

Full text of "Memoirs of the life and writings of Mr. William Whiston : containing memoirs of several of his friends also"

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MEMOIRS

O F T H E

Life and Writings

O F

Mr. WILLIAM WHISTON.

CONTAINING,

MEMOIRS

O F

Several of his Friends also.

WRITTEN

by

HIMSELF.

The

SECOND EDITION,

Corrected.

Ne quid falsi

Ne quid veri

dicere audeat :

non audeat.

LONDON:

Printed for J. Whiston and B. White, in Fleet-Street.

M.DCC.LIII.

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PREFACE.

H E firft edition of thefe Memoirs, which were publifhed by the Author himfelf in 1748, being entirely fold off, and the demand ft ill continuing, it was thought proper to reprint them -, not only as they contain the Author's laft corrections to fever al of his works* but as many particulars* of an hijiori- \ cat nature* are interwoven in thefe Memoirs, which deferve to be preferved and handed d'jwn to pofteruy. Theftricl integrity andfincerity of the Author* were probably the Jirongefi motives for the favourable Reception which the pub lick have given to thefe Me- J^^-moirs , and thofe will rather encreafe, than be di- minifhed by time. For as perfonal prejudices die) away* the character of the writer will be more high- ly and juftly efteemed. 'This edition is printed from the former very carefully* with thofe alterations and corrections difpofed in their proper places* which the Author* upon his rcvifal of the work* had thrown together at the end of the former edition. Bui it was thought proper to omit entirely three Tracts, which

were

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were printed in the former edition in the body of the

work, chiefly because each of them may be had separately for a small price, and also not to oblige the Purchaser to buy over again what he may already have, The gratis omitted are as follows.

I. A serious address to the Baptists.

II. An argument in defence of Dissenters's Ordination.

III. Preface to the Liturgy of the church of England, reduced nearer the primitive standard.

The pious author, full of years and good works, died after a week's illness, August 22, 1752, aged 84 years, 8 months and 13 days, and was buried near that excellent woman, his wife, who died in January, 1750-1, at Lyndon, in Rutland.

MEMOIRS

MEMOIRS

- O F T H E

LIFE and WRITINGS

O F

Mr. WILLIAM WHISTON.

WILLIAM WHISTON* was born at Norton juxta Twycroffe, in the county of Leicestershire, upon December 9. A. D. 1667. O. S. My father was Josiah Whiston, rector of the same place, who married the daughter of Gabriel Roffe the former incumbent; whose curate he had been, and was so fortunate as to succeed him, of which Gabriel Roffe, my grandfather, who was rector of Norton near fifty years, and lived to A. D. 1747-

* The reader is to observe, that the entire histories of Mr. Whiston's prosecution at the university of Cambridge; with

his banishment thence; of his deprivation of the mathematic
professorship there, and of the profits thereof; with the ecu-

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eighty-seven or eighty-eight years of age, I remember to have heard these few things only, viz. That he was under the famous Camden, second master of Westminster school; that he refused to read King Charles's Book of Sports on the Lord's day, however, when he heard he was beheaded, he fell weeping, and that in his very old age, when he went to bed he used to say, I go to my bed as to my grave. Now my father had been admitted into Queen's college, Oxford, though he did not I believe stay there long. He had been approved by Peter Watkinson, moderator, and seven others of the clerical presbytery at Wirksworth, in the province of Derby, and ordained a preaching presbyter June 21, 1653, by fasting, and prayer, and imposition of hands. He was after the reformation kept in his living of Norton by the favour and interest of Mr. Merrey, his great friend of Gopjhill, in his neighbourhood, and was instituted into that living by Bishop Sanderfon, November 9, 1661. He was married to Mrs. Katherine Rojfe, May 13, 1657, by Mr. Francis Shute, a justice of peace at Upton; as was the practice at that time. The originals of all which instruments I have now by me. However, since there is somewhat very remarkable relating to my father, in a note I lately made upon a passage in Sir William Dugdale's Short View of the late Troubles of England, page 473, I may here add that note. He there lets down my father's name in a list of clergymen of the county of Leicestershire, that

addresses'd

of his notions by the convocation; and his prosecution before the court of Delegates, and its upshot are here omitted; as already at large published after his Historical Preface, prefixed to the first of his four Volumes of Primitive Christianity Revived, with some additions there; and at the end of the 5th Volume. Where the reader will find complete accounts of them all. See also the Memoirs of Dr. Ciark's Life, per tot. and many other places of his writings hereafter specified.

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addresses'd the parliament. Upon which my note was as follows.

N. B. This Jofiab Whifion was my father, and at this time 1659, become fucceffor to my grandfather, Mr. Gabrkl Rofs , who died Ottober 19.

A. D. 1658. When I as his amanuenfis (for he had himfclf loft his fight feveral years before his death) read the catalogue of fubfcribers, he was prodigioufly uneafy at his name being in it. His account to me was this : that when fome apparitor or meffTenger came from thofe at the helm to obtain the fubfcription, he was very unwilling to comply. He faid, he lived privately, and endeavoured to do his own duty without intermeddling with the affairs of ftate, and fo earneftly defired to be excufed. But the apparitor or meffTenger would admit of no excufe, and told him, that if he refufed, his name mud be put into the roll of refufers, or into his black book, to be feen by thofe in authority. The confequence of which my father fo dreaded, that he did at laft fubfcribe ; but deeply repented it all the days of his life, and upon his death-bed alfo. Nay, I believe he kept the 30th of 'January [the anniverfary day of humiliation for the death of king Charles 1.] more folemnly, as a religious fall, than any other clergyman in England, every year till the day of his death, A. D. 1685. He alfo wrote a book, though never publifhed, againft the lawfulness of that war j which I have now by me, under his own hand, in manufcript, and a better copy of which, as I take it, the late Sir John Harpur had. My copy begins with this declaration, That his doubts about the lawfulness of that war began this very year 1659, and informs us, that to this manufcript was begun January 11, and finifhed February 19, 1665, 1666." His brother, Mr. Jofeph PFbiJion, of Lewes, in Sifjfax, a very pious difenter, that wrote icveral books for

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infant baptifm [an account of whose religious death I have now by me] had been chaplain to colonel Harrifon, one of the regicides. To whom my father made me write long letters, to convince him of the unlawfulness of that war : (a copy of one of which letters I have ftill by me) but all in vain. Their differences in opinion however did not break their brotherly friendfhip, as appeared by his leav-

ing what he had amongst us, his brother's children, when he died. All this I atteft, April 25, 1746. But before I proceed to my own hiftory, I cannot omit to mention the relations that came to my father at Norton, when I was but a child under ten years of age, concerning that wonderful and undeniable inftance of the punifhment of one John Duncalf of Kings Swinford, about thirty miles from us in Stafford/hire ; of which I well remember we had feveral atteftations at the very time, either from eye and ear-witnefses, or thofe who had fpoken with eye and ear-witnefses. This John Duncalf had curfed himfelf, upon his dealing a bible, and had wifhed, that if he ftole it, his hands might rot off, before he died ; which proved mod true, and moft affecting to the whole country and neighbourhood. A juil account of which, after many years, I have very lately read ; and find all things therein related as I remember I heard then at that time. The exact narrative itfelf, written by Mr. Illingworth, and the judicious fermon that accompanies it, preached by Dr. Ford, are now before me ; and ought, in this fceptical age, to be reprinted, and recommended to all, who either deny, or doubt of the interpofition of a particular divine providence fometimes, for the punifhment of notorious wicked men, even in thefe laft days. And I am, and have long been, of the great lord Verulam's opinion, here juftly referred to by Dr. Ford, page 52, who takes notice of it as a defect in the hiftorical part

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of learning, that there is not extant an impartial and well-attefted Miftoria Nemefios^ as he calls it ; An account of the mod remarkable judgments of God upon the wicked, and complains of it accordingly.

Now, fince two remarkable things happened to me before, and when I went to fchool, which was A. D. 1684, I mall here relate them: The firft belonged to my grandmother, Mrs. Rojfe, who then lived upon a fmall eftate of her own at Ratcliffe, three miles from us at Norton ; but ftill had her coffin at our houfe many years. About the year 1680, we heard fhe was fick, and fo we might have fome apprehenfions, thaf, fhe being of a great age, this ficknefs might be fatal to her : tho' I do not remember any particular tokens of her

end approaching. However, at this time I had one night a melancholy dream, and thought I saw very distinctly her funeral go along by the side of her rails to Ratcliffe church-yard, in a solemn manner. After which I awaked, and was comforting myself, that all this was but a dream, and my grandmother might still recover. At which time I heard a rumbling noise about the place where her coffin was, and inquiring what was the matter, the answer was, that my grand mother was dead, and they were come for her coffin.

The second very remarkable thing that happened then to me, was before my going to Tamworth school, A. T). 1684. At Whitfontide^ my mother went with me to Swephton (my father wanting his fight) to our neighbour and friend Dr. Grey, rector of that place, which was but two miles from Norton. He had his second son, Mr. Grey, then under the care of Mr. George Antr obits, at Tamworth : whither I was to go soon after the holidays were over ; whilst that son of Dr. Grey's was, during the holidays, at Swephton, with his father. With

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whom I now aimed to contract an acquaintance before I went to Tamworth : accordingly we were that day very familiar together, and hoped to be forever afterward. Mr. Grey, in the evening, was so complaisant as to conduct my mother and myself part of the way to Snareton, which lay in our way to Norton. At length we parted -, and we went up a small ascent one way, as he went back a greater ascent the other. At which juncture a strong foreboding impression came upon me, from no foundation that I know of, that I should never see him more : which made me look backward upon him several times : tho' I endeavoured to put such a disagreeable thought out of my mind. Upon Mr. Grey's going back to school, before I was ready to go, he fell ill of the small-pox at school. , This affrighted me, and made me earnestly desire to be sent to tamworth immediately, that when I had once seen him alive (for I had already had the small-pox myself) the foreboding impression might be over. However, it so proved, that either my father's horses, or servants were out of the way ; or some other impediment hinder'd my going so long, that he was dead before I came to school, and

the other scholars had made elegies upon his death ; so that, according to this my strange impression, I never did see him more. Which accident greatly affected me at that time.

Several other relations of this nature, I mean, relating' to the invisible world, I have made strict inquiry about, and collected some myself in the course of my life ; and have frequently been intirely satisfied of their truth and reality. But because they were not of my own original knowledge, I rather reserve them till some other sober and judicious person shall make an authentic collection of such relations of that nature, as may have sufficient vouchers, and may be both to my own satisfaction,

and

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and to the public benefit , when I shall be ready to communicate my relations to the authors of such collection.

And here it may not be amiss to take notice, how excellent a pallor of a parish my father was, even after the loss of his sight ; his great infirmities of body; and his lameness : nay, even when, for about six weeks, his hearing was almost intirely lost: also. During which times, he still continued officiating and preaching twice every Lord's -Day. He also, before his want of sight hindered him, used to go yearly to the several families in his parish, to catechise the children, and instruct, or if occasion was, to reprove the grown persons, in a free and familiar manner : and particularly, to fit the younger persons four times in the year for their first communion. Which method he also continued when he had lost his sight, with only this difference, that he sent for the several families to his own house for the same purposes. Nor was there any more than one family which refused to come. The master of which family was afterward so sensible of the good influence of such private instructions, that when I once came into that country, and, as usual, gave the parishioners of Norton a sermon, he lamented to me' the negligence of the incumbents, after my father's death , and complained, that since that time, they could not govern their children and servants as they did before, and would I thought have gone down on his knees, that I might have had the living, and done as he did.

My father chiefly depended on Dr. Hammond's %
Paraphrase and Notes on the New Testament, (who
was ten years rector of that very parish of Penfehurst
in Kent, which I was obliged about six years ago,)
which work I used to read to him, and which work
was in those days the great standard of the sense of
the text among the middle sort of our divines, nay,

almost

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almost among all the preachers of the church of
England, till at last Grotius's reputation greatly
prevailed against his, and generally against that
of all our other commentators. Altho' I cannot
but say, that how great soever Dr. Hammond's
reputation was with me, when I was young, and
Grotius's and bishop Patrick's, &c. when I was of
middle age, yet in the last thirty years, I have
discovered so much greater light, by the most fre-
quent perusal of the two or three first centuries of
Christianity, and by a close attention to originals,
that I cannot but look upon all such commentaries
as at present much less considerable. But this by
the way only.

My father performed all parochial duties himself ;
in saying the prayers, psalms, and lessons, and
preaching every Lord's Day twice, and administering
both Baptism and the Lord's Supper by heart. (To
which last he admitted me at fourteen years of age)
excepting the office of matrimony, which he left to
others. Nor did this extraordinary diligence in his
function please several of his neighbouring clergy :
"Who, as usual, thought it to be, as it really was, a
tacit) but severe reproof of their own negligence.
As to which excellent character, I have now by me
an original petition of the parishioners of Norton
and neighbouring gentry, to the Lord Protector,
before the death of Mr. Gabriel Roffe, his father-in-
law, who was then about eighty-seven, to beg of
him not to suffer Mr. Whifton to be taken from
them, when Mr. Roffe should die, as they were
greatly afraid he should be. Tho' I suppose the
petition was never presented : the reason of which
I do not know. I also remember what my father
told me; that after the reformation, almost all pro-
fession of feriousness in religion would have been
laughed out of countenance, under pretence of the
hypocrisy of the former times, had not two very

excellent

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excellent and .ferious books, written by eminent Royal ills, put fome flop to it : I mean The whole Duty of Man *, and Dr. Hammond's Praclkal Catechijm: (The latter of which I fometimes read in evenings to my pupils, when I was a tutor.) I alfo remember his observation on Mr. Hoards book concerning God's Love to Mankind^ as the firft that began to fet afide the Calvinijls unhappy fcheme of election and reprobation in England^ which till then was the current opinion of the members of the church of England^ as it is ftill the doctrine of her thirty-nine articles.

I farther remember, that when the bill for the txclufion of the duke of York was in agitation, my father was fo fearful of popery, that he wiftjed fuch a bill were lawful : but did not think it was fo. Which fear of popery had fo great an influence upon him, that it had almoft prevented his confent to my being bread a fcholar, in order to my being a clergyman ; which yet he greatly defired ; for fear the popifh religion mould come in, and I mould become a popifh priefte : againft which religion I had then read fo many proteftant books, that I Was in very little danger of ever embracing it.

I remember alfo, that fome time before his death, great numbers of French refugees came over hither, at the revocation of the edict of Nantz, 1685. This fo greatly affected him, that confidering them as confeffors for religion, as they really were, he preached feveral fermons to his fmall parifh, to excite them to an uncommon liberality on that occafion. In particular, he told them from the pulpit, which I myfelf heard, that he intended himfclf to give them fix pounds. By which means I believe the parifh of Norton made up a greater fum than perhaps any other in the kingdom, of no larger wealth and magnitude.

Now

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Now it ought here to be mentioned, that my

father was acquainted with that most eminent dif-
fenter and most vigilant pastor, Mr. Richard Baxter \
and had a great esteem for him, and his practical
writings : inasmuch that he caused me to learn his
small catechism, of xii articles by heart. And cer-
tainly, as Mr. Baxter put a great stop to the folly
of the Antinomians, who in the times of anarchy
were ready to over-throw the majority of weak, but
zealous christians ; for, had he been as well versed in
the original writings of the two or three first centu-
ries, as he was in the schoolmen, his parts were so
considerable, that he afforded very great light to
the christian world. Nor indeed by the by, could
I ever prevail with myself to preach against our dif-
fenters, even when my principles were very different
from theirs , on account of that ferociousness of piety,
which I found in many of them. Nor do I at this
day approve of one party of christians preaching
against another, where they are not allowed to plead
for themselves ; but think they had better all of
them look into their own errors, and leave them -,
and all of them unite upon the only true foundation,
the original settlements of primitive christianity.

As to my father's death, it was after a most
christian manner. For when he saw it approach-
ing, he said, he was not afraid to die. And calling
for us his children, he gave us all a solemn charge
for leading a religious life, and caution'd us not to
meet him at the day of judgment in an unregene-
rate state ; and then solemnly prayed with us, and
for us. A few hours after which, he slept in the
Lord, the beginning of January, 1685-6, in the
63d year of his age, and lies buried in the chancel
of Norton: with only this original inscription, now
worn out, Deposuit Jofia Whiflon, hujus Ecclesie
Reverendi, and had his funeral sermon preached by
Dr. Grey.

As

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As to my mother, Katherine Roffe, the youngest
child of Mr. Gabriel Roffe, she was baptized Janu-
ary 19, 1639-40, and died December 1, 1701, at
near 62 years of age. She was a very good, sincere,
religious woman, who took great care of her
husband under all his infirmities, and of us, a
numerous family of children. We had been ten
in all , but six sons and one daughter lived to be
grown men and women. The youngest of whom,

Daniel by name, besides myself, is still alive, and is still no more than a curate at Somerjham, under the Regius Professor of Divinity of the University of Cambridge : his sincerity obliging him not to fight the 39 Articles for farther preferments, and never to read the Athanasian Creed : For refusal to read which he was once in danger of expulsion from his curacy. But by Dr. Clarke's interposition with a noble peer in that neighbourhood, it was prevented. He has, I believe, composed more sermons, and those not bad ones, than any other clergyman in England ; I have heard him say, above 3000 in number. But his principal and most useful work is, his Primitive Catechism, which, when I had myself greatly approved and improved, I published under the title of a Prebyster of the Church of England, and (till inserted it among the catalogue of my own writings, as I have long made use of it, and of it only in my Catechetic Instructions, instead of our other more modern compositions, which seem to me quite inferior to this, as it is wholly taken out of the Bible and the ylpoflitical Constitutions : but what opinion my brother had of those Constitutions, I shall here give the reader in his own words, taken out of his letter to me, not dated, but written about A. D. 1715, as follows :

Dear

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Dear Brother,

{ I having lately read over the Constitutions with a design of putting them in practice, as far as they appear either clear in themselves, or agreeable to the other more uncontested scriptures, desire you would be pleas'd to give me your opinion touching these few difficulties, which have occur'd in the reading thereof. I do not intend hereby, as if I would attempt any alteration in the, public offices of the church, any farther than by the bare omission of those forms, which I conceive to be directly repugnant to the word of God ; because indeed these very Constitutions) which do so directly condemn some of those forms, do at the same time strictly enjoin a conformity to the injunctions of the bishops, even of those spiritual guides, without whose direction, we of the inferior clergy are required not to do any thing of moment, espe-

< cially not in the public offices of the church:
my duty I conceive with respect to them, is
l earnestly to pray to God, which I never omit to
tl do, That he wou'd fo guide and govern the
'* bifhops and pafors of his church, that we may
c by their means be led into all neceffary truth ;
ct particularly., which is the fincere defire of my
(foul, that he would be pleafed to remove their
'* prejudices, and open the eyes of their under-
'* c ltanding, that they may reftore to us that ancient
'* and truly pious form of worfhip contain'd in
ct the Conftitutions : in respect of which, in my
" humble opinion, efpecially as to that divine office
ct of the Eucharift, nothing can be faid to be either
** equal or comparable to it. The great plainnefs
" and eafinefs of the ftyle, the piety, ardor, and
M even ccftacy of devotion therein contain'd, and

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* if any thing can be yet added to it, the amazing
<l and comprehenfive view of providence through
c all the periods of the world therein let forth, do
' all befpeak it to be of divine original. There
ct ate indeed fome difficulties in feveral parts of the
" Conjiitution, which highly deferve to be con-
ct fider'd and clear'd : this however I need not
'* c fcruple to affirm, that I, who have read them
u more with a practical than a curious eye, have
'* l not found the tenth part of the difficulties in
'* l them, either in respect of faith or practice, as I
" do, when I read over the other uncontefted books
tl of the New Tejlament with the like view: they
" being indeed more confident with themfelves,
'* e and with the other books of the New Tejlament,
'* c than the faid books have ever appear'd to me to
" be, efpecially if they are confider'd without that
'* great light and affiftance, which even the Con-
'* Jiitutions now give us both in explaining and re-
44 conciling them to each other, &V.

Your loving and affettionate brother,

Daniel Whifton.

ct Pray inform me, what ftate Primitive Chri-
** ftianity is in, and whether upon this great turn
'* of affairs, there are no hopes of having its
'* claim heard."

I come now to myself, and these Memoirs of my own Life : And to give the reasons why I write it at all, and especially, why I write it now. The occasions of which are as follow. About the middle of last May, 1746, came to me in London an Hanoverian scholar, that had been three quarters of a year in England, and spoke English very well. His particular business with me was, to desire me to

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revise and improve a short account of Mr: Humphrey Ditton, who, as they knew in Germany, had been my intimate friend. This was designed to be set before his very excellent work concerning our Saviour's Resurrection, which was, it seems, already translated into the German tongue, and was going to be there published. When this short account was shewed me in English, I perused it, and found no small parts of it to be false ; and so I was forced to write it almost all new, with this title, Mr. Whifton's Account of Mr. Humphrey Ditton, which I hear they will translate, and prefix to the German edition of that book. About a week afterward came another Hanoverian scholar to me, and desired me to write my own life : For he said, that also had been written in Germany, but, as was now found, with several falsities likewise. My answer was, that though I had been long ago put upon this, I had not hitherto inclined to do it , yet rather than go down to posterity with such falsities, perhaps I might set about it , as I did immediately.

Now I was from my youth brought up with a religious education, and under deep impressions of piety , and in the diligent study of the scriptures, and was no other than my father's amanuensis for some years. During which time, in 1682, Sir John Moor (who was born at my native town of Norton, of Charles Moor, husbandman, and Cicely his wife, and baptized there June 11, 1620) was become lord-mayor of London. Upon which, my father thought it a very fit thing for the ministers and inhabitants of Norton to present an address of congratulation to his lordship in his high station ; with a desire, that he would, in some way or other, as he pleased, remember the place of his nativity. Which proposal, when the inhabitants readily complied with, Mr. Swinfen, one of the secluded members of the long parliament, at my father's

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requeft, drew us up a form of fuch an addrefs ; which I remember I copied out, and a writing-mafter of Tamworth engroffed fair for us ; and Sir Edward Abney of Willejley, the father of the late Sir Thomas Abney, one of the juftices of the Common- Pleas, prefented it to the lord-mayor, who at firft feemed to neglect it ; but afterwards remember'd ineffectually, when he built and liberally endowed that noble fchool at Appleby, but a mile from Norton, whither his relations were removed ; and made Norton free of it, which will Hand as a memorial of my father's care of Norton* and of the generofity of Sir John Moor, by that donation, as the whole country's great benefactor.

In the year 1684, I was fent by my father to Tamworth, to that excellent fchool-mafter Mr. George Antrobus, one of whose daughters I afterward married ; who, with Mr. Samuel hangley, the vigilant paftor of that large parifh, were great bleffings to the fame, and in intimate friend fhip with one another. Whether it* was my want of exercife when I was my father's amanuensis, and my long attendance both morning and afternoon on my father at home, while he learned the chapters, &c. for the Lord's Days ; or whether it arofe from my original Stamina vitæ, I have been a valetudinarian, and* greatly fubject to the Flatus Hypochondriaci in various fhapes all my life long, although old age, temperance, abftinence, and very great exercife, have made it a great deal eafier to me now for many years. My principal comfort was from my innocence, and was always this, that whenever it pleafes God to take me from this miferable and uneafy world, I verily hope and tmtf, I fhall go into the bofom of Abraham, into Paradiſe, and be happier there than I can expect: to be in this world.

B Now,

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Now, to prove what was the ftate of my indifpofition at that time of my life, take one example.

When I was become so vapoured and timorous at home, that I was ready to faint away if I did but go a few (tones cast from our own house, my father observed it ; and fearing the increase of that distemper, and its bad consequences in my future life, he forced me to walk with our clerk, John Flavell, four miles on a frosty morning, to my uncle Simond's at Atherfion -, which force was yet the kindest thing he could do to me. Accordingly, when I found myself pretty well, both on my journey and return, I began to take a little more courage; and that degree of melancholy wore off, though a lesser degree of it always has, and I suppose always will, continue with me all the days of my life.

And now, finding in my note-book some account of the greatest frost that has happened all my life-time, A. D. 1683-4, I make ^{^ ^} at that account down here, nearly in the words I then wrote it, though somewhat shortened.

About November 26, 1685, began in good earnest a very great frost, but it began to be more sensibly extraordinary about December 23. It was somewhat more moderate a day or two in Christmas yet during the rest of those days it was exceedingly sharp, inasmuch that, in a single night, it froze two inches and a quarter or half. About January 9th or 10th, 1683-4, it began to thaw for a day or two; but about the 13th or 14th it froze again a little for some days. But from about the 21st to the 26th, it froze exceeding hard ; and, on the 30th [the solemn fast, which my father then kept for the murder of king Charles'] and 31st, it froze the hardest of all ; in some places three inches or more in one night. This account, taken and written

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when I was but fifteen Years of age, may be compared with others taken by those at riper Years.]

Now before my going to Tamworth school, 1684, I had learned of my father at home so far as he could well teach me without his eye-sight so that after a bare year and three quarters stay there, I was about the middle of the year 1686, admitted of Clare-Hall in Cambridge ', where I earnestly pursued my studies, and particularly the mathematics,

eight hours in a day, till the year 1693.

However, in the year 1685 there was fo extra-ordinary a crifis of the proteftant religion, as well deferves to be mentioned here : Infomuch that, as bimop Burnet partly implies, but Mr. Arthur Onflow more diftinctly informs me, it once depended on a fingle vote in the houfe of commons, whether king James fhould be permitted to employ popifh officers in his army or not : which point, had he gained, there was vifibly an end of the publick eftablifhment of the proteftant religion in this kingdom. It came, as I faid, to a fingle vote -, and a courtier, who was to watch every voter where the member had any employment under the king, obferved one that had a regiment going to vote againft the court-, and feeing him, put him warmly in mind of his regiment. He made anfwer, " my

brother died laft night, and has left me 700 /. a

year ; " which fingle vote gained a majority, and faved the proteftant religion at this time. If I might ufe an heathen exprefiion in a cafe belonging to chriftianity, I would fay, Non hoc fine numine divum.

Now during this time, and while I was undergraduate, an accident happened to me, which may deferve to be here related, for the caution and benefit of others in the like circumftances. I one fummer obferved, that my eyes did not fee as ufual, but dazzled after an aukward manner. Upon

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.which, I imagined this might arifeonly from my too much application to my ftudies ; and I thought proper to abate of that application for a fort-night, in hopes of recovering my ufual fight by walking, during that time, much abroad in the green grafs and green fields ; but found myfelf difappointed : which occafioned fome terror to me, efpecially becaufe of my father's lofs of fight before. At this time I met with an account, either in conversation, or writing, that Mr. Boyle had known of a

perfon who had new whited the wall of his ftudy or dumber,, upon which the fun fhone, and ufed to read in that glaring light, and thereby loft his fight for a time, till upon hanging the place where he ftudied with green, he recovered it again ; which was exactly my own cafe, in a lefs degree, both as to the caufe and the remedy. For I and my chamber- fellow had newly- whitened our room, into which almoft all the afternoon the fun fhone, and where I ufed to read. .1 therefore retired to my ftudy, and hung it with green, by which means I recovered my ufual fight, which, God be prailed, is hardly worfe now, that I perceive, at fourfcure years of age, than it was in my youthful days.

During the fame time, while I was an under graduate in the reign of king James II. and, in the year 1688, I went with the fenior fellow of our college, Dr. Nathaniel Vincent, into Norfolk, on account of my health. It was near the end of May, and when we came thither the doctor found that he was put up to preach at the cathedral of Norwich upon May 29, the folemny for the reftoration. Now the doctor was known to be a great friend of king James's, and perhaps hoped to be made a bifhop by him ; which is fufficient for underftanding his temper and principles ; and this at a time when the body of the protectants, and the univerfity in particular, were in very great dread of popery, and

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and were thereby become much more ferions in religion, much more fedulous in attending divine fervice, and much more charkable and friendly to diffenters than formerly. [And happy, thrice happy mould I have thought this unhappy nation now, if, upon our late fears of the pretender and of popery, we had been brought into the fame excellent temper. But, alas! alas!] When Dr. Vincent found himfelf in thefe circumftances, and unprovided of a compleat fermon fuitable to the occafion, he found, however, that he had fome notes with him that might aflift him in a new compofition. He made me therefore his amanuenfis for many hours, where we then were, and fo completed his fermon. His text was, Rebellion is as the fin of witchcraft, 1 Sam. xv. 23. Which he, as is uluai, underftood of the rebellion of fubjects againft their kings-, whereas it was meant, moft evidently,, of

king Saul's rebellion against Almighty God, who had made him king. We then dined at the bishop's, Dr. Lloyd's palace, who was in great reputation at that time, and proved to be one of the nonjuring bishops afterward. The next Lord's Day, there was an excellent sermon preached at the same cathedral, by a clergyman, to me unknown; but, by his hood, seemed to be a doctor of divinity, I now suppose it was Dr. Prideaux, and fortuitously fitted the unhappy circumstances we were then in, the imminent danger of popery and persecution, that we, the hearers, were prodigiously attentive to it, and deeply affected by it. The subject was, The proper Preparations of a Christian for Times of Persecution. [Almost like bishop Sherlock's most excellent sermon at Salisbury last October, which I have since reprinted, with additions of my own] yet with such caution, that, though we well knew the preacher's meaning, no handle was given for any accusation at court -, only

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so far we were advised, that, if danger should approach, we should hold fast to our [protestant] bishops, as the most likely way to escape the dangers we might be in. I hardly ever in my life saw such an impression made by a sermon, as was made by this, on any audience. We were then for certain in earnest, and had, I believe, very little regard to Dr. Vincent's court-sermon just before (as such sermons generally deserve no better): However, it soon happened, that the prince of Orange came to our deliverance, and the Cambridge mob got up, and seized Dr. Watfon, the bishop of St. David's, of much the same character with Dr. Vincent, and threatened Dr. Vincent himself; who thereupon thought of saving himself by going out of the college, for awhile: Accordingly, he called for me, as then his vizor, to assist him in preparing for his removal. But what may be here most worth mentioning is this, that I happened, by inadvertency, to overthrow his bait towards himself at supper: Which put him into a great concern; and made him say very solemnly, that "It would be a sad completion of this omen, if they should find him dead in his bed the next morning:" To which no reply was made. Yet was this so far from being accomplished, that the doctor lived a great many years after it: So vain are the pretended signals of

this superstitious nature. Tho' the affrightment they may cause in melancholy persons may be sometimes really mischievous to them.

In my note- book I find about this time the following memorandum.

Sept. i, 1687. Dr. Henry More of Christ's- College died, and was buried by torch-light the third day, being Sunday. His last words, as I heard, were these, or to this effect: calling his nurse, he said to her, nurse, I am going a long journey, where I shall change these for better poss-

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essions; and so presently departed. Sic Obijt Divinus ille Philosophus Cantabrigienfis: Extinctus amabitur idem.

Nor can I well mention this Dr. Henry More, without the mention of his prodigious admirer and executor, Dr. Davies of Haidon; who was one of my best friends when I was banished the university; and whole brother-in-law, Mr. Ward, was also my very good friend, and Dr. More's great admirer, and wrote his life very well. I should digress too much, if I should go on with these two very valuable clergymen's characters, and charitable endeavours; one thing only I shall mention of Dr. Davies -, that when so early I and another Christian friend found great fault with his reading the Athanasian creed, of which he was no admirer, he said in excuse, that he read it only as he would read Greek to his English congregation. However, we so satisfied him of the impropriety of reading it, that he promised us to read it no more. But to return to my own history.

I was admitted of Clare-Hall \ Cambridge, as I have already said, about the middle of 1686, while a very small part of the old college was standing: tho' I question whether any of it was standing when I came to reside, which was the September following. My father being now dead, we were all of us under the care of our mother the widow, whose comparative small means for seven children, made it difficult for her to support me there. And had the expences of a collegiate life been as extravagant then, as they are now

come to be, or had I not lived as frugally as possible, he would not have been able to have given me my degrees ; especially that of master of arts. In which the present of 5 /. from bishop More, was then a kind and reasonable addition ; and partly an occasion of my acceptance of the place of his

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chaplain afterward. However, I find by my accounts still preserved, that tho' I was a pensioner for the first half year, yet did my whole expences for the three years and half, till my first degree inclusive, not amount to so much as 100L See Dr. Newton's very prudent pamphlet, called, The Expence of Unnecessary Education Reduced. Soon after I was made fellow of Clare-Hall, I set up for a tutor there. And to encourage me in that employment, archbishop Tillotson sent his worthy chaplain Dr. Barker, who afterwards published his works, to the university ; partly to persuade the heads of colleges to take more than ordinary care of giving Commendamus's for holy orders, and partly to bring his nephew Mr. Tillotson, to be my pupil at Clare-Hall. An honour and advantage this at that time of life very considerable to me, had my ill health allowed me to go on in that way in the college. But as it did not, that excellent tutor Mr. Richard Laughton, my former friend, who was then chaplain to Dr. More, bishop of Norwich, soon took my pupils, eleven in number, and I was kindly invited by the bishop to be chaplain in his stead, which I accepted of. However, soon after the archbishop had sent me his nephew, or in 1694, I waited upon him at Lambeth. And being at chapel there, with that design, I found bishop Burnet there also ; who, as I was told, had business with him. So that, upon some of the family's suggestion, I went away ; intending in a few days to come again ; but in those few days the archbishop was dead. So very uncertain is human life ! So that I did never converse with him at all : Tho' I once heard him preach upon New-Tears Day, 1688-9, one of his excellent sermons at his lecture at Laurence-Jury ; Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God, i Cor. vii, 19,

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However, having had occafion to mention the archbifhop's chapel at Lambeth, give me leave to take notice how little courage both he and archbifhop Sharp had in the rejection of that publick curfing of chriftianity, the Alhanajian Creed, even as to their own cathedrals or chapels. For tho* it be well known how little they both approved this creed (fee Dr. Clarke's Life, 1ft edit, page 81. and Mr. Emlyn's Life, page 58 J yet does it no way appear that either of them had christian courage enough to banilh it out of thofe places : however, fince I have by me an authentic paper communicated by Dr. Laughton, which vindicates this excellent archbifhop Tillotfon from fome falfe reports, which had been told of him, altho* I formerly permitted it to be publifh'd, yet (hall I here repeat it. It runs thus, verbatim.

Mr. Denton's Paper.

SIR,

" I have thus long defen'd to return an anfwer to your letter, about the late worthy archbifhop of Canterbury, becaufe I was defirous to give you as punctual an account as I could of thofe things laid to his charge in the libel. I have found out two perfons, who, befides myfelf, were in Clare-Hall that fummer, in which IVorccfier fight was, viz. Sir fVatkinfon Payler, who was a nobleman, and Mr. James Mountain, who was fellow of the college; and if there had been any fuch alteration made by him in the college graces, as the pamphlet mentions, furely fome or us who daily heard it read would have known it , but thofe perfons do profefs, as I do, they never knew, or heard of any fuch thing done,

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" or attempted to be done, but do believe it to be ' a malicious lie. I perceive I was miftaken in " the time of his being made fellow, which (you fay) by the buttry-books appears to be fome

cc time before Worcejier fight, and I muft believe
ct that record before my memory at this diftance
* 6 of time. I was alfo in the college when king
' Charles I. patted by Cambridge^ and whether
" Tillotfon went to Sir John Cuts's houfe, amongft
" feveral that did, I have forgotten, but I am
" pretty confident the ftory of his being denied
" the honour to kifs his majefty's hand, is not
" true ; for I never heard of any fuch thing, which
*' (if it had been fo) I mould certainly have done,
" if not from him, from fome others, feveral of
** my acquaintance being there. It is true, that
* he had Dr. Gunning's fellowfhip, but whether
cc by a Mandamus^ or the college election, I cannot
* c certainly tell, but believe the latter , for when
<c he came into it, it was made void by the death
" of one who had enjoyed it feveral years after
" Dr. Gunning left it , and I think none of thofe
*' fellowfhips were fill'd after the firft turn by
*' Mandamus's ; but of this I am not certain, and
" forgot to afk Mr. Mountain about ic, when I
* c was with him, who probably may remember
' that better than I. But I will, as ibon as I have
*' an opportunity, fpeak or write to him about it.
" As for what the pamphlet fays of his governing
<e the college, the fenior fellows not daring to op-
" pofe him, becaufe of the intereft he had with his
" great mafters ; it is very malicious and falfe, for
*' he was not of an imperious humour, but had
" then that iweetnefs of temper, which he ever after
" retained, and was much refpected by the fenior
" fellows : He was, indeed, in thofe young years,
tc of very great parts and prudence, and the fenior
^ fellows would always have his advice in what
*' was

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was done about college-affairs, giving great
* deference to his judgment. And Mr. Mountain
t (who was one of thofe fenior fellows, and as
* 6 much as any one for the king's fide, having
" been fome years in his, army) doth, to this day,
*' retain a very great honour for him, and never
* c mentions him without a mighty refpecV'

In 1653, I was become mafter of arts, and
Fellow of the college ; and intended to take holy-
orders. Tho' I confefs the fubfcriptions, &c. for
my degree of mafter of arts, feemed to me, even
then, (0 uneafy, that I could hardly perfuade my-

self to comply with them, and have ever since I examined into primitive christianity, absolutely refused them, both for myself, and my children. Now when I was to go to take orders, I had no mind to apply myself to a bishop, how excellent forever, who had come into the place of any who were not satisfied with the oaths to king William and queen Mary, and so had been deprived for preferring conscience to preferment ; which, as I ever after resolved to do myself, so had I at the revolution written, tho' not printed, a very small paper against the lawfulness of that oath ; tho' tenderly, and with a caution suitable to so young a man ; as being then but 21 years old. However, tho' I have a copy of that paper by me, yet, because I soon afterward more thoroughly examined that matter, and satisfied myself of the lawfulness of that oath, as to those who had not taken an oath to king James, which was my case, and wrote fully for the title of princes, as not to be derived from hereditary right, but from the choice and recognition of the people in my Scripture-Politicks, of which hereafter : I think it no way proper to insert it in this place. Yet do I too well remember, that the far greatest part of those of the

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university and clergy that then took the oaths to the government, seemed to me to take them with a doubtful conscience, if not against its dictates. Nor considering the doctrines of passive obedience and non-resistance, they had generally been brought up in, and generally signed before, was it to be otherwise expected. Whether the opposers of such doubtful oaths and subscriptions, or those that take them while they are dissatisfied, are under the greater guilt I cannot determine. The great day must determine it.

However, I was fortunately pitched upon the great bishop Lloyd, who had been bishop of St. Asaph before the revolution, and was then bishop of Coventry and Litchfield, in the neighbourhood of Tamworth. To whom that year 1693, I brought my college testimonial, with a letter from Mr. Langley, minister of Tamworth, who was one of the best and most conscientious clergymen in that diocese, and known by the bishop to be so. When I therefore desired that his lordship, would please

to give me deacon's orders on St. Matthews Day
September 21st, and priest's orders on the Sunday
following, being the publick ordination; he told
me, " that he knew what college testimonials- were:
" And that had it not been for Mr. Langley's Let-
* ter, I might have gone away re infetlti" : Yet
did his lordship favour me with a private ordina-
tion, to be a deacon, on the holyday : And after a
most uncommon, but vastly improving examina-
tion and instruction in the cathedral beforehand,
with a publick ordination into the priesthood, the
next Lord's Day , dean Addison, the present bishop
Chandler of Durham, then his lordship's chaplain,
and the late bishop Smalridge, laid their hands on
me in ordination, as presbyters. Where it will be
proper to observe, that when Mr. Langley was once
at another ordination with this bishop, he, as one

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of the senior and most considerable presbyters then
present, was desired to lay his hands upon the per-
sons to be ordained priests, he refused to do ;
unless he had examined them himself, and found
them fit for that holy function, which is an exam-
ple, I think, worthy the imitation of other bishops
and presbyters, also in like cases.

But upon occasion of this introduction of bishop
Lloyd, it may not be amiss to say something re-
lating to him, which I myself know to be true. I
remember to have heard him once say, that after
the aflaffination-plot A. D. 1696, the odium of it
was so great, that not a Jacobite would have re-
mained in the nation, had not the extreme rigour
of the following act of parliament against those that
would not sign an aflbciation, kept up that spirit
of opposition to the government ever afterward ;
which puts me in mind of the like case of two of
the nonjurors of St. John's College Cambridge ;
Mr. Billers and Mr. Baker, who loved their reli-
gion and their country as well as any jurors whom-
soever : But having once taken an oath to king
James, could not satisfy their consciences in break-
ing it, while he lived, for any consideration what-
soever. These two were long my particular ac-
quaintance : And I well remember, that when king
James died, which was 1701, they began to deli-
berate about taking the oath, and coming into the
government, till the unhappy abjuration oath,

which was made the fame year, had fuch claufes as
ftopp'd all their farther deliberations. I wifh, hearti-
ly wifh that almoft all our oaths were abrogated,
excepting that of allegiance, and thofe in courts of
juftice ; as the principal, if not the only oaths of
any publick neceffity or advantage-, in order to
clear our very wicked nation from thofe horrid
crimes of falfe or needlefs oaths ; for which the
few, very few throughly good men in our land,

have

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have long mourned: As did the land of Ifrael for-
merly mourn becaufe of /wearing. Jer. xxiii. 10.
Nor can I avoid taking notice of the foolifh and
trifling manner of giving oaths, even in our fupreme
courts of juftice ; which I have often feen myfelf
with great wonder and diftatisf action. A thorough
correction of fuch grofs inftances of profanenefs
would afford me more hope of fuccefs as to our
arms, from the only giver of allvictory ; and of a
peaceable fettlement of our publick affairs, when
we pray to the Almighty, to give peace in our
time, O Lord, than all the political meafures we
take for thofe purpofes without it. And now I am
fpeaking of this truly great and good bifhop, who
took me into his bofom, and loved me, as I did
him moft fmcerely ; he underftood the facred chrono-
logy, the holyfcriptures, and particularly the prophe-
cies therein contain'd, far better, I believe than any
Jew or Chriflian in the world before him ; and
whom I have heard thank God for being able to read
the prophecies as he read hiftory. However, I fhall
now fay fomewhat to that common objection which
unthinking people too unjuftly make to the accom-
plifhment of fome of the bifhop's predictions ;
made, not from any impulfe of his own ; for I have
alfo heard him fay, that he was neither a prophet
nor the fon of a prophet, but from his judicious in-
terpretation of fcripture prophecies only. 'Tis
true, that both he and I at firft miftook fome places
in the Apocalypfe : Of which fee my Literal Accom-
plifhment of Prophecies, p. 90. 113. But that ei-
ther of us properly miftook our grand period, of
the end, or ends of the 1260 years of the perfe-
ction under Antichrijl, as is commonly faid, I ut-
terly deny. See my Effay on the Revelation of
St. John, 2d. Edit/ p. 319, 320, 322, 323,
324. And iince it is made out undeniably in that
EiTay, p. 198 221, andp. 238 242, that

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bifliop Lloyd truly foretold the reftoration of the Vaudois 1690, and the end of the Turkijh war 1698 ; both which he lived to fee accomplished : It is ve-ry unjuft to blame him for any other leffer coif-takes in fuch matters. We all gain light by de-grees ; and if I, or any one elfe, fince his days* have gained more light either in the prophecies or doctrines of the gofpel, and in part alio by his means, we ought not to infult over him ; but to thank God Almighty for fuch farther illumination : Remembring that excellent faying of the great Mr. Mede himfelf, which I make the motto of my own Effay on the Revelation ; Illud pro certo habens y mfi in bifce talibus liberius paulo fentiendi, imo et errandi venia concedatnr^ ad profunda ilia et latentia veritatis adyta viam nunquam patefattam iri.

As to bifhop Lloyd's interlined bible, and his notes in fhort-hand, that vaft treafure of facred learning, I took great pains many years ago to have it decyphered, by that eminent chronologer Mr. Marjhal of Naunton in Gloucefterjhire, who mar-ried a relation of the bifhop's, and knew his cha-racters well, and was willing to undertake it upon proper encouragement, which I almoft undertook to procure him, from my old friend the lord King, when he was firft made lord chancellor, and had fo many prebends in his gift. But upon my appli-cation to him, I found fo prodigious a change in him, fuch ftrange coldnefs in the matters that con-cerned religion, and fuch an earned inclination to money and power, that I gave up my hopes quick-ly. Nay, indeed, I foon perceived, that he difpof-ed of his preferments almoft wholly at the requeft of fuch great men as could bell fupport him in his high ftation, without regard to chriitianity , and I foon caft off all my former acquaintance with him. Now, by the way, if fuch a perfon as the lord King) who began with fo much facred learning,

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and zeal for primitive chriitianity, as his firfl: work*

S'be Enquiry into the Confiitution, Difcipline, Unity + and Worfhup of the Primitive Church, (hewed, was fo foon thoroughly perverted by the love of power and money at court, what good chriftians will not be horribly affrighted at the defperate hazard they muff, run, if they venture into the temptations of a court hereafter ? Such examples make me often think how wifely our bleffed Saviour put in that petition into the Lord's Prayer, Lead us not into temptation.

I proceed now in my own hiftory.

' After I had taken holy orders, I returned to the college, and went on with my own ftudies there, particularly the mathematicks, and the Carte/tan philofophy ; which was alone in vogue with us at that time. But it was not long before I, with immense pains, but no afiiftance, fet myfelf, with the utmoft zeal, to the ftudy of Sir Ifaac Newton's wonderful difcoveries in his Pbilofopbi* Naturalis Principia M.athematica, one or two of which lectures I had heard him read in the publick fchools, though I underftood them not at all at that time. Being indeed greatly excited thereto by a paper of Dr. Gregory's when he was profeffor in Scotland ; wherein he had given the moft prodigious commendations to that work, as not only right in all things, but in a manner the effect of a plainly divine genius, and had already caufed feveral of his fcholars to keep Acls, as we call them, upon feveral branches of the Newtonian philofophy , while we at Cambridge, poor wretches, were ignominioufly ftudying the fictitious hypotheses of the Cartefian, which Sir Ifaac Newton had alfo himfelf done formerly, as I have heard him fay. What the occaion of Sir Ifaac Newton's leaving the Cartefian philofophy, and of difcovering his amazing theory of gravity was, I have heard him long ago, foon

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after my firft acquaintance with him, which was 1694, thus relate, and of .which Dr. Pemberton gives the like account, and fomewhat more fully, in the preface to his explication of his philofophy : It was this. An inclination came into Sir Ifaac's mind to try, whether the fame power did not keep the moon in her orbit, notwithstanding her projectile velocity, which he knew always tended to go along a ftrait line, the tangent of that orbit,

which makes' ftones and all heavy bodies with us fall downward, and which we call Gravity ? Taking this pottulatum, which had been thought of before, that fuch power might decreafe in a duplicate proportion of the diftances from the earth's centre. Upon Sir Ifaac's firft trial, when he took a degree of a great circle on the earth's furface, whence a degree at the diftance of the moon was to be determined alfo, to be Co meafured miles only, according to the grofs meafures then in ufe. He was, in fome degree, difappointed, and the power that reftrained the moon in her orbit, meafured by the verfed fines of that orbit, appeared not to be quite the fame that was to be expected, had it been the power of gravity alone, by which the moon was there influenced. Upon this difappointment, which made Sir Jfaac fufpect that this power was partly that of gravity, and partly that of Cartefius's vortices, he threw afide the paper of his calculation, and went to other ftudies. However, fome time afterward, when Monfieur Picart had much more exactly meafured the earth, and found that a degree of a great circle was 69 fuch miles, Sir Jfaac t in turning over fome of his former papers, light upon this old imperfect calculation, and correcting his former error, difcover'd that this power, at the true correct diftance of the moon from the earth, not only tended to the earth's center, as did the common power of gravity with us, but was ex-

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adly of the right quantity ; and that if a ftone was carried up to the moon, or to 60 femidiameters of the earth, and let fall downward by its gravity, and the moon's own menftrual motion was ftopt, and (he was let fall by that power which before retained her in her orbit, they would exactly fall towards the lame point, and with the fame velocity ; which was therefore no other power than that of gravity. And fince that power appear'd to extend as far as the moon, at the diftance of 240000 miles, it was but natural, or rather necefTary, to fuppofe it might reach twice, thrice, four times, &c. the fame diftance, with the fame diminution, according to the fquares of fuch diftances perpetually. Which noble difcovery proved the happy occafion of the invention of the wonderful Newtonian philofophy : which indeed, I look upon in an higher light than others, and as an eminent prelude and

preparation to those happy times of the re-illumination of all things, which God has spoken of by the mouth of all his holy prophets, since the world began, Acts iii. 21. To which purpose see his excellent collaterals relating to religion, of which hereafter. Nor can I forbear to witness that my own most important discoveries concerning true religion, and primitive christianity, may succeed in the second place to his surprising discoveries, and may together have such a divine blessing (bring upon them, that the kingdoms of this world, as I firmly expect they will, may soon become the kingdom* of our Lord, and of his Christ, and he may reign for ever and ever! Amen. Amen.

But now, as to this wonderful man, Sir Isaac Newton, I mean wonderful in mathematics, and natural philosophy, and their consequences: he is one of the greatest instances that ever was, how weak, how very weak, the greatest of mortal men may be in some things, though they be beyond

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all men in others; and how prodigiously inclination, even in such men, can overcome the contrary superior evidence. I say, where they cannot wholly avoid seeing such superior evidence before them. Sir Isaac, in mathematics, could sometimes see almost by intuition, even without demonstration: as was the case in that famous proposition in his Principia, that all parallelograms circumscribed about the conjugate diameters of an ellipse are equal; which he told Mr. Cotes he used before it had ever been demonstrated by any one, as it was afterward. And when he did but propose conjectures in natural philosophy, he almost always knew them to be true at the same time, yet did this Sir Isaac Newton compose a Chronology, and wrote out 18 copies of its first and principal chapter with his own hand, but little different one from another, which proved no better than a [magical] romance, as I have fully proved in my confutation of it; and which, since that confutation, no one learned person in Europe that I know of, has ventured to defend; which thing when Mr. Arthur Onflow once observed to me, I told him, that though it was impossible to be defended, yet, had it not been for my confutation, it had been generally believed for seven years, upon account of the vastly great re-

putation of its author. And I remember, that when Mr. Cotes and I formerly talked with him about ancient chronology, I found his notions fo weak, that I expected very little from his own chronology, when it mould be publifh'd. Which expectation, although I ufed to fuggeft to my friends before fuch publication, yet would none of them believe me at that time, though they did afterward. The fame Sir Ifaac Newton did alfo fo imperfectly underftand the famous prophecy of David's lxx weeks, and fume of the prophecies in the Revelation of St. John, '

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after the fucccefsful labours of the great Mr. Mede (whom I have heard him own as the beft of its expofitors) and others following him, that, upon fpending once with him alone, A. D. 1706, about four hours on the Apocalypfe, I could hardly affent to more than one of his expofitions, viz. the diftinction of theiv monarchies in prophetick language, geographically, as well as chronologically ; which therefore, by his permiffion, I preferred in my own Eftay on that book, p. 258, 259, of the firft edition, and p. 296, 297, 298, of the fecond. Though after all it muft be allowed, that Sir Ifaac Newton s judgment did not fail him near fo often in his expofition of prophecies, (unlefs we except that of the lxx weeks, which feems to me exceeding weak) as it did in his chronology. Of which matters, fee my Confutation of his Chronology, and fhort View of his Expofitions of Daniel and the Revelation : of which hereafter.

During my being chaplain to bifhop More, which was from 1694 to 1698, bifhop Burnet, who was his particular friend, committed to his perufal his Explication of the xxxix Articles of the Church of England, in MS. who committed it to my perufal : without the lead indication who was the author. Wherein I made a few corrections ; which I fuppofe were communicated to him. but when I returned the MS. bifhop More afked me, Whom I took to be the Author ? I immediately added, that no-body could write it but bifhop Burnet : Whom he then allowed to be the true author.

While I was also chaplain there, the same bishop Burnet committed to bishop More's perusal, a vindication of himself from the reflections bishop Stillingfleet had made upon him, for requiring bonds of resignation from those whom he pre-

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boundaries of Sarum, in case they left that diocese : in order to relinquish the wages when they relinquished the work, for which it was given : and. that those that succeeded to the work might have the wages allotted to it. This vindication the bishop gave me to transcribe : which I did, with full approbation of its contents : but without taking a copy for myself, which I was not empowered to do. This paper was not then published ; because bishop Stillingfleet was so very great a man, that prudent people did not think it proper he should be quarrelled with. Yet when I perceived that bishop Burnet's son, Mr. Thomas, (now Mr. Justice Burnet) was publishing his father's life, which he has done with great reputation, I went to him, and told him, what an excellent paper his father had written, and I had transcrib'd : with my desire that if he had it he would publish it. He confessed he had a copy of it in the country ; but seemed not willing to publish it : nor has he yet published it, as it highly deserves. See the late lord Nottingham's letter to Dr. Waterland, to the like purpose, published by Dr. Newton, at the end of his unanswerable treatise against pluralities.

During the same time that I was chaplain to bishop More, somewhat happened at Norwich with relation to the forementioned bishop Stillingfleet's family ; which for a while put me into a great disorder, and is fit to be here related. The bishop had a son of St. John's college, Cambridge, by profession a physician, and one that wanted not good parts ; but of whom I had heard a very bad character as to his morals. He was sent by his father to his friend and my patron bishop More, for a private ordination, to capacitate him for a living. Now in such cases 'tis usually expected, that the chaplain should present the candidate for

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orders to the bifhop, and folemnly to declare his opinion as to his fitnefs for thofe orders which the public form of ordination requires : as I once prefented the well known Mr. Echard, the hiftorian, both to deacons and priefts orders there ; and never anyone but him : whofe character was unexceptionable. When I underftood this, I was in great perplexity, as not intending ever to prefent or confent to the prefentation of a bad man to holy orders : and yet being unwilling to difoblige fo great a man as bifhop Stillingfleet. I do not remember that I directly told my uneafinefs to any body, unlefs it was gueft at from my countenance, or accidental intimations. However, archdeacon Jeffries foon came, and voluntarily offered to eafe me of my trouble ; and faid, he had heard a better character of him than I had, and would examine and prefent him, which he did. And I have lately heard, he proved afterwards a worthy man.

It was alfo during my being chaplain to bifhop More, that I publihed my firft work, intitled, A New 'Theory of the Earth, from its Original to the Confummation of all Things, wherein the Creation of the World infix Days, the Univerfal Deluge, and the General Conflagration, as laid down in the Holy Scriptures, are Jhewn to be perfectly agreeable to Reafon and Phylofophy. With a large Introduction concerning the genuine nature, ftile, and extent of the Mofaick hiftory of the creation : this book was mewed in MS. to Dr. Beniley, and to Sir Chriftophcr Wren, but chiefly laid before Sir Ifaac Newton himfelf, on whofe principles it depended, and who well approved of it: the Epitome of it was made by me long afterward, in order to its infertion into a foreign journal: and has been added in the 5th edition, which yet may almoft be called the 7th, fince the firft had 1500 copies printed off at once. W T hence it is plain that this work was exceeding

well

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well received by the learned world. As to which reception hear the great Mr. John Leek, who fpeaks

thus in his Letter to Mr. Molyveaux, concerning
this my New Theory, soon after it was published :
dated from Oates, Feb. 22, 1696. > " You
desire to know what the opinion of the ingenious
" is concerning Mr. Whifion's book. I have not
" heard any one of my acquaintance speak of it, but
*' with great commendations, as I think it deserves,
<c and truly I think he is more to be admired that
" he has laid down an hypothesis whereby he has
*' explained so many wonderful, and before inexpli-
" cable things in the great changes of this globe,
" than that some of them would not easily go down

V with some men ; when the whole was entirely new
" to all. He is one of those sort of writers that I
" always fancy should be most esteemed and en-
" couraged ; I am always for the builders,, who
" bring some addition to our knowledge, or, at

V lead, some new thing to our thoughts."

And tho' that great geometrician, Mr. John Keil/>
soon wrote somewhat against it twice, yet was it not
till after such fair concessions as defeated, in great
measure, his own pretended confutations. However,
I immediately reply'd twice ; and the substance of
those replies is inserted in their proper place?, in the
later editions : tho', indeed, the third edition had,
by far, the greater! : improvements : since which, I
have made very few alterations that are consider-
able.

In the New Theory, fifth edition, Lem. xii. page
13. read 3 innermost satellites him. And the 4th
is but a small matter eccentrical.

hem. xiii. in the figure, the letters // at the
focus, and / at the end of the axis are wanting.

hem. xx. Corol. 4. read Saturn, and of Jupiter's
Fourth planet about him. But his three innermost
satellites revolving

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Lem. xxx. Scholium 2. instead of the greatest
part of that Scholium, read thus : but as to the fixed
stars, which are not represented in the figure, they
are still so vastly more remote from the sun, that
it is hardly certain that they are subject to any fen<-

fible parallax at all, even not to that of the annual orbit' itself. For akho' the great Hugenius-, by "a new and no very improbable method of conjecturing their distance in his Cofmotheorus, page 137, computed, that the nearest of them could not well be at a less distance from the sun or from us than 27664 femidiameters of the Magnus Orbis, each of which femidiameters cannot well be much less than eighty millions of English statute miles, as we shall see presently. So that by this calculation, the nearest of the fixed stars must be about- 2,240,784,000, of miles from us : and altho' Dr. Hook's, and Mr. Flamjlead*s attempts to discover that parallax, did produce somewhat more than one third of this distance of those three stars they tried ; yet has Mr. Mo!yneaux*s and Dr. 'Bradley* s much nicer, and more certain observations determined such annual parallax, to be hardly more than one second, which is so very small a quantity, as to leave us in doubt, whether it is to be esteemed as at all sensible, and to make us certain that the distance of those fixed stars, which they tried cannot be less than 30.000,000,000,000 English miles : an amazing distance this! and were not the evidence for it undeniable, as I think it is plainly incredible! but then, as to the nature of the fixed stars.

Lem. xxxii. Schol instead of its latter part, read, as Sir Jfaac Newton also did in his latter writing of this nature, I mean the Theory of the Moon, published by Dr. Gregory, and has supposed the sun's parallax, so"; and from this hypothesis I made these and the following calculations. Which therefore cannot be far from truth ; tho' at first he used

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Mr. Pound's and Mr. Bradley** mean quantity of light, which would diminish the earth's distance from 81,000,000 to 77,000,000 miles, and the rest in proportion. But many of these and the following numbers may be still a small matter corrected from Dr. Smith's Opticks.

hem. Ixxxii. Add in the margin, fig. 7, after Hypoth. IV. add. ^

N. B. [Since my discovery of some other ancient apocryphal fragments, or remains of ancient traditions, I have determined the place of Paradise

more nicely, as near to the city of Damafcus itself.
See Authentic Records , page 883, 884, 885.]

Hypoth. VII. 6. page 131. read, That three of
the four little planets, &c.

After Hypoth. IX. 2. add.

N. B. [When I re-examined the old chronology,
and found that there was about 600 years more
between the flood and Abraham, than the maforete
Hebrew allows, I was forced to place Fohi, much
later than the days of Noah, See Six Dijfertations,
page 195 2ii.]

Hypoth. XI. page 222, dele the latter half of
the corollary, and read thus in its ftead *, I for-
merly fupposed the year before the flood to be only
560 days long, as it was in many places after the
tlood, and on that hypothefis have here made a
calculation of the quantity of earth or water, that
proceeded from the comet , which then amounted u "
to a vaft magnitude. If any prefer the teftimony
of Enoch, preferved by Syncellus, from Alexander
Polyhijler, Authentic Records, page 268, 269, which
allures us that the year before the flood was juft
365 days -, the calculation muft be altered accord-
ingly, and the quantity received from the comet
will not be a 20th part of the former, or will be
to that as 5h. 49m. = 349. to 5d. 5I1. 49m.
= 7549 only. In Corollary (3.) change the note,
as directed page 452. Solut.

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Solut. LXXI. CorolJ. 3. dele the latter 4 lines.

Now to return a little backward ; while I was
refident at Cambridge^ which I was in all about 17
years, I obferved great defects and diforders in the
conftitution of our college of Clare-Hall ; as alfo in
that of the univerfity in general. And I accord-
ingly drew up two papers, the one under the title
of Emendanda in Collegio, the other of Emendanda
in Academla \ the former paper, which was of lefs
confequence, I have not preferved, but the latter
of greater confequence I have by me, and, as im-
proved a little afterward, flood thus Verbatim*

Emendanda in Academia.

(See Parfons advice to a Roman catholick king

of England. ,)

All old statutes to be repealed : yet so that their useful parts be taken into the new statutes ; and the designs of the founders preserved, as much as may be.

The new statutes to be

Few in number :

Plain in words :

Practicable in quality :

Known by all.

No more than one civil oath, that of allegiance, to

be imposed.

Penalties, and not oaths, to be securities in all other

cases.

No more than one ecclesiastical subscription to be imposed, that to the original baptismal profession ; with the owning the sacred authority of the books of the Old and New Testament ; and this only on students in divinity.

Civil authority and courts to be put into the hands of proper persons, distinct from the university : with one appeal to the judges, and all to be governed by the common law,

Visitors

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Visitors to be appointed where there are none ; but still with one appeal to the judges.

Expences to be limited within certain bounds.

Particular tutors in colleges to be appointed by the master, and to unite in common for the teaching that particular science they are best acquainted with.

Public professors to consent to the master's appointment ; and to be overseers to all those tutors and pupils in their own faculties ; and to examine the scholars every year, to see what proficiency they have made the foregoing year.

Rewards or privileges to be allotted to the best scholars upon such examination, and the grossly idle, ignorant, and vicious not to advance in Ranking, till they have made some competent

proficiency.

All elections into fcholarfhips and fellowfhips to be after open examination and trial, as to learning ; as well as full teftimony as to morals. And the times for fuch election to be known long beforehand, and fixed in the ftatutes.

Vifitors may openly examine again upon complaints ; and in notorious cafes may alter the election.

Defer t for learning and morals ; fitnefs for the duty ; and ceteris paribus^ want the only qualifications for free elections, viz. m all fuch cafes as are without propriety.

No perfons to interpofe to hinder the freedom of elections. And the procurers of letters from great men to be incapable.

No prefent poffeffors to be difplaced ; [upon a vifitarion- of the univerfity :] otherwife than according to their former ftatutes, or thofe of the realm.

Fellowfhips to be annually diminifhed, if not vacated, after a certain number of years ; excepting [heads of colleges] tutors, and profeffors.

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feflbrs. And this for the advantage of fending men into the world while they may be ufeful, and the procuring a quicker fucceffion.

Heads of colleges and profefibrs to be chofen as now , but from any college or place whatfoever, and to be approved by the bifliop of the diocefe where the founder lived : and in all royal foundations by the king.

Difcipline to be ft rid, but not rigorous, prayers not to be too long, nor too early: fhort prayers at nine at night in winter, and ten in fummer, for all to be prefent at.

Scholars to be encouraged to do their duty rather than forced, efpecially in the cafe of the communion, which mould at leafl be monthly.

Fellows to be obliged to frequent the publick wor-

ship as well as the scholars.

The college fervants to be instructed and catechized, either in their several parishes, or colleges, and to frequent the prayers.

Scholastic disputations about modern controversies in divinity, to be changed into lectures on the scriptures, or modern primitive writers, &c.

Preachers not to meddle with state affairs farther than the gospel directly requires or allows.

No modern systems of divinity to be followed ; but the original languages of the Bible, and most ancient authors, with such later helps as are necessary to the understanding of them, to be recommended.

Admissions into colleges to be better taken care of.

No uncertain systems of philosophy to be recommended ; but mathematics, and experiments to be preferred.

None in holy orders, nor under-graduates to go to taverns or public houses at all, without particular business with strangers there, and at

early

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early hours. Others to be restrained from

much frequenting the same.

All under-graduates to be in their several colleges

by nine at night in winter, and ten in summer:

and all graduates within an hour after.

New galleries to be built at St. Mary's to hold all

the scholars, and the colleges to go thither on,

Lord's-Days in order, as they do now to

Clerks.

None to have testimonials for orders till they have

studied the scriptures and antiquity for three

years.

No treats for degrees to exceed a certain small

sum, to be fixed for them.

All pecuniary punishments to go to the charity-

schools, or poor of the parishes in Cambridge,

April 15, 1717. Will. Whiston;

But to proceed :

While I was an under-graduate at Cambridge, I used to note down the heads of the sermons I heard there, with the preachers names, and the opinion I then had of their performances, which I have still by me. In which I had a peculiar regard for those preached by Mr. afterward bishop Fleetwood[^] by Mr. Gervase Needham, of Emanuel college, at St. Mary's, and at Sturbridge fair; and a fine sermon of Dr. Gouge's (the son of that Mr. Gouge, the apostle of the Welch, whose funeral sermon was preached by archbishop Tillotson) before the university, at St. Mary's, Feb. 8, 1690.

And since I have still preserved ten religious Meditations of mine, which I wrote in the five first years of my residing in Cambridge, between 1686 and 1691; I shall here insert them.

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MEDITATIONS.

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Dec. 19, 1686.

I. Upon the scandalous Lives of many Ministers.

1

I Have always look'd on such men, who have taken upon them this sacred function, and thereby not only oblig'd themselves to a good life, but also taken upon themselves the care of a multitude of other souls, of which they must give a full account at the great day to be the most deprecable

and miserable of mankind, when they do not only neglect the care of those committed to them, but by their excesses in drinking, or their carelesse, loose, and pleasurable conversation, prove the greatest temptation to all under their charge and conduct ; nay, and to all others, that observe them ; and do more encourage them in their sins by their ill example, yea, perhaps by one single instance of debauchery, than they can dissuade them from them by all those long harangues and discourses from the word of God, which from the pulpit they make unto them. For there is scarce any man of so dull apprehension, but will reason thus : If this man believed himself in what he preaches to us, if he really believed that there is such a great reward for the godly, and punishment for the wicked in another world ; and that the word of God requires such strictness and constant carefulness in the keeping its commands, to be sure he would be more temperate in drink, and more exact and careful of his conversation, and not live as the rest of the careless world do, who scarce believe any thing in earnest of a world to come : and then, perhaps, he thinks he has reason to conclude, that, in reality, he does not believe what he declares to them, but preaches only

for

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for a livelihood, as other persons follow their trades to get a subsistence. Oh how sad will the account be one day for such pastors, who instead of being an example to their flocks, of sobriety, contempt of the pleasures, riches, and honours of the world, heavenly-mindedness, self-denial, and all other christian virtues, shall be found to be one great occasion of their eternal ruin and destruction ! When even their very tythes and maintenance, which was appointed for the use of persons to take care of the people's souls, shall rise up in judgment against such as received them, but never took care to discharge that duty which such plentiful provisions required at their hands !

O blessed God, if thou please to lengthen out my life, and to call me to serve thee in the ministry, to which my father has devoted me, I humbly beseech thee, to make me sensible of the weight of the charge I undertake, and careful and conscientious in the discharge of the same ; and especially that I may by my good example constantly edify

and instruct. my flock, and do my utmost diligence both to save myself and them that hear me ; through Jesus Christ our Saviour. Amen.

February 6, 1686.

II. Of the Neglect of the Sabbath [or Lord's -Day,']

I Think 'tis a true observation of some, that 'tis one of the first fruits or signs of a person's conversion, to be careful in a strict observation of the Lord's Day, or Christian Sabbath; and then, by the rule of contraries, it must be a sign of a careless and profane temper to disregard and neglect the same : which, alas! is too common even among the learned themselves, who seem too much to have lost the sense of their duty as to the keeping holy

this

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this day ', ' and is, methinks, one of the worst pre-fages and forebodings of some future judgment impending on this land. The eminent judge Hales observes that he had long taken special notice that, according to his success or failure on the Sabbath, so on the week following his temporal concerns did prosper or not ; God immediately rewarding his care of keeping holy the Sabbath, by the prosperous success of his affairs the week following; as you may see in his directions to his children about the Sabbath. And surely when we by experience find the well spending of that day to be so beneficial to our souls, too apt to be clogg'd and taken up by the business, and cares, and pleasures, of this world ; unless we set apart some times on purpose, wherein, withdrawing ourselves from the world, we may have leisure and opportunity to take care of our souls, and prepare for another world : and when we find God had ordain'd one day in seven for his immediate service, even immediately after the creation, which command was never, I suppose, abrogated, but only changed, inasmuch as the resurrection of our Saviour was such a signal mercy as made the apostles think fit, (I suppose by the direction of the spirit of God) to alter the Jewish Sabbath to the Christians Lord's- Day, that we might in particular remember the resurrection of Christ, as they did the creation of the world ; I say, when we find it both a duty and an exceeding benefit, it may justly seem a wonder that it should be (o pub-

lickly and openly profaned, even when the laws of the land are so good and severe as to the observance of it: and, if not repented of, I much fear God will, by some judgment, (perhaps fire) revenge himself on a sinful and disobedient people. For certainly the sanctification of this day cannot consist with that carnal ease, mirth, and rejoicing, which on this day

is now grown too common among us.

VT.B.

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[AT. B. When I wrote this, I was not appriz'd that the Sabbath was never changed : but was ever to be observed in a lesser degree, as the Lord's- Day in a greater, by all christians.]

March 6, 1686-7.

III. Of the Temptations of the Devil,

ALTHOUGH there is no question but wicked men do oft, to excuse themselves, lay the fault of their evil deeds to the charge of the evil one \ when it is the naughtiness of their own hearts, which love and practice sin, that is the real cause of such actions ; yet it cannot, I think, in reason, be denied, but the devil has a great and secret hand, especially in some sort of temptations, and often does suggest such suspicious objections, and oftentimes blasphemous, horrid, and strange apprehensions to the mind, as are hardly so accountable any other way : for they are often, especially in melancholy persons, so contrary to the constant sentiments and belief of a man's mind, and so contrary and abhorrent from the settled temper and inclination of a person indeed, not seldom black and dismal, so odious and ugly, and the mind is so filled with sad terror and amazement at the consideration of them, that they seem to own their original from nothing so fitly, as from that roaring lion, that goes about seeking whom he may devour. To this source and fountain may well be referred those atheistical, unbelieving, distrustful, despairing suggestions, which too many, by woful experience, have felt in themselves. Hither also may

be refr'd many of those idle, vain, distracting
and wandering thoughts, which are so often cast
into the foul, when it is about the great duties of
religion, and come in without any other appa-

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rent cause, directly contrary to the desire and pur-
pose of the person, which it ought to be our great
care to avoid. Neither, perhaps, can we so well
refer the extreme wickedness, debauchery, pro-
faneness, perjury, and other the saddest instances
of the depraved nature of man, which appear so
vividly in the world; contrary to all the dictates of
good reason, counsel, and interest itself, to the
defilement and pollution of human nature (which
yet is very great) as to the violent temptations
of the devil ; who hurries such persons, as, by their
former evil lives, have banished the good spirit
from them, to such degrees of wickedness, as,
otherwise, 'tis scarce credible that a reasonable
creature should ever be induced to commit. Yea,
tho' in the mean while they do profess to believe
that they are in that way, where, in the end, they
must expect everlasting damnation.

But, O gracious Father, thou lover of souls, send
down thy Holy Spirit into my heart, to assist, coun-
sel, comfort, and conduct me so safely through the
wildernesses of this world, that, whatsoever sugges-
tions the devil may cast into my mind, I may abhor
and cast them out again, without the least defile-
ment by them , and, at last, may, by that Holy
Spirit's guidance and assistance, be brought safe to
the vision of peace. Through Jesus Christ. Amen. .

March 2 J, 1687, being Easter-Day.

IV. Of the Reasonableness of Religion.

WHEN the ends and designs of true religion,
(such as are the glory of God, and the
happiness of man, in raising those noble faculties
of his soul to the highest pitch, and most worthy
objects, and, even in this world, the peace and
prosperity of all human societies ; and as well the
welfare

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welfare of the world in general, as of each person in particular;) are so apparently excellent and reasonable ; and the ways and means it prescribes so conducive and proper to the attainment of the fore-mentioned ends ; it must needs follow, that religion is really reasonable in itself, and every way worthy of human nature ; and altho' it would lay more restraint upon the affections and actions of men, than indeed it doth, they might well be borne, in consideration of those greater benefits and advantages which it produces. But wherein lies this hardship, and what are the restraints which are so burthen- some, that religion must be thought unreasonably severe in imposing them on us? is it in that temperance, sobriety, chastity, and diligence, it ill-joins? the contrary vices bring such real disadvantages not seldom in this world, that might more reasonably deter a prudent man from them, tho* they were forbidden by no law; so that here is apparently not only no just cause of rejecting, but very just cause of embracing religion, which proposes so noble a reward to the exercise of those virtues, which a man would think were sufficiently rewarded by the blessings they procure in this life. Is it unreasonable for a creature to love, worship, fear, trust, serve, and obey his great and good Creator ? why then is it not thought as unreasonable for a child to perform the like in a lower degree to his parents ? or why do parents require and think it fitting that their offspring should be obedient to 'em, when it very much crosses their inclination ? when we all have a more immediate dependence on God, than a child on his parent. Surely this unreasonableness cannot be charged on the duties of justice and charity: without which, indeed, all societies would be in miserable circumstances ; and which, if followed, would render man's life far more easy and comfortable than 'tis like to be, while men are so care-

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lefs in performing the duties relating to one another. Where then is it? in those self-denials, and bearing the crosses ; in those persecutions, troubles, and difficulties, that religion sometimes exposes men to ? . well, suppose these things do fall to the portion of good men : yet, for answer, I ask,

are they the only miserable ? do no calamities
light on the rest of the world ? is there no hard-
ships and difficulty in conquering the reason and
{topping the mouth of the conferences of the pro-
fane and wicked, before they can get leave of
themselves to follow such courses as they cannot
but disallow ? is there no torment in an accusing,
Hanging, and condemning conscience ? no crosses
and troubles in the way to deification ? is all so
smooth and easy, so plain and safe, free and un-
disturbed, that no troubles or afflictions can pos-
sibly reach or affect them ? nothing less. Nay, I
think that it may be questioned whether the life of
wicked persons, all things considered, be not the
harder and fuller of difficulties, excepting only some
particular times of persecution, when God calls
men to lay down their lives for his sake. How
often does one vice contradict another ? what quar-
rels and contentions do arise among copartners ?
what fears of the detection of secret crimes ? what
horror of death, and future account ? what poverty,
dishonour, sickness, and a thousand inconveniences
do they often bring upon themselves ? and however
a perpetual guilt dogging and accompanying them
wherever they go, which will return again with
the greater horror, by how much the more they shall
have drowned the sense of it in debauchery and drink-
ing. Nay farther, I suppose, that intemperance, lux-
ury, quarrelling, and other vices, have brought innu-
merable more to an untimely death than ever re-
ligion did : so little reason men have to complain of
the hardships of the way to heaven, when they take

such

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such pains to go through with that course which, in
the end, will requite them with eternal misery.

Never let me, O Lord, perform that drudgery,
the wages whereof is eternal death, only to escape
some difficulties and hardships in that way which
leads to eternal bliss ! Through Jesus Christ.

May 5, 1689.

V. On the late great change s, and the present posture
of affairs in England, C5Y.

WHOEVER he be that sets up his rest here
below, and is not sufficiently convinced of

the vanity and uncertainty of all worldly goods ; let him but feriously within his own breast reflect on these great and astonishing mutations, and he need go no further for a convincing evidence of what he is so unwilling to believe, viz. That it is the greatest folly imaginable to lay up treasure, or place any confidence in this frail, mortal, and more than uncertain (fate, and vale of tears. The Divine Providence seems in all ages to have given instances sufficient to all mankind, to deter them from doating on earthly goods, from depending on princes favours, or thinking themselves secure in the most prosperous times, thereby to prepare their minds the better to attend the motions of his Holy Spirit, and the constant suggestions of the law of nature written in their hearts. For while we think we are secure, and likely to enjoy innumerable days of ease, honour, and satisfaction, we put the thoughts of death, judgment, and eternity, out of our minds ; and we are apt to think we are so well provided for already, that we are in no need of looking out for another mansion, when our bodies are laid in the dust, and our souls fled to another region. We seldom care so to number our days

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as to apply our hearts to wisdom, and the fear of God, while we are on every side encompassed with friends, treated with respect and observance, and carets'd by the pleasing smiles of fortune ; but when an adverse gale shall stop us in our career, and when the Almighty, by his providence, takes from us all the props and confidences wherein we trusted, and reduces us to straits and difficulties, then we are at leisure, and can freely look upwards to our Maker ; then we are willing to entertain thoughts of God and religion, and can be content, seeing this world either gone or going, to look after a more durable felicity hereafter : and when we feel all our worldly holds to fail and deceive us, we erect our eyes and hopes towards a kingdom that cannot be moved , which no ill-will of a prince can deprive us of , nor any alteration of government eject us from. Good God ! how adorable are thy dispensations, who, by denying us earth, gives us heaven : by afflicting us in this world, prepares a place for us, where we shall for evermore be freed from all manner of afflictions !

But we may make a farther, use of these things, we may observe how hard a venture they run who prostitute their conscience to their interest ; and venture on sin, to get the favour of those in authority. How soon are they, with their protectors, cast down, and made, the scorn and the laughter of their neighbours? and how miserable must they needs be, who have an accusing conscience within, and nothing without to give them any support, or relief-, when as he that in all times acts according to the dictates of reason, and is always true to his well settled principles, if affairs change, and he happen to be in adversity, he is esteem'd and honour'd by all sober men : and however, he has that within which is a sovereign cordial against all the mischiefs he may fall into-, and can, with an humble

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ble asilance, look up to heaven, and place himself in the favour of God, and the hopes of a blessed immortality : He can, as Horace says, Sua virtute se involvere ; and be as safe and happy with the defence of a good conscience, as if he had walls of brass encompassing him. If it please the Divine Providence to prosper and exalt him in the world, he is thankful, humble, and takes care to make use of his place, and power, for God's glory, and the benefit of mankind. But if the same Providence deprives him of all his honours and preferments, he knows 'tis because it will reward him sevenfold hereafter, and he is satisfied and contented , being assur'd, if his gracious Father had seen it best for him to have been still a courtier, or great, he would so have remain'd still : and he is not so foolish as to wish for what he believes would have been to his own harm and detriment, at the upshot : but heartily joins with that petition in the Lord's Prayer, Thy Will be done. But as to the actors in this great change, whether they can justify themselves before that God, who trieth the heart, and searcheth the reins, must be left to the determination of the Great Day, where no cunning flights, and pretences- of piety, will pass for a sufficient excuse for rebellion, and disobedience to lawful magistrates. Or whether it be lawful to comply with these things, and swear allegiance to a new king, the other claiming his right, 'tis not very easy to determine. [But more about this see, in my paper call'd The lawfulness of the new oath of allegiance liberally discuss'd V.]

Shew me thy way, O Lord, and teach me thy

paths. Make thy way plain before my face, that
I may always have a conscience void of offence a

gainwards God, and towards men. Amen.

14 May

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May 12, 1689.

VI. A Lamentation of the Decay of true Piety, and
Practical Christianity.

THERE needs nothing but a right sense of
religion, following from a true notion of it,
to make us sorely bewail its decay and diffeem
in the world. When a man seriously considers
the excellency, nobleness, necessity, usefulness,
and pleasantness of religion; its fitness to man in
every relation and condition of life; the peace and
quiet of every particular soul, and of human so-
cieties and constitutions, which it aims at; the
greatness of its object, even the one eternal Majesty
of heaven and earth, the immensity of its rewards
in another world; and withall takes a view of
human nature, its faculties, and desires, its ca-
pacities, and endowments, exactly fitted and adapt-
ed to religion; as religion in the reverse is exactly
calculated to supply the wants, remedy the evils,
enlarge the powers, raise the mind, erect the
hopes, and finally perfect and compleat man-
kind: and at the same time sees how little it is
heeded, how vilely it is abused, how it is pro-
fited to every unworthy purpose, and now so
intolerably spoiled and corrupted in its practical
part, which is the main aim and scope of it, that
one may almost cry out, Away with it out of the
world, let it divide no more minds, destroy no
more kingdoms, butcher no more innocents, cloak
no more crimes, nay, debauch no more principles
any longer: he that (shall soberly reflect on these
things together, will be ready to say with the
prophet Jeremiah, O that my eyes were waters,
and my head a fountain of tears, that I might
lament, day and night, (the miserable fate and

condition

condition of the generality of mankind ! that I might bewail the madnefs, folly, and fiupidity of wretched men ! That there fhould be fuch a price and opportunity put into the hands of fuch fools to get wifdom, who have no heart to it! that fo precious a privilege, purchas'd with the blood of the Son of God, as the promifes of religion propofe, of being heirs of eternal felicity, mould be fo undervalued and rejected by ungrateful mortals ! that what the Almighty defign'd for the perfecting human nature fhould be fo deform'd, alter'd, and chang'd, to be inftrumental too often to its bane and mifery ! Such confiderations as thefe might well make a man conclude there were fome great cheat in the bufinefs of religion , fome mighty imposition and abufe put upon mankind ; and that its principles were quite of a different nature from what it is above reprefented ; or elfe it mud be refolved that, by one means or another, human nature is ftrangely diftorted, and out of order, thus to convert meat into crudity ; phyfick into difeafes , and the mod fovereign and univerfal medicine, into the moll pernicious and epidemical malady. Which lafb will loon be found to be the real cafe of the world, when, (1.) 'tis undeniable to any one reading either the law of nature engraven in all men's hearts, or the law reveal'd to the Jews under dark reprefentations, and to the Chrifthns in its meridian fplendour in the holy records, that the precepts, promifes, threatenings, examples, and counfels of religion, are uniformly adapted, and do univerfally concenter in thofe noble ends, the glory and pleafing of God, in the perfecting and making happy of human nature, &c. (2.) 'Tis evident man's nature is a capable and proper fubj.ct of religion ; and that the ends propof'd by ic are attainable : becaufe de fatlo we rind in the firft ages of the church, that religion in a

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great meafure attain'd its aim, and rendered the chriftians amiable, and honour'd in the eyes of the heathens themfelves ; whereby multitudes were every where converted to our moft holy profefiion, feeing them Ihew out of a good converfation, their

works with meekness of wisdom ; as the apostle exhorts them. Then was the power and excellency of christianity seen, when non magna loquimur, fed vivimus, was the badge of a disciple of our Lord , when more pains was taken in conquering terrors than foes } and more fought against their sins than their sovereigns ; when Preces and hachryma were the arms, and Sanguis Mariyrum the feed of the church militant upon earth ; when christians had a serious sense of what they profess'd to believe, and durit not be hypocritical in that religion, for which every day they expected to lose their lives, and all they had in this world. Oh when will that golden age again visit the languishing church of Christ ? when will that daily piety and devotion ; that strict justice and sincerity ; that hearty love and charity grow warm in these frozen regions of the world any more ? but if it be too much to expect that; yet I may have leave I hope to lament, to desire, to wish, and at least to comfort my troubled mind, with the thoughts that it was once among us on earth, and will return however in heaven to those that seek it earnestly in this world. O my good God ! whither is thy fear banished ! whither is devotion retir'd ? into some warmer regions of the earth ? no, they are as strange there as here. Whither is humility, temperance, candour, unity, contentment, peaceableness, and that mutual affection which is the known character of the followers of the Holy Jesus, driven and abandoned ? alas ! they have moil of them put on their assterial vehicle, and abandon'd the reeking ears, and smoky mitts, of this dull and cloggy clay,

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clay, to fly among the celestial inhabitants ; where they are better welcome'd than among depraved mortals. Oh! but do not quite leave us, O ye divine Graces , do not utterly forsake those few who earnestly desire your grateful company \ tho' they are press'd down by loads of dirt, and the weight of those chains by which they are tyed to their earthly tabernacles.

And grant, O Father of mercies, that at last Christendom may become christians indeed, and we may all let our lights shine before men,- that they may see our good works, and glorify thee our Father, who art in Heaven. That every one that

nameth the name of Chrif, may depart from all iniquity. O that we may all underftand in this our day, the things that belong to our everlafting peace ! Amen. Amen.

November 3, 1689.

Being the day on which one Orton of our College died.

VII. Of Death.

WHenfoever we think or write of any things that concern this prefent life, we do it with fome fenfe and feeling of that about which we are converfant, becaufe we have ourfelves experienced them, or the like to them. But when we reafon and difcourfe of death, we are about what we never have had any tafte of, nor any idea of our imagination, to which we might apply ourfelves to defcribe it in a right manner. We indeed fee, that after a hard ilruggle with a difeafe, at laft the corpfe grows ftiff, cold, and fitter for a grave, than thofe actions to which before it always was fo fervicable } but as to the immaterial part

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the foul, we have no notices what is become of it, with what pangs it parted with its old companion the body, what faculties and affections it retains, whither it is doom'd, or how it fares with it in that other ftate ; I fay we know nothing of all this by experience, till it is too late to defcribe it to others. The Almighty having, in his unfearchable "Wifdom and Providence, thought fit to hide from men many of thofe things which we have the greateft natural defire of being acquainted withal ; to teach us entirely to depend on his revealed word and will, to keep us humble and watchful, knowing, that if we refufe Mofes and the Prophets, Chrif and his Apoftles, neither would we be perfuaded though one rofe from the dead, to tell us by his own late experience what paffes in that other world, how gracious God is to his children, and how fevere towards incorrigible offenders. 'Tis fufficient for us that we are fure we mud all die, and we know not at all what hour our Lord will come to require an account of our ftewardfhip ; fo that we

know enough to make us watchful, and always prepared to meet the king of terrors, to make us cautious how we venture on any sin, in the very commission whereof we may be snatched away to God's dreadful tribunal. The brute beasts, who have no account to render, and for it matters not much when or how they die, do not at all fear or forefee their own (laughter, though hundreds of their fellows be slain before their eyes. But man has reason, by viewing other's mortality, certainly to preface his own, and so has all the obligation imaginable to provide beforehand for what he knows will shortly come to pass. How inexcusable are we then, miserable mortals, having spectacles of death every day almost before our eyes, to put far from us the evil day! to reckon upon so many years to come! and thereby to forget a due preparation

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paration till death seizes, and we are just upon the brink of eternity! Oh that we would all wait till our change come with Job -, and, as Horace bids, *Omnem crede diem tibi diluxisse supremum*; that at last, after the example of 5000 years mortality, we would live as those that know not but they may be in another world by the next morning; that we would improve that time which is lent us on purpose to work out our own salvation in (o warily, as believing it to be a talent for which we must be accountable to him who lends it to us) that we would, at length, be persuaded to labour hard for the few minutes of this life, in hopes of winning a crown of immortality; and not by our careless behaviour, and customary sins, provoke God to cut off that thread of life which he sees we abuse so much to his dishonour, and our own ruin. We usually esteem it a great unhappiness to be taken away in the spring and youth of our age, before we have had sufficient experience of the folly of sin, and goodness of religion; when, I believe, 'tis often a point of the greatest mercy and compassion in Almighty God, to cut off some sinners at first; he foreseeing, if he would let 'em to go on, they would but augment the number, and aggravate the guilt of their sins, and so plunge themselves deeper into that lake which burns with fire and brimstone *, and involve themselves faster in those flames which will never be quenched. So that it seems in mercy to be ordered by God, that very many sins soon draw

death after them, and to take away the fins and the foul together, lest if the authors should be suffered to live long, they would more and more heat the furnace of God's wrath against themselves, and to partake of a fadder condemnation. For when men have once abandon'd the grace of God, and call off the lligeltions of conference,

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and motions of God's Spirit, and given themselves to Satan to work all uncleannefs with greedinefs, 'tis impoffible to do them a greater kindness than soon to take them away, and hurry them to a lefs punifhment, that they may avoid a greater. Though if this be the beft of the wicked man's death, 'tis very bad and deplorable. How can any finner have a good countenance, a chearful look, or one dram of comfort and pleafure, while he is wallowing in thofe vices which only wait an opportunity to turn him into hell? How can one fmile fit on his brow who muft fhortly wail and howl for ever? much lefs can any thing yield him any comfort when ficknefs feizes him, and the merTenger of the judge of the world arrefts him, and drags him out of this world, from all his old companions, pleafant cups, vain jollity, and brutifh pleafures, to give an account of all thofe fins which he has been heaping up many years to his own deftrudtion. At this hour what can help, what can any way comfort? nothing on every fide but fin, an offended God, an accusing confcience, an aggravating devil, and eternal burnings! Oh the madnefs of wretched finners! to court thofe lufts, and hug thofe fins, which will at laft reduce them to fuch a defperate and intolerable condition, the badnefs and horror whereof is unexprefible! but, on the other hand, if we look on the death of a good and righteous man, we fhall perceive 'tis fo far from a curfe, that 'tis his only refcuer out of the miferics of this frail Hate, and the beginning of never-failing pleafures in the other. This is the bridge that carries him over from time to eternity, from forrow to joy, from care and fear to peace and fecurity, from a far country to his father's houfe, from earth to heaven. O happy merTenger, may the good man fay when death feizes him; welcome thou ambaf-

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fador of my Father, thou fini flier of fadnefs, and fountain of happinefs ! I willingly deliver up the uncertain tenure of this carcafe into thy hands, who,. I hope, will one day reftore it me freed from thofe illls and maladies, thofe achs and pains, which I now endure by it. Welcome thou blefled deliverer ! who, I truft will free me from the clog of this dull clay, and elevate my foul above flefh and blood j who wilt beftow on me, till my old tenement the body be re-edified, a more light ancf glorious vehicle , through which I mail more eafily fee the beauty and lovelinefs of my God, and perceive fomewhat of thofe joys which I hope for at the refurrection of the juft. How does thefe thoughts, this glimpfe of my future happinefs, enliven my decaying habitation ? How does it enfpirit my flying foul? and make it expect, with impatience, the minute when my Lord will come, and take me to himfelf ? tho' I have been a great finner, and utterly unworthy the lead mercy, yet my humble hope is, that, through my dear Redeemer's precious merits and mediation, my heavenly Father will gracioufly accept of my hearty and fincere endeavours of pleafing him, and obeying his holy commandments ; and that he will not overlook the meaneft integrity of heart.

Farewel all ye my weeping friends ; lament not my death,' but prepare for your own. Farewel my dear relations, and make it your conftant care to live fo that we may meet again in heaven. I commend you all into God's hands, and my departing foul to the grace and mercy of my Redeemer. Come Lord Jefus, come quickly!

And, C) my God ! let me die the death of the righteous, and let my lart end be like his. Let thy grace enable me (o to overcome the temptations or this enfaring world, that I may not be afraid or afhamed to die, and appear at thy dread-

ful tribunal -, but may lead my life in this world (o watchfully, pioufly, righteoufly, foberly, and circumfpe&ly, that death may waft me over to the joys of a better life ; and when I leave this world

I may go to thee, the fountain of goodnefs, and reft of holy fouls! Amen, Amen, bleffed Jefus.

VIII. Upon occafion of juft having taken my Degree Batchelor of Arts

WITH how great defire, and even impatience, does every one wait for the leaft honour or advantage in this world ! How earneftly does our foul pant after the leaft accommodation which it fancies will pleafe, trim, and adorn it ; and make it look a little considerable in the eyes of the reft of mankind ? with what heat, paflion, and ardour of affection, are honours, dignities, and promotions, fought after ; as if they were an effential ingredient in beatitude ; and, as if they would make a mighty acceflion to the heap of thofe goods, the accumulation of which is fuppofed to contain that which nature does incline us all to, plenary and perfect happinefs. This is the cafe of mankind when they are in the purfuit of honour and advantage. But when the defire is accomplifhed, the dignity arrived at, inftead of proving a tree of life (the emblem of compleat beatitude, and perfect contentment) as the fatisfaction of reafonable defires is to the wife and moderate , it not feldom becomes a vexatious burthen ; and we have more reafon to wifh it off our gall'd moulders, than before we had to purfue it fo furiously. But here what do men generally do in this cafe ? Do they renounce and defpife the gaudy happinefs with which they are adorned ?

Do

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Do they quietly return to their former condition ? No fuch matter : the gilded, and varnifhed troubles pleafes awhile, and though they feel themfelves no better, perhaps worfe at eafe within, yet to be look'd at, and cring'd to, makes full amends for all other things. And fuch a one doubts not the next degree, the next ftep of preferment, the next apartment in the temple of honour, will fully fatisfy, and rccompenfe his late difappointment, and fo with as fwift a wing he fpeeds on to the next ftage of dignity, as he did to that which he is now poffeffed of; which, when arrived at, in the fame manner pleafes and takes with him awhile, till at laft he is fated and cloy'd with what he fo ambitiously courted : yet he will not leave his beloved

evil, his tickling torture , but inflexible of his redoubled experience, vainly promises to himself peace, comfort, and full satisfaction, if he may be allowed to climb one degree higher ; till at last, when he has this his ultimate wish, he grows giddy with the height, and falls lower than ever he was before, the example of the prudent, and laughter of fools. All this while I may seem to flit very wide off the mark, and not to consider on what occasion I am meditating. But if it be considered that small and great honour differ but in degree ; and that a tradesman will be as esteemed for the mayoralty of a small town, as a duke for a kingdom proportionally ; it will appear I have not wholly deviated from my proposed subject. For at Cambridge I will maintain some will look as big, and be as proud and conceited upon the change of a year, or the obtaining the degree of bachelor, as Alexander on the conquests of India , or Caesar on his victory over Pompey his rival for the empire of the world. Nay, you shall see a Soph, who never yet saw eighteen, as high and lordly, as hectoring and imperious, as if he was newly

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made emperor in Utopia. So much does the desire of honour, and the fancy of being above others, prevail in all mankind. But to come close to the point. When I seriously consider my degree, and the duties belonging to it, or that are like to be consequent of it, such as being at liberty, & at one's own disposal, and more from under the care of tutors and overseers ; being thereby obliged to greater gravity, seriousness, and to carry one's self like men and scholars ; the being wholly to be employ'd, if God spare life and health, in the sacred, and vastly important office of the ministry ; and such like. These considerations, I say, rather induce me to solicitude, and fervent prayer to God Almighty, that he would be pleased to take care of me, and enable me to discharge faithfully the several duties I am, or may hereafter be called to. I have very great cause I confess of adoring, blessing, and celebrating the name of my good God, who has kept me hitherto through all the dangers of infancy, childhood, and youth, and preserved me untainted from any of those notorious vices which abound every where, and especially who has been my guide,

helper, and father, at Cambridge, where I have been far from my dear mother, and kind relations, and so more immediately committed to the Almighty's providence, and here, indeed, I have had various, and great instances of the tender care, and blessing of God, in preserving my soul free from those infectious vices which the university too much abounds withal, though I must acknowledge, with shame and regret, that I have often been chill'd and cool'd in my religion, with the constant worldly discourse, and converse; and the rare examples, among my equals, of a lively sense of God and religion; and with the too formal, though frequent and re-iterated exercise of

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public devotion: though I say, from these things, and my own backwardness, and want of serious improvement of sacraments, fasts, and those many excellent sermons I have heard! here, I cannot brag of much improvement as to my spiritual concerns; yet God has by no means been wanting with his grace, both preventing and assisting to me, and has continued his mercy also to me to this very moment: and, in particular, has so far preserved my health, under a weak frame of body, that I have never been so ill for any time as not to be able to help myself, and so commit myself to some who oft prove murderers, if reports be true, instead of nurses. This I esteem a very great favour, for methinks I could be content, if it pleased God, to endure much more sickness under the care of my mother and friends, than at Cambridge; where I cannot have those comforts and supports both for soul and body, as in the country I may reasonably expect, from those who have as well a nearer relation, as a greater affection for me. To my great and chief benefactor therefore do I address myself.

O thou Father of mercies, through whom I was born; who hast exercised a particular care and providence over me in soul and body all my life long; who hast led me safely through the various stages of infancy, childhood, and youth, and hast especially manifested the care of my eternal interest, O thou lover of souls, in giving me pious parents, and inclining my heart to thee early, in keeping me out of temptation, and in preventing

my going astray from thee, especially at Cambridge[^] where so many temptations on every side did surround me, except of this unfeigned sacrifice of praise and thanksgiving, which I offer to thy Majesty, for all these, and all other thy innumerable and undefeived benefits to me who am less

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than the least of all thy mercies, and a miserable offender against thy divine Majesty, and holy laws. To thee I desire to offer all Jaud, love, adoration, and blessing, for all these thy infinite favours. What am I, O Lord, that thou shouldst so regard me, and be so loth that I should perish? what am I but dust and ashes, that the Lord of Glory should lead me by the hand to this comfortable time, and not suffer my enemies to triumph over me? I thank thee for my life, health, food, cloathing, preservation, protection, kind relations, and friends, and all other the mercies thou hast heaped upon me as to this world, but above all, for what concerns another, the constant assistance of thy grace, checks of my conscience, happy providences, and every thing else that thou hast done in order to my salvation. To thee do I dedicate and devote myself soul and body, to be a reasonable, holy, and lively sacrifice, to be always employed in religion, or innocence, to do thy will, and obey all thy commandments. Do thou therefore pardon all my past sins, and grant me thy grace, that hereafter I may always be dying to sin, and rising again to righteousness, continually mortifying all my evil and corrupt affections, and daily proceeding in all virtue and godliness of living. That I may perform every trust and duty incumbent on me faithfully, and with an upright heart, do thou direct me as to my choice of my condition of life, and in all things in which I may stand in need of, that williom which only flows from thee its source and fountain: and in whatsoever employment or place thy providence shall call me to, that I may obtain mercy to be faithful; and may always endeavour to have a conscience void of offence towards thee, and towards all men, that when thou shalt call me out of this world, I may be willing to depart, and to be

with

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with (Thrift; faying with the apoftle,. I have fought a good fight, I have finifhed my courfe^ I have kept the faith ; henceforth is laid up for me a crown of righteoufnefsy which the Lord the righteous judge fhall give me at that day. Grant all this, O Father! thro' Jefus Chrifft our Lord, and Saviour. Amen.

Sept. 21, 1690.

IX. Of Atheifm fpeculative and praclikai.

IT was a noble faying of a heathen, that fup-
pofing he thought there were no God to govern
the world, it would not be worth his while to live
in it; and certainly, were all acknowledgment of
a fupreme all-feeing power banifhed from among
men, it would be highly eligible tor a wife man to
choofe to be annihilated, and return to a ltate of
infenfibility, or at lead to the condition of the
brutes that perifh, rather than live among canibals
and lawlefs monfters, (fuch as mankind, by fuch a
difbelitf, would degenerate into) a prey to every-
one itronger than himfelf, and without any hope
or glimmering expectation of ever feeing the
world reformed , and in utter defpair ot ever en-
joying himfelf better than he would then do. What
comfort could a man reap in any affliction, if ail
were nothing but inexorable fate, or unthinking
chance? whither fhould a diftreffed innocent ap-
ply himfelf when he is unjulfly condemned ? what
could engage a prudent man to generofity, and
patience under the irremediable load of worldly
cares, troubles, difappointments, and vexations?
finally, where fhould a fick, dying creature ad-
drefs his prayers ? whither mould he look for
a little fupport and ailay for his heart-piercing
throws and pangs ? and how, with any toler-
able view, could he reflect on the king of" ter-

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ror's approach, and Aide into an abhorred non-
entity ; as he muft fancy at bed. But far worfe is
the atheift's cafe, if his confcience awakes before
he dies ; and he finds, by its cutting lalties, and
dire forebodings ; by its condemning fentence, and

dreadful foretelling the approaching Judgment, and frequent burnings ; that his fullen and obstinate incredulity has not annihilated the God of heaven, but only heated the fire of his indignation seven times hotter than otherwise it would have been ; if, I say, the case would stand thus with the guilty wretch, where now is the confidence with which he dared the Almighty ? what will all his sensual pleasures now confer to his comfort and satisfaction, and his jolly company, the clubs of debauchees ; how will they be able to administer one dram of consolation in his greatest need ? referable, thrice miserable man ! thus to have, by thy own obstinacy and infidelity, precluded all hope from thyself at thy latter end ! thus to have been without God all thy life, but only to be thy torment at thy dying minute ! so to have spent that life, which might have been improved into never-fading pleasures in heaven, as to have precipitated thyself headlong into those flames which have been thy sport and pastime, and now like to prey upon thee to all eternity ! wretch that thou wast ! for a wanton, vile, contradictory humour ; for a few fading, withering, beastly pleasures ; for a not considerable time of licentiousness and uncleanness, of sin and profaneness ; for the sake of some base, hectoring, damning companions ; to have denied and provoked that infinite Being, which would have been thy support and protector, thy hope and satisfaction, thy comforter and benefactor, and to have rendered him bound in justice to make good his insupportable threats in thy everlasting perdition ! this, this is the sad and deplorable case

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of an atheist awakened just as the pit of hell is opening its mouth to receive him ; not to mention all the secret flings and goads of his confidence in an affliction, or in a sober interval ; the meanness and pusillanimity his atheism betrays him into ; the voice of nature, and the fears and misgivings, left at last he would be mistaken, and so be lost irrecoverably. This is the way of them that forget God, and endeavour to root out the belief of the being of their own omnipotent Creator, from the minds of men : and such are the wages of their daring sin, and hectoring profaneness. O my foul, come not thou into their secrets ; enter not into their society here, as ever thou desirest

not to enjoy it hereafter. The condition of the speculative atheist, as is described before, one would think were as bad, as miserable as is any way possible to fancy. But yet the worse half is yet to come ; the folly of the former is notorious , but confider awhile, and you will see the practical atheist is the greater fool, and more inexcusable, and so, perhaps, must abide a greater punishment in hell. The other had so much cunning as to see the belief of a God would be a severe restraint to his jollities, and put a stop to his career of fenfulness : he foresees his conscience, if trusted with a belief of the almighty power and unrelenting justice, would be always an impertinent, troublesome interrupter of his unhallowed mirth, and give him now and then a severe reprimand for his unreasonable vices. Therefore he craftily undermines the root, and aims at the extirpation of that Being which he could not love, and imitate, and was loath to fear and dread. At last providing, as well as he could, for a present enjoyment of sin, if he fail of avoiding its punishment hereafter. But the man before us, the practical atheist, chooses to trouble himself with so prevailing a belief, contents

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himself with following his swing of luck at a venture, and resolves (*vivens videtur pereo*) let what will be the issue of it, he will have his vices , and, though his life be short, the devil shall have as much of it as he can give him : come what will, he resolves not to be a renegade, or turncoat; and though hell be the end of his Journey, he confesses, he finding much company in the road, is fixed to go with them, and flourish hereafter as well as he can. He dares heaven, and openly in the face of God blasphemes him by his actions, and seems fearful of nothing, but lest he should be a small finner, and so mould have but final] torment in the other world. His conscience tells him of his duty and obligations to God ; of his breaches of the divine law ; warns him of the severity of abused patience, and affronted omnipotence; presents to him the jaws of hell gaping to receive him, and sets before his eyes the miseries of an everlasting hell, which must soon be his portion, without timely and serious repentance. Yet all this notwithstanding, the hardened wretch flops his ears, runs to his companions, and so, with new sins, takes away the remembrance of the former. But, 0

molt miferable man ! what doft thou do ? with whom doft thou contend ? with the eternal God. What joys doft thou lofe ? pure and never-failing at God's right-hand for evermore. What torments doft thou run ftrait into? endiefs, eafelefs, and remedilefs. And who can abide devouring fire? who can dwell with everlaftins; burnings? conhder a little with thyfelf the joys which thou now haft will be gone, and the torments prefer, what wilt thou then do? or to whom wilt thou flee for help and fuccour? no one can be able to give thee any comfort or releafe, but that M;jefty whom thou art rendering inexorable; and who is trealuring up wrath againft the day of his righteous

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teous judgment, to pour down on thy head, and confume thee with a never-dying death. What wilt thou do on a death-bed, when all thy friends cannot help thee, and the phyfician gives thee over for incurable? and how inexcufable wilt thou be at the great day, when the doom which then will be pronounced has been thy free choice, and unpelled election : depart thou cuffed into everlaftingfire, prepared for the devil and his angels ; into outer darknefs, where is weeping and gnrfhing of teeth, for evermore \ where the worm dieth not, and the fire is not quenched.

O my foul ! envy thou not the finners, and choofe none of their ways ; for their fteps lead to deftruction, and the chambers of death. If thefe are the paths, luch the folly, and madnefs, and punifhmenc of finners, and atheiftical perfons, good Lord deliver me from them. Deliver me not into the bitter pains of eternal death ! let my flelh tremble for fear of thee, and make me fo afraid of thy judgments, as to work out my falvation with fear and trembling, as to go through any the mod irkfome and tedious duties of religion, rather than thus to fall into the hands of the living and incenfed God ; who is a confuming fire, and can deftroy both foul and body in hell. Through Jefus Chrijl, our Mediator and Redeemer. Amen !

X. On occafwn of Mr. HolIisV death, July 15, 1691. and my being chofe Fellow the next day.

SAD and miferable is their end, who have lived

without God in the world. Deplorable is their
case, who never laid up a good foundation against
the time to come, that they might lay hold on eter-
nal life. Affrighting is the approach of death in
any shape ; but when it comes on a sudden, in the

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midst of jollity and drinking, debauchery and
merry company, and on a sudden seizes the tremb-
ling sinner, and in a very little time hurries him
out of this world ; how much more terrible must
it be ! to be hurried from the noise and huzzas of
a jolly assignation to the judgment-seat of Christ ;
from bowls of wine to the wrathful tribunal of
an offended God ; from sinful time to a miserable
eternity ; is an amazing scene of horror and
astonishment, not to be mentioned without conster-
nation, nor thought of without a groan, nor re-
membered without commiserating tears. Were
death nothing but the mere leaving those pleasures,
and being for ever deprived of those bewitching
pastimes, it might torment the man with the
thoughts of it : how much more when it is the
departing from that life to another ; from a care-
less world to a strict judgment ; and, to ill men,
from vain jollities to intolerable torments. This
prospect of death should spoil the mirth of secure
sinners, and dull all their jovial assignations , should,
like the hand-writing on the wall to Belshazzar,
make their joints tremble, and their knees smite
one against another. One would think it im-
possible for any man of reason to be so fatally
befooled and fascinated with the charms of sin, as
not to be awakened with the daily spectacles of
mortality before his eyes , and roused out of his
lethargy and stupidity by that doleful knell which
shews his fellow-christian to be newly launched into
the ocean of eternity. One would think each fu-
neral sermon (which, if any thing can, will affect
men) should convert multitudes , and that, as Solo-
mon says, Those that go to the house of mourning
should lay it to heart, Eccles. vii. 2. But, alas !
daily examples of carelessness and unconcernedness
about these things, too plainly prove that nothing
can affect a hardened sinner 3 nothing can make him

serious

ferious, no, not his nearest relation's death before his eyes; those who will not be wrought on by the word of God, are not often truly converted by the most astonishing accident, nor would be persuaded though one rose from the dead. Men are a little startled at the news of a friend's death, and the loss of an old companion; and for a few hours perhaps have serious thoughts and resolutions. But then the rest of the club soon drive away such melancholy whimsies, and the bottle is an infallible cordial, and comfortable diversion from those importunate and unwelcome reflections of their own consciences, which, if followed on, might have made them happy for ever. Lord, let me in health serve thee, that thou mayst be with me in sickness, and at the hour of death. And let me not one moment remain in a condition, in which, if death does surprize me, I am for ever miserable. Let me live the life of the righteous, that so I may die his death -, and that my last end, how sudden, or in what manner soever, may be like his, safe, secure, peaceable, and full of a joyful hope of a glorious immortality. Amen.

This sudden providence, and surprising accident of Mr. Hollis's death, (who was merry enough but a week before at the commencement) seems providentially disposed for my warning and caution, just upon my advancement to a fellowship; not to be proud and conceited, forgetful of God, and unmindful of eternity: and may be looked on as an awakening memento of mortality, than which there is not a more powerful argument to all diligence, sobriety, watchfulness, and piety, while we have our lives continued to us. And, O that this, as well as other examples of mortality, may have their due influence on us all! in particular, may Mr. Hollis's end effectually work upon all the members of this college, and make them

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more cautious of spending their time, more careful lest their hearts be overcharged with forfeiting or drunkenness, and so the day of death overtake them unawares. May it be long considered and reflected on, till it puts them all upon a serious con-

fideration of their duties, and make them all answer the end of their maintenance in college, by constantly endeavouring, by their learning and religion, to set forth God's glory, and let forward the salvation of all men. And those who are designed for the sacred function, may they labour to save their own souls, and the souls of those that hear them. As to my own advancement, I have reason to thank God, and acknowledge my friends kindness to me, who have, without the least recommendation from any other friend, by their suffrages obtained this place for me. And I sincerely beg of the divine Majesty, that as he has hitherto shown a very tender, fatherly care over me, as to spiritual and temporal concerns, for which I ought never to forget to bless and adore his holy name, and by his providence and spirit has guided me, and kept me hitherto; so that, he would still go on to do me good, and to perfect that which concerns me, and not forsake the work of his own hands: that he would keep me from evil, and in his fear continually, that I may not grow cold in, or backslide from any part of my christian duty, but grow in grace, and in that practical knowledge or his will, as may influence all my thoughts, passions, desires, resolutions and actions. That I may be faithful to the death, that so I may at length receive a crown of life. Amen! Amen! Blessed Father!

N. B. It will not be much out of the order of time, if I here subjoin that Sermon, or Common-Place, as we ordinarily call such performances in colleges, at the commemoration of our benefactors at

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Clare-Hall, preached December 17, 1698, it being short, and suitable to the occasion, and giving accidental hints at some irregularities of our college at that time, which may supply in part the loss of that fore-mentioned paper, Emendanda in Collegio.

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Clare- Hall, Decemb. 17, 1698.

Deu T. vi. 10, II, 12.

It Jhall be when the Lord thy God Jhall
give thee great and goodly cities which thou
buildeft not ; and houfes full of all good
things which thou filledft not 5 and wells dig-
ged which thou diggedft[^]ot -, vineyards and
olive-trees which thou plantedji not-, when
thouhalt have eaten and be full ; then be-
ware left thou forget the Lord, which brought
thee forth out of the land of Egypt.

THESE words are part of a ferious exhorta-
tion of the great legiflator of the Jews to
that people, after their deliverance out of Egypt,
and before their admifiion into the land of Ca-
naan. In which he takes occafion to remind them
not only of the great obligations to the worfhip
of the God of Ifrael, their great benefactor, from
the confideration of his miraculous deliverance of
them from the Egyptian bondage already paft ;
but farther afTures them, that the fame obligation
would be mightily increafed hereafter ; and that
the plentiful provifion he would make for them,
at the coft and pains of their enemies, and the
conveniences and advantages his providence would
fecure to them, without their own care or trou-
ble, ought to be looked on as the greateft tye
pofiible to their duty and obedience. As if Mo-
fis had faid, Almighty God, by the continuance
or that merciful courie of his gracious providence,
which

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which he has already begun, and out of his ten-
der care of you, his chofen people, will in a fhort
time compleat your deliverance, and fettle you

with peace and fecurity, with plenty and abundance, in the Land of Promife. He will, in a little while, blefs you, who have hitherto endured the inconveniences of a wildernefs, and of a wandering and uncertain ftate, with cities and houfes of your own -, and thofe great and goodly, well furnished and adorned : he will blefs you alfo with wells of water for your neceflities, and with wine and oil for your pleafure and entertainment : In fhort, he will make every way fuch plenty and abundance round about you, that it will be in your power to enjoy all the pleafures of affluence, and all the delicacies and fatisfactions of a wealthy and an eafy ftate of life. This will foon be your condition after you arrive at the land of Canaan : but when this is your cafe, be not like ungrateful Jehuriin, who waxed fat and kicked ; who for fo ok God that made him, and lightly efieemed the rock of his fahation, Deut. xxxii. 15. Remember who it is to whom all the happinefs is owing, and that every blefTing you receive from God is to be returned back in gratitude and obedience. Confider the ends and intentions of all the divine goodnefs to you ; to lead you to repentance ; to encourage your religious fervices ; to take off from you the burdens of poverty, and the diffractions and interruptions of want, in order to your enjoying more time, and employing with greater alacrity more of your fpare hours in the offices of his worfhip. Do not forget when you reflect upon your brave cities, your fine houfes, your handfome furniture, your conveniences for pleafure, as well as necefferics for life, that all thefe advantages were not originally your own, nor from yourfelves j were not the product of your

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own induftry or diligence, but the proper gifts of Almighty God, and the fole effects of his goodnefs and love to you. When you think upon your cities or your houfes, remember withal they were not of your own building, nor enlarged and furnilhed at your own coft , but by thofe enemies whom the power of God alone has difpoffefied for you. Whenever you make ufe of the water of your wells, or of the wine and oil of your plantations, confider it was others that digged the former, and planted the latter ; and that it is only the title of God's donation by which you

claim a right to any of these things. Beware therefore lest you, who are but tenants or stewards, behave yourselves as if you were lords and possessors. Take heed lest that abundant provision the divine bounty has made for you, have so fatal and mischievous an effect as to encourage your sloth, your luxury, your pride, and your irreligion. Then above all times, beware lest thou forget the Lord; lest thou be unmindful of the rock that begat thee, and forgettest the God that formed thee, Deut. xxxii. 18.

In these words therefore we may observe how much Almighty God expects from those who are plentifully provided for by his providence; and particularly from those who are taken care of by such means as themselves could not have any hand in, but accrue to them from the labours and wealth of others, without any pains and toil of their own in the acquisition, which, by the blessing of God, and the liberality of those our pious and generous founders and benefactors, whom we are now met thankfully to commemorate, is our case at present; and will therefore be a subject very suitable for our meditations at this time. The observation therefore which the words of the text afford us, if we consider them with a peculiar

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regard to our own circumstances, and as appropriated to our present business is this: that [the plentiful provision which is in this place made for us, and] the great advantages we reap by the liberality of our benefactors to us, lays a mighty obligation upon us to obedience to that God, whose providence by such methods takes care of us; and to a careful answering the pious intentions of those who aimed at the glory of God, and the good of men, and not our bare private maintenance in those endowments they have settled upon us.

In discoursing upon which, I shall (i.) enquire whence, and from what heads this obligation arises.

(2.) What our principal obligations themselves are, or to what duties and offices we are in particular obliged by the enjoyment of these advantages.

(1.) I am to enquire whence, or from what heads our obligation in the present case does arise. And I think, I need not go farther in search after these

points, than those three obvious particulars which immediately present themselves to our consideration. (1.) This obligation arises from strict and absolute justice. (2.) From that branch of justice which ties us to veracity, and the performance of our promises. (3.) From gratitude, and the benefit of favours bestowed upon us.

I. This obligation arises from strict and absolute justice. For we ought not to think, that the great advantages we here enjoy belong to us as an estate of inheritance belongs to the immediate heir : so that without any more ado, we may esteem them our own, and behave ourselves under them as we please. But we are to look upon them as bestowed upon us conditionally, and with at least a tacit agreement and covenant, that our true right and property shall depend on our good behaviour, and on our faithful performance of those duties and

offices,

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offices, whether of piety or charity, which such generous endowments were designed to promote. As it is in all our worldly possessions with regard to Almighty God, so is it, in some measure, in our collegiate enjoyments, with regard to our founders and benefactors. For as our title to this world's goods, when considered with respect to other men, is by no means founded on our goodness and virtue ; and so is intirely valid in human judicatures, be our morals never so bad, and our lives never so scandalous ; tho' at the same time we are but stewards under the great possessor of heaven and earth, and must be accountable to him for the abuse of all those things, whose absolute title and property he ever reserved to himself. So in the case before us, we may have so just and legal a right to the advantages belonging to a collegiate society, that none can, or ought to dispossess us, while at the same time we may be so little careful of our duties here, and so little answer the main ends and intentions of our foundation, (in view of securing which these endowments were made, and which are a tacit condition implied in the very nature of the donation itself) that we may justly be called to account hereafter for our unjust intrusion ; or, at least, unworthy mismanagement and abuse of so great, and so well- designed benefactions. If we be willing to enjoy the benefits, we

ought never to think ourfelves excufed from the duties of a college. And I cannot tell whether we ought in juftice, and with a fafe confcience, to reap the advantages, if we be not careful to difcharge the offices, and perform the truit belonging to thofe, by the exprefs will of the donors, who are intituled to them. I am fure it will deferve every one of our fober confederations, how hard it will lie upon us at the lad day, if we have, for a long time, ventured to live upon the profits of a learned

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and religious foundation, and all the while have had no regard to thofe great ends and conditions annexed to them, and what we mail be able to plead in our own behalf, if, inftead of purfuing with all iincerity the glory of God, the advancement of learning and religion, the difpofing ourfelves for the fervice of (Thrift's church, and the doing good to the fouls of men (which our very acceptance of thefe benefits implies our obligation to) we make no other ufe of them, than to live an eafy and pleafurable life; and to privilege ourfelves from the bufinefs and offices, whether of piety or humanity, which otherwife in the world we mould be unable fo readily to avoid. And if the mere omiffion of our duty, and the fingle unprofitablenefs of our lives here be fo criminal, and fo perilous, how much more fo mull be the pofitive abufe of our plenty' and leifure; the actual difcouraging of virtue or learning; the affording real examples of intemperance, profanenefs, lewdnefs, or debauchery; and thereby doing all we can to hinder and prevent thofe pious intentions of our religious founders and benefactors, which we ought, with all our might, to promote in the world? Such as thefe are fo far from having a proper right and title to what they have from thefe charitable foundations, that, if thofe who fettled them could be fuppofed capable of reviewing the fad mif-employment of their donations, they would be under a temptation of repenting of the whole benefaction, upon the account of thofe abufes in fome parts thereof-, and would be ready to ufe the mod violent means to free their endowments from fuch ungrateful and unjuft usurpers, who fhould fo wretchedly pervert their pious defign, as to lead men down to the chambers of fin and death, by thofe very means, which were fitted and intended for the promoting of mens holinefs

here, and happiness hereafter.

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II. This obligation is also founded on that part of justice which requires veracity, and the performance of our promises. All we, who, in the most peculiar sense, are members of this collegiate society, have solemnly engaged ourselves at our admission thereinto, to observe the pious rules and statutes of our foundations; and do our utmost also to induce all others of our body to observe the same. And tho' the change of times and circumstances may sometimes make it less necessary to urge the actual observance of the letter of every ancient constitution, yet the main design of the foundation itself, and all those rules and statutes which really tend to promote the same, I mean, all which are necessary or useful for the peace, the discipline, the sobriety, and diligence of the members of the society; or, in short, are proper to encourage the good, and discourage the bad; to advance true religion, and discountenance ungodliness and impiety amongst us: all these rules and statutes, I say, we are to observe inviolably; or else we must needs incur the heinous sin of perjury: and be not only unjust intruders into others' possessions, but perfidious and forsworn persons also. And tho' this obligation does chiefly belong to those who are most strictly members, and have by their own voluntary engagement and oath particularly bound themselves to the rules and statutes of the society, yet even those others, who are members in a less degree, ought not to think themselves, even on this account, wholly free and at liberty; the very desire and acceptance of admission into a society, which is known to be under certain laws and institutions, being a tacit agreement to them, and implying some kind of promise of the observance of the same. So that upon the whole, no one among us can intirely be disengaged, even

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even in point of veracity and faithfulness to his promises, from obeying the pious rules of our

society, from the endeavouring with all zeal and sincerity to promote the great ends of this, and all other such like religious and charitable foundations, the advancement of virtue, learning, and true religion in the world.

III. This obligation is also founded upon gratitude, or the sense of favours bestowed upon us. And this particular, to be sure, reaches every one of us, and ought to secure our universal compliance to all that is good and useful in this society, of which we are members ; and that whether we regard those generous founders and benefactors, by whose immediate bounty we are maintained, or whether we go a step farther, and have respect to the providence of God ; which 'is the ultimate source and original of all our blessings. And sure, in the first place, if we go no farther than our immediate founders and benefactors, we have such mighty obligations to them, as would be abundantly sufficient, even tho' they had only desired, and not at all commanded any of those duties which are proper in such societies ; according to all the rules of generosity and good-nature, to secure their performance. If we had been only told by their last wills and testaments, that they, out of a sense of God's mercy, in bestowing this world's goods upon them, and for the continual advancement of the christian religion, and promoting of all those sciences, those offices, that virtuous behaviour, and unblameable conversation, which would most adorn and advance the same ; and particularly, in order to the useful and regular, the sober, pious, studious, and religious education of those who might afterwards enter upon the most sacred function of the ministry, and become learned and exemplary

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exemplary preachers of the gospel, that they, for these great and noble ends and purposes, did bequeath such large portions of their estates for a collegiate foundation ; conjuring all those who would in future ages, to the end of the world, be partakers of the benefits of their endowments, that, without any other force or tie upon them, as even if they had any sense of gratitude to themselves, and inclination to fulfil the last requests and dying words of their benefactors, they would strictly and constantly perform the duties of their places, and answer the ends of their institution. [Nay* as

ever they hoped to see them with alacrity and comfort at the last day,] If, I say, we had no other obligations laid upon us, than such parting desires of our founders and benefactors (which are no other than the just construction, if not sometimes also the proper sense of those writings, those wills and testaments, by which our colleges were settled and established for us) we must forfeit our pretence to all that is humane, if we reject these obligations of gratitude, and can resolve to behave ourselves still, as if we owed no acknowledgments to them. And shall even the most pressing and affectionate intreaties of our best and most generous benefactors, have no manner of influence upon us even when they importune us only to take care of our duty, and so, by consequence, to secure our present and our future happiness ! But if this part of gratitude, which regards men, and those who are the bare instruments of our blessings, should be too weak to affect us ; yet sure the other part, which regards Almighty God, the fountain and origin of all our enjoyments, will prove stronger, and engage us effectually to a ready return of duty and obedience, in confederation of his peculiar bounty to us, and that plentiful provision he has made for us in this place. We, indeed, can only see

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the external means which confer these benefits upon us-, but cannot so readily observe that invisible hand, which secretly, but most properly, orders and disposes of all events, and bestows the good things of this life on whomsoever it pleaseth.

It was the complaint of God, by his prophet Hosea, Ch. ii. 8, 9, 12. concerning the people of Israel in their plentiful state, that they did not take notice of his secret providence and bounty in that affluence they enjoyed, nor use it to his service as they ought to have done , and threatens, that, to convince them of their ingrateful and wicked mistake, he would take it away from them. She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold : therefore will I return, and take away my corn in the time thereof; and my wine in the season thereof ; and will recover my wool and my flax, and will destroy her vines and her fig-trees. And the like complaint, I am afraid, the Almighty may but too justly take up against

the present, as well as the past generations; nay, against us in particular, who in this place enjoy many of his blessings, and are so abundantly provided for by his gracious providence over us. And I wish we may every one be for the future so deeply sensible of the divine Goodness to us, in these our great advantages here, that ease and security; that maintenance and leisure -, that freedom from the cares and troubles of life; that happy opportunity of an ingenious and learned education, 'as may his good measure correspond to the proportion of God's mercies, and oblige us to show our grateful repentment of them, not only with our lips, but in our lives, not only with verbal praises and acknowledgments, which yet are very fit and laudable in our case; but with a great zeal for God's honour, with a fervent endeavour of doing good in our places, with a hearty dedication of our time and

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lives to the service of our Saviour; and, in one word, with leading a godly, a righteous, and a sober life, both during our stay here, and in our future behaviour in the world: which are the best expressions of our thankfulness to God; the best returns to the kindness of our benefactors; and will yield us the greatest comfort both now in our own mind, and at the last day of account. Which brings me to the

last general head of my discourse, which is to enquire what our principal obligations themselves are; or to what duties and offices we are in particular obliged by the enjoyment of these advantages of our religious foundations. And here, because the time will by no means give me leave to be at all large, I shall confine myself to a few particulars; and only take occasion to recommend to your practice three things, the observance of which will be of special advantage in a collegiate society, and will, in great part, secure the main designs of these charitable endowments.

And those three things I shall pitch upon shall, agreeably to the known division of our duty to God, to ourselves, and to our neighbours, be (1.) The constant attendance upon the worship of God in this place. (2.) A strict temperance and sobriety towards ourselves. (3.) A diligent im-

provement of ourfelves in learning for the advantage of others.

(1.) We, who by the good providence of God are here fo plentifully maintained, and fccured from the cares and bufincfs of the world, are under a mighty obligation to a conftant and fcrious attendance upon the worfhip of God in this place. This is one of the principal defigns of all retired and monaftic focieties, and was undoubtedly a main part of the intentions of our religious founders,

that

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that being fequeftered from the common toils and anxieties of life, we mould, with lefs interruption and diftraction, every day apply ourfelves to devotion ; that we mould continually own the divine providence, and implore its blefiings on our ftudies and enquiries 3 that we mould begin and end every day with the more immediate fervice of God, and attain, by degrees, that devout and heavenly temper of mind, which may direct all our ftudies to the fervice of religion, and devote even our profane learning to the miniftry of the altar. And it will be worthy our care to provide, that, while we are labouring to improve ourfelves in human fcience, we at the fame time may not neglect what is of much greater importance, I mean, that heavenly-mindednefs, devotion, refignation to the will, and dependance upon the goodnefs of the Almighty : In fhort, that divine nature, and god-like difpofition of foul, which is the perfection of the chriltian life here on earth, and will make us meet to be partakers of the inheritance of the faints in light hereafter in heaven. And give me leave in this place to fay, that as this conftant and ferious attendance upon the publick prayers, is a duty incumbent upon all who are, in any degree, members of our fociety , lb is it moft efpecially fo, of thofe who enjoy the greateft advantages, and have the principal fhare in the government of the fame. It is an obfervation that is fometimes made, (and I fear me is not always without truth ,) that thofe who enjoy lefs of the advantages, and fo are, on that account, under fmaller ties to our daily morning and evening facrifice of prayer, are yet, by fome motives or other prevailed upon to a more conftant and uninterrupted attendance on the fame, than, perhaps,

some of those whose years and consideration, to
say nothing of any other motives, ought to prevail

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upon them to set a better example, and take a
better care of the constancy of their devotions.
Nay, I doubt some have been so ready to betray
the imperfection of their religion in this point, that
they have chosen that very time for the slackening
their attendance on these daily prayers, when, by
their admittance to the highest benefits and advan-
tages of the society, they were under a new and
stricter obligation to a greater constancy ; and
when their example and authority was likely to
have a greater influence on the rest of the college.
Which observations, if in any case true, are so
shameful, that a just indignation will not permit
me to wave the taking notice of them. And I
wish that all future observations may show, that
every one concerned is so constant, as well as serious,
in the worship of God in this place, that no one
may be able to make any reflections of this nature ;
but that all of us, from the highest to the lowest,
as far as our health, our age, and our necessary
engagements will allow, may meet unanimously
together, and join universally, with one heart and
one voice, in the prayers and praises which are here
offered to the Almighty : it being not fit for us to
expect, that our inferiors should be by us obliged
to a constant attendance on those prayers, which
we ourselves but rarely frequent ; and our society
never to be so properly filled a religious one, as
when equal numbers appear in the chapel at their
devotion, as do the like in the college upon the
other occasions of life.

But (2.) besides devotion towards God, we of
these collegiate societies are under the highest
obligations to temperance and sobriety towards
ourselves. And, indeed, this is a duty that has a
very necessary dependence on the nature of our
foundations ; which are no other than those of
charity. And sure it is the greatest piece of abuse

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of the charity of our founders, to spend in extravagancies that allowance, which was only intended for the relief of our necessities, and the assistance of our learning. But to waive that consideration, there is another, which ought to have the greatest influence upon us in this case; and it is this : that nothing has more contributed to the dishonour of our way of education here, to the reproach of the bed of churches; and to the rendering its clergy contemptible, and their labours unsuccessful *, and to the increasing the unreasonable divisions and Separations in this kingdom, than the general opinion of the too free and loose course of life which some among us, and that without any effectual discouragement, are supposed to lead. How far this opinion or prejudice taken up against us is false, or at least aggravated by our enemies, as is too usual in all such cases, I shall not now enquire. But I shall only say, God send our future reformation in this point, (of so vast importance to the well-being of our whole community, nay, of the whole church of England,) may be remarkable enough to silence even our sharpest enemies; and may every one of us in particular, who either have already, or are here designing to take upon us the holy office of the ministry, be so far from any instances of rioting, or excesses, that, with the blessed apostle St. Paul, we may be temperate in all things-, and be on the other side disposed to beat under our bodies, and bring them into subjection, lest, when we have preached to others, we ourselves should at last become castaways. 1 Cor. ix. 25, 27.

(3.) Lastly, we, who enjoy the advantages of these generous foundations, are under a mighty obligation, not only to devotion towards God, and obedience towards ourselves, but also to diligence in our studies and learning, in order to the advantage

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vantage of others. Since the extraordinary effusions of the gifts of the blessed spirit are ceased in the church, those qualifications which are proper to fit us for the understanding the holy scriptures, for the propagation of christianity, for the conversion of infidels, for the edification of believers, and for the maintenance of true religion in the world, are to be acquired, under the divine blessing-

ing, by our own labour and diligence; by constant study and application. And this acquisition of solid and useful learning was generally one principal intention in all the collegiate foundations of the christian world, as well as of ours in particular. So that a diligent pursuit of useful knowledge, and sound learning, must needs be one of the great duties which is incumbent on us all in this place ; and which no security of a perpetual provision ought to excuse us from, nor any ability of living without the dependence on learning for our subsistence, ought to discourage us in. Let us all then, upon the consideration of the bounty of our benefactors, and that plentiful provision of books, the instruments of learning, as well as of a liberal maintenance, without our own solicitude about it, which is the great encouragement to the same; let us, I say, look upon ourselves obliged both to a constant application to our studies, and, by all proper means, to the assistance and encouragement of those who do so likewise. That being the true welfare and happiness of a society for learning, when all the primary members of it do not only apply themselves to the improvement of their own, knowledge, but do all they can, that those, and only those, who, to their piety and good morals, have added diligence in their studies, and made the best progress in learning, may have encouragement and advancement in the society : and when desert and preferment constantly accompany

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pany one another in a college, then and only then, do we entirely secure the ends of a collegiate body, and take an effectual care that the same shall be secured for the future generations also. To conclude, God grant, that we may lead such pious and devout, such temperate and sober, such diligent and studious lives, in this religious society, instituted by our generous and bountiful benefactors, whom we are now to commemorate, that we may bring glory to God, and secure our own and others everlasting salvation, in the great day of the Lord Jesus. To whom, &c.

But to go on now with my other materials.

In the year 1692, Dr. Bentley preached Mr. Boyle's lectures ; which, indeed, were the first that were preached, and, perhaps, are the most valu-

able of all that great critick's performances. Herein he demonftrated the Being and providence of God, from Sir Jfaac Newton's wonderful difcoveries, to fuch a degree of fatisfaction, as to the fcepticks or infidels themfelves, that he informed me himfelf, of a club of fuch people, who had heard his fermons, and were afked by a friend of his, at his defire, What they had to fay againft them ? they honeftly owned, they did not know what to fay. But added withal, what is this to the fable of Jefus Chrifft ? Which made him fay, that he doubted he had done harm to chriftianity by thofe fermons ; as occafioning thefe fcepticks or infidels to divert from their denial of a God and a providence, from which they might be always driven with- great eafe, to the picking up objections againft the bible in genera! ; which would certainly afford them a much larger field for contradiction. But this has been already related in my agronomical principles of religion, page 243.

Very foon after the preaching of thefe fermons it was, that Dr. Bent ley t as he inlormed me him-

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lself, went to bifhop Lloyd* of whom he had then the greateft opinion, both as to his fkiil in chronology and the fcriptures, and particularly in the fcripture-prophefies; and this, in order to fee, whether it might not be fit for him to infert fome of his predictions from thofe prophefies into a preface to thofe fermons ; that upon their completion they might be of fervice to chriftianity ; upon fome of which prophefies he alfo himfelf preached part of his fecond year's fermons , as his relation, who Is now in poffeffion of thofe fermons, as well as another friend of mine who heard fome of them, have informed me , though he never printed them ; the reafon of which will appear by what follows. For, upon his application to the bifhop, and the bifhop's frank and open anfwers, he was fo far from being fatisfied, that he immediately began to fuppofe, that his difappointment arofe from the facred books of Daniel and the Revelation themfelves, and not only from his own, or the bifhop's mifunderftanding them. He was offended, that the bifhop underftood a day in the prophefies to denote a year in their completion , as all expofitors had done before him, and as the ancient language of prophefy plainly imply'd. [See EJfay on the Revelation, 2d Edition, page 5 18.] Nay, fo

greatly was he offended at this interpretation, that he long afterward bluntly asked Sir Ifaac Newton himself (with whom I had brought him acquainted about A. D. 1696.) who thus expounded the prophecies also, whether he could demonstrate the same. Sir Ifaac Newton was so greatly offended at this, as invidiously alluding to his being a mathematician ; which science was not concerned in this matter; that he would not see him, as Dr. Bentley told me himself, for a twelvemonth afterward. Nay, in fact he did he carry this matter, as to persuade the learned Mr. Daubuz, though in the way of banter only, but

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which a banter as Mr. Daubuz did not perceive, that he ought to demonstrate this exposition, not a posteriori only, as did others ; but a priori also ; which he injudiciously attempted to do, in the preface to his Exposition of the Apocalypse -, which exposition yet, on account of the great critical sagacity of its author therein shewed, Dr. Bentley had in high esteem. He pretended also, that there had never been a version of Daniel made by the Septuagint interpreters ; which yet is notoriously known to have been several times quoted by the most ancient fathers ; altho' this was afterwards banished out of the church, by Theodotion's version. Nay, when Dr. Bentley was courting his lady, who was a most excellent christian woman, he had like to have lost her, by starting to her an objection against the book of Daniel as if its author, in describing Nebuchadnezzar's image of gold, Daniel vi. to be 60 cubits high, and but 6 cubits broad, knew no better, than that mens height were 10 times their breadth, whereas it is well known to be not more than 6 times. Which made the good lady weep. While the statue, with a pedestal, might easily be 10 times high, even supposing it were a figure of a man ; which yet is not at all in the text. It might be an idol standing on the top of a pillar \ as there is, I remember, one in old Persepolis, as the cuts of it in one of our latter travellers demonstrates. He aimed also to pick a quarrel with some small niceties in Daniel's chronology and supposed the book to have been written after the time of Onias, the high priest -, and that this Onias was Daniel's. Meffiah ; and the laughter of this Onias at Antioch was the cutting off the Meffiah. Dan. ix. 26. 2 Maccabees ii. 34, 35. In short, he

was very desirous to get clear of the authority of the book of Daniel. Yet, when he was put in mind how our blessed Saviour expressly quoted this book,

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as written by Daniel the prophet himself, Matt. xxiv 9. Mar. xiii. 14. Luke xxi. 20 ; he told Dr. Clarke, from whom I had it, that at first this made his Hairs stand and an End: but that at last he pretended that was done only ad hominem, as we speak ; or by way of concession to the Jewish prejudices. He also tried to run down the Apocalypse, as not written by the apostle John; tho' I told him it agreed to his own character of St. John's style, which he had observed to have much fewer particles of connection, such as v, Je, yap x. t. X. than the other evangelists. He also talked ludicrously of this author's heads and horns. And he also tried to find some persons or times to which the author might allude ; as he had fancied of Onias for Daniel. However, he confessed, that he had not then been able to do it, but hoped he should find it some other time. These accounts I had from his own mouth. But what he said of Isaiah's naming Cyrus so long before he was born, viz. that he supposed it an interpolation, I had at second-hand from a learned bishop: But it so exactly agrees with what I had from his own mouth, concerning Daniel and the Apocalypse, that I have no doubt of the truth of it. Nor need any one hereafter wonder at Dr. Bentley's Scepticism, as to both the Old and New Testament. But take notice, that I only say Scepticism, not Infidelity. For I take the evidence for the truth of the Bible to be so prodigiously strong, in all original authors, that no persons, so learned as Dr. Bentley and Dr. Hare, can, I believe, by any temptation, proceed further than Scepticism : How much farther forever comparatively ignorant and unlearned writers, I mean, such as Collins, Tindal, Toland, Morgan, and Chubb, may have proceeded in their greater degrees of infidelity.

As to Dr. Bentley's grand dispute with Mr. Boyle, and his learned friends at Oxford, about

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the epiftles of Phalaris, which was elteemed then fo important, that the great bifliop Lloyd was drawn into the chronological part of it ; and which then made a mighty noife in the world ; I cannot but wonder, that any ferious clergymen fhould fatisfy themfelves to divert from their facred employment, and enter into fuch ufelefs and trifling fpeculations. Laymen, I allow it, may divert themfelves as well with fuch literary amufements, as with hunting, or hawking : but for clergymen, who are to give themfelves wholly to facred matters, i JV. iv. 15. To avoid foolijh and unlearned queflions, knowing that they do gender Jlrifes. 2 Tim. ii. 23. How they can fatisfy their confeiences in fo doing, if they be in earnejl in their religion, is hard, exceeding hard, to fay.

If any wonder, that I added Dr. Hare to Dr. Bentley, as a kind of fceptick, I mail give my reafons for fo doing. Tho' when I firfl: published my EJfay on the Revelation, Dr. Hare greatly attended to it (which eflay had alfo preferved a courtier, a friend of mine, from infidelity for a great while ; and which, among other books upon the prophecies, had intirely recovered the late lord Abercom, a confiderable member of the Royal Society, from his fcepticifm or infidelity , as he fully owned to me himfelf long before his death :) yet did Dr. Hare fo accuftom himfelf to talk ludicroufly of facred matters; (which Mr. Rundle greatly complained of to me, when I firfl: introduced him to Dr. Cannon and his acquaintance.) He was for laying wagers about the fulfilling of fcripturc- prophecies, in the fame ludicrous way : nay, when he wrote about the difficulties and difcouragements to the fludy of the fcriprures, he could not forbear doing it after a ludicrous manner, tho' he firmed then to mean it very honclfly : he was greatly fimiiliar with Dr. Cannon, one of the greateft fecpticks that ever v. as

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born. He put fuch a flight upon our mod authentic hiftorian Jofephus, in the preface to his pfalms, which hardly any but fuch fcepticks ever do. Nay, he once blabb'd out to me, that grand fecret which I fuppofe Dr. Cannon had afTerted : v iz. that " He feared Chrift and his apoftles were

*' fo weak, as to depend on the double fenfe of
" prophecies for the truth of chriftianity : " fuch
as Grotius, and all our late modern commentