility, in that he did not eagerly and hastily catch at this Likeness and *Form of God*, as Men do at their Prey; but waving his glorious, God-like Majesty, he submitted to suffer the Cross, as if he had been a Slave, or in the *Form* of a Servant. Ps. 89. 6.

Tr. *But if he be the ſmalleſt matter inferior to God, he muſt be infinitely inferior to him; nothing, and leſs than nothing, in compariſon of him.*

Reſp. Foraſmuch as all ſides confeſs ſome Inferiority in the Relation of *Son*, and ſome Preeminence in the *Father*, by which he is *greater*, in deference to Chriſt's own Words, *John* 14. 28. I think this Concluſion is very daring: I durſt not uſe ſuch degrading Words of the *Lord of Glory*, (much more ſo, than calling him a Creature) and ſhall leave this Inference to them who are ſo deſperately bold as to make it; and am ſorry to find there are any ſuch.

Tr. *He has all the Attributes of the Godhead aſcribed to him*; and is equal to God himſelf.

Reſp. Is Self-exiſtence, Independence, *&c.* aſcribed to him? Is he ſaid to be the *Lord God of Gods*, Joſh. 22. 22? Is he ſaid to have known all Futurities, even the *Day of Judgment*, as the Father? Is the Father's Honour and Worſhip ſaid to be to the *Glory of the Son*, as the ultimate End? Is it ever ſaid to us, There is but *One God*, and he is the Son, as is ſaid of the Father? Is he ever called, The God of the Father, as the Father is the *Head* and *God of our Lord Jeſus Chriſt*, 1 *Cor.* 11. 3. 2 *Cor* 11. 31? Could the Son do all things *of himſelf*, John 5. 30? or, Did he give to the Father, to have Life in himſelf, *ver.* 26. as the Father gave to him? Are theſe no Marks of different Attributions?

Of

Of the Holy Spirit.

Tr. FROM *the Scripture there are many and clear Proofs of the Deity of the Holy Ghoſt, or Spirit.*

Reſp. There are ſo many different Senſes of the Word *Spirit* in Scripture, that 'tis abſurd from the Deity of the Spirit in one Senſe, to argue for it in all the reſt. God the Father is himſelf an *Holy Spirit*; his Power is the *Holy Ghoſt*: for, to make the *Third Perſon* Chriſt's Father, will confound the whole Goſpel; and the Manifeſtation of God's Power and Energy, in the Communications of miraculous Gifts, of Wiſdom, Power, and holy Elevations of Zeal, or in holy Inſpirations, are commonly called his Spirit, that *fell*, was *poured out*, or came on Chriſtians, *&c.* in the New Teſtament Hiſtory; in which Senſe, the *Holy Ghoſt was not yet*, as 'tis ſaid, *John* 7. 39. *before Chriſt was glorified.*

Joh. 4. 24. Pſ. 139. 7. Luke 1. 35.

Now none of theſe are the *Spirit*, in the Senſe of another Perſon diſtinct from the *Father*, and therefore Characters and Works attributed to the *former*, are no Proof of the Deity of the *latter*; and by this, moſt of the Proofs here brought, are to no more purpoſe, than that *Pſal.* 36. 6. *By the Breath of his Mouth.* For, to God and his Power, many greater Things may be aſcribed, than to another diſtinct Perſon,

who yet is a Spirit, and of which the Queſtion now in hand is, Whether he be the ſupreme God?

Tr. *He is expreſsly called God*, Acts 5. 3, 4.

Reſp. Not at all; but the Father is the *God lied unto*, by lying to his Spirit and Miniſters, or to thoſe whom he had inſpired, and who acted from him; as 1 *Theſſ.* 4. 8. *i. e.* it redounds to this in the Conſequence, *Luke* 10. 16. that 'tis againſt God himſelf.

Tr. *Things ſaid of Jehovah in one Text, are aſcribed to the Holy Ghoſt in another.*

Reſp. Well may God be ſaid to ſpeak what a Meſſenger by his Order ſpeaks; or what is ſpoken by his Inſpiration.

Tr. *Sin is ſaid to be committed againſt the Holy Ghoſt, and ſuch Sins too, as are unpardonable*, Mat. 12. 32. *Now Sin is committed againſt God only.*

Reſp. 1. Surely one Man may ſin againſt his *Neighbour*, 1 *Sam.* 2. 25. and againſt his own Soul and Conſcience.

2. But yet there is no ſuch Word in Scripture as *Sin againſt the Holy Ghoſt*, who is never ſtyl'd our *Lord*, or *Law-giver* there: 'Tis only ſaid, he *who ſpeaks againſt the Holy Ghoſt*, and *blaſphemes*; —— which is a great Sin againſt God.

3. Beſides, 'tis the Power and Finger of God in miraculous Operations, that is the Holy Ghoſt mentioned there, and which ſome revil'd and call'd the Power of the Devil; and that before ever the *Perſon*, *viz.* the Comforter, came. And,

4. The Unpardonableneſs of it was not becauſe it terminated on the Holy Spirit, (as if he were a more formidable Object than the Father)

Father) but becauſe it was a Sin againſt God, under the higheſt Aggravations, in Contempt of the ſtrongeſt Arguments of Conviction; as if one ſhould ſay, Other Sins againſt God may find eaſier Pardon; but he who ſins againſt his Conſcience, it ſhall hardly be forgiven him, tho Conſcience is not God: So he who ſins and blaſphemes againſt the Holy Ghoſt, and tramples on the moſt convincing Evidence and Credentials that could be given, offends God above all.

Tr. *Divine Worſhip is aſcribed to the Holy Ghoſt*, viz. Firſt, *Baptiſm*, Mat. 28. 19.

Reſp. This, I have ſhewn, does not prove the Point.

Tr. Secondly, *Prayers are made to him*, 2 Cor. 13. 14. *The Communion* (or Communication) *of the Holy Ghoſt be with you.* Rev. 1. 4. *Grace be to you, and Peace from the ſeven Spirits before the Throne.*

Reſp. The *former* Text contains but a pious Wiſh of Spiritual Gifts; and it might as well be ſaid, when St. *Paul* writes, *Grace be with you all*, Amen, *Col.* 4. 18. *Heb.* 13. 25. that 'tis a Prayer made to *Grace.*

And as to the *latter*, it proves *Seven Spirits* to be God, if any at all, which is ſomething too many, and above Two Trinities of Perſons; and yet they are not *on* the Throne with God and Chriſt, but ſtand *before the Throne*, and are Seven *elect Angels*, whoſe kind Miniſtry St. *John* wiſhes to the Churches.

And therefore, if the Holy Ghoſt be never called *God*; be never prayed to in Scripture; if we are never called the Servants, 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 Mr. *Troſſe*'s Inferences of Prayer, and giving Thanks for all to the Holy 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 'em in practice, for our Imitation; and to have left us ſome little more expreſs Precedent of praying to the *One Spirit*, than to the *Seven Spirits.*

And thou, O Heavenly Father, *give thy Holy Spirit to all who ask it* of Thee, that among all Chriſtians, the *Fruits of the Spirit* may be *Love*, *Peace*, *Long-ſuffering*, *Goodneſs*, *Gentleneſs*, *and Meekneſs!*

POST-

POSTSCRIPT.

A Word or two to the Gentleman behind in the *Postscript*.

Dr. *Sherlock* has over and over declared, "That the Three divine Persons, are Three "distinct, infinite, eternal Minds or Spirits; "and that 'tis *Heresy* and *Nonsense* to judge "otherwise."

"*And again*, Your Lordships cannot but know, "that *Tritheism* is worse and more reproachful "to Christianity, not only than *Sabellianism*, but "even than *Socinianism* itself, as being contrary "to all Natural as well as Revealed Religion, "by destroying the grand fundamental Article "of both, *viz.* The *Unity of the Godhead*; which "*Socinianism* does not incroach upon: And yet, "in a further Degree, it is worse than *Arianism*." *Preface* (to the Bishops) *before the History of* Valentinus Gentilis *the* Tritheist, *by Dr.* South.

By which it appears, that however Dr. *South* and Dr. *Sherlock*, or (if it pleases better) Dr. *Owen* and Mr. *Howe*, agreed in using the bare Words *One God*, and that the *Father*, *Son*, and *Spirit*, are that One God; yet they differ'd widely in their Sense (which is their real Faith) and in their Explications of the Doctrine of the Trinity; and that each side esteems the *Arians*, nay, *Socinians*, better than the other, as better Christians or wiser Men; but it had been very strange indeed, if those Men had *resolved the Unity of the Godhead* into

into God the *Father*, who held no Unity, but of *Three Gods*, if Three diſtinct infinite Minds be ſuch; and if this be not ſo, I wonder what is.

But if Dr. *Owen* or Dr. *Sherlock* did it not, 'tis much better if St. *Paul*, long before 'em, did thus reſolve the Unity of the Godhead into God the Father, by ſaying *to us* (Chriſtians) *there is but One God, even the Father, and but one Lord Jeſus Chriſt*, 1 Cor. 8. 6.

And that *One* ſupreme God, may conſiſt with *One* ſubordinate, is no juſt Difficulty to one who is for the *Nicene* Creed, *God of Gods*; or for that Text, *Heb.* 1. 8, 9. *O God——thy God hath anointed Thee.*

THE

THE *Previous* QUESTION TO THE Several Questions about Valid and Invalid BAPTISM, LAY-BAPTISM, *&c.* consider'd,

VIZ.

Whether there be any Necessity (even upon the Principles of Mr. *Wall*'s History of Infant-Baptism) *for the continual Use of Baptism among the Posterity of Baptiz'd Christians?*

Rom. 11. 16. *If the Root be Holy, so are the Branches.*

—*It fully appears, that Water-Baptism was never intended by God, but either only, or chiefly, for an Introductory or Planting Ordinance,* i. e. *to attend the Gospel for a time, at its first Reception by a People, until it should get some Rooting among 'em, not for a standing Ordinance in one and the same place; whereof good reason might be given,* &c. *says Mr.* John Goodwin. Water-Dipping no Footing for Church-Communion, *p.* 30.

Quære, *Whether Christian Baptism was intended by our Lord Jesus Christ, for such as descend from Christian Parents, and are born in the Church; or only for such as become Proselytes to Christianity from an Infidel State?*

I AM sensible it will be look'd on as a great Presumption, to call into question a Practice that has so long and so generally obtain'd among Christian Churches, as has the Practice of baptizing the Posterity of Christians, whether in their Infant or Adult Estate; and upon which so many rest their Confidence, as on a most glorious Privilege, and mighty Means of their Salvation: but as I am one who admit no Plea of Prescription against Truth, so shall I judge it a sufficient Defense against all such popular and weak Arguments, if once it can be made appear, that *from the beginning it was not so practis'd, nor ordain'd.* And tho I do not positively assert, that according to the original Institution of *Jesus Christ*, none but such as came out of Infidelity were to be baptiz'd, yet I profess I very much question

queſtion whether it were not ſo; and therefore deſire a fair Solution of the Difficulties which I apprehend are not duly conſider'd, by them who plead for the Baptiſm of ſuch as are born of, and educated under Chriſtian Parents.

The great Ground of this my Doubt ariſes from that fundamental Proof of *Infant-Baptiſm*, taken from the Uſe of Baptiſm among the *Jews*, by which Proſelytes were wont to be initiated, as 'tis ſet forth in Mr. *Wall*'s *Hiſtory of Baptiſm* (which has put me upon this Eſſay) and many others before him.

'Tis well argu'd by the learned *Pædobaptiſts*, that our Saviour's Command to baptize, being general, muſt in all reaſon be ſuppos'd to mean, that it ſhould be done according to the known common Practice of Baptiſm (if there were any ſuch Practice) which his Diſciples well underſtood, and had been acquainted with. Otherwiſe it had been moſt neceſſary for our Lord Jeſus to have made ſuch Exceptions from the general Method of Practice, and ſuch new Rules as his Diſciples were to obſerve, and which they could not learn without ſome farther Direction, than his general Command to *go and baptize*. For our Saviour only bids them *Go and baptize all Nations*, &c. he adds not one word of Limitation or ſpecial Direction about the *Subjects* of Baptiſm. So that if the *Jews* had been accuſtom'd (as Mr. *Wall* aſſerts, and with very probable Reaſon too) to diſciple Infidels, whether Infants or Adult, by baptizing them into their Communion; there is no juſt doubt to be made, but that our Lord, ſpeaking among *Jews*, and bidding them, *Go and diſciple all Nations, baptizing them*; did leave 'em to underſtand it of their practiſing it under the like Rules, and upon the like Subjects, as was uſual among the *Jews* already. 'Twas indeed to be a

Mat. 28. 19.

Baptiſm

Baptism into another Religion, and to be extended to all Nations; but no other Exception was made from the known Rules of Baptism: and therefore Mr. *Wall*, in his *Introduction*, has upon this very Principle built his Argument, and very strongly infers, that Infants are the due Subjects of *Christian* Baptism, because they were so of the *Jewish*.

Nor can I see any room left for a modest and ingenuous Denial of the Inference, supposing the Premises to be true, *viz.* That Baptism of Proselytes and their Infant-children, was an usual and known Practice among the *Jews* in our Saviour's Days on Earth. I must confess, I cannot see any Argument for Infant-baptism so forcible as this, taken from the Practice of baptizing *Jewish Proselytes*; nor does Mr. *Wall* seem to me to rely on any other without this. How Mr. *Wall* can reconcile Infant-baptism to the Method and Office for Baptism, prescrib'd by the Church of *England*, is another question; by which the Child is suppos'd to be a Believer, and by its Sureties does profess, *I believe*, and *I desire to be baptized*; which an Infant not grown up to Understanding will not easily be suppos'd capable of, so that it seems tacitly to be intended only for actual Believers: and by this one Concession, great Advantage is afforded, and some think the Cause is in effect given up to the *Antipædobaptists*, who plead only for Believers Baptism. But this is only an Argument *ad hominem*, or against the Church, and weakens not the Cause of Infant-baptism in general, which is so well establish'd upon his main *Topick*, *viz.* the antient *Jewish* Practice of baptizing Infant-proselytes; and which, I suppose, Mr. *Wall* is more concern'd to defend, than the *Office* of a particular Church, tho ever so well constituted.

I know the *Antipædobaptists* do not admit the Evidence to this Practice of *Jewish Baptism* in our Saviour's time; but I think impartially, that Mr. *Wall*, after others, has made it highly probable at least, from very many Testimonies of the *Jewish* Writers, who, I think, without any one dissenting Voice, allow the Fact. And tho the Testimonies be from *Jews* since Christ's time (we not having any of their more antient Writings, except the sacred) yet since they who best knew their own Traditions that were current among them, and especially of a visible open matter of Fact, as this of Baptism was, and from whom only one can hope to understand their own History of Facts, not recorded expresly in Scripture; since they, I say, do unanimously agree in this Matter of Fact, I take it to be a Testimony of very great Force, and not to be slighted by such as cannot say half a quarter so much, indeed can say nothing at all, for proof of the Negative. The Pretence of *Rabbi Eliezar*'s denying any such Custom among the *Jews*, taken from Sir *Norton Knatchbul*, is sufficiently expos'd at the end of Mr. *Wall*'s Introduction; being indeed no Denial of such a Practice at all.

And indeed, besides the mention of a *Jewish Baptism*, by some of the antient Christian Writers, to which they oppose the Christian Baptism; 'tis hard to be deny'd, that there is a broad Intimation, even in the Gospel itself, of such a known Practice among the *Jews* in *John the Baptist*'s time, in that Question of the *Pharisees*, *Why baptizest thou then, if thou be not the Christ, nor* Elias, *nor a Prophet?* They wonder'd not at proselyting by Baptism; for they ask'd not, What meanest thou by this Action? as they had probably done, had it been a novel and strange Ceremony; but only they demand by what Authority he

Joh. 1. 25.

he thus made Proſelytes, *i. e.* among the *Jews*, who were already of the true Church and Faith; and therefore without ſome new Diſpenſation (for eſtabliſhing whereof there needed at leaſt ſome great Prophet) he could have no Authority to baptize or proſelyte among the *Jews*. They ſpeak as if they knew ſuch Baptiſm to be of that great Importance, that none but one authoriz'd to introduce a new State of Religion, might authorize this Practice of it. How come they to eſteem it of ſo much more Signification than other Ceremonies, which they ſcrupled not to admit upon leſs Authority than of a great Prophet? I ſuppoſe 'twas becauſe they had been accuſtom'd to ſuch a ſolemn Uſe of it, as that of proſelyting Perſons to the true Religion.

I own this is not expreſly nor demonſtratively to be ſhewn from the Text; but I ſee no Senſe of it ſo fair and natural as this. And therefore taking this only for a ſtrong Preſumption, added to the former Teſtimonies, for the antient Practice of Baptiſm among the *Jews*, I think that all taken together, ties the Argument ſo hard, that the *Antipædobaptiſts* cannot ſolve it, nor offer half ſo many Probabilities either from Reaſon or Teſtimonies, againſt this *Matter of Fact*, as are brought for it; I mean for the Uſe of baptizing Proſelytes into the *Jewiſh* Religion: ſince they can neither find one antient *Jewiſh* Writer who denies this Cuſtom, whilſt ſo many affirm it, nor one of them who own the Uſe of Proſelyte-baptiſm at all, that ever denies it to have extended to *Infants*, as well as to others.

Eſpecially are theſe Teſtimonies of the *Jewiſh* Writers of greater weight, becauſe this very Practice which they report to have been of ſo antient a date, did ſtill remain among them: for I muſt confeſs, that if it had not been of that

Au-

Antiquity which it pretends to, *viz.* before Christ's time; I cannot suppose it would ever have become a Custom among the *Jews afterward.* Would they begin to proselyte Persons to their Religion by Baptism, in imitation of the Disciples of *Jesus of Nazareth*, whom they held accursed? They would never so far own him, as to bring in a new Institution in conformity to his Command; which Innovation among them could not but be taken great notice of, and 'tis likely would have been observ'd and remark'd by some Writer, Jewish or Christian. 'Tis of no force to say, that the latter *Jews* might pretend Baptism to have been an old Practice among their Nation, on purpose that the Christian Religion might be thought to borrow from theirs; since this was never deny'd by the Christian Church. We know that Christ-
Rom. 11. tians are but *engrafted into their Olive Tree*, of which they were the natural Branches; and that
Eph. 2. 20. we are built on the *Foundation of their Prophets*; that Christ instituted his Supper after the manner of the *Postcœnium*, at the Paschal Supper of the *Jews*, and borrow'd many Customs from that Church. Christians suffer nothing by owning this, nor was there any Contention about it to prompt the *Jews* to forge an Evidence in the Case. So that if this *Proselyte-baptism* were taken up by them since Christ's time, it must have been a mere Innovation in imitation of Christians; which whether that be most likely, I leave any one to judge. For my own part, I am much more ready to believe their own Testimonies to the Antiquity of that Practice, as being antecedent to Christ's Institution of Baptism, as their Paschal *Postcœnium* was to his other Institution of the *Lord's Supper.*

But then, if these Premises be true, and the Inference for *Pædobaptism* be just, both which Mr. *Wall* strenuously maintains; I cannot see but ano-

another Inference will be equally just, tho not so grateful to Mr. *Wall*, *viz.* That then none of the Posterity of Christians descended from baptiz'd Parents or Ancestors, in a continu'd Christian Line, not interrupted by open Apostasy from Christianity, are bound by Christ's Institution to be baptiz'd. And so both *Pædo-* and *Antipædobaptists* will be in great measure silenc'd at one blow.

To make this appear, we must consider that Mr. *Wall*'s and the *Pædobaptists* Argument hence for Infant-baptism, has no force but upon this ground alone, *viz.* that our Lord Jesus giving his Command to baptize in general, without any *Caveat* or Limitation, did leave his Apostles to apply Baptism to all the same Subjects as the *Jews* were wont to do; and therefore to Infants as well as to others. And it will be said, that for the same reason the Christian Baptism was to have no other Subjects than the *Jewish* Baptism had, which was never apply'd to any of the Offspring of Believers, born in the Church. For Mr. *Wall* has fully prov'd, by the same Authority which evidences their Custom to baptize *Infant-proselytes*, that the *Jews* never did baptize any that were born of Parents who were proselyted before; and that 'twas a Maxim among them, *Filius baptizati habetur pro baptizato*; i. e. *The Child born of one baptiz'd, is accounted as one baptiz'd himself.* It seems that the *one Sanctification* of the Parents was to them and their Issue, unless they cut off the Entail by their Apostasy to Infidelity.

So that if our Lord left his Disciples to practise according to the known establish'd Rules of the *Jews*, it follows that he no more allow'd them hereby to add any new Subjects of Baptism, *viz.* such as the Offspring of Believers, than to bar any of the former allow'd Subjects of it, *i. e.* the Infant-proselytes born in the Uncleanness of In-

fidelity. If Mr. *Wall*'s Argument be good, it leaves the Case, as to the Subjects of Baptism, just as it was before: since there is no more warrant from Christ's Institution to add, than to diminish; or to baptize born Members of the Church, than to cut off the Infants of new Proselytes.

Nay, if we consider well Christ's Commission to baptize, it seems directly to respect only the Proselytes from Infidelity: *Go disciple* (i. e. *proselyte*, says Mr. *Wall*) *all Nations, baptizing them.* 'Twas upon their going to convert the unbelieving Gentiles, that they were empower'd to baptize 'em; so that where there is no more proselyting, there may seem to be no more baptizing intended. And as none, I think, can pretend that the *Jews by Nature* were accounted Proselytes among the *Jews*; so neither can such as are born and educated in the Christian Church, and of Christian Parents, be counted Christian Proselytes. How then come the Posterity of Proselytes to be the Subjects of Baptism now, among us Christians, if they were not so among the *Jews*; when at the same time the Custom and Practice of the *Jews* is own'd to be the Rule of Christ for the Practice of Baptism among Christians?

Mat. 28. 19.

So that Mr. *Wall* must either allow, that Baptism may cease among Christian Churches where no Converts from Infidelity come in, and so yield the Cause to the *Socinians*; or if he still plead for the baptizing the Offspring of Christians, he must own that he goes quite off from his own Principles, and can never justify it by the *Jewish* Practice of Baptism; and so gives up his fundamental Argument for Infant-baptism, after he had taken pains to establish it. And to what purpose does he call the *Antipædobaptists* to observe Christ's Institution, interpreted by the known *Jewish* Practice,

tice, when he himself is no more guided by it than they? 'Twill be expected that he either reconcile his Practice of baptizing Christians holy Posterity, to the *Jewish* Rule of not baptizing the Children born of Proselytes; or that he renounce his Opinion, *viz.* That Christ's Command is to be practis'd according to their known Rule, when he says, *Go and baptize.* And if he do this, he will have a hard Task to answer his own Arguments to the contrary.

The Sum of what I justly gather from Mr. *Wall*'s Argument, is this; Jesus Christ has required his Disciples to proselyte and *baptize the Nations*: Now 'tis known how the *Jews* must needs understand such a Precept, *viz.* according to their own Usage, which was to baptize Proselytes and their Children born in Infidelity, but not any descended from them: and therefore let us go and do likewise.

And this seems to be built on good Reason, from the Nature and Design of Baptism; which seems not to be intended for the washing away the Pollutions contracted in a State of Christianity, for then 'twere useful to repeat it often upon Christians; but only the Uncleanness of Infidelity, when Men were *Aliens* to the Christian Church. They who came of a polluted abominable Stock, and Enemies to the Church of God, had reason to be symbolically purify'd by Baptism, because they were held for profane and unclean, till naturaliz'd and engrafted into the holy Church. But being thus naturaliz'd, it seems to be for them and their Posterity all at once. Their Descendents are a holy Race of course; for says the Apostle, *If the Root be holy the Branches are also holy*: there needs no new engrafting of the natural Branches. Washing is not appointed for the pure and clean, but for the unclean: now the Rom. 11. 16.

Text ſays expreſly, that the Children of Chriſtian
1 Cor. 7. Parents *are not unclean, but they are holy*, or pure;
14. *i. e.* by being come of cleanſed holy Parents. It ſeems they are accounted as already baptiz'd, or cleanſed in their Parents Baptiſm; juſt agreeable to the *Jewiſh* Maxim aboveſaid. 'Tis a ſtrange Inference of ſome, that Children muſt be baptiz'd becauſe they are ſaid to be holy or clean, when the End of Baptiſm is to cleanſe and make holy; and if the Apoſtle ſays, they have that Effect already by being of Chriſtian Parents, what need of Baptiſm can be prov'd, where the Perſon is already politically and relatively holy, and has all the real Cleanſing and Holineſs, that is to be ſuppos'd to be wrought by ſuch external Rites of Purification?

As I take the *Antipædobaptiſts* Interpretation of that laſt mention'd Text to be too forc'd, who think by *being holy* is meant *being legitimate*; whereas none are ever ſaid in Scripture to be ἅγιοι, *Saints* or *holy*, merely for being not Baſtards: ſo I judge Mr. *Wall*'s Senſe to be no leſs violent, and as like a Shift to ſerve a Turn as the other. He underſtands it of a Holineſs by being baptiz'd, as if the Apoſtle had ſaid, *elſe were your Children unbaptiz'd, but now they are ſanctify'd by Baptiſm.* But how can this be a Conſequence of the fore-
1 Cor. 7. going part of the Text? *The unbelieving Wife has*
14. *been ſanctify'd* (*i. e.* has been baptiz'd, as Mr. *Wall* expounds it) *by the Huſband, elſe were your Children unclean* (*i. e.* would be kept unbaptiz'd) *but now are they holy*, or Saints, i. e. *they are generally baptiz'd*, and ſo become holy. See his *Hiſt. of Inf. Bapt.* p. 68. I ſay 'tis no juſt Conſequence which he makes the Apoſtle to draw; nor would it follow, that if the Huſband do not prevail upon the unbelieving Wife to be converted and baptiz'd, that then the Children would be unbaptiz'd; becauſe, tho

tho only the Father were a Believer, the Child might be brought to Baptism, if nothing else hinder: and so in this sense the Children would not be unclean, tho the unbelieving Wife were never baptiz'd. So that this is not to be taken for the Apostle's Meaning.

And therefore Mr. *Locke*'s Paraphrase, which Mr. *Wall* calls absurd without shewing why, may yet stand; *viz.* that by being holy, is meant that such Children are not in the state of Heathens, but *born Members of the Christian Church*; not profane Aliens, but pure and natural Branches of the Commonwealth of the Christian *Israel.* Which seems to be all the Holiness which *Jerom* judg'd them capable of, when speaking of this Argument, and allowing a relative Holiness, such as belong'd to the Vessels of the Tabernacle, he adds, that nothing can *be properly holy*, but *what has Sense, and fears God.* 'Tis not then want of Baptism, but want of Sense and Capacity, that hinders their being real Saints: and relatively they are such, antecedently to any Baptism. Nay, they are really Saints in design, or to use *Tertullian*'s Words, *Sanctitati designati, design'd for real Holiness:* by the Advantage of their Birth, and in the Intention of their Parents, and the Prospect of a Christian Education, they are the Expectants or the hopeful Candidates of real Piety, whether baptiz'd a-new or not, as far as yet appears.

It still strengthens the Presumption on this side, that in all the History of the Apostles and Churches in the *Acts of the Apostles*, we find not one Instance of the baptizing of any, that were born of Christian Parents, either Infants or Adult. The *Antipædobaptists* demand an Instance of any Infant being baptiz'd, and the *Pædobaptists* ask for an Instance of any adult Person's Baptism, who had

had been born of Christian Parents: but neither Side can produce any Evidence; no, not in all that first History of the Churches, running thro' a Series of near thirty Years, in which time multitudes, no doubt, were born of Christian Parents, and grown up to Maturity and Manhood: and yet not one of 'em is mention'd to be baptiz'd; tho of many Proselytes 'tis often observ'd. So that it looks at best doubtful, whether any born Christians, or the Seed of Proselytes were baptiz'd, any more than the Seed of the *Jewish* Proselytes were. Nay, since the baptizing the holy Seed of Proselytes was beyond the known Rule and Custom of the *Jews*, in their Use of Baptism, 'twas the more necessary to have been taken notice of in that *History of the Acts*, if the Apostles so practis'd: because it does not at all appear in Christ's Institution, that he intended such a Variation from the common Rules of the known *Jewish* Practice, and therefore it requir'd to be made plain by the History of the Apostles After-practice. For if neither the original Institution of Christ, nor the After-practice of the Apostles, do warrant this considerable Alteration in the Practice of Baptism, I cannot see how it should be known, or from whence Christians should be able to infer it to be a Duty.

So that upon the whole matter it must be own'd, that Mr. *Wall*, from the Custom and Practice of the *Jews*, has indeed urg'd a very strong Argument against the *Antipædobaptists*, and shews well, that Infants along with their proselyted Parents are to be enter'd into the Christian Society by Baptism. But then 'tis just as strong an Argument against himself, and all those who are for continuing Baptism among the Posterity of Christians. His Argument establishes Infant-baptism; but then 'tis of no Infants, nor others,

but

but who were born in Infidelity, or of Parents not Christian.

And therefore whatever weight he supposes our Lord to have laid upon Baptism in that Text, *John* 3. 5. it can only relate to such as are converted from Infidelity: nor could *Nicodemus*, as a Master in *Israel*, be suppos'd to have understood him otherwise; since with the *Jews*, only such were Subjects of Baptism.

And now when there is so much appearance of force in this Argument, against the Necessity of repeating Baptism to the Posterity of Christians, that an honest Mind may well be suppos'd to be convinc'd and determin'd by it; one would wonder what occasion Mr. *Wall* had, for that poor, invidious, and, I believe, false Suggestion: *'Tis easy*, says he, *to guess what sway'd* Socinus *into the other Opinion*, viz. *his Desire of abolishing the Doctrine of the Trinity; which 'twas hard to accomplish, so long as Persons were continually baptiz'd into that Faith:* As if *Socinus* was against that Trinity, which he judg'd the Christian Baptism to relate to; or would have that Doctrine abolish'd, which he understood Baptism to countenance. For 'tis certain he never imagin'd, that Baptism into the Name of one, to whom *all Power was given*, could be a reasonable Proof of that Person's supreme Deity. So that 'tis much more likely he was sway'd by the pure Force of the Argument here insisted on, without the need of any other Prejudice. But 'tis hard to guess what sway'd Mr. *Wall* to such a mean Suggestion; whether his great Prejudice, so oft vented against the *Socinians*, or his Willingness to make his Reader slip over the true reason of *Socinus*'s being of that Opinion. For it is a pretty crafty way of some Writers, when they find their Adversaries produce a strong Ar-

Introd. p. 54.

gument to ſupport their Opinion; inſtead of anſwering it fairly, they fall a gueſſing what elſe may biaſs them, and inſinuate ſome ſlender or odious ſecret Reaſon, when they have given an open and more likely reaſon for themſelves; which their Oppoſers find ſo troubleſome, that they had much rather ſtart ſome new imaginary Reaſons for them, which they think they can better deal with. But Mr. *Wall* will be above this Method, who has obſerv'd (which on this occa-
P. 61. ſion comes to mind) that a *great Stock of Learning does not always cure that Narrowneſs of Soul, by which ſome are inclin'd to do any mean and foul thing to favour a Side, or ſet up a Party*; which is the heavy load he lays ſo unmercifully upon the illuſtrious *Grotius*, upon no ſufficient Occaſion, I judge, if the Matter alledg'd were truly ſtated and conſider'd.

I know not how early Inſtances Mr. *Wall* or any other can give of the Baptiſm of Children; or the *Antipædobaptiſts* of the Baptiſm of any adult Perſons, that were born in Chriſtianity. He has ſhown that all the antient Inſtances which the *Antipædobaptiſts* bring of *adult* Perſons being baptiz'd, are of Perſons moſt probably born of unproſelyted or infidel Parents; and that there is but one Inſtance (and this very obſcure and mo-
See Hiſt. *p.* 285. dern) to the contrary, *viz.* in *Greg. Nazianzen*, which is too late to be valu'd in an Inquiry after the original Practice of Chriſtians; being ſo late as the *fourth Century*. Now if Mr. *Wall*, on the other hand, cannot find any Inſtances of Children of baptiz'd Parents, who were baptiz'd in their Infancy, in early Antiquity (as I think he has not pretended to do for the *two* firſt Centuries) I think it follows hence, that there are no Inſtances to be found either on one ſide or the other; *i. e.* neither of the Baptiſm of any Adult, nor of any

Infants

Infants descended from baptiz'd Parents; which is a great Presumption that no such were baptiz'd: however others, both Infants and Adult, might be such, *viz.* among new Converts from Infidelity.

Even *Tertullian* himself, tho a Man of no great esteem by Mr. *Wall*'s account, seems to me to make a difference between the Issue of *Christians* and of *Pagans*, as to the Needfulness of Baptism; he says (in Mr. *Wall*'s Citation) *That no Birth, almost of the Heathens, is pure or clean, but that the Apostle has said, the Offspring of either Parent sanctify'd are holy: willing to be understood that they are design'd for Holiness, and by this to Salvation; otherwise* (i. e. in any other Case, *viz.* of an unclean Birth) *he would have minded 'em of the Lord's Decree, Except one be born of Water, he cannot enter into the Kingdom of God; that is, he shall not be holy.* It seems Christ's Rule for Baptism was not judg'd by him to extend to other than Heathens proselyted, who had that Uncleanness to be wash'd away, which the Christians Offspring had not. Hist. *p.* 22.

And for the Fansy, that by the *designatos sanctitati* is intended, that they were design'd for Baptism, I see no ground for it at all; but rather that they were design'd for Holiness, without any particular *Baptism:* whereas, in *others*, he supposes Holiness to be the Consequence of it by Christ's Decree.

However, be his meaning what it will, as I build not on it, so I scarce think Mr. *Wall* will judge of the primitive Practice by *Tertullian*'s Judgment or Advice, which is not very favourable for early Infant-baptism, or for appropriating the Act to the *Clergy*; especially in a Business wherein he writes with such Uncertainty and Inconsistency, and was certainly in the wrong

wrong, either in allowing the Baptiſm of Infants, or in pleading for the delay of Baptiſm to riper Years, by ſuch Arguments as he uſes : ſo that he ſeems not to know fully what the Practice of the Church, or the Duty of Chriſtians was in that Affair ; or perhaps the Practice was not ſettled then, but wavering and various.

The plaineſt and fulleſt Evidence in Antiquity which Mr. *Wall* brings for baptizing the Children even of Chriſtian Parents, is in St. *Cyprian*'s time; but then there is as plain Teſtimony from that Author *de Lapſis*, that it was cuſtomary to give the *Euchariſt* alſo to Infants : and if this was an Innovation and an Error in the Adminiſtration of the one Sacrament, 'tis no wonder if there ſhould be an Error as to the Application of the other alſo. Superſtition began to ſpread apace ; and who knows which began firſt, whether the communicating the Infants of Chriſtian Parents, or the baptizing them ? So that unleſs more early Inſtances can be given of baptizing the Offspring of proſelyted Parents, than of communicating Infants (which *Auſtin* judg'd ſo antient as to account it an apoſtolical Tradition) I don't ſee any better Authority from Antiquity for the one than for the other ; and both may ſeem to ſtand on the ſame ground. The antient Practice will then give us no more true Light into the apoſtolical Practice, as to Baptiſm, then it will do as to the apoſtolical Practice in the Euchariſt ; if the one was corrupted, why not the other ? Both might poſſibly be apply'd beyond their due bounds, and extended to wrong Subjects : when once Men plac'd more Virtue in theſe Rituals, than was meet, no wonder if they were fond of applying 'em to more than was at firſt intended.

I know Mr. *Wall* takes ſome notice of the Advantage, which from his Argument redounds to

Soci-

Socinus's Opinion, *viz.* of the no-necessity of continuing Baptism to Christian Posterity; and seems to enter some *Caveats* against the Consequence I am drawing from his way of proving Infant-baptism: but he is far from obviating or overthrowing this Consequence by any thing that he has suggested. He endeavours to guard himself, by telling us,

Object. 1. That *there never was any Age (at least since* Abraham) *in which the Children that were admitted into Covenant, whether of Jews or Proselytes, had not some Badge of such their Admission.* To this I answer, 1. If it was so before *Abraham*, this is enough to shew that 'tis not necessary always to be otherwise. Many things were us'd all along in the Church from *Abraham*'s time, that are laid aside under the Gospel; and indeed the time since *Abraham*, amounts to no more than just the *Jewish* Dispensation that began in *Abraham*, and was more completely establish'd under *Moses*. Introd. p. 55.

2. No such Badge of such Admission was ever in any Age necessary, without a divine Command; and therefore if there be no Command for such Admission by Badge, there is no such reason for it as of old. But,

3. The Matter of Fact asserted by Mr. *Wall* is not true; for even since *Abraham*'s time, yea and ever since that time, the female Children of natural *Jews* and Proselytes were admitted into the *Jewish* Church, by virtue of their Descent and Birth, without any new Badge requir'd in order to their Admission: for that these Females were wont to be admitted by Sacrifice ever since *Abraham*'s time, nay since *Moses*'s time, Mr. *Wall* has confidently asserted, but cannot prove; nay, that in any Age it was necessary for them to be admitted by that Ceremony, he cannot shew; nor did God ever require any such thing.

thing. If the *Jews* had lately introduc'd ſuch a Cuſtom (which yet he has not made appear) 'tis not to be quoted for a *Precedent*, or as an Inſtance of the divine Method with his Church, when 'twas only an arbitrary human Injunction at moſt. So I turn Mr. *Wall*'s Argument againſt him, and ſay, That if there never was any Age in which God did not admit divers Perſons into Covenant, or into his Church, without any viſible Badge of that Admiſſion in their own Perſons, then it will not be unſutable to his former Methods, if he ſo admit ſome under the Goſpel-Diſpenſation.

Obj. 2. He ſays, *The Male Children of* Jews *and Proſelytes were admitted by Circumciſion.*

Anſw. 1. I allow it; but then it was becauſe this was particularly requir'd of them by God, and probably for ſome other reaſon (proper to their Conſtitution) than admitting 'em into the Church; ſince the Females were admitted without it. Let ſuch a divine Ordinance be produc'd for baptizing the Offspring of Chriſtians, and it ſhall ſuffice with me, elſe there is no Conſequence in it. To ſay, that becauſe the *Jews* circumcis'd the Children of circumcis'd Parents at God's Command, therefore we muſt baptize the Children of baptiz'd Parents, tho contrary to what was practis'd by the *Jews*, is quite beſides the meaning of Chriſt's Command. For, 2. I add, That the *Jews* Practice of Circumciſion, is not the Chriſtians Direction for the Practice of Baptiſm; becauſe our Lord Jeſus did not bid his Diſciples to baptize as they were wont to circumciſe among the *Jews*, but to baptize as they were wont to baptize, as Mr. *Wall* owns. Therefore 'tis no matter how Circumciſion was apply'd, but the Queſtion is how Baptiſm was ſo; and if Baptiſm was wont to be practis'd in

a different Method, and on different Subjects from what Circumcision was, then 'tis plain our Christian Baptism, which Christ requires to be regulated by the *Jewish* Baptism, ought to be conform'd to the known Rules of Baptism, and not to them of Circumcision.

Nor can any pretend to urge *Parity of Reason* in the Case, because it cannot be made appear that such Circumcision of the Infants of *Jews*, was not *either* a mere arbitrary Injunction of God, *or* else founded upon some particular reason, proper to the State of that People, who were to be kept separate from all other Nations. In the latter Case there will be no *Parity of Reason*, and in the former no Reason at all from the Nature of the thing, being God's Sovereign Pleasure, which is at liberty to vary. And as to the Nature or intrinsick Goodness of the thing, there seem'd no Excellency at all in such a Badge, as *Justin Martyr* well observes of Circumcision; *In signum, datam circumcisionem, non tanquam opus justitiæ, quidquid enim ad justitiam virtutemque pertinent, etiam fœminis Deus dedit, ut ex æquo servare possint.* Dial. cum Tryph.

But adds Mr. *Wall*; St. *Paul* says, Baptism *serves instead of Circumcision, calling it the Circumcision of Christ*, Col. 2. 11, 12. But what then? I hope it does not follow that the Subjects of Baptism must be just the same as of Circumcision, because there may be some common use of both. They that were baptiz'd into Christ, as the *Colossian* Proselytes had been, were spiritually circumcis'd, and mortify'd to Sin, as much as the *Jews* who were circumcis'd with hands: but this does not argue that all Christians must be baptiz'd, since as the one half of the *Jews* Posterity were capable of this inward spiritual Circumcision, without the external Circumcision,

 and

and were in a ſort held for circumcis'd or clean, by virtue of their Deſcent from circumcis'd Parents; even ſo may the Poſterity of Chriſtians have this ſpiritual Circumciſion, without any other Baptiſm than that of their Chriſtian Parents, which in a ſort may be held to be virtually the baptizing of their whole Race and Offſpring. This intirely depends on the Will of the Lawgiver, which Mr. *Wall* has not made appear to be, that the Seed of Chriſtian Proſelytes ſhould be baptiz'd, any more than the Seed of *Jewiſh* Proſelytes were ſo.

If it be ſaid Baptiſm is neceſſary, even for ſuch as are born in Chriſtianity, to engage them more ſolemnly to dedicate themſelves to God perſonally, and ſo give them a quicker Senſe of their Duty and Obligation, than they can be conceiv'd to have by ſuch a general relation to God and Chriſt, as ariſes from their being come of Chriſtian Parents:

I anſwer, 1. That if we muſt be directed in the uſe of Baptiſm, by the Advantages we imagine it may be made ſerviceable to, then it ſeems as neceſſary that we often repeat our Baptiſm, to revive our Obligation, after many years are paſt, and the freſh ſenſe of that Solemnity is worn off. So that this Argument (unleſs the divine Command makes a difference) has as much force in it, for often renewing Baptiſm on others, as for renewing it upon Children, who have been already engag'd to God; and in ſome ſort have been baptiz'd in their Parents Baptiſm, and are born in Covenant with him.

2. I judge one may have as lively a Senſe of his Anceſtors Baptiſm, and their Engagement for themſelves and their Iſſue, as for his own perſonal Baptiſm in the Incapacity of his Infancy, of

of which he has no more remembrance than of the other, which is to him the same thing.

3. There are other sufficient ways to revive the Sense of our Duty to God, and of our religious Bonds, *viz.* by the other religious Duties of our Profession, and in particular by the *Lord's Supper.*

Perhaps some may say, Suppose it be not certain that any but immediate *Converts* are requir'd to be baptiz'd; yet what harm can there be in renewing it to their Posterity, tho it may not be necessary?

1. I say, as to the harm of doing it, there will be no more nor less harm in baptizing the Children of Christians, on a supposition that they be already sanctify'd in their Parents Baptism, than there is in rebaptizing Persons once duly baptiz'd, or *re-ordaining* Ministers once duly ordain'd; 'tis only doing a thing with great Solemnity in God's Name that is needless, and to no purpose, unless something else can make it needful besides Christ's Institution; as St. *Paul*, *Acts* 16. circumcised *Timothy* to avoid offense, not as necessary in itself.

2. If it be not necessary to be done, then I add, that tho there should be no great harm in doing a thing not necessary, yet there may be great harm in not leaving others to their liberty, and in urging the necessity of such personal Baptism, in order to Church-Communion, if it be not commanded by Christ. All needless Occasions of Contention are hurtful; and therefore tho I would not measure my Duty to God, nor interpret his holy Command, merely in accommodation to any outward Interest, no not that of external Quiet and Rest from contentious Divisions, at the expence of Truth (since our Lord himself will have Truth profess'd, tho it prove

an

Mat. 10. 31. an occaſion of ſetting Families at variance, *Brother againſt Brother, the Mother againſt the Daughter, and the Daughter againſt the Mother)* yet if what I advance be conſiſtent with Truth, I ſhall think it the better for having a good tendency to promote Peace, and taking away many occaſions of unhappy Strife among Chriſtians, as I judge it will. For,

This will eaſe us of many bitter Controverſies about *Baptiſm*, as whether by Immerſion or Effuſion? Whether Infants or Adult Perſons are to be baptiz'd in a Chriſtian Church? Whether by Biſhop or Presbyter? Since we are all generally deſcended from ſome or other Anceſtors, that no doubt have been regularly baptiz'd: Nay this may probably prove Quakers to be of the Chriſtian Church ſtill, tho not baptiz'd themſelves, while they are the Seed of baptiz'd Parents, and ſtill own Chriſtianity, as they underſtand it. Nay this may give great eaſe to the Clergy, and particularly to Mr. *Wall*, who is P. 154. *very much againſt the Doctrine which involves the Baptizer in endleſs Scruples, which Infants he may baptize, and which not: and therefore is for Bap-* P. 381. *tiſm of all Children, the Owners of which deſire Baptiſm for them.* But tho this be a compendious way of ending Scruples as to the Subjects of Baptiſm, yet even ſtill there are many Scruples will meet him again at another turn on his Principles. For,

If every Chriſtian muſt have a particular Baptiſm duly adminiſtred to himſelf, and may not be admitted to the *Euchariſt* without ſuch Baptiſm, then 'tis incumbent on the Adminiſtrator or Presbyter to examine into the Validity of the Baptiſm of every Communicant: As whether he ever was baptiz'd, or not? By whom? Whether by a Catholick, or a Schiſmatick, or Heretick? Whe-

Whether by a *Tritheist*, or a *Socinian?* Whether by one ordain'd aright, or an Intruder? I confess I don't think these Matters are inquir'd into, in order to Communion either with the Church or Dissenters, except in some Points by the *Antipædobaptists*, who often place their main Zeal in this Article; yet I must think these are needful Questions concerning a Communicant, if a true authentick Baptism be necessary to Christian Communion, and to Salvation among Christians.

It would be hard to question Mr. *Wall*'s great care in these matters, especially now there are, as he owns, so many *Socinians* in the Church, and out of it; against whom he has eas'd his Mind, by such a discharge of his heavy and angry Censures, without much Argument; and declares against Communion in Worship with them, who believe *Jesus Christ to be in his best Nature of finite Dignity and Capacity* (i. e. say the *Unitarians*, in other words, to be the *first-begot-* Col. 1. 15.
ten of the Creation, or that *the Father is greater than he*, as Christ himself speaks.) I say, no question but Mr. *Wall* takes care that he has no such Communicants in his own Parish, and I think he cannot admit any, of whom he is not rationally assur'd, that they were baptiz'd by sound Catholicks. This is not a matter to be loosely suppos'd in the general, if Baptism be so necessary to Salvation and to Christian Communion, as he seems to suppose it to be.

I do indeed agree with him, that if he and the *Unitarians*, *Arian*, or *Socinian*, do worship two different Gods, as he is inclinable to think, P. 72.
he cannot be too wary in admitting 'em. I cannot see, says he, *that we worship the same God*, since our God is *Father*, *Son*, and *Holy Ghost*;

i. e. the *Unitarians* take the first Command according to the Letter, *Thou shalt have no other Gods but Me.* But Mr. *Wall*, &c. interprets it, Thou shalt have no other Gods but *us Three*, and therefore they worship not the same God. But then let Mr. *Wall* consider what follows, That if the *Unitarians* worship the true God of *Israel*; that God who made all things, the *God and Father of our Lord Jesus*, and the same God which *Jesus Christ* worship'd (who never is said to worship any but his *Father*) then it follows, that if Mr. *Wall* worships another God, 'tis not that true God; and then I doubt he will hardly have the Honour, he derides the *Socinians* with, of being admitted to wear a white *Turbant* in *Stambole*. He must e'en go a little farther off, and among some of the remote *Indians* may perhaps find some Associates, with whom to have brotherly and unenvy'd Communion. I only mention this, to shew him the Consequence of his rash Zeal; not that I think he really is for another God than the *Socinians* or *Arians*, tho of that God he may have other Notions, as the several sorts of *Trinitarians* have different Conceptions of him from each other. I pray God preserve him from gratifying his Passion and Aversion to *Arians*, &c. at so dear a rate, as the renouncing the true God for their believing in him, or the admitting many Gods because they hold but one.

At this rate, how many different Gods might an envious Mind tax the Christians with? Thus the several sorts of *Trinitarians* will have several Gods: Our God, says one *Trinitarian*, is *Three Infinite Minds*; but, says another sort, our God is but one *Infinite Mind*, with three Modes or Somewhats, *&c. Ergo*, they don't worship the same

ſame God, according to Mr. *Wall.* So the *Arminians* and *Calviniſts* will have two Gods; for ſays one ſide, Our God is of a *Nature* holy and good, he can't will Sin and the Miſery of his Creatures: Our God, ſays the other, does will and decree Sin, and makes Men do it, to pleaſe himſelf in their Damnation, as an Act of Sovereignty; *Ergo*, we have not the ſame God, nor of the ſame Nature. This is a fine healing Method which Mr. *Wall* is ſetting up!

Many have wondred how it comes to paſs that the *Unitarians*, who have the moſt to ſay for themſelves, and whoſe Arguments are ſerious, ſober and pertinent, by Confeſſion of their Oppoſers, ſhould yet be run down with more Odium and bitter Cenſures than any other Sect: But the Solution is not difficult; for when once any Party, either by the Conſtitution of their Church, or by the ſacred Ties of a beneficial Income, are oblig'd to ſubſcribe, or openly pronounce the *undoubted everlaſting Perdition* of their Brethren, then the next thing likely to be done by a conſiderate Man (whoſe Heart ſmites him for it, as a harſh uncommon piece of Cruelty) is to deviſe, and ſtrain, and aggravate Matters as ill as he can, that he may make thoſe Perſons look ſomething like ſuch as are fit to be thus curs'd and damn'd by him; ſince curs'd and damn'd, with great Solemnity, they muſt needs be: Leſt if they ſhould be thus cenſur'd without a Cauſe, that Text, *Judge not, that ye be not judg'd*, Mat. 7. 1, 2. might bode them ill, and frighten them with that ſame Damnation which with ſuch undoubting Confidence they have openly denounc'd againſt their Brethren. That therefore they may be able to perform their part heartily, 'tis requiſite to make things look

as bad as possibly they can on the *Unitarians* side, and to imagine these worship another God, and blaspheme Jesus Christ, *&c.* that so without relenting, they may, in open view, chearfully offer 'em up to the sorest Indignation of God for ever; which if they do escape, 'twill be without much Thanks due to the Disciples of *Vigilius Thapsensis.*

This is the more unreasonable in Mr. *Wall*, for that he has given us two Characters of fundamental Doctrines, which will go very far to clear the *Unitarians* from the Charge of Error in Fundamentals: Three Persons in one and the same God, or Infinite Mind, being never expresly or clearly and plainly deliver'd in any Text of Scripture, whatever proof be pretended from remote Consequences, which some sincere Persons cannot perceive, no not with the help of an early Education therein, and a strong Biass too from great worldly Interest, which are not wont to blind the Eyes in favour of the losing side of a Question. Nor was it in the next place put into the most antient *Creeds*, witness the common antient *Creed*, call'd the *Apostles* Creed; nay even the *Nicene* Creed never determin'd the Equality of the Third Person to the Father, and therefore a part of the *Constantinopolitan* Creed is tack'd to the end of it, and now-a-days it passes all together for the *Nicene* Creed, as the Learned well know.

P. 547, 548.

But to return (after this Digression made necessary by Mr. *Wall*'s Warmth against the *Unitarians*) to the Argument of Baptism; I am sensible one Question may arise, from what has been said about the not baptizing the Seed of Believers, *viz.* Whether a Person may communicate at the Lord's Table who is born in Christianity

tianity of baptiz'd Parents, but has not been himself baptiz'd in Person? But this will easily be determin'd by what has been said, according to the Strength or Weakness of my main Argument.

For tho Mr. *Wall* says, *Of all Absurdities none ever maintain'd that the Unbaptiz'd should communicate*; yet if he will not allow the Seed of baptiz'd Parents, for baptiz'd Persons by virtue of their Christian Birth, he must either shew that the Offspring of Believers were in Person baptiz'd in the early beginnings of Christianity, or there will be some ground to suppose, that what he accounts an Absurdity was the first Practice; and that Christians did communicate by virtue of their Birth-Privilege, as the Seed of baptiz'd Parents: since they who were bound to communicate, were not (as far as yet appears) bound to be, in their immediate Persons, baptiz'd *.

And if we look to the *Jewish* Custom, in relation to the *Postcœnium* of the Passover, whence our Lord took the occasion of instituting his Supper, we may find yet more countenance for our Supposition, in that all the *Female Communicants* were admitted without Baptism, or any other requir'd Badge of Initiation, so that they were but such as descended from circumcis'd Parents; tho the *Males*, on some other account, were to be first circumcis'd. Whence it appears, that if we make the Case of Admission to the Lord's Supper parallel to this, we can only say,

* *Nor does it appear from the New Testament History, or the antient Christian Writers, that any of those Apostles who were trained up under our Lord Christ from the beginning, either actually were, or were required to be baptized with Christian baptism, tho they were sent to baptize others who became* Converts *afterwards.*

That ſuch as are requir'd to be baptiz'd, muſt be ſo before they communicate, and no others: and then this reſolves the Buſineſs into the extent of the Command for Baptiſm, whether it reach to the Seed of Proſelytes, or not; otherwiſe there is no neceſſity from the nature of the Ordinances themſelves, that all ſhould be ſolemnly initiated by a Ceremony before communicating.

Now upon the whole, as I have no Intereſt, Party, nor Prejudice to ſerve (which ſcarcely any but a Layman can truly ſay) ſo I am not dogmatical, nor poſitive in the Matter, but only propound it as a Problem: Nor will I violently defend it, but ſhall be altogether as well pleas'd to ſee my Argument fairly confuted, as any one ſhall be to undertake it; and will conclude with Mr. *Baxter*'s Words (in his *Catholick Communion doubly defended*) *I flatter no Party, and I look to gain by none: I have gather'd no Church to depend on for Kindneſs, nor is the fear of diſpleaſing them a Biaſs to my Judgment* *.

* *Dr.* Waterland, *Sermon* viii. p. 320. *makes this remark, that Mr.* Emlyn *is* for laying Baptiſm aſide among the Poſterity of baptized Chriſtians, (*tho the Argument only affects the abſolute Neceſſity of it, and that upon Mr.* Wall's *Principles*) *and he ſays,* this is doing the buſineſs at once. *I wonder then that he wou'd not confute me in ſo important a Point; if he can do any thing to ſupport Mr.* Wall's *Argument, and to defend it from my objected Conſequence, it wou'd be kindly taken as a good ſervice to the Church; and to none more pleaſing than to me, who wou'd be glad to be overcome. But if he can do nothing to weaken my Argument, then, after all, I doubt he muſt yield* that the buſineſs is done indeed. *From whom can we expect ſuch a* Defenſe, *if not from one who attributes a* Life-giving Virtue *to the* Sacramental Rites, *and more* ſaving Efficacy *to thoſe Ritual poſitive Inſtitutions of Chriſt, than to* Moral Virtues? (*which, I think, are indeed the divine Nature and Image*) *as does the Author of the* Remarks on Dr. Clarke's Expoſition of the Church Catechiſm, *p.* 83, 85.

POST-

POSTSCRIPT.

AS I was never peremptory in my Determination of this Problem, so I am ready to give what Arguments I can, whether it be on the one side or the other; and therefore, because the following Passages may be thought to give some light into the Question, I think fit to set them down here.

Just. Mar. in his Apol. speaking of the Eucharist, says, *To which none is admitted, but who believes our Doctrine to be true, having been washed in the Laver of Regeneration for the Remission of Sins, and living as Christ has taught. As many as being convinced do believe the things we teach, and promise to live according to 'em, after Prayer and Fasting, are led by us to the Water, and are regenerated after the same manner as we also were* †.

And to the same purpose, say the *Constit. Ap. Let none eat of these things who is not initiated, but those only who have been baptiz'd into the Death of the Lord. But if any one (not initiated) is a Partaker thro' ignorance, instruct him quickly, and initiate him, that he may not go out and despise you.* To these general Expressions, I may add this particular Passage, that is more determinate; where speaking to *Christians*, the words are, *Baptize your Infants, and bring 'em up in the* L. 6. c. 1

L. 7. c. 25.

† *But it is doubtful whether he spake of any others than of such, who were proselyted to Christianity.*

nurture and admonition of the Lord. Which if ſpoken, as I think they are, of proper Infants in Age, will, I confeſs, ſhew the continued Uſe of Baptiſm, in Chriſtians Poſterity, to be intended, ſo far as this Authority can carry it: and that 'tis indeed ſpoken of little Infants before Inſtruction, I think appears,

1. In that theſe νήπια, or little *Children*, are diſtinct from the *Catechumens*, the baptizing of whom is made another diſtinct Article, which follows, *c.* 18. *Inſtruct the Catechumens in the Elements of Religion, and baptize them.* So that they are not the ſame with the *Catechumens.*

2. The Method preſcribed is different: the *Catechumens* were firſt to be inſtructed, and then baptized; but theſe *Infants* were to be baptized, and then inſtructed. *Theſe* ſeem to be the Children of Chriſtian Parents, and the *other* to be *Proſelytes*, who were to be firſt inſtructed. And the ſame Method of previous Inſtruction ſeems not to be uſed with the *two* ſorts.

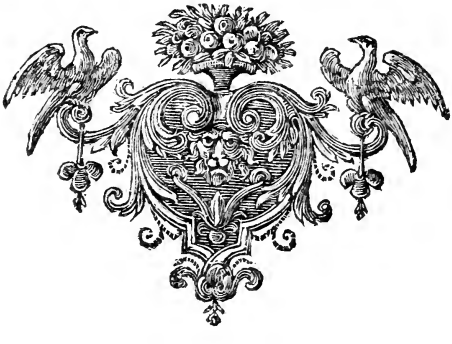
3. There is a difference in the Phraſe, *your* Infants, and only *the Catechumens*, to expreſs a nearer and more natural Propriety in the one, as Parents, than in the other.

So that I think theſe *Conſtitutions* do hereby favour the Practice of *Infant-Baptiſm* among Chriſtians: Tho, it can never ſtand upon that Foot, on which Mr. *Wall* and others have ſet it, *viz.* the antient Practice of the *Jews.* And let theſe things weigh what they will, I thought it but fair to lay 'em before the Reader; as I wou'd do the like in any other doubtful Controverſy, in order to the diſcovery of Truth.

See alſo L. 7. c. 44.

I add, that *Irenæus* is plain, among others, for the Baptiſm of *Infants:* for as he calls Baptiſm by the Name of *Regeneration*, lib. 1. c. 18. ſo afterwards, *lib.* 2. *c.* 39. he tells us, that *Infants*

Infants are *regenerated* or born again by Chriſt, and ſuch Infants too as had not attain'd a capacity of Underſtanding (as appears by the Gradation he uſes ; *viz. Infantes, parvuli, pueri, juvenes, & ſenes*, ſo that they muſt be *ſuch* Infants as were not only under *(pueri)* Children, but under *(parvuli) little* Children ; and *ſuch*, to whom he would not ſay Chriſt was an Example, as he does of the others ; thereby intimating them to be ſo young, as not to be capable of obſerving any Example, or to have Knowledge enough for it ; beſides, that his words, *per omnem ætatem*, include all degrees of Age which Chriſt went thro'.) But whether this be meant of other than Proſelytes, does not appear, for it is probable that the *(ſenes)* old Men, relates only to ſuch.



A

SERMON

Preach'd before the

SOCIETIES

FOR

REFORMATION of MANNERS, in *Dublin*,

October the 4th, 1698.

Publiſh'd at the Deſire of the ſaid SOCIETIES.

1 Sam. 2. *ver.* 30.

Them that honour me, I will honour; and they that despise me, shall be lightly esteemed.

AS 'tis easy to apprehend the important Consequences of that excellent Work, for the furtherance of which we are here met, *viz.* The endeavouring an effectual restraint upon the open Indecencies of a leud Age; so I doubt not, but the Trial which some of you have made herein, hath convinc'd you more than ever, that not a few Discouragements are like to attend the promotion of so pious a Design: That the strong Man arm'd, after so long and quiet a Possession, is not to be turned out but with conflict and violence: That those Sons of *Belial*, who if let alone, will surely prove as Thorns in your sides, by provoking the Anger of Heaven against us, are, when you thrust them away, as Thorns in your Hands; so, that as *David* speaks, He *that touches them, had need be fenced with Iron, and the staff of a Spear.* 2 Sam. 23. 6, 7.

Since therefore 'tis now my part to ſtrengthen your hands, that they may not hang down in the purſuit of ſo ſacred an Attempt, I have judg'd it requiſite to lay before you ſome *Motives*, which may be proportionable, both to the Greatneſs of your Taſk, and the Variety of your Diſcouragements.

And I think there is enough contained in the Text to anſwer my end; for it intimates your Work to be honourable in God's account, and that it ſhall redound to your own immortal honour in the iſſue.

Human Nature never acts with more violence and force, than when it feels the power of Ambition aſpiring after great Renown; and tho, my Brethren, I hope the fading Honour of this World is contemptible in your Eye, as ſounding Braſs, or a tinkling Cymbal; yet Honour from God is a great thing; all Ambition is juſt, and none too great, nor any Contention too warm, where this is the Prize.

How ſutable an Application to the preſent Occaſion my Text will admit of, may better be ſeen after a little inquiry into the Context. 'Tis part of a ſad Meſſage from God, and for the greater ſolemnity ſent by a Man of God to *Eli*, who was over the Tribes of *Iſrael* a Judge; and over the Houſe of God High-prieſt: how he came by the latter Dignity, is not evident; both from Scripture and *Joſephus* it appears, that he was not of the elder Line of *Aaron*'s Family by *Eleazer*, but of the younger from *Ithamar*, and conſequently not the legal Heir to that Honour; but ſometime, during the Rule of the Judges over *Iſrael*, the High-prieſthood was tranſlated to the younger Line; for what cauſe is not known: a very learned * Author in the *Jewiſh* Hiſtory, ſuppoſes it might be, becauſe of the Miſcarriage of

* *Dr. Light. 2d. Vol. p.* 1218.

of the High-priest, in permitting *Jephthah* to sacrifice his Daughter, when he should have counseled him better, out of the Law of God; and this Supposition of his, may find some countenance from that Relation of some of the *Jewish* Doctors which I meet with elsewhere; they say, That *Jephthah* disdained to go to the High-priest for a Commutation, or Release from his Vow; and *He* would not go to *Jephthah*, because he did not ask his help; therefore say they, *Jephthah was smitten with the Palsy, and the High-priest was deprived of the Spirit of God.* And if so much be true, the other is no unlikely Supposition. By this it seems *Eli*, in his possession of that Office, carried a Memorial of God's Displeasure against the Neglecters of his Honour, and yet himself incurs it the same way: not by any positive presumptuous Crime of his own, but by Remissness of checking the Profaneness of others.

Bp. Tayl. Duct. dub. p. 579.

The Iniquity of his Sons was come to an unsufferable and daring height; they prostituted their sacred Function to their *Sensuality* and *Lust*, as it is set down from *Verse* 12 to *Verse* 18. Such was their Contempt of God, that tho the Tabernacle was his House, and they were only his Guard and Attendance, and the Sacrifices his Provisions, yet they would be served first, and would carve for their own Bellies, before it went to God's Table; I mean, before the Fat was burnt on the Altar. And being thus highly fed, *like Horses they neighed after their Neighbour's Wife. They lay with the Women at the Door of the Tabernacle, ver.* 22. as if they would affront God to his Face: thus his House was now made a Den of Harlots and Adulterers, that afterwards was so of Thieves and Robbers; insomuch that *Men abhorred the Offering of the Lord, v.* 17. For it cannot

Jer. 5. 8.

not but grieve conſcientious Worſhippers, to ſee the ſacred Solemnities of Religion paſs thro' unhallowed Hands, who reap indeed the benefit of others Reverence for God, while themſelves ſhew none.

But what is this to *Eli*, that he muſt ſuffer
1 Sam. 3. for other Mens Sins? It was becauſe he *reſtrained*
13. *them not.* He did indeed reprove them, but he
Chap. 2. dealt gently with the young Men. Impudent
24. Sinners require ſharper Correction than friendly
Job 41. Rebukes; like the unruly *Leviathan*, *they laugh at*
28, 29. *the ſhaking of that Spear*, and thoſe Arrows will not make them flee. So that when better Remedies are in our power, a bare Reproof of bold Sinners, is no ſufficient diſcharge of our Duty: God counts this for nothing in *Eli*; he, as a Magiſtrate, ſhould have made 'em publick Examples for a warning to others; for neglecting this, God ſends him a ſevere Meſſage, *upbraiding* him with Ingratitude for paſt Favours, ſo ill requited; *charging* him with honouring his Sons above his God; to ſave their Reputation, he let God's ſink and fall; and then *recanting* all his former Thoughts of Kindneſs, all his conditional Promiſes, he threatens him and his Family with utter Ruin to the Generations to come. The Reaſon and Equity of which Procedure in this and like Caſes, he expreſſes in the words of the Text, *be it far from me*; *for them that honour me, I will honour.* As if he had ſaid, (after the manner of Men) I had once a great Kindneſs for thee and thy Houſe, and hadſt thou but concerned thyſelf to vindicate my Name, by ſuppreſſing and puniſhing the Wickedneſs of thoſe vile Wretches, thou hadſt loſt no Honour by it, I would have advanc'd thee to great Dignity: but now far be it from me, to honour one who has ſo deſpiſed his God; no, 'tis far

far from my Thoughts, thy Name ſhall periſh, thy Memory and thy Family ſink; and thy Poſterity ſhall continue, only to be, by their Poverty and Ignominy, the Monuments of thy Sin, and my Indignation; I'll reſerve my Favours for them that ſhall do me the Service which thou refuſedſt. And that you may not think this Proceeding to be any ſingular Inſtance with *Eli* only, God lays it down as a general Rule, *them that honour me*, &c.

Having led you thus to a right view of the Words, I ſuppoſe I ſhall do no violence to them, by deducing from them this Propoſition, *viz.*

Doct. *That they who honour God, by endeavouring to ſuppreſs and puniſh the ſcandalous Crimes of profane Sinners, ſhall have their Zeal repaid with eminent Returns of Honour from God; while they that are unconcerned for his Glory in that matter, ſhall be the Objects of Contempt and Diſdain.*

The latter Branch may ſerve to enforce the former, which I will proſecute under theſe general Heads. *Firſt*, I will endeavour to ſhew, that ſuch as are ſincerely engaged in this Deſign, do honour God in it. *Secondly*, That God will repay their Zeal, by honouring them. *Thirdly*, I ſhall apply the whole, to excite and encourage you that are, or may be, engaged in this happy Affair.

I. They who endeavour to ſuppreſs the ſcandalous Crimes of the Age, do greatly honour God. He who is the beſt Judge of his own Honour, plainly declares it here, in that he charges *Eli* with failing to honour him by neglecting this Work.

And here I muſt conſider, *firſt*, what it is to honour God; and then, how we may apply it to ſuch Perſons. As for honouring God in general, 'tis not like his honouring us, which is by confer-

ring ſome Excellency or Dignity upon us, to make us greater than we were before: 'tis God's Honour, that he is not capable of ſuch as this; he cannot be a more glorious exalted Being than he is. We can therefore honour God only ſuch ways as theſe; either *Internally*, by high and lofty Conceptions of his Being and Perfections, by being fill'd with adoring, admiring Apprehenſions of his infinite Majeſty, Wiſdom, Power and Goodneſs; making him the Object of our chief Eſteem, and ſuperlative Love. Or *Externally*, by ſome ſenſible Manifeſtation of this; of which open viſible Honour, I am principally to ſpeak: and it is to be given one of theſe two ways in general.

1. When we wipe off any Diſhonour or Reproach caſt upon God; preventing or removing what may tend to diſparage his Perfections, to weaken his Authority with Men, to abate of his due Reverence, or to render him cheap and mean in the Eyes of any: this is to preſerve his Honour.

2. When we do any thing that repreſents him great and glorious to others: when we expreſs our own high thoughts of God, ſo as to give occaſion to them to raiſe their Eſteem of him, whether it be by Words or Actions, and theſe either of Worſhip or other Obedience: ſo *Praiſe glorifies God.* It declares his Excellency, and raiſes Admiration; any thing that greatens God in the ſenſe of Men, is Honour done to him.

Pſal. 50. *ult.*

Next I come to apply it, by ſhewing that they do thus honour God, who labour to ſuppreſs open Profaneneſs. And this will fully appear, if we conſider,

1. That open Profaneneſs is a great Diſhonour to God, from the Reproach of which theſe Perſons ſeek to reſcue his Name. Tho the Eyes of God are ſo very pure, that the leaſt Mote of Sin offends

offends them as truly as the greateſt Beam, yet not in the ſame meaſure: God is diſhonoured, and his Law affronted by every indulged Sin, be it never ſo well covered under the Veil of Secrecy, or diſguiſed by the Art of Hypocriſy; but then 'tis only like a private Affront, which puts not half that Diſgrace upon a Man, as ſome open Abuſe. Some Reverence for God is yet preſerved among Men, when the Sons of *Belial* do in outward Behaviour imitate the Sons of God; when the Devil dares not appear in his own Colours, but as of old, in *Saul*'s time, ſhrouds himſelf under the Prophet's Mantle. But when Men declare their Sin as *Sodom*, when their Crimes are of the firſt Magnitude, and in open view; when they ſwear in the Market-place, reel in the Streets, and aſſemble themſelves by Troops in Harlots Houſes; then the Honour of God receives a deep Wound, and the higheſt Contempt is poured on that Being of infinite Majeſty, as tho he were a Being of no Authority, whoſe Will they dare at any time contradict, whoſe Indignation they challenge, and his Threatnings they treat with mockery and ſcorn. Such things as theſe, ſink the Eſteem of God in the World, and make him contemptibly ſpoken of. *Some* are tempted hereby to ſay, That he hath *forſaken the Earth*, and minds not what is done there. *Others*, that *God is like themſelves*; i. e. not ſo much an Enemy to their Crimes, as ſome pretend. And if ſuch Men go on without check in this manner, What will become of the Honour of God at preſent? how will his Authority and Worſhip be upheld, or his Memorial be preſerved among Men?

Rom. 2. 23, 24. Ezek. 9. 9. Pſal. 50. 21.

Now from this grievous Contempt the Friends of God would gladly ſee his Name vindicated; which muſt be either by *reclaiming* ſuch vile

Offenders, of which there is almoſt no hope, for *can the Ethiopian change his Skin, or the Leopard his Spots? then may* ſuch long accuſtomed overgrown Sinners *learn to do well*: or by *puniſhing* them with Marks of publick Diſgrace. This may prove a means of *reforming* them, who having no Feeling in their ſeared Conſciences, are in vain attacked with ſerious Counſel and Arguments, but it may be will learn, when taught, as the Men of *Succoth* were by *Gideon*, with Briars and Thorns; or as *Manaſſeh*, by Fetters and Bonds: however, ſuch publick Puniſhments will deter others from an Imitation, and will be an open Teſtimony that the Community diſowns ſuch Perſons with Shame and Indignation, and cannot with Patience bear their inſolent Affronts of the great God: theſe Methods will very much prevent the common Contempt of God, they teach the People to look upon ſuch Sins with horror, as baſe and criminal Acts; and thus, in a good meaſure, the Honour of God is maintained and ſalved, by ſuppreſſing open Immorality in the general.

Jer. 13. 23.

And among all the Works of Darkneſs that are common, I think there are none, againſt which the wounded Honour of God more requires your zealous help, than againſt thoſe Enormities which you of *theſe Societies* have taken ſpecial Cognizance of, *viz.* profane Swearing and Curſing, breaking the Sabbath, and abominable Uncleanneſs; Crimes ſo heinous, that one can hardly ſay, as God to the Prophet, *Son of Man, I will ſhew thee yet greater Abominations than theſe.* As for *profane Oaths and Curſes*, the monſtrous Sins of our Age, in which, for a long time, Oaths have vied with Words for number, and the ſtudied Eloquence of the Times hath been how to ſwear, in the moſt thundering and terrifying Dialect: Can

Can any thing expreſs more Scorn of the ſacred and tremendous Name of God, than to make it the wanton By-word of our common Talk, and the mention of it the uſual Fruit of our *Madneſs and Fury?* That Men, when angry at their Fellow-creatures, ſhould take their Revenge upon God, by tearing and rending his dreadful Name! That God and the Devil ſhould both be regarded alike by them! for either Word ſerves the Turn, that which firſt comes in their way; and uſually where God's Name is at the beginning of a Sentence, in an horrid Oath, the Devil's is at the end of it, in an helliſh Curſe, and they ſeem to have an equal reſpect for both.

As for the Breach of the holy Sabbath, ſince nothing hath a more direct Aſpect upon the Honour of God, than the Reverence and Solemnities of his publick Worſhip, in united Aſſemblies; and ſince he hath intimated his Will, that this be on one Day in ſeven, it muſt needs be a bold ſtroke at his Honour, in them that needleſly refuſe to contribute openly to it. It was a ſacrilegious thieving from God's Altar, that was part of the heavy Charge againſt *Eli*'s Sons; they would have God's Portion, and force him to change without his Conſent. And is not the Sacrilege as great in defrauding him of his Time, and the Homage belonging to it? We find an unuſual flame of Zeal in our Saviour's Breaſt, upon an irreverent Profanation of that holy Temple, where God viſibly dwelt; and will not his Day deſerve as zealous a Vindication as his Houſe? Since they are two Circumſtances of one Rank, can any one tell me, why *hallowed Time* ſhould not be as ſacred as an *hallowed Place?* Oh, how diſhonourable then to God is their Crime, who chuſe needleſly to proſtitute his ſacred Time to ſecular Uſes! One is

1 Sam. 2. 15, 16.

Joh. 2. 15, 16.

Lev. 19. 30.

journeying, another phyſicking, and a third taking his pleaſure; and thus the *Lord's-day* is made the very Dunghill-day, on which ungodly Men throw all the refuſe Buſineſs of an idle or miſſpent Week; and many of theſe are under Self-condemnation, while at other times they can ſtand up in the ſolemn Aſſemblies, to profeſs an Obligation on their Conſciences, to obſerve the fourth Commandment; but yet, alas, their Hearts are not inclined to keep that Law!

As for the ſhameleſs Violations of the Laws of Chaſtity, they have been both by God, and many *Pagan* Nations, numbred among the blackeſt Crimes, inſomuch, that God hath peculiar *Reſerves* of Vengeance for thoſe that commit them; *Whoremongers and Adulterers God will judge.* 'Tis ſuch an awful and terrifying Word, which dropt from the wiſe Man, that it may aſtoniſh us to think how any Man's Conſcience can get over it, without Agonies of Dread; *the Mouth of a ſtrange Woman is a deep Pit, he that is abhorred of the Lord falls therein.* And this was another of the ſo ſcandalous and puniſhable Faults of *Eli*'s Sons.

Heb. 13. 4.

Prov. 22. 14.

Now theſe things ſhew what mighty Service you will do for the Glory of God, if you can cover his *Name* from theſe Affronts of ſcornful Men; either by ſuppreſſing their Vices, or making them ſhameful and coſtly to ſuch as will give them harbour. Oh, how honourable would the Name of God be, if we could but ſee the Day, when none ſhould dare to uſe it but with Solemnity and Reverence! when none ſhall take an Oath, but as a Part of the ſerious awful Worſhip he owes to the omniſcient Ruler of the World! when an univerſal Silence on the *Sabbath-day*, from the Noiſe of ſecular Buſineſs, ſhall help to proclaim our profound Veneration for God, while he is in his holy Habitation.

2.

2. Such Persons do directly honour God, in their sincere Attempts of this kind, as they plainly manifest their own great Esteem of God, and reverence for his Laws. What greater Representation can Men give of God, than that he is a Being whose Reproach they cannot bear; one so great, so good, so loved by his Servants, that they are content to vindicate his Honour with the most expensive Zeal? Sure 'tis to the Glory of God, when the World shall see he hath some Friends who dare espouse his Quarrel, some who are open Advocates for his despised Authority; that in a degenerate Age there are some to protest against the Usurpation of Satan; so that if God be not honoured by a Reformation of the Publick, yet in as much as you have vigorously contended for it, I may say as the Apostle; *on your part he is glorified, tho on theirs he is evil spoken of.* 1 Pet. 4. 14.

II. The next general Head is to shew, how God will honour them that shew such Tenderness of his Honour.

First, He will honour them by his own Esteem and Approbation of them; they may be the World's Dross, but they shall be God's *Jewels*: the Men of *Sodom* scoffed at *Lot* for reproving them, but God honour'd him as a *righteous Soul.* 2 Pet. 2. 8. The profane Crew may cry out upon you as they against *Paul*, *Away with such Fellows, they are not fit to live*; but God will say rather, *Of you the World was not worthy.* And I hope God's Goodword is more to you, than the Applauses of all the World. Acts 22. 22. Heb. 11. 38.

Secondly, He may probably place visible Marks of Honour upon them in this Life. Our Goodname is in God's keeping, who hath many ways to advance our Esteem, and when he pleases, our rankest Enemies shall contribute to it, as

Pſal. 75. 6, 7. *Mordecai* found; all *Promotion* hath its Riſe in the Court of Heaven, ſo that he permits or hinders it as he pleaſes: he can bleſs your Subſtance unto Abundance, and put you into the common Road of Honour.

Or he may honour you another way, *viz.* by giving you great Succeſs in your worthy Attempts; and verily that will be no ſmall Renown, to be ſuch Bleſſings in your Places; to be Conquerors over the Vices of the Age; to hide a Multitude of Sins, and to ſave a Nation from Ruin: ſuch a Good-name will be a precious Ointment of everlaſting Savour.

And verily, Sirs, God hath in part thus honoured you; 'tis to your Glory, that not only at home, but abroad in the neighbouring Kingdom, ſome of us have heard the Fame of your Zeal. I may ſay to you, as *Paul* to the *Theſſalonians*, (only putting your *Zeal* inſtead of their *Faith*,) *That 'tis every where ſpoken of.* They needed not that we ſhould tell them, for themſelves ſhew us concerning you: they can tell that *Dublin* is no ſafe Harbour for the Profane and Leud to come to; that in it are Magiſtrates and People, that profeſs themſelves a Terror to Evil-doers.

1 Theſſ. 1. 9.

Thirdly, God will not fail to honour them eminently in another World, and there great things ſhall be done to the Man whom the King of Heaven ſhall delight to honour: there, doubtleſs, they who have laboured to turn many from Unrighteouſneſs, as well as they that have turn'd many to Righteouſneſs ſhall ſhine, not with the common and faint glimmering of the *Firmament*, but with the more bright Luſtre of the *Stars*; yea, they ſhall differ from other Stars in Glory.

Dan. 12. 3.

The

The APPLICATION.

I. *Use.* Is God so highly honour'd by such Endeavours? then let us all be concerned for his Honour in this way. The Text suggests to you the *weightiest* Argument in the World, *viz.* That you should do it for *God's sake*; and the most sensible Argument, do it for your own sake; 'tis the Cause of God's Honour, and the Interest of your own: but methinks nothing should more move us than the just but terrible Interpretation, God will put upon our Neglect to promote this Work, even *that we despise him*; as tho he were some contemptible Being, whose Glory we think not worthy our contending for. Dare we lie under so heavy a Charge? Certainly, my Brethren, we serve a God whose Honour well deserves our pains to uphold it; nay, can we make him the great Object of our solemn Adoration, and daily Homage? can we think him meet, at whose Feet to cast ourselves down in a reverend Prostration, and yet at the same time not judge his Honour worth maintaining? This would reproach ourselves with the grossest Stupidity, for worshiping one with awful Dread, whom we are content should be made contemptible with others. Ah! base Creature, that hast such a God; of such infinite Majesty, Wisdom and Goodness, and yet refusest to plead for him! A dumb and useless Idol might serve thy turn, since thou carest not how mean and vile the Object of thy Worship is.

But I would rather hope of you that hear me now, that you are rather inquisitive, how you may contribute to God's Honour in this Affair; probably you'll say, from such a Man as *Eli* God might expect it; he being an eminent Magistrate,

giſtrate, had power to do what private Perſons cannot : had we the Sword of Juſtice, we would ſurely draw it in God's Quarrel and Defenſe ; but what can we do now ?

Anſwer. 1. 'Tis indeed moſt true, that Magiſtrates have more eminent Advantages for honouring God this way, which they ſhould by no means loſe. They are the Life of every honourable Enterprize, giving *Credit* to it by their Example, and *Security* by the ſhelter of their Authority ; they are the principal Wheel in all regular publick Motions ; if they ſtop, or move heavily and unwillingly, the whole Affair halts : tho inferior Perſons ſhall be never ſo zealous, yet without them they may ſit down and lament, that the Children are come to the Birth, but there is no Strength to bring forth.

For this Reaſon it might be, that *reforming Work* was not purſued in the two late Reigns, tho the ſame Perſons were then living, who with ſuch pious Reſolution began it ſince, in the *Metropolis* of the neighbour Kingdom ; they were then formed, tho more ſecretly, into a religious Society ; but there was ſo much Wickedneſs at that time in high Places, that ſuch a Deſign could find no Countenance : but now that publick Authority, as a *Monument* of *Gratitude* for our late Deliverance, hath declared War againſt thoſe domeſtick Enemies, I mean, our ſcandalous Impieties ; now that our King hath *decreed this Juſtice*, and our Parliaments have voted down Profaneneſs ; now that *wholſome Laws* are enacted, (may they be as irreverſible as the *Laws* of the *Medes* and *Perſians)* we ſee there wants not a Number, who are ready to run to that Banner which is diſplay'd for the Honour of God. So great is the Magiſtrate's Influence in this Matter ; yea, and that of ſubordinate ones too, that the

cauſe

cauſe of God's paſſing Sentence upon *Jeruſalem* was this; they could not find *one* that would *execute Judgment*, not a Magiſtrate would appear to countenance what was good: ſo that ſuch may be ſaid to be entruſted with *ten Talents*, when private Perſons have but *one* or *two*.

What Conſcience then ſhould they make of ſuch a great Prize in their Hands? ſince this is the very expreſs End, which God, who gives them their Power, (and will ſhortly aſk an Account of the Uſe of it) hath aſſigned it to, *viz.* to be a *Terror to evil Doers*. Were I to be their Monitor, it ſhould be in *David*'s words; *Be wiſe, O ye Rulers, be inſtructed, O ye Judges of the Land; ſerve the Lord with fear: kiſs the Son, leſt he be angry*. I would humbly aſk, whoſe Superſcription do you bear? and ſince the Truth, as well as a regard to your own Honour, allows you to ſay, *God's*; oh, then render to him the things that are his! You would not incur the Suſpicion of Diſloyalty to your Prince, by conniving at publick Affronts to his Name or Perſon; it would be with you a ſtrong Argument which they uſed to *Pilate*, *If thou let this Man go, thou art not* Cæſar's *Friend*. It touch'd him ſo to the quick, that he durſt ſhew no more Favour to our Bleſſed Lord. Why ſhould it not be a ſtronger Argument, to tell you that you are not God's Friends, if you let profligate Offenders eſcape? In a word, Magiſtrates ſhould be like the heavenly Orbs, not barely to roll over the People's Heads in a lordly Dominion, but alſo to afford a benign Aſpect upon the Commonweal.

Rom. 13. 4. Pſal. 2. 10, 11. Joh. 19. 12, 13.

2. Yet as every *common Soldier*, without leaving his Rank, may do good ſervice in the Battle, as well as his *Commander*; ſo may all of you caſt ſome Mites into this Treaſury of God's Honour; in ſuch Inſtances as theſe——

(1.) You

(1.) You may ſerve his Honour in this Matter, by laying the Impieties of the Profane before the Magiſtrate, in order to Puniſhment. Be not aſhamed to come in as a Witneſs for the great King of Heaven; *Eli* found many Informers againſt his own Sons, this aggravated his Crime in not reſtraining them. If Magiſtrates will not execute Juſtice, the Guilt lies at their Door; but if you do not carry it thither, I fear it will lie at your own. We oft ſpeak of bearing a *Teſtimony* againſt *national Sins*; the beſt Teſtimony that I know of, is that before a Magiſtrate, in order to their being puniſhed. I truly think, no cuſtomary bold Sinner that openly offends, ſhould be ſpared, tho he were our Companion. Remember, *Eli* ſuffered for ſparing the Offſpring of his own Bowels. When God, upon the ſcornful Language of a degenerate Age, cries out, Who is on my ſide? Who dares but offer himſelf? And as all ſhould do their part in general, ſo it were to be wiſh'd, that ſome who are moſt capable of prudent, active Service, would join themſelves to thoſe Societies, which are well enough known in this City, to bear part of the Burden, in this both *neceſſary* and *legal* Deſign; as Sinners *join hand in hand* to eſcape puniſhment, ſo ſhould you join to prevent them. Let me tell you, in this Caſe more than ordinary Concern ſhould be ſhown: that Paſſage of *Auſtin* being applicable here, *Non amat, qui non zelat.* He is hardly a Friend of God, that is not warm and earneſt in this important Service.

Prov. 11. 28.

(2.) Many of you may honour God in this Work with your *Subſtance.* You know the Precept is general, but when you come to put it in Practice, it muſt be in ſome particular Inſtance, and I know no occaſion to which I may more properly apply it, than this in hand, being

Prov. 3. 9.

an

an Affair that neceſſarily involves in it conſiderable Expences, of which the occaſions are *juſt and honourable*. Much may be ſaid to commend ſuch Liberality: let it be conſider'd, that it excels *ordinary Charity to the poor*, which yet Chriſt will take eminent Notice of in the Day of Judgment, and to which ſo many remarkable Promiſes are made by him. The great Advantage of which is, that Chriſt will allow it to have an ultimate reference to himſelf, *In as much as ye have done it to theſe, you did it to me.* But in this Caſe, what we give, is more directly and immediately *done to God*, without the Benefit of ſuch a favourable Conſtruction as that. Matt. 25. 40.

Beſides, that ſuch Occaſions do not offer themſelves ſo frequently as thoſe for common Charity; you are always encompaſſed with Objects of that Nature, but you have not always ſuch noble Deſigns on foot for the Honour of God, to require your Aid: ſo that I may very properly here, apply Chriſt's Words on ſomething a-like Occaſion, *The poor you have always with you, but me ye have not always.* Take therefore the preſent opportunity. Matt. 26. 11.

(3.) You ſhou'd all further this bleſſed Work, giving it Countenance and Approbation; there is no doubt, but while Immorality hath ſo many Patrons, *this way* will be every where ſpoken againſt, and they that attempt the Reſtraint of leud Men, tho in the moſt regular way, will incur the *ill Word* and *ill Will* of ſuch, as either feel or fear the juſt Puniſhment of their Crimes; and eſpecially if they be neceſſitated to uſe what may ſeem leſs generous Methods, tho very lawful, for the more effectual Promotion of their deſigned End, as well as for their own Safety, *or* if there ſhou'd be the leaſt imprudent ſtep taken; but do you rather cover their Defects than aggravate

vate them; 'tis no wonder, if when ſo filthy a Houſe is ſweeping, ſome offenſive Duſt ſhould fly about, which is to be born in order to cleanſing. There are enow to animadvert and cenſure, take not their part; let *Baal* plead for himſelf, let Profaneneſs be its own Advocate, be not you ſo much the *Friends* of Publicans and Sinners.

(4.) Let all favour and further it with their *earneſt Prayers* to God for ſucceſs. 'Tis an important Conflict between God's Kingdom and the Devil's: Oh, hold up your hands in fervent Requeſts while the Diſpute laſts. *Favour, O Lord, their righteous Cauſe; proſper thou the Work of their hands. Ariſe, and let thine Enemies be ſcatter'd*; and turn away Tranſgreſſion from our *Jacob*, that Iniquity may fall, and never riſe more, ſhou'd be every one's Supplication, that wiſhes God's Honour.

II. *USE.* Since God will honour them that honour him, let this greatly encourage thoſe that are engaged already in this honourable Deſign, *God will honour you.* This Conſideration ſhou'd make you renew your Courage, and it will eſpecially ſerve to counter-ballance any ſcornful Reproaches, that may be caſt upon you for your forwardneſs in this matter: 'Tis perhaps not the leaſt of Satan's Artifices, to make an odious Repreſentation of a good Work, and by the fear of Obloquy, to affrighten us from purſuing it; it will be but his uſual way, if he ſay, I will go forth, and be a ſlandering *lying Spirit* in the Mouths of many, againſt them that are active againſt his Kingdom of Darkneſs.

It will therefore be *no wonder* if ſuch invidious ſuggeſtions as theſe ſhould be heard, *viz.* That
1 Kings 18. 16. you are the *Troublers of Iſrael*, (as *Elijah* was ſlander'd by *Ahab* for the like reaſon) that you are baſe *Hypocrites*, who would be counted *Saints*, but

but will cheat and lie, and do any ſecret Evil; and that you make a *Gain* of this Work, and the like. You know what ſort of Men they be, from whom ſuch venom may come; they that are in the Service of the *Father of Lies*, muſt be allow'd to make uſe of a little of *his Art*. But under all theſe Calumnies, I ſay to you in God's own words, *Fear not the Reproaches of Men, neither be afraid of their Revilings, for the Moth ſhall eat them up like a Garment*; they'll come to nought ſo long as they are without a Foundation. However, in the mean time, you have this to oppoſe, *God will honour you*; and therefore, in contempt of all their Reproaches, go on with Reſolution, ſaying with *David* in the like caſe, *Let them curſe, but bleſs thou.*

Iſa. 51. 7, 8.

Pſ. 109. 28.

Yea, whatever other Difficulties may occur, let them only ſerve to make the Triumph of your Zeal more conſpicuous; remember that you are *Soldiers* of Jeſus Chriſt, and therefore for ſhame muſt not flee for a little Danger, you are bound *to endure ſome hardſhip*; elſe you in effect ſay, that you will be Soldiers for any thing but Fighting, you'll give him any proof of your Valour, except by expoſing yourſelves to hazard: How ridiculous a Profeſſion would this be in a Chriſtian, in theſe expreſs Terms? 'Tis more becoming you to mount the Breach, and *to ſtand in the Gap*.

2 Tim. 2. 3.

My Brethren, you have hitherto run well; Oh, that nothing may now hinder you: it would be very uncomfortable to thouſands of them that love God, if your Zeal ſhould now *decline*; or if, out of a regard to your own Eaſe, you ſhould ſeek a diſcharge from this Warfare, when at moſt 'tis but the height of the Conflict. To *prevent* which, I ſhall offer you ſome ſerious Motives, ſhewing

ſhewing you the evil Conſequences of ſuch an unſeaſonable Declenſion.

Motive 1. You will loſe the happieſt opportunity imaginable for publick Reformation. There are ſome great *Engines*, which to put in motion is the greateſt Difficulty; and to begin well, is the hardeſt part of ſome Enterprizes; ſuch a Buſineſs is *publick Reformation*, which is very happily begun among us. The Enemy, *viz.* All manner
Iſa. 59.19. of Iniquity, did come in as a Flood, but the *Spirit of the Lord hath lift up a Standard againſt him*; unto which you and many others have repaired, who have march'd up to the face of that bold Enemy, ſo that he hath already made an halt: *In and about this City*, you have had the cordial Aſſiſtance of Magiſtrates, to whom we may truly
Jer 48.10. in the Margin. bear this Teſtimony, That *they have not done the work of the Lord negligently, in withholding the Sword from juſt Puniſhment*; as fearing the *Curſe* of God denounced againſt them who do. Your Names have in great part been cover'd from Reproach, by their Secrecy, or by their Checks of ſuch as dare threaten and reproach you for your Duty; many, of different Perſuaſions, have united in the Bands of Love for this Work, and ſome of Rank and Eminency, both in *Church* and *State*, ſo that now the Work is become both *eaſy* and *honourable*, yea and ſafe too, in compariſon of what it hath been; you have gain'd with ſome Labour and Pains ſo much *ground*, that 'tis pity it ſhould be loſt again; after ſeveral thouſand Convictions of Swearers and Curſers, we can obſerve a ſenſible Alteration in Mens Dialect; thoſe Throats
Rom. 3. 13, 14. that lately were as *open Sepulchres*, ſending forth a loathſom ſtench, are now, tho not *painted Sepulchres* (by aſſuming any great Appearance of Piety) yet cloſed and ſhut, and ſo do not give that publick Offence, nor are ſuch a common *Nuſance* as formerly.

formerly. How great an Encouragement is this to proceed?

If we compare these things with the Circumstances, in which, as to these matters, we were not many Years since, it may tempt us to use *Balaam*'s Expression of Astonishment, *What hath God wrought?* What a strange turn is here in the Affairs of our *Israel?* And doubtless if you go on with your wonted *Zeal*, and especially if the Bulk of serious Christians, *who wish you success*, will promote it by their concurrent Endeavours, we may hope for a more general Triumph over the Kingdom of Darkness: And can you think of losing such an Opportunity as this, with any Peace of Mind? Verily, Sirs, I tell you, many have desired to see these things which you see, and could not see them: Many *Mourners* are gone off the Stage, that would with all their Hearts and Souls have put their Hands to this blessed Work, had there been but such Laws, such Magistrates, and such other Encouragements as you meet with, but God did not honour them with such Advantages; you are they whom he hath chosen to trust these choice Talents with: Should you now after all, lose this Season, as great would be the Guilt of neglecting such a Price in your Hands, so there would remain no hope of ever seeing such another; for when once Laws of this nature are *laid asleep by Disuse*, they are seldom awakened to Purpose. Num. 23. 23.

Besides that your *Zeal in this City* hath this singular Advantage attending it, that it is likely to be influential upon the whole Kingdom: for as all the Blood in Man's Body circulates thro' the Heart, and is there invigorated; so most of the Kingdom by turns have recourse to their *Metropolis*, where they who are slack in this Work, may by your *Zeal* be provoked to an Imitation;

and they who are, I fear, too ſecure from Puniſhment in the Country, may meet with it here; it may be to their Good and *Amendment:* ſo that upon all Accounts, you eſpecially are bound at this time to beſtir yourſelves. And I may beſpeak you as *Hezekiah* did the *Levites* (in a Work of Reformation too:) *My Sons, be not you now negligent: for you hath the Lord choſen, to ſerve him.*

2 Chron. 29. 11.

2. We may juſtly fear, that Profaneneſs would be more rampant than ever, after this little Check given to it; I doubt we ſhould find, that the ſhort Contradiction wicked Men have found from the late Laws, will have but the ſame Effect, as *Paul* ſays God's Law once had upon him; *viz.* only to irritate their Luſts. So that they will not only be as the Dog, in returning to their Vomit, *but alſo* as the Dog let looſe, who is much the fiercer for having been chain'd. If once evil Men burſt theſe Bonds, and defeat theſe preſent Attempts, who can but tremble to think, with what improved Inſolence recovered Wickedneſs will triumph and *inſult*, when once it knows the Smallneſs of your Strength to oppoſe it. I may therefore allude to that of St. *Peter*, and ſay, *It had been better for* you never to have begun than now to decline; better not to have fought, than to give Iniquity the Advantage of a Victory, by an untimely Retreat.

Rom. 7.

2 Pet. 2. 21.

3. Such a declenſion of your Zeal, will betray an unſoundneſs in the Principles by which you have already been acted. You know ſome are apt to ſay your *Zeal* is not *Fire* kindled from Heaven, but either from ſome *perſonal Quarrel*, or an hypocritical *Affectation* of *Eſteem*, or at beſt, but a childiſh Fondneſs for a *novel* Buſineſs, which laſts while it looks like a Wonder, and then it becomes a Wearineſs: now, ſhould you indeed

deſiſt

desist in your present Circumstances, it would increase the Presumption. I hope you are acted by the most noble Springs, from an awful Tenderness for *the Honour of God*, grieved because Men *keep not his Law*; and from a compassionate Concern, both for *Sinners* personal, and the *Nation's* common Good, which you have the Sagacity to apprehend the approaching Ruin of, if Iniquity go uncontroll'd; but if these have been your Reasons, they will still be of Force with you. Is not the Name of God and the publick Good, as precious now as a few Years since; or have not such flagitious Crimes the same hurtful Influence and Aspect upon both still? Oh! beware that you cast not a Reproach upon all that you have done hitherto, by a voluntary Desertion of that Cause, which lately you seem'd so warm for; remember that a right and just *Zeal* hath this Character, that 'tis *always*, and not only for a time.

Psal. 119. 136.

Gal. 4. 18.

4. The unconquer'd Obstinacy of wicked Men will shame and reproach you. 'Twas the Glory of our Lord Jesus, that when he and the Devil had such a *stated Conflict* in the Wilderness, the Devil, after many vain Assaults, retreated, and our Saviour *kept the Field* as Conqueror; but it will be your great Reproach, if in the Struggle of this Day between the Servants of these two Chieftains, you that are on Christ's Side should first faint and flee, especially when you have so much the Advantage every way. The flagitious Sinner hath God and his own Conscience to contend with, as well as with you; he hath both future and present Dangers to discourage him: so that, upon the whole, it will be strange indeed, if he thinks his Sins will bear his Charges, or quit Costs, thro' Disgrace and Penalties here, and thro' the Horrors of an endless Night of Dark-

Matt. 4. 11.

neſs hereafter. But you have all things to encourage you, God and Conſcience, the civil Authority, and joyful Proſpects of eternal Rewards; ſo that greater is your *Aſſiſtance*, greater your *Encouragement* every way, greater is he that is in you, than he that is in them; and ſhall they hold out, and you languiſh? *you* have every way the Advantage of them, except you ſhould want it in your *own Reſolution.*

5. Conſider the great Danger that will follow, if thro' your Neglect the Work of *Reformation* ſhould not be accompliſh'd. What a Train of Calamities did *Eli*'s Remiſneſs in puniſhing his vile Sons, bring upon the *Publick* and *himſelf*, on himſelf and his Poſterity? the *Enemy* in God's Habitation, the *Ark* taken captive, and thirty thouſand of *Iſrael* ſlain, is the next News
1 Sam. 4. we hear concerning the Publick: then *Eli* himſelf dies the Death of an *unredeemed Aſs*, breaks his Neck with a Fall after that evil Tidings had *broken* his Heart; his two wicked Sons are ſlain in the Battle; his Daughter-in-law expires in her *Anguiſh* and Grief; and all his Poſterity is left under the Curſe and Sentence of Rejection; which
1 Kings 2. 27. after the Reigns of *Saul* and *David*, was executed by *Solomon*. The Vengeance of God follows him after Death itſelf, in the Generation to come;
1 Sam. 3. 13. and all this for the *Iniquity he knows of*; for that *emphatical*, that heavy Sin of not puniſhing ſcandalous Offenders. Oh! what an awful Warning ſhould this be to Magiſtrates and People, that they incur not the Guilt of it! that they do not thro' Negligence, or Sloth, or a fooliſh *Tenderneſs*, omit to vindicate the Honour of God from the Scorn of profligate Sinners! We would hope to ſee ſhortly ſuch a univerſal Diſcountenance of them, as ſhall be both the *Safety* and *Ornament* of our Land: but if you and others, if Magiſtrates

or

or People, have no heart to do ſo much for God, who knows how ſoon the Glory may depart from us, and we be forced to write *I-Cabod* on all our Comforts? when the weight of ſome *additional Curſe* alſo may fall on them, who had ſpecial Advantages for doing this Service, but did it not. Nay, yours after you may feel it, and the Frowns of God be entail'd on your Poſterity; ſo provoking a Sin is it, not to riſe up for God againſt Evil-doers, when he ſounds an Alarm to the Conflict.

Nay, let me tell you this thing further, that your own perſonal Piety in other Relations, may be no Security to you againſt temporal Judgments; *Eli* himſelf had a mighty Reverence for God; with what humble Submiſſion doth he adore the Juſtice of his Threatning, *'Tis the Lord, let him do what ſeems good in his Sight.* His Heart was ſet upon the Ark of God; that Word, *the Ark of God is taken*, knock'd him down dead; yet for all this, God's Anger was not turned away, but his Hand was ſtretched out ſtill.—— No, ſaith he, *far be it from me* to let thee or thine continue in Honour; on thee ſhall be all that Contempt and Shame which thou ſhouldſt have poured on thoſe leud Wretches, and becauſe thou haſt let them eſcape, thou ſhalt not.

1 Sam. 3. 18.

1 Sam. 4. 18.

6. But then if, on the other hand, you are ſincere in theſe Endeavours, how ſweet and comfortable will the Senſe of it be at Death, and for ever! 'Tis but a poor Inch of Time we have, in which to do our God *ſuch Service* as this; in Heaven are no Conflicts between Saints and Sinners; there is no Warfare, all is Triumph and Peace; no Trial of your Courage and patient Reſolution: 'tis in this preſent Life, if ever, we muſt honour God in this kind; and ſure, when you are going off the Stage, Conſcience will in-

quire what hath been done for God and his Interest? and the more of Self-denial, the more Pains, Hazards and Discouragements you have gone thro' to serve his Honour, the sweeter will your Reflections on it be, and with greater Confidence will you hope and pray for his Salvation. Of this you may see an Instance upon Record in *David* *, *I have not sat with vain Persons, I have hated the Congregation of Evil-doers: O gather not thou, my Soul, with Sinners*, &c. *q. d.* Thou, Lord, that art the omniscient Witness, and shortly wilt be the final Judge of all my Ways, know'st that I never loved either the Ways or the Company of profane Sinners; I have always appeared against them, I have checked and discountenanced them; they have been a Grief to me, and I have been an Awe and Restraint upon them: now therefore, I pray, let not me, when I die, go with them with whom I could not endure to live: we were never *delightful Associates* in this World, oh! never let me be their *sorrowful Companion* in the next. And how certain Accomplishment must such Requests, so reasonable and so suitable have? You shall go, not to such as you grieved at and abhorr'd, but to such as you have loved, where none shall either *offend God, or grieve you* by their Sin and Folly; where shall be *no more reforming Work* to do, because no more Sin or Blemish; *no more Conflict*, because no Enemies of God; no more Danger or *Hazard in God's Service*, because none to oppose: where all Difficulties and Discouragements shall be left behind, to poor Mortals that shall follow after you, complaining and groaning, thro' these *black Tents of* Kedar, when you are free from the Woes and Vexations thereof.

* Psal. 26. 4, 5. *compared with Verse* 9.

And then, my Brethren, then will come the Crowns and Thrones, the Robes and Palms of Victory,

Victory, to adorn them who have with the greatest Zeal and Labour, striven against Sin and Satan, for God and Holiness. Oh! who would want these comfortable Thoughts upon a dying Bed! How much better is this, than to have Conscience chase thee out of this World into Eternity, with such upbraiding Clamours as, *Go thou slothful unprofitable Servant, thou unsavoury Salt, thou Cumberer of the Ground, thou despised Vessel* in which thy God had no Pleasure, to make any Use of?

But then, that you may reflect thus comfortably upon your Endeavours, you must be *directed* by such Rules as these:

1. Beware that none of you be guilty of wounding the Honour of God yourselves, while you pretend to repair the Injuries it receives from others; let no Man think to compound for any indulged Crimes of his own, by being severe upon those of others. You have many Observers, let it be your Care to disappoint them that watch for your Halting; the wicked *Chams* of the Age, will be glad to see the *Noahs*, the Promoters of Righteousness, drunken: remember that they who *reprove the Works of Darkness*, must have no *Fellowship with them*; you will much more freely throw the first Stone at others, when you are without such Sins yourselves. Eph. 5.11.

2. See that God's Honour be the End directly designed by you; go not along with others merely for Company, when you think not why; that it may not be said of you, as of him whom God *ordained to be the Rod of his Anger* to a sinful Nation; that you indeed have done what greatly honours God, *howbeit, you mean it not so.* Isa. 10. 7 An explicit vigorous Intention to serve your Maker's Glory, is an essential Part of such more immediate Service.

3. Shew yourſelves ſatisfy'd with God's Honour for your *Reward*; being far from a proud Affectation of human Applauſe, or any nauſeous Diſcovery of Self-eſteem: would it not be a ſad Exchange, if God ſhould ſay, they have their Reward? to loſe the Approbation and Favour of Heaven, for the miſtaken good Opinion of poor Worms? Let then the moſt unaffected Humility ſhew, that you love not the Praiſe of Men ſo much as the Praiſe of God. Let no Man have Occaſion ſo to interpret your Carriage, as if the Language of it were like that of vain-glorious *Jehu*, *Come, ſee my Zeal for the Lord.*

'Tis then an happy Caſe indeed, when a Man's Face ſhines as *Moſes*'s, with the Luſtre of eminent Perfections, and *himſelf* knows it not, or at leaſt covers them with a veil of Modeſty. While you endeavour to be as Lights of the World, be like the bright *flaming Taper*, at once caſting a ſplendid Light before others, and yet an humble Shadow about yourſelves.

4. See that the Methods you uſe in this Work, be as well ſuited to the Honour of God, as the Matter of your Zeal is. I take this for granted, that you are acting in the ſafeſt Cauſe in the World; you are not proſecuting any for Differences of Judgment in Religion, or Matters of Conſcience; in ſuch a Caſe, Mens miſguided Zeal oft makes thoſe woeful Miſtakes (ſpoken of by Chriſt) that I ſhould fear to wiſh you *God ſpeed.* But yours is the moſt unexceptionable Cauſe, *viz.* To expoſe to Puniſhment thoſe profane Practices, which no Conſcience was ever ſo perverſe as ſeriouſly to eſpouſe; who ever heard any cry out in bitter Agonies, that they had not ſworn, nor commited Whoredoms, or contemned the *Lord's-day* more?

Joh. 16. 2.

Now

Take care then that your Means be as warrantable for the Discovery of such Offenders; you know 'tis spoken to God's Honour, that he *tempts no Man to evil*, neither let any say, he was tempted of you. As I doubt not but you count it a wicked thing to provoke a Man to Passion, in hopes that he will swear and curse; so should you, in other cases, be afraid to *lead any into Temptation.* 'Tis not honourable to kindle those impure Flames which you would quench, and which cannot burn the least while, without Offence to God; nor is it safe to give Poison, in hopes of an Antidote; besides that it may prove a dangerous Temptation to yourselves, and you fall into the Snare you hid for others; or, at least, under the Reproach and Suspicion of an evil Design, by such as shall refuse your Bait, and so you get a Blot not easily to be wiped out. Jam. 1. 13.

Lastly, Be greatly concerned that you can honour God no more in this Matter, especially if your Endeavours should not, in the main, prove successful: O grieve under it *for God's sake*, that his great Name must yet suffer Contempt, his Worship be despised, and his Laws trampled under foot, and you cannot help it: *For the Nation's sake*, that when God would purge them they would not be purged. Mourn over a People that hate to be reformed; for whom what will remain but utter Destruction, of which Incorrigibleness in Sin is a *desperate Omen?* 'Tis said of these Sons of *Eli*, that they would not hearken to their Father's Reproof, *because the Lord would destroy them:* And for *your own sakes*, that God would not honour you with Success in so noble Service. 1 Sam. 2. 25.

But to conclude, If, on the other hand, you do prevail, (as I would by no means despair of it) then will it be *God's Glory*, to have his Name held

held reverend, and his Law made honourable: 'twill be the Glory of our Land, to be called an Habitation of Holineſs; the Glory of our City, that 'tis a faithful City, *full of Judgment, in which Righteouſneſs lodges*; yea, the Glory of our Prince, that in his Days we were delivered not only from Popery and Slavery, but from a terrible Contagion of open Profaneneſs, and that in his time Righteouſneſs and Peace kiſs each other.

Iſa. 1. 21.

And it will be the Glory of *all you* who have been active Inſtruments of all this; for having honour'd God, you he will honour: and the *Shame* ſhall be to none but them who deſerve no better, and for whom the moſt charitable Prayer we can put up, is that of *David*, *Fill thou their Faces with Shame, that they may ſeek thy Name, O Lord.*

Pſal. 83. 16.

Funeral

Funeral Consolations:

OR, A

DISCOURSE

FROM

JOHN 14. ver. 28.

If ye loved me, ye would rejoice, because I said, I go to the Father.——

Being the First SERMON Preach'd by the Author after the Death of his Wife, Mrs. *ESTHER EMLYN:* who died *Octob.* 13. 1701. in the 30th Year of her Age.

——*Nec me meminisse pigebit* Elisæ;
Dum memor ipse mei, dum Spiritus *hos reget artus.*
Virg.

Job. 3. 17. *There the Wicked cease from troubling, and there the weary be at rest.*

THE PREFACE.

WHETHER that Grecian *Law, which prohibited the nearest* Kindred *to make the* Panegyrick *upon the Deceased, was reasonable or not, I am not concerned to inquire; since 'tis not the Design of the following* Discourse, *to enlarge on the Praise of the* Dead, *but to speak for the Consolation of the Living.*

Indeed I am very apprehensive, that I indulge my Affection *to the Memory of the Deceased,* more *than I consult my own Reputation, in publishing this plain* Discourse; *which was compos'd under the Impressions of great Sorrow; yet such, as cou'd never pretend to boast of* those *Effects, which in the* Poet *are ascribed to the* eloquent *Grief of* Ulysses;

——Dolor ipse disertum fecerat. *Ovid.*

Nevertheless I must own, that I had probably done it sooner, had I not been diverted by many *Troubles: The Issue of which has been* such, *as has not* only *given me more leisure to review this* SERMON, *but also* more *occasion often to retire to a serious Contemplation of the Matters therein contain'd.*

What my Sufferings (for a Principle of Judgment) *have been, or for what Cause I suffer* as an Evil-doer, even unto Bonds, *I intend not here to complain. It suffices me to leave my Complaint with* GOD, *whom I desire to serve according to my best Understanding. And if I may but please him, the* Judge *and* Giver *of the* Prize, *I shall be* less

anxious for the Applause of Spectators, *who must themselves be judged also.*

But as to that Dispensation of Providence, which occasioned this Discourse; *I do therein, with great Reverence and Satisfaction,* adore *the righteous Wisdom of the supreme Lord of Life and Death*; *by whose Appointment, according to the* Prophet's
Is. 57. 1. *Observation,* Righteous and merciful Men are taken away from the evil to come. *For considering what was in the Womb of Providence, and so near to its Birth, I cannot but reckon it an* apparent *design of Mercy to her, who is deceased, that she shou'd be carry'd into the quiet* Harbour, *before so furious a Tempest did arise; which might have made too* cruel *Impressions on a Disposition so* very gentle *and tender. But she was gathered into her Grave in peace, that she might not behold it.* Moreover *by such a Rebuke, so adapted to strike at the* Root *of all Earthly Love and Delight, the all-wise GOD might greatly prepare* him *who was to survive, for better enduring his approaching* Trials: *Since thereby, neither the Prosperity nor Adversity of this World, cou'd be any great Temptation, to ONE who had less reason than ever to be fond of this Life; and so loud an Admonition, never to seek his Contentment on this side GOD and Heaven.*
Ps. 39. 7. Lord, what wait I for? my Hope is only in thee.

I believe there are but few Christians, *whose* Mountain stands so strong, *or whose present Prosperity is so undisturbed, that they shou'd not sometimes feel it needful to turn their Eyes towards Heaven for Support; and to use their* Faith and Hope, *as the only remaining Springs of* sure *Consolation; and happy are they, who can so rejoice! Who in the midst of Storms and Clouds below, can behold a calm and serene Heaven over their Heads! And by Faith penetrate into a cloudless Horizon above, when all underneath is Darkness and Horror.*

Who

Who look on the Right Hand and Refuge fails, no Man cares for them; *but yet can add,* O Lord, thou art my Portion and Refuge. Ps. 142. 5.

And tho there may be other Motives *more weighty, yet hardly any thing that more sensibly and easily* entices *our Thoughts into the* Invisible World, *than* this *Consideration, that so many of our valuable* Friends *are withdrawn within the* Vail: *We do at least imagine, that we thereby maintain some* farther *Converse with them: And indeed, if (as some say) our Souls be only* Thought, *then we have a way to be still with them, as oft as by intense Contemplation, we can raise and wind our Souls into that Heavenly* Society, *into which they are Incorporate. This is a sort of silent and profitable* Converse, *which none can* confine *us from; and tho it may seem but imaginary, yet it is of* real *Influence, and very preparative to a more intimate and sensible Society with* them *hereafter.*

This will naturally lead us to converse *with GOD, to whom* their Spirits *are returned, and to whom they are so* nearly *united; which was the solacing Entertainment of our Lord* JESUS, *in his forsaken State, and because of* which, *he accounted himself to be* not alone. *And such was the Sense an excellent* Heathen *had of this great Privilege, that he nobly triumphs over the Fears of a supposed Banishment from* this *Consideration; that in any Country he shou'd be able to converse with GOD.* Quocunque abiero, ibi erit Sol, ibi Luna, &c. ibi Colloquia cum DEO. *Such Converse with GOD and his* Saints, *tends greatly to inflame our Desires after Heaven:* One *can scarcely be on the* Mount *with such Company, and not say,* 'Tis good to be here, *or rather to be nearer to them.* Arr. Epict. l. 3. c. 22. ἡ πρὸς θεὸς ὁμιλία.

And since we apply our Minds to these things with a better *Relish, when Earthly Conversation* is least *tempting; we have great reason to esteem it*

a merciful Stratagem *of infinite Wisdom, when by disturbing the ease of this present Life, he endears to us the Hopes of the future, and reconciles us to Death as the way to it: for as Prosperity makes* Life, *so Adversity makes* Death *more easy, which perhaps is an equal or* greater *Kindness; I am sure 'tis so, if it makes us die more preparedly into that World, where we hope for* better *Usage.*

Indeed 'tis most fit, that so liberal a Rewarder *as the Great GOD will be, shou'd appoint us to what Trials he pleases; and the* Temper *most worthy to be aspired after by a* Christian, *is so to cherish his vigorous Desires of Heaven, as not to become impatient of the Business or* Conflicts *of the present Life; by* which *he may any way serve his* Master's *Honour: and in so doing, 'tis a pleasure to consider, that the sharper his Trials are, the* brighter *shall the Glory be that will reward him; and* also, *that he is* following them, who by Faith and Patience are gone to inherit the Promises. *With whom he hopes to be joined* again, *not as Companions in* Tribulation *and Patience, but in the Delights of* endless *Praise, and joyful Love.*

Let me only desire the Reader *seriously to improve* Job's *Question*, Man gives up the Ghost, and where is he? *What is become of* him *whom we lately saw?* Whither *are they got* ere this, *who left our World a few Days since? To what* Mansions? *What* Work? *What* Company? *What have they* seen? *What have they* felt? *O* amazing Turn! *that will soon be our own! When others will ask* these *Questions of us*, which *will be seriously answered upon* ourselves. *O Moment of all Moments! most desirable! and yet most* terrible! *How surely wilt thou* soon *shut the Door of Time upon us all, and put us to* shift, *as we can, for* Eternity! Eternity!

Job 14. 10.

Felices animæ! quibus est fortuna peracta.

Funeral

Funeral Consolations.

JOHN 14. ver. 28.

If ye loved me ye would rejoice, because I said I go to the Father: For my Father is greater *than I.*

I Presume 'tis unknown to very few of this Assembly, under what mournful Circumstances I now appear in this Place; or what that sorrowful *Occasion* is, which in the choice of these Words I have regard to, and *which* (by a due Consideration of them) I desire to be relieved under.

The Words are a very proper *Lenitive* for assuaging the immoderate Sorrow of Christians, upon the Death of their lamented pious *Friends*; *a time* when Nature *melts* into Tears, overwhelmed with a swelling *Tide* of Grief, which is hardly kept within the bounds either of Reason or of Grace. Alas! when our withering *Gourds* are smitten of God, especially if with a sudden and early Stroke, we are ready to think with

Jonah, *We do well to be angry*, or to fret and pine: On this grievous Occasion we hear little else but the Voice in *Ramah*, *Lamentation and Weeping*, Rachel *weeping for her Children* (or Friends) *and refusing to be comforted, because they are not.* So that it must be a very powerful Argument indeed that can charm the tumultuous Spirit of a deep Mourner into a calm Moderation of his Anguish.

And if there be any Argument in the World sufficient in the case, no doubt but our Saviour has *chosen* it here, who urges his Disciples with a mighty *Dissuasive* from too much Grief; and this *taken* from that which was the very Root and Spring of it, *viz.* their unfeigned *Love* to him.

The Case was in short this; Our Lord *Jesus* was now about to die, and was taking his farewel of his Disciples; *Yet*, says he, *a little while and ye shall not see me*; and again, *Whither I go ye cannot come.* Upon these melancholy Tidings, their Hearts were sore troubled: no wonder if they were loth to part with so kind a Friend, or to lose so dear a *Master*; such a wise Guide and profitable Teacher; especially since they were like to be left in a very forlorn Case, as a poor naked Prey to the Rage and Hatred of a blind and malicious Generation. They seemed content to die along with him, if that might be, *Why cannot I follow thee? I will lay down my Life for thee*, was the Language of one and all of 'em; but they cou'd not bear the thoughts of a disconsolate Separation.

John 13. 33.

John 13. 37.

Our Lord seeing them thus dejected, endeavours to cheer and hearten 'em. *Let not your Hearts be troubled*; or don't take on and grieve so, but hearken to what I have to say for your Consolation: And then he applies several Arguments to this purpose, *viz.* from his Design in going to *prepare a place*, where he and they might

Joh. 14. 1.

for ever live together; *I go to prepare a place for you; I will come again, and receive you to myself, that where I am, there ye may be also.* A reviving Consideration! that they should one Day meet their dear Friend again, and that their Separation was to be but for a-while. Well, but for all this, Death makes such a vast distance between Friends, and we know so little of another State, that the Disciples seemed to doubt, whether ever they should meet again, if once they parted: They knew not whither he was going, nor the Way to follow him: Thomas *saith unto him, Lord, we know not whither thou goest, and how can we know the way?* In answer to this *Christ* tells 'em, he was the *Way, Truth, and Life*; *i. e.* that the sure way to follow him to Heaven, was by a due observance of his Doctrine and Precepts, as being the Embassador and *Representative* of God to Men, to deliver his Mind on Earth: For this he desires their Belief, at least, if they would not take his Word, they might be satisfied from *his Works*, which shewed the *Father* did dwell in him. *Then* he argues from the great Advantage they would reap by his removing to Heaven, to intercede for them, and to send down the *Holy Spirit* upon them.

Joh. 14. 3. Ver. 5. Ver. 11.

But lest all this shou'd not quiet them, he has one Argument more in reserve, in these Words of my *Text*, and that the most moving that can be; in which he desires 'em, *if they loved him*, that they wou'd not so much mourn as *rejoice* at his Departure; intimating that he wou'd take it for a Proof of their Love to him, if they wou'd mourn less. They thought, doubtless, they shewed Love to him in grieving for his Death; and it may seem strange, that *Christ* shou'd put such a contrary Interpretation upon their friendly Sorrow; or shou'd require so unnatural a thing

of them, as to rejoice for his Departure: What, (might they think) shall we rejoice at so amiable a Friend's Removal from us? Or can we be glad that we shall see his Face here no more? No, 'tis impossible; we have no Heart, no Disposition to be glad in this sad Season: therefore he adds a Reason to back this great *Paradox*, *viz.* because he was *going to the Father*; that is, to be rewarded and glorified by *him* who was *greater than himself*, and so was able to exalt him; which cou'd not be without leaving them: Therefore, says he, *If ye love me, ye shou'd rejoice, because* I told you *I was going to the Father.* Hence I lay down this Proposition.

That true Love to our departed pious Friends, shou'd prompt us to rejoice at their Translation hence to Heaven.

I know indeed there were peculiar Reasons why the Disciples shou'd rejoice at Christ's Departure to the Father, *viz.* because by it he shou'd do them more beneficial Service, than by
Joh. 16. 7. his Stay. *It is expedient*, says he, *that I go away: For if I go not, the Comforter will not come unto you; but if I depart, I will send him unto you.* But these are not the *Motives* our Lord Jesus argues from in the Text; this were to argue from their own Interest, or Love to *themselves*; whereas he argues *here* from their pure *Love to him:* supposing themselves were to receive no Advantage, but present Loss by his Death, yet for his sake, they shou'd rejoice at his Happiness in going to the *Father*. So that it is an Argument as truly applicable to the Case of any other holy Friend's Departure, when on *our part* there is real Love and Affection to them, as the Spring; and on *their part*, it can be said truly, That they go to the Father, as the Ground and Matter of this Joy.

In

In ſpeaking to this Point, I ſhall *Firſt*, Shew the Meaning of our Saviour's Words. *Secondly*, The Force of his Argument.

Firſt, I ſhall conſider the Meaning of our Saviour in theſe Words, both Negatively, and Poſitively.

Firſt, *Negatively*, 1. It was not Chriſt's meaning, by theſe Words, to ſay, that there was no real *Love* at the bottom of his Diſciples great Sorrow for his Death; or that there was no true Love, where there was not viſible Joy on this Occaſion. That wou'd have been an hard Interpretation indeed of their *friendly* Grief: They knew it was from Love that their Grief ſprang; that if they had not loved much, they had ſorrowed leſs: they were ready to make the Appeal to him, *Thou knoweſt that we love thee.* Indeed he ſaw ſo much *Love* in their Sorrow, that it made him argue thus with 'em; *If*, or ſeeing *ye love me*, &c. *q. d.* I ſee you love me, and are expreſſing your tender Affection to me, by your mournful Countenance and Words, which ſhew your Regret of my Departure; *ſince* then Love ſo prevails and works, let me argue with you from that *prevailing* Paſſion: without extinguiſhing or diſcouraging it, let me direct it into a right Courſe, and then that *Love* which now makes you grieve, ſhall much more make you to rejoice. He does not queſtion but ſuppoſes their Love, in theſe Words.

In like manner, neither muſt it be ſaid, that there is no *Love* to our departed Friends, whoſe Deceaſe we lament with a flood of Tears: 'tis paſt the power of any Man in the World to convince us of that; for we feel our Love as plainly as we do our Grief: And indeed our Grief is nothing but our diſappointed unſatisfied Love; nay it was from our Lord's own weeping over

John 11. 36. dead *Lazarus*, that it was said, *Behold, how he loved him.* 'Tis Love makes us feel the Pain of an Heart-rending Separation, between us and an amiable Friend: 'Tis *Love* makes us miss the wonted Desire of our Eyes, its *once* so pleasant Object: Why else do Men weep chiefly for Relations and Friends whom they love, if Love do not influence Grief?

2. Nor does our Lord intend to intimate, that all such Sorrow for our holy Friends Departure is an unlawful, or unbecoming Expression of our Love. Doubtless he was not displeased to see his Disciples tenderly affected with his Removal, and that he was like to die lamented of some. He who shed Tears at *Lazarus*'s Grave, with Sighs and deep Groans, cannot be thought to forbid 'em wholly at his own: therefore he does not chide his Disciples with angry Reproaches, as tho they were wholly in the wrong, but softly and tenderly reasons the Matter with them in gentle Persuasions; *Let not your Hearts be troubled*; as rather pitying their Sorrow, than altogether condemning it. He who knows our Frame will indulge the Weakness of our frail Natures a little in this thing, and will allow us to pay a small Tribute of *Tears* to the precious Memory of an endeared Friend; and to utter our parting *Farewel* with an unusual accent of Sorrow. Why shou'd we not weep, when we are sure *we shall see their Faces no more?* Since for that very reason the *Christians* of *Asia* wept sore at *Paul*'s leaving them; and they of *Cæsarea* on the prospect of his dying, (tho somewhat remote) did weep, both to the breaking of their own Hearts and *his* also. Indeed that same Apostle, who seems to speak most against Sorrow for the Death of *Christian* Friends, aims not at more than to make some abatement of the usual Excesses of Grief

Acts 21. 13.

Grief among the Pagans. *Sorrow not as others, that have no hope.* How that was we may learn in *Deut.* 14. 12. it was with violent Rage, like Mad-men, under the Tyranny of a Passion to whose Excesses they abandon'd themselves without check. 1 Thes. 4. 13.

Especially where the Relation is *nearest*, (I mean the conjugal) and the Separation most violent, there God will permit us to shew the deeper Resentment, because he allows greater Affection. He that requires such Love to the *Wife of our Bosom*, especially, when the *Wife of our Youth* too, as to bid us, *Rejoice with the Wife of thy Youth, let her be as the loving Hind, and pleasant Roe*; be thou *ravished with her Love always.* Again, *Husbands love your Wives, even as Christ loved his Church:* And again, *So ought Men to love their Wives as their own Bodies.* He, I say, knows well that so much Love cannot (according to the *Make* of human Nature) but end in great Grief, at the Dissolution of that near Relation. Prov. 5. 18. Eph. 5. 25, 28.

And tho the antient *Patriarchs* were Men very renown'd for their Mortification to the Comforts of this World, being truly *Pilgrims* on the Earth; yet methinks, I find holy *Jacob* expressing such a sensible Sorrow for the Death of his *Rachel*, many Years after, as shews that *Wound* was not yet quite healed to his dying Day: *As for me*, says he, *when I came from Padan-Aram, Rachel died by me in the land of Canaan by the way, when yet there there was but a little way to Ephrath, and I buried her there.* He bemoans himself under the sense of his Loss, *as for me*, or *that which sticks by me*, in a very sensible Remembrance still; *that* which I am greatly concerned at, and cannot forget, *&c. as for me*, or as to my sorrowful part, *Rachel died by me*; and there I buried my greatest earthly Delight. It is no unusual thing with Gen. 48. 7.

good Men, to lament under such Circumstances; *Ezekiel*'s Case was particular, he was forbid to mourn for his Wife, on purpose to amaze the People with his strange Carriage; that they might ask the meaning of so monstrous and unusual a thing, as not to mourn for the taking away the *Desire of his Eyes*: and it was to represent the greatness of their approaching Calamity, that would be so great as to swallow up all private Occasions of Grief.

Ezek. 24. 16,21,22.

More especially may it quicken our Sorrow, when we apprehend such a Stroke to be the *Punishment* of our Iniquities, which withhold and withdraw good things from us; when we have reason to put that Interpretation upon *God's Hand* in the Death of our dear Relations, which *she* did on the Death of her Child, that it was *to bring our Sins to remembrance*: in this case, Grace falls in with *Nature*, and, by uniting their two Streams, the Torrent of Grief becomes the more violent: for who can look upon his dear Friend whom he has pierced and slain, and not mourn bitterly? But,

1 Kings 17. 18.

Secondly, *Positively*, That which Christ intends here, is,

1. That at least his Disciples should mix some Joy with their Sorrow for his Death; he does not say, *If ye loved me*, ye would not grieve, but, *ye would rejoice*; there should be some Joy to allay and moderate their Sorrow. And indeed as these two easily consist in the same Breast, so there is a proper Occasion for this Mixture and Confusion of our Passions, in the Death of our pious Friends; because in such Dispensations, there is both a bright and cloudy side, the one in their Gain, the other in our great Loss; *so that in the Multitude of our troubled Thoughts within us, there are Comforts that may delight our Souls*; and with *David*, we should have our Hearts tuned to *sing of Mercy and Judgment* at once.

Psal. 94. 19.

Ps. 101. 1.

2.

2. He intends to intimate, That their Rejoicing ſhould be *more* than their Sorrow upon this Occaſion: for tho he ſpeaks not *excluſively*, in requiring them to rejoice, yet he ſpeaks *comparatively* at leaſt, that they ſhould *rather* rejoice than mourn; Joy ſhould be our principal Exerciſe, ſo that if it be inquired what our Frame and Carriage is, under ſuch a Providence, it may be ſaid we rather rejoice and triumph, than are dejected. True indeed, an external wanton Mirth in Jollitry and Laughter would be a monſtrous *Deformity*; but rational Joy and Satisfaction is a comely Chriſtian Temper, that well comports with the Gravity of ſuch an Occaſion.

3. He ſuggeſts further, that to rejoice on ſuch Occaſion is the moſt regular and *noble* Exerciſe of Love to ſuch departed Friends; 'tis the moſt *genuine*, and regular Exerciſe of Love; ſince the nature of Love is to incline us to a joyful Congratulation of the Proſperity of its indeared Object: and 'tis then it carries moſt Evidences of a *Love unfeign'd*, when we rejoice in our Friend's Welfare, tho no Benefit (but rather Damage) redounds to us thereby.

To ſay the truth, inordinate Grief for the Tranſlation of a Friend to Heaven, is no Proof at all of any Love we bear to them, becauſe 'tis not their Caſe affects us, but our own: ſo that all which can be ſaid of us in juſtice is, that we love ourſelves *very well*, whatever we do our Friends; yea, much *better* than we love them, ſince our own leſſer Loſs cauſes a Trouble, which the Thoughts of their much greater Gain cannot ballance; ſo that we are liable to that reproachful Challenge, *Is this thy Kindneſs to thy Friend?* Our cheerful Satisfaction will better declare that.

And it is far the moſt *noble*, as well as moſt genuine Exerciſe of Love; 'tis a poor ordinary Frame to mourn for our Dead, as ariſing from mere

mere sensitive Nature: one needs no Improvement of Mind in order to this; there needs neither *Philosophy* nor *Christianity*, Virtue nor Religion, to teach us this low Lesson: but to *rejoice* in their happy Change, to be glad that they are laid in a Bed of everlasting Rest, whilst we suffer the Loss of their pleasant Society, this is generous and truly noble Love! this is such an ingenuous Greatness of Mind, as is only the Product of divine Faith and christian Hope; which regulates our Love, and raises it to so high a Pitch, as nothing below the Grace of God and the Light of the Gospel can advance it to. *So much for the Explication.*

II. I come next, under the *second General*, to shew the Force of our Saviour's *Reason*, by which he justifies his Inference, *viz.* that *if they loved him* they would rejoice. Now the Reason on which he grounds this, is in these Words, *Because I go to the Father, who is greater than I*; i. e. to one who would and could exalt and reward him: *q. d.* I am going to be happy and glorious, to a blessed Place, and blessed Company, where I shall have no need of your Pity or Sorrow, and therefore on this Consideration you should greatly abate it.

Now allowing for the *Difference* in the glorious Rewards and Exaltation of our Master, and of his Servants, the Reason may be extended to others, and has its Force in the Death of any pious Friend; for they also *go to the Father:* the Spirit *goes to God who gave it*; not only as the *Spirits* of the Wicked, *viz.* to be disposed of by him, but the holy Christian's Spirit goes to him, as to his liberal *Rewarder*, to see him, and enjoy him, to dwell and converse with him, in that blessed *Acquaintance* which shall never be broken off to Eternity; for they go to the same Place with

with their Saviour, *where I am, there shall ye also be*, and shall have a Mansion in the same Father's House. Joh. 14. 3.

Now let us consider what there is implied in all this, that should raise Joy upon the Departure of our holy Friends, in all that rightly love them. Now there are three Arguments or Grounds of Joy which arise hence.

First, This implies that our pious and dear Friends, tho dead, are not utterly extinct and lost; for they only *go to the Father:* they pass from one Place and Company to another, but are not sunk into the black *Abyss of Non-existence.* It was but a slender Consolation which the *Heathen Philosophers* oft offered to their *Mourners*, in telling them, that *dead Men, indeed, enjoy no Good, but neither do they feel any Evil.* Indeed, supposing them lost in an utter *Extinction*, 'tis all the Comfort we have left concerning the best Men; whereas we can only allow *that* to be true of the Body; *this* having lost the active animating Principle, is *neither* miserable nor happy; *now* like an useless *Idol*, it has *Eyes* but cannot see, *Ears* but cannot hear, and *Feet* but cannot walk; it has lost its beautiful *Air* and regular Motions, and all its Sensations of Pleasure and Pain. But we believe better than so of the *invisible Principle*, that this has still the pleasure of Life and Activity about nobler *Objects:* that immortal *Tenant* is only removed from a crazy Cottage of Clay, to a more excellent Dwelling *not made with Hands.* This indeed is better Tidings than what Sense reports; *that* represents them as lost for ever, but *Faith* tells us, they are but translated: the *one* says, *Joseph* is utterly devoured by an evil Beast, and now *is not*; by the *other*, we understand he is *safe* and well in another Land. This is so mighty

a

a *Lenitive* to our Grief, (which we owe chiefly to the Gospel of Jesus Christ) that the Apostle sticks not to say, that *he has even abolished Death*, by making this Discovery of a future Life. Here is then matter of Joy, to think that our Friends are not perished in the frightful Shipwreck; but as we have sometimes seen the same boisterous Waves that break the Vessel, do but waft the Passenger over to the safe Shore; so Death has *landed them* safe on another Coast, whose frail bodily Vessel is dash'd into pieces. No wonder if *Rachel* refuse to be comforted, if she think her dead Children *are not* in being; but blessed be God, 'tis not so, for all, even the Dead *live to God*, tho not with us; they *live*, yea and they act, and think, and love more busily than ever.

2 Tim. 1. 10.

Luk. 20. 38.

'Tis with them as with the *Sun*, who at Evening leaves our *Horizon* under disconsolate Darkness, and some very foolish Persons may think its Glory buried and *extinguished*, when 'tis only gone to the other *Hemisphere*, and there shines with as much *Beauty* and Brightness as ever. Methinks this Consideration should make us say as old *Jacob*, when on good Tidings of *Joseph*'s Welfare he began to revive, *'Tis enough, he* (or she) *is alive*; 'tis enough to put us into a Transport of Joy, to read what our blessed Lord said for the Support of *Martha*, when grieved for her Brother *Lazarus*'s death, *I am the Resurrection and the Life; he that believes in me, tho he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.* Well then, we learn from our Saviour's Argument here, that the *surviving Christian* has this to say for his Comfort, that his dead Friend is not rased out of being; he has shot the Gulph, but is not lost in it. Be not then terrified at their Death; it

Gen. 45. 28.

Joh. 11. 25, 26.

it has kill'd their Body, but could not kill their *Soul.*

Secondly, This Consideration *that they are gone to the Father*, implies, that they are unspeakably more happy, where they *now* are, than they were, or would have been, if they had continued *here.* This *Christ* plainly intends in the Words, *viz.* that he should *change for the better.* 'Tis better being with God *above*, than with their Friends on Earth: because,

1. They are hereby *delivered* from our (and once their) Troubles. They who pass out of our *Egypt* do certainly go out of a Place of great *Bondage*, and shake off a mighty *Load* of Cares and Fears, and many uneasy Burdens, which, *being* in this Tabernacle, they groaned under. The Occasions of Grief here are so many, either *originally*, or by Sympathy our own, that of most who are departed hence may that Account be given, *These are they who came out of great Tribulation:* they are gone off from an accursed Earth, *doom'd* to bear Briers and Thorns to the Torment of Man. Their Life was but a *Tragedy* fill'd with Sighs and Groans, not counterfeit but real; how many Provocations to Grief or Anger fill'd their Eyes with Tears, and their Mouths with Complaints? One while crying with the *Shunamite*'s Child, *My Head! my Head!* and *anon* with the Prophet, *O my Bowels! my Bowels! I am pained at my very Heart.* Jer. 4. 19

But *now* there are no *Thorns in the Flesh* to disquiet them; they are no longer harass'd with *painful Diseases*, or feeble Sickness, with Faintings or Weariness, or with ungrateful *Remedies*, that could neither prevent the frequent Alarms, nor the *one* fatal Stroke of Death. Nay, 'tis a great part of their Deliverance, that they have *now* no frightful Views of approaching dreadful Death;

the

the King of Terrors, with his Train of black *Attendants*, will return to them no more; they are got out of his Dominion, they have felt his Sting, they have shot the *amazing Gulph*, have no more dying *Groans and Sobbs* to fetch, nor *parting* Agonies to fear, which terrify us Mortals, who have that Conflict yet to go thro'. These melancholy things with *them* are over and past; now the weary Body is at rest in its *Bed*; the Grave is a quiet *sleeping Place*, where all is
Job 21. 33. *hush* and still, Peace and Silence; *the Clods of that Valley are sweet unto them.* There they have found a *quiet Harbour*, where they have *unladen* all their Burdens and Sorrows; there they have buried their Cares and Anxieties; there they have lodged an *aching Head*, or tortured Bowels, or pained *Limbs*; that was the Goal at which their wearisome Race and Pilgrimage had its happy End.

Nor are they liable *now* to those *spiritual Sorrows* which once disquieted their *tender Souls*; they have no *Doubts* of the Love of God, for they know and feel it abundantly; no more an aching Heart about their *eternal* Condition, saying, *What shall I do to be saved?* for they have heard, *Well done good and faithful Servant, enter into thy Master's Joy.* They have no more despondent Suspicion of their own *Sincerity* towards God, no lamented Indispositions to his holy Service, *no Spots nor Wrinkles* to render them a Shame or Burden to themselves; they
Rom. 7. 24. fetch no more such deep Sighs as that, *Oh wretched Man that I am, who shall deliver me from the Body of this Death!* They have no
Psal. 42. 11. more such bitter Challenges as those, *Why art thou cast down, O my Soul? and why so disquieted within me?* They are satisfy'd with God's *Likeness.*

They

They see no *Abominations* in that holy Land, to cause them to sigh and mourn; the evil *Serpent* enters not their *Paradise*, to tempt any to sin: their righteous Souls are not *vexed*, with seeing or hearing any filthy or miserable thing: no *Groans* of the oppressed, nor *Cries* of the persecuted; no *tragical Relations* from our *Aceldama*; no Reports of *this* great Slaughter, and *that* mighty Desolation, which make up the *History* of this Earth, and gain the Applauses of the *Theatre*; no such doleful *Tidings* nor mournful *Spectacles* disturb their quiet Felicity.

Much less are they grieved for *those Consequences* of their Death, that now trouble us; it *grieves* not them that they have quitted *our World, or Company*; they are not sorry they have left their worldly *Possessions* and Estates, that the pleasant *Places* of their Habitation must know 'em no more; it wounds not them, that they have left their *once* dearest Friends in mournful Sorrow, crying after 'em, *my Father! my Father!* It troubles not them, that their *once* so beloved *Offspring* are become exposed *Orphans* in the World; no, as *their Sons may come to honour, and they know it not; so may they be brought low, and they perceive it not.* They mind not these petty Troubles of ours; it grieves not them (however it may us) that their *comely Countenance* is turn'd to Ghastliness and Deformity, and their Flesh become an Habitation of *Worms*, that once had a more noble Inhabitant: they are not moved at lying in the dark and *solitary Vault* among the Dead, nor at the gnawing of *those Worms that will die.* We mention these things, or ruminate upon them with *melancholy* Thoughts, but so do not they.

2 Kings 2. 12.

Job 14. 21.

Nor have they any other Sorrows, *in exchange* for these of the lower World; no, they have

no

Rev. 21. 4. Chap. 7. 16, 17. no more any Pain, or Sorrow, or Crying; *they shall hunger no more, neither thirst any more*, &c. *for the Lamb shall feed 'em, and lead 'em to the Fountain of living Waters; and God shall wipe all Tears from their Eyes.* In a word, 'tis their *Jubilee*, 'tis the Year of their eternal *Release* from all Evil, in which they have not only cast off their *Bonds and Fetters*, but have also put off their *Armour*; have laid by the *Shield of Faith* and *Helmet of Hope*, and are sat down in everlasting perfect Peace, in the *Land of Praise and Joy*, into which they have carried no discordant Complaints. Is not this a great Motive to our Joy when they are gone? Why should we grieve much for *them*, who grieve not at all themselves? or, why should *Rivers* of *Tears* run down our Eyes, when God has *wiped away all Tears* from theirs for ever?

2. By *going to the Father* they enter into exceeding great Joy; they have not only left *Egypt*, but they have got into the good Land of Promise: they have not, indeed, all the Felicity intended for them; there are some Ornaments and Glories which they must not put on nor wear, till the *Marriage-day of the Lamb*; but yet the Lines are faln to them in pleasant Places, and they have already *a goodly Heritage*; enough to Rev. 14. 13. warrant us to say, that *henceforth they are blessed*, because some Reward of their Works has followed 'em at present. They are got into their Father's House, to their best and dearest Friend; he, who at their penitent Return to him, (when Luke 15. they said, *I will go to my Father*, &c.) was so ready to meet 'em with compassionate Embraces, to call for *the Ring and fatted Calf*, and to assure them of his gracious Acceptance on Earth, has, doubtless, with inexpressible Kindness welcom'd 'em to their *everlasting* Home. He who before gave

gave them the *Earnest*, has now given part of the *Inheritance*; in his good Pleasure he has given them the Kingdom: their Master has bid 'em *enter into his Joy*, and they have put on the *Garments of Praise*, *for the Spirit of Heaviness*.

They are gone to a blessed *Place*, to a Paradise of eternal Delights; are got nearer to the *Heaven of Heavens*, the royal Palace of the King of Glory, where the *high and lofty ONE* dwells in *inaccessible* Light, and fills *that Temple* with his magnificent Train; where he has erected a *Throne* on which infinite Majesty for ever resides, at whose *dazling* Brightness the *Seraphims* hide their Faces, and pay their Homage with the greatest Veneration; *where* infinite *Beauty* unveils its Face to open view, where it amazes, ravishes, and overcomes *Myriads* of attentive Spectators; its attractive *Charms* draw and fasten all their Eyes so, that they never look off from that *amiable Object*, *they always behold him*; where they need no Books of *Devotion* to warm their Hearts, one View of his *ineffable Glory* being instead of a thousand Arguments, and wraps them up in the Flames of ardent admiring Love. Mat. 18. 10.

They are gone to blessed *Company*, where all are most *holy*, most *wise*, good and happy; a Society made up of the choicest and most *excellent of the Earth*, whom God has been gathering together out of all the Generations past, and has made *much more* excellent than they were; all of them *Kings* and *Priests*, and Sons of God; all knit together in the indissoluble Bands of *truest Love*, which is ever cherish'd by the engaging *Charms* of intimate endearing Converse; so that they are dearer to each other, than ever our *Friends* were to us, or we to them on Earth. Oh! what a surprizing Change is this to them, who from a World made desolate by prevailing

Rage and Malignity, find themselves gotten into the very *Element* of Love! How then can it be but well with them! for they are gone to *Mount Sion, the City of the living God, to the heavenly Jerusalem, to an innumerable Company of Angels, to the general Assembly and Church of the First-born, to God the Judge of all, to the Spirits of the Just made perfect, and Jesus the Mediator of the new Covenant.* They are with the Redeemer in his Kingdom, and in a noble *Consort of Spirits* sing the Song of *Moses* and the *Lamb, Hallelujah, Salvation and Glory to our God.* They, blessed Souls, have all their *Wants* supplied, all their needful *Desires* satisfy'd, and their *Hopes* fulfill'd or well secured! They inherit *all things*, for God is their Portion for ever: *him* they now see and *know* in clear Light, and if their Faith did not satisfy them, their *Sight* now does, which has cured all their Deadness and Coldness toward him, and has set all right for ever.

Heb. 12. 22, 23.

They are gone to a State of *perfect Knowledge and unstain'd Purity:* they are in a near Conjunction with the *Father of Lights*, that *eternal Fountain* of all Truth; from him their *elevated Understandings* receive those vigorous *Rays* of divine Wisdom, which do both *beautify* and refresh; the greatest Philosophers, who have made the most successful *Essays* upon all the Theories of Nature, nay, *Solomon* himself, who had Wisdom enough to reach from the *Cedar in Lebanon, to the Hyssop on the Wall, in all the Glory* of his Wisdom, was not like to one of *these*; he that is *least* in that Kingdom above, is *greater* than he; *there* they are, *truly*, as wise as the *Angels of God:* all their imperfect *partial* Knowledge is done away, because *that which is perfect is come.* They have found the way out of those Labyrinths, in which we are *maz'd* and lost; and found their joy-

ful

ful εὕρηκα over a thousand Doubts and Difficulties, which after all our *laborious Disquisitions*, do pose and confound us Mortals: they have found the happy way of *increasing Knowledge*, without *increasing Sorrow*: how many Doubts are with them resolv'd! how many Mistakes corrected! how many unknown Secrets revealed! O glorious and *ample* Prospect, that from the Mount *Moriah*, the Mount of *Vision*, has open'd itself to their clear and satisfying View! Truly their Light is sweet, and 'tis a pleasant thing to behold it.

No less is the Pleasure of their perfect Holiness, or the Exercise of *consummate Love*. There is even now a very sweet *Relish* in the Exercises of a devout Mind, while with *David* he is but *panting after God, as the Hart after the Water-brooks*; the Soul feels an hidden Pleasure in that divine *Warmth*; 'tis Marrow and *Fatness* to it, and renders a Day in God's Courts *better than a thousand*: but 'tis a much *more* noble thing to love as those *Blessed* do, who enjoy and see the *God of Love*, and clasp about that infinite *eternal Good*, with the brightest Flames of ardent, unwearied Zeal. How delightful is it to exercise that *Love* in high Admirations, and to *give it vent* in the Transports of endless Praise! How pleasant to serve so *endeared* an Object, with a Mind cured of all its *Infirmities*, and disentangled from all *Impediments!* and above all, how satisfying to behold in themselves so lively a Conformity to *him*, whose matchless *Excellencies* have so many *Myriads* of delightful Admirers!

And is not here great *reason* why we should rejoice for them? does not *Love* teach us to be glad at our Friend's Felicity? Oh, my *Brethren*, can we indeed with seriousness contemplate the heavenly *Glory* of the Saints, so amazing, so unspeakable Glory, and not be transported, to think and

hope that our beloved dear *Friends* are there? Sure, if with *Paul* we had ever been taken up into the *third Heaven*, and had heard his Ἄρρητα ῥήματα, things not to be utter'd; or if, with St. *John*, we had in Vision survey'd the *New Jerusalem* in all its Glory, and heard the charming Melody of the *Hallelujahs* sung in her Streets; or had ever beheld triumphant Saints walking in white Robes, with Palms in their Hands, I say, sure we should be ashamed to weep for them who are there. Look up, *Christians*, and see if these be Objects of Lamentation. What! they that have a *Paradise* to dwell in! that have a *Kingdom* to enrich them! They that have *Angels* to converse with, and an *infinite God* to enjoy! are these to be condoled? No, no, the more we loved them, the more we shall rejoice, because 'tis so very well with them. Would we indeed recal them from all this Bliss and Joy, unto a Partnership of our Tears and Groans, our Sins and Darkness? What! from the Possession of all those great things, beyond what our *Eye ever saw, or Heart conceived*, but yet their Eyes do see, and their Hearts do rejoice in? Have we such a Grief as would dispossess our Friends of Heaven? Verily, whatever we pretend, this is not from *real Love*, for that Principle is not so injurious.

When they were on Earth, they oft wished for a Release from this vain Life; had they had *Wings as a Dove*, they had flown away sooner, and been *at rest*. They oft went up to Mount *Pisgah*, as *Moses*, and gave many a longing Look towards the promised Land; Desires and Groans were the *Harbingers* they sent before their arrival: and now that they have obtain'd their *Wishes*, we ought rather to congratulate than bewail 'em; but by no means to wish 'em back again into

into the Estate that was *once* so uneasy to them.

We have no reason to think that they look back in their *Hearts* to our *Egypt*, for we ourselves find many Temptations to desire a Discharge, and be gone; and should we be so unkind to our *delivered* Friends, as to wish them a *Burden* which ourselves wou'd throw off?

The Truth, in short, is, we quite forget whither they are gone, (either thro' Unbelief or Inconsideration) and so, like *Jacob*, we mourn for *Joseph* as lost, when, at the same time, he is Lord over all *Egypt*; or we think of them only with relation to ourselves, and our own want of them, without a regard to *their* Good, else it would not be so hard to rejoice for them: for why should we lament their great *Deliverance?* or, why should we *hang our Harps* on the mournful Willow, when they have taken theirs into their Hands, in the joyful *Choir* of Blessed Spirits?

3. This Consideration that *they are gone to the Father*, affords us another ground of Joy, in that they are gone to the *same* Place, where we *ourselves* (if such as they) are hastening to. This is what *Christ* intimated more than once to his Disciples, that they shortly should go to the *same Place*, and *same Father*, to possess the *Mansions* prepared for 'em in *his* great House: and here it was that their *Love* might find matter of great Joy. 'Tis the *Separation* of our Friends from us that grieves us; that we and they must divide into such a *Distance*, as admits no more sweet and delightful *Converses:* we are ready to say with *Thomas, Let us also go, that we may die with him*; or, with *Ruth* to *Naomi, Where thou diest will I die, and there will I be buried*; as being loth to be

John 14. 3.

Joh. 11. 16.

Ruth 1. 17.

be parted by Death itſelf. Let us but have their amiable Society, whatever it coſt us: this our Deſire is in great meaſure granted; God will indeed remove them from us, but then 'tis to *that Country and City*, where we ourſelves deſign to ſettle for ever. They are gone, but 'tis to the ſame *Harbour* which we are bound to, and are upon our Voyage for; nay, where we ourſelves have already *caſt Anchor*, by a ſtedfaſt Hope, tho we are not yet landed, as they are. Do we not profeſs ourſelves to be Pilgrims on this Earth, and that *Heaven* is our only *Home?* Is it not your real Hope that you ſhall one day take up your Reſt in that City of God? If ſo, whither then could we wiſh our *Friends* to be gone but where they are? Would we not have them to be there, where we may hope to find them again? We are leaving this World ourſelves, and if *they* leave it not too, how ſhould we hope to dwell together again? Were they always to have continued here, we could not have ſtaid to enjoy them long; but where they are, we hope to find them again, and to enjoy them for ever. That is the Place to which God the great *Arbiter* of our Lot, has adjourned our *next Meeting*, where there are *Manſions* (not Tabernacles) enough; one for *Moſes*, one for *Elias*, and another for us, I mean for our holy *Friends* and ourſelves too, which our common Maſter has prepared.

So then we have this to comfort us, that we know *whither* they are gone, and the *way we know, to follow 'em*; ſo that there is nothing elſe to trouble us, but only that we removed not together: and yet if we and they were in a foreign Country on Earth, how eaſily could we ſend them Home ſome Weeks before us, and be glad to hear of their ſafe Arrival? 'Tis much the ſame

caſe,

case, when they go to God before us, while we are following them; so that we are hoping Heaven shall bring us together again: *there* we shall soon meet our dear and pious Relations, like the Meeting of *Joseph* and his Brethren in *Pharaoh*'s Court, with Joy and Love enough; we shall surely find 'em somewhere, among the Multitudes, coming either *East* or *West*, to sit down with *Abraham*, *Isaac* and *Jacob* in the Kingdom of God, whither ourselves hope to be admitted: and this ought to revive our Hearts, as something like it did very much affect the *Heathen* Orator, when he cried out as one in an Extasy, *O! præclarum Diem!* &c. "*Oh! glorious Day* "*indeed, when I shall come to that Assembly of divine* "*Spirits!*" If a *Pagan* could, with so lofty a Rapture, think and speak of *that* blessed Day, when he expected to meet with the Souls of the famous *Heroes*, and wise *Philosophers*, (when yet his Expectation was only supported by probable *Conjecture)* how much more should it elevate the Heart of an assured *Christian*, into the warmest Transport of Gladness, to think of the Day when he shall meet with the Patriarchs and Prophets, and all the Members of the Church of the First-born, and his *own* endeared Friends among them?

Luke 13. 29.

Cicero.

And the *rather*, because that *last mentioned Text* seems to suppose a particular Knowledge, who those *Blessed* are that we shall then converse with, and what Relations they stood in, in this present World; for if *Abraham*, *Isaac* and *Jacob* shall be then so distinctly known, why not others also? And if they are known to others, surely, it is known to themselves that they were *Grandfather*, *Father* and *Son*, who once dwelt together as Heirs of the Promise, in the *same* Tabernacles

on Earth; no Knowledge, nor Love shall be *lost*, but what is imperfect and useless.

We shall not indeed (in all Probability) carry with us any sensitive *Ideas of Face or Features* into another World, but shall put off these with the Body, because they seem *useless*, since there will be no *Counterpart* of these to answer them, by *which* to know our Friends again in that World; no, not at the *Resurrection itself*; because their Bodies will be wonderfully transformed, not to be known by what they were *formerly* on Earth, in their vile Condition: I only say this is *probable*, because I will not pretend to Certainty in *so dark a case*, or to see into the *Shadow of Death*; for I know not what *subtle Vehicle*, or fine Clothing the Soul may carry away from the Body, according to many *Philosophers* both *Pagan* and *Christian*; nor whether *those* Vehicles have *Organs of Sight*, or be *Objects* thereof, nor what *Figure* they will have, nor what *Ideas* or Memory we shall retain of past Objects to compare *them* by; but yet I see no Warrant that antient Christian Writer *Irenæus* had, to assert, that *separate Souls carry the Likeness and Figure of their Bodies, so that they may be still known thereby in another World.* However we may justly hope for a Knowledge of 'em *some other way*, by Revelation, Information, or *mutual* Discourse, *&c.* "*I must profess from the Experience of my Soul*, (says the excellent Mr. *Baxter*) "*that 'tis my Belief that I shall love my Friends* "*in Heaven, that principally kindles my Love to* "*them on Earth; and if I thought I should never* "*know them more, and consequently not love them* "*after Death, I should now love 'em comparatively little, as I do other transitory things, but now I* "*converse with them with delight, as believing I shall* "*converse with them for ever.*" No doubt but they who dwelt together here, *as Heirs of the same*

Con. Hær. l. 2. c. 62.

Converse with God, &c. p. 79.

Grace of Life, joining their Prayers, shall dwell together there, as *joint Inheritors* of that Life, joining their Praises. Some not unfitly compare the Saints of all Ages to a *Fleet of Mariners*, all bound for the *same Port*, tho some arrive sooner, and some later; and they who have been first there, *welcome* those that come afterward with Joy and great Affection: And what tho our Friends have outsailed us? 'tis likely we may come in with the *next Fleet*, and meet at home, and then our love will be satisfied again. *Perhaps*, ere it be long we may *mingle* our own Ashes with their *beloved Dust*; however that be, our *Souls* hope to join in the same *Choir*, and work with theirs for ever, and therefore shou'd rejoice now in this hope.

True, indeed, we shall no more know them *after the Flesh*, in the relation they once stood in, in this World: There shall be no more *Marriage*, *nor giving in Marriage*, except it be the Marriage of the *Lamb*, which they are waiting for, and for which *the Lamb's Wife is making herself ready*. When not we, my Brethren, not *we!* but *Jesus Christ* himself shall be their glorious everlasting *Bridegroom!* And as the Bridegroom rejoices over his Bride, *so will he rejoice over them!* Therefore it shou'd greatly pacify us, as it did *David*, to say, *We shall go to them*; which is much better than their Return to us: *They have departed from us for a season, that we might receive them again for ever.*

Luk. 20. 35.

Rev. 19. 7.

Isa. 62. 5.

I may add, that this is the most effectual Consideration in the World, from whence an *affectionate Mourner* can receive full Satisfaction; because it rather *supports* than *suppresses* his Love to his deceased Friend: True *Love*, above all things, has a strong Principle of *Self-preservation*; it resists all things that wou'd extinguish it, and abhors

abhors *Forgetfulness*; no Waters can *quench it*, it is stronger than Death, and will *survive* its Object. Now this Consideration of *seeing them again*, relieves and revives our Love; it tells us, we may cherish and keep it still, and that it shall have a *fresh Gratification*, in the presence of its *restored* Object; we may *love on* upon a just Ground, and may *anticipate* the Pleasures of that eternal Society with our dear Friends expected above. So that upon this account, in midst of our Anguish, we may imagine the *Angels Address to the Disciples*, to be (with some Alteration) made to us, *Why gaze ye so, and stand looking after them who are ascended? These same Persons which are taken up from you into Heaven, shall ye see coming again.* Oh! that we cou'd, like *Abraham*, by Faith so *see that Day*, tho afar off, as to rejoice! This is the way to *perpetuate our Memory* of them, when they return with Delight on our Minds, and not as a frightful *Torment*. If there be nothing but Sadness and Terror it will soon weary us, and make us study some *Arts of Oblivion*, whereas we shall very freely repeat a grateful and welcome Remembrance.

The useful Inferences from this Doctrine are as follow.

1. This shews us the *Excellency of Christianity*, or how great a Blessing the Gospel is, that furnishes us with such an *Antidote*, against these Temptations to deep Sorrow. Indeed 'tis a *comfortable Doctrine*, which brings Life and *Immortality* to light! *Which* tells us they are but *Sleeping in Jesus*, who have died in him, and helps us to put so mild an Interpretation on so grievous a Calamity. What a soft Notion of dying is this, *viz. A going to the Father*, our gracious, compassionate heavenly Father! Whatever dubious Glances *this way* we find among some of the

sagacious

sagacious Heathen Writers, who confess they rather desired, than were able to prove it (as *Seneca* owns;) 'tis certain, they had so little of an assured Persuasion of eternal Bliss after Death, prevailing among them, that the Apostle (in this respect opposing them to *Christians*) sticks not to describe them thus, *viz. those who have no Hope*; but where they had no clear Hope, Christians have perfect Assurance. 1 Thess. 4. 13.

And whereas we are apt to be concern'd for the outward *Tabernacle*, those amiable Bodies that were the *Desire of our Eyes*, and the Instruments of Conversation, (whose *very* pleasing *Idea* makes many a *welcome Return* to our grieved Minds, and which we love to cherish and preserve in a lively Remembrance) the Gospel answers this also, tho it will be but of little Consideration with wise Men; for what are these Lumps of Clay, without the *animating Principle*, more to be valued than the comely Garments of a *beautiful* Person? The Soul was the true *Subject* of those excellent and *sweet* Dispositions for which we once so admired 'em.

And yet even *this Flesh rests in hope* of a blessed Resurrection; the great Redeemer is the *Guardian* of their Dust; for *this is the Father's Will which sent him, that of all which was given him, he shou'd lose nothing, but should raise it up again at the last Day.* Joh. 6. 39. Nay, he *will change their vile Bodies, and will fashion them like to his own glorious Body.* Phil. 3. 21. He will one Day visit their Sepulchres with mighty Power, when his Spirit shall enter those *dry Bones*, and make them to live. He will bring their separated Spirits out of that state of *Widowhood*, and reunite 'em to the Body; but not such *a corruptible Body* as we saw them have here. We knew them in *Weakness* and Frailty, but he will *raise them in Power*: We knew them in *Dishonour*, base 1 Cor. 15. 43.

base and vile; but he will raise them *in Glory*. We knew it a *natural* or sensual *Body*, but he will raise it a *spiritual:* It had not the *Glory of a Star* here, but then it shall have the Beauty and *Bright-*
Matt. 13. *ness of the Sun. O sweet Contemplation!* to think
43. how that *Corruptible* shall put on *Incorruption*, and that *Mortal* so beloved, shall put on *Immortality!* And therefore we do not *throw* them away carelesly, as things never to be look'd after more; but we lay them up in the safe Repository of the Grave, with Solemnity and Care, as a Treasure
Joh. 5. 28. in store; *Because the Hour is coming, in which all that are in the Graves shall hear the Voice of the Son of God, and come forth and live*; and then some use *will* be made of these deposited *Remains*.

And is this the Account the Gospel gives of them who die in the Lord? Is this the Case of our deceased holy Friends? Then, *O Death! where is thy sting? O Grave! where is thy victory?* Thanks be to God for this *Gospel:* that we and our Friends have lived under it, and *can die* more easily for it. Oh! what a *Black Gulph* is Death, both to the dying and surviving Friend, when they see nothing certain, beyond the Grave, and *dry Bones!* but to *Christians* who see it shine beyond the Clouds, there is Comfort! there is Hope! We part a-while, but 'tis as they who bid *Good Night*, only for a little Interval of Rest. Thus has the Gospel abolished and quite *annulled* Death.

2. How much more may a well prepar'd *Christian* rejoice in his own Death? because he has a far *greater* Concern in its Advantages than his loving Friends. Indeed Death is so solemn a Business, *so important a Crisis*, the turning Point of eternal Happiness, or eternal Misery, that leads to a Judgment so accurate and searching, (the requisite Preparation for which is so strict and human

human Frailties so many) the *Doom* is so dreadful, and the Sentence so decisive and *irreversible*, that no Frame is more beseeming or safe for poor sinful Creatures to be found in, than that of a *penitent Humility*, and a serious awful Anxiety about the issue of so momentous a Concern.

But when a *Christian* hath deliberately settled the *Grounds* of his Hope, and upon impartial Search finds the *Characters* of an Heir of Glory; and the uncorrupted Testimony of his Conscience, concerning his Integrity of Heart and Life; why shou'd he not *rejoice with his trembling*, even when he is stepping over the Border of Time into a boundless Eternity? Sure it shou'd be a joyful thing to die and *go to the Father!* And no doubt but it wou'd be so, if he were certain of that; they who are thro' *humble* Jealousy apt to cry, Lord, *Spare us a little*, wou'd then welcome Death with speed. As for a well prepared and *assured Christian*, who knows if he were absent from the Body, *he shou'd be present with the Lord*; how can he but desire it? Why shou'd he, like others, be hanging back and craving more delay? Why shou'd he loiter, when a Messenger from Heaven calls him out of this *Sodom?* Rather, he ought to desire to be *dissolved*, ἀναλῦσαι, to *loose* from this *Port*, and to go with full Sails into the *Haven of eternal Rest*. 'Tis indeed a rough Passage, in which he is sure of the Shipwrack of the earthly *Vessel*; but the Soul shall land safe in *Paradise*. 'Tis a dark Step thro' the Valley of *Death's Shadow*, but he is led thro' it by a sure *Guide*, who will shew him *the Path of Life*; why Ps. 16. 11.
then shou'd he fear any Ill? Rather let him say as *Zuinglius*, when he received the mortal Wound, *Ecquid hoc Infortunii? What harm is this to me?* Indeed Nature shrinks and shivers at the thoughts of *untry'd* Agonies and Groans, which we have

some-

sometimes seen others labour under. But what tho it cost us a few Sighs and Pangs? who wou'd not break his way thro' *One Half-hour's* Pangs into everlasting Joys, to have that *great* Sight, *viz.* the Presence of the *God of Glory?* This is enough to make the Christian *at once* both to fight and triumph, while he bids his sorrowful Friends rejoice, because *he goes to the Father.*

But alas, 'tis astonishing to see how little of this *holy welcome* Death finds among *Christians!* I doubt the most that the generality of Men, *esteemed Religious*, attain to, is only to be unwillingly content with Heaven, when ungrateful *Death* will no longer suffer 'em to stay. How few court his Approaches in *calm* Desires! when they have suffer'd an unwelcome *Shipwrack*, they are content indeed to land on the *Celestial Shore*, rather than perish; but they had much rather put off the Voyage. When therefore they are arrested with Sickness or Danger, what do we hear, but craving *more delay*, hanging back, and crying, *Lord spare me a little longer?* Where do we find the Spirit of *those Pilgrims*, who having Heaven in their Eye, *embraced the Promise* with joyful *Arms*, and with insatiable Desires hastened to arrive *there?* They valued not their *own Country*; ever since they heard of Heaven, they wou'd hear of *no Home on Earth.* Where are these Children of *Abraham*, these *Seed of Jacob*, that stand so affected towards Heaven, as to rejoice in quitting their *Kindred* and *Native Earth* at God's Call? And how shou'd our *Friends* rejoice for us, in what is so unwelcome to *ourselves?* Let us not act so inconsistently to our Principles, as to extol the Felicity of our departed *Christian* Friends, and yet be so averse to have *their* Lot. Can we rejoice for *them*, and yet bemoan *ourselves* under the same *Fate?* Or is it so well for *them*, and can it be

Heb. 11. 13, 16.

be ill for us *to go to the Father?* *Nay* our Desires shou'd be so much the *greater*, because our *dear Lord* is gone before, and so many of our holy *Friends* also. The Departure of every amiable *Relation* or Friend to Heaven is a fresh Invitation to our Desires to follow, since 'tis *at once* to go both to the *Father*, and to *them* too which we perhaps have *more sensible* Conceptions of. Were our Friends in *Hell* with *Dives*, the Scripture tells us they wou'd have us entreated not to come to that *Place of Torment*; but being in Paradise, no doubt, they as earnestly wish us a *share* in their Joys; and shall not *our* Desires be the *same?* Let us learn then, to converse with Death as a *friendly thing*, which, as the *Philosopher* said of his Enemy, may *kill us* but cannot *hurt* us. We know *where*, and to *whom* it sends the good Man; it makes him *absent from the Body*, but *present with the Lord:* an Exchange to which he shou'd be *most willing!*

3. Let this give a Check to our *inordinate Grief* for the Death of holy Friends. Here is the *Difficulty* to put this in practice in a time of trial: our Love is usually so *carnal and sensual*, that we know not how to raise it to so rational and *spiritual* an Exercise as *this*. When Death has *unclasped* those mutual Embraces of our Friends and us, (which nothing *but Death* could do) our Passions are soon in such a Tumult as *David*'s: *Oh! my Son* Absolom, *my Son*, *my Son* Absolom: 2 Sam. 18.
would God I had died for thee, *O* Absolom *my Son*, 33.
my Son! 'Tis a time when *our Bowels will sound like an Harp* within us; when Nature can frame itself to no Voice but that of *Lamentation* and Weeping, and we *refuse* to be comforted: we cannot forbear *Jacob*'s sorrowful Moan, Joseph *is not*, Gen. 32.
and Simeon *is not*, *and all these things are against* 36.
me! We have much ado to restrain ourselves from

2 Sam. 1. 26. from *David*'s passionate Exclamation, *I am distressed for thee, my Brother* Jonathan; *very pleasant hast thou been to me; thy Love to me was wonderful, passing the Love of Women.* We can hardly Job 29. 2, 5. suppress our inward *Wishes*, with *Job*, *Oh! that it were with me as in Months past, when my Children were about me!* This then is the time when we have need to call in all the Aids of our *Christian* Faith and Hope, for calming our disquieted Minds: and surely these should signify something with *Christians.* To what purpose have we the Revelation of Immortal Life, if it be of no Use on *such* Occasions? Why have we more *Hope* than others, if we have not less Sorrow? Make not the World believe you think so meanly of *Heaven*, by mourning for those who are gone thither, as tho this World were better. Rebuke these unreasonable Passions; 'tis their *Birth-day* into Glory; tho there was Sorrow when *the Hour of Travel came*, (*i. e.* when we saw our beloved Friends in their Pangs and Agonies, when we saw pale Death *changing their Countenances, and sending 'em away*; then we stood round 'em with Sorrow and Tears, as if we shared in their Agonies, and *died* with 'em;) yet now that they are delivered, and remember their Anguish no more, we shou'd carry it as *Sharers in their Joy*, and believing Admirers of their Felicity: Thus *David* washed and anointed himself, when it was said, *The Child is dead. Philo* the *Jew* tells us, That the great Veneration which the *Hittites* expressed to *Abram*, in that honourable Gen. 23. 6. Salutation, *Thou art a mighty Prince*, &c. was because they saw him *bear* the Death of his Wife *Sarah*, with more Magnanimity and Moderation *than* was usual among them.

Philosophy itself has often *laid* these Storms, and taught the wise *Pagans* to triumph over these Infir-

Infirmities of Nature; and shall *Christianity* be baffled with 'em? *Plutarch* tells us of his *Wife*, that when Tidings met him on the Road that *his Son was Dead*, and the Company with him came home, they saw all things so serene and easy, that they concluded it was a *false* Report; so calmly and indifferently had she managed herself. Nay, the poor barbarous *Americans* will sing over the *Remains of their Friends*, who they believe are gone to the *Region of Spirits*, while they recount with Joy the *little* Instances of their Valour: And shall not we with more reason rejoice over *ours*, while we rehearse the Evidences of their Piety, and the Fruits of *their Faith*, and Charity, and Victory over the World? 'Tis *Seneca*'s Supposition (and may be our firm *Conclusion*) of a good Man, *Fortasse quem nos periisse putamus, præmissus est*, He is *not lost* at Death, but only *is sent before*. Ep. 64.

Upon how little a business of this Life, do we contentedly and patiently part from our *dear Associates* for some Weeks or Months? And it suffices us to hear they are well, tho *absent*; and shall we take it so very ill, when they are gone (perhaps not much longer) upon so *great a business* as taking possession of an *everlasting Kingdom?* Can we love them, and not wish their Happiness? Or can they be happy and not die?

It may be, they are taken away from *Evil to come*; such times may happen as shall make us say, *Blessed are the dead in the Lord, for they are at Rest*: When we shall interpret God's *Meaning* in their Removal by *those* Words, *Come my People, enter into your Chambers and hide yourselves, till the Indignation be over-past.* However, let there be never so *great* Prosperity in view, they are gainers by the Change in the *best Times*; and the day Isa. 26. 20.

Eccl. 7. 1. of their *Death*, is better than *the Day of their Birth*; for they have left a *good Name* for Piety and Virtue, which *is better than precious Ointment*, 2 Chr. 16. 14. or more fragrant than those *Beds of Spices and Perfumes*, in which Persons of eminent Worth were laid at their Death, or those *Aromatick* Ointments with which they were *embalmed*. To which, 'tis like, *Solomon* alludes, in *that* Expression, intimating that he dies with *most Honour*, whose Memory is *embalm'd* with the savory Fruits of a virtuous Life.

All this is most true, when we can say of our deceased Friends, that *they are gone to the Father*, and this on solid Grounds: when we have known *them*, by divine Grace, powerfully biass'd toward *God*, Holiness and Heaven, as the great *Centre* of all their Desires and Aims: *when* we have seen them shine with the *Redeemer's Image* in great Meekness and *Humility*, great Inoffensiveness, and tender Goodness towards all; (for let me tell you, by the way, this sweet and *quiet Temper* does not only endear us to Men, but *to God*; 1 Pet. 3. 4. *'tis of great Price*, says the Apostle, *in the Sight of God*; so that when God comes to value a *Person*, he makes high account of this meek and *peaceable Spirit*, as being the great *Ornament* of our Profession; of which the whole *Family* and others feel the comfortable Charms:) *when* we have found them possessed and governed with a conscientious *Dread* of offending God or Man, (perhaps in some Instances too *scrupulous*) *diligent* also in the daily Duties of *secret Piety* and Devotion, with Reverence and great Seriousness: *when* we have seen them faithful in all their *relative Capacity*, as therein *serving the Lord*, as well as *Men*: *when* they have been eminently *mortified* to this vain World, to all the *Gaiety* and Bravery, the Interests, Divertisements and Plea-

Pleasures of this Life; and *that* in Years and Circumstances *very* capable of *such* Temptations; and this because they rather chose *the better part*, which shall never be taken away: *when* we have beheld their *submissive Patience*, and Christian Resignation to God, under Misery; and after all, great *Humility* in an abasing Sense of their Unworthiness, and need of *Mercy*; but *yet* supporting their Faith with honourable Thoughts of *divine Goodness*, and a Sense of their *own Sincerity*; so as with Hope and strong Desires to *breath out* their departing Souls into their Redeemer's hands; *welcoming* his Approaches, with, *Come, Lord Jesus, come quickly.* When we can thus describe our *Friends*, (and I know very well whom I could thus *imperfectly* describe) why should we not conclude *they are gone to the Father?* And why should we not rejoice in all the Comforts of that Consideration? How unreasonable is *our* immoderate Sorrow, when *all the rest* of their Friends rejoice? For, as *themselves* rejoice to go to the *Father*, so the blessed God their *Father* has welcomed them with Joy to their everlasting Home: *Jesus Christ* has presented them as his *Crown* and Joy, *without Spot or Blemish*; holy *Angels* and Spirits congratulate their Arrival to their *Society*; and cannot be supposed to rejoice less at the *Consummation* of their victorious Warfare, than at its Beginning, in their *Conversion*; and shall we alone be swallow'd up in Sorrow? Rather let us comfort one another with *these words*, and *ascend* after them in holy Desires to be in the *same* State and Place.

For I must add, That we can never receive the comfort of this *Argument*, unless *ourselves* be in earnest *bent* towards the *same* Heaven, and can *truly* hope to meet our *Friends* there. All who *part* here, do not meet again in *Heaven*; and tho

they who are *departed* may be happy, yet if *we* never see them again, we lose the comfort of such a Thought. If we must be separated from them by a dreadful *unpassable* Gulph; if of *us* and our *Friends*, *us* and our *Yoke-fellows*, *us* and our *Children*, it be found true *here*, that *one is to be taken, and the other left*; *they* admitted, and *we* shut out from Heaven: this will make *their* Death to be the beginning of an everlasting Separation, *never* to be healed; only it may be *prevented* by our serious Preparation for the *same* happy End and State.

Now the Account given of *that State*, (here described by *going to the Father*) sufficiently points out to us, what that requisite Preparation is. *Since* 'tis to dwell and converse with God as *our Father*, how necessary is it to such an End, that we here *love and serve him* as our Father, with all filial Respects? that we *bear* a lively Conformity to his *holy Nature*, in our correspondent Wills and Affections? that we walk and converse *with him?* that we relish the Thoughts of him? and that by frequent *Approaches to him* in Acts of holy Devotion, we *may begin the Acquaintance* which Heaven is to perfect? Then may we speak freely of *meeting them* again, when ourselves are by Faith and Patience *following them who are now inheriting the Promises.*

4. *Finally*, Let this excite near *Relations* so to live together, as to afford this ground of Consolation to their surviving Friends at their *own* Death. Tho at present I may seem to have been speaking what concerns *myself only*, yet it concerns you to hearken for the time to come, when the *like* Case may be *yours*. How surely will Death dissolve *all your Relations*, and part you and your beloved Friends? The time is coming, when the *now* desire of your Eyes shall be-

become the *terror* of them; when with great anguish of Soul, you shall see all your *mutual* endearing Love, *all* your delightful and *pleasant* Converses, ending *in dying Agonies and ghastly Looks*; and yourselves lamenting over their expiring *Groans* and Struggles. *Oh! Sirs*, what can comfort you then but this Consideration in my *Text?* or, what shall comfort your poor *Relatives* whom you leave behind you but *this*, that they hope *you are gone to the Father?* Methinks *I pity them* who sorrow *without Hope*, who mourn for rebellious *Prodigals*, for wicked tho *near* Relations, who they fear are lost in the Horrors of an endless Night of Darkness and *Misery*, and that the Lamp of their *Life*, with that of their *Hopes*, are both gone out together.

Oh! that therefore none of you would by your *negligent*, *carnal*, *irreligious* Lives, be *such a Terror* to your Friends, nor make such a *Sword to pass thro' their Souls!* When you are *sick*, they tremble and are in pain; and that for *two Lives at once*, that of the *Body*, and the more important Life of the *Soul* too. And when you shall *die in that Case*, they will *refuse* to be comforted; they'll count themselves *undone*, thro' fear that *you are so:* whereas, did they see you *working out your own Salvation*, and seeking God's Kingdom and Righteousness in the *first place*; could they perceive your *penitent Return* to God, after your long Estrangement from him; and that you are for nothing *so* concerned, *as* how you may be *Saved*; could they be confident of your *Pardon* and Acceptance with God *in Christ*; oh! how secure and easy would they be! When you shall be smitten with *Sickness*, they will then go comfortably, as the Sisters of *Lazarus* did to Christ, saying, *Lord, he whom thou loveſt is sick:* and when you die, they can cheerfully resign you in- Joh. 11. 3.

to

to his *safe Hands.* When it will comfort *their Hearts*, to hear you say, *My Heart and my Flesh fail, but God is my Portion for ever:* and to hear such a comfortable *Farewel* from you, as Christ sent to his Disciples, *I am going; but it is to my God, and to your God; to my Father, and to your Father.* So mighty a *Difference* is it to our Friends, (much more to our own Souls) in what Condition we live and die.

Joh. 20. 17.

I beseech you therefore, to live together as the *Heirs of eternal Life*; provoking one another to *good Works*, joining your *Prayers*, and giving mutual Examples of Piety; that so you may fit each other for Heaven, and may leave a *Testimony* in one another's *Bosoms*, of your Sincerity towards God, and your *Meetness* for eternal Glory; that so, whether *Husbands* or *Wives*, Parents or Children, Brethren or Sisters, *die first*, your surviving Friends may trace you to Heaven in their refeshing Thoughts, and lodge you there. For *verily they will faint then, unless they can believe you are gone to see the Goodness of the Lord in the Land of the Living.* So that when they have laid you in the dark Grave, and the *Curtains of the Night* are drawn about you, they may entertain themselves with *pleasant Hopes*, that your Souls are among the *Saints in Light*, wrapt up in the Embraces of endless Love and Joy: that you are standing with the *Lamb upon Mount Sion above*, where all his redeemed Multitudes shall shortly *convene*, in order to that great *Marriage-day of the Lamb*; when the glorious Bridegroom shall put on all his beautiful Ornaments, and appear in his *brightest Robes*; not only with his *own*, but with his *Father's Glory*, and then shall *they also appear with him* in Glory. When Heaven shall empty itself of its blessed Inhabitants, who shall all come down to be the *Spectators* of this *great* So-

Psal. 27. 13.

Luk. 9. 26.

Solemnity; *ambitious* to adorn the Triumphs of the *Mighty Jesus*, and to augment the Magnificence of his *Appearance*. When the Spoils of the devouring *Grave*, shall be rescu'd by *that* triumphant Conqueror, and the Dead *start forth* at the Sound of his *thundering Voice*, and mighty Trumpet. *When* all Nations, high and low, shall answer the *Summons* to his awful Tribunal, and all with attentive Silence wait to hear their final Doom. When, *Come ye Blessed, and go ye Cursed*, shall send all to their eternal Homes: *these* to everlasting Punishment, but the Righteous into *Life Eternal*. When *Death and Hell*, and all such frightful Things, shall be cast into the *bottomless Lake for ever*. Oh, most glorious *Hope!* Oh, *more* glorious *Sight!* when it shall once be, as it *surely* shall. When *the Ransomed of the Lord shall* Isa. 35. 10. *return, and come to* Zion, *with Songs, and everlasting Joy shall be on their Heads; they shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away*. Wherefore, let us again *comfort* one another with these Words. *Amen:* even so come, Lord *Jesus*.

F I N I S.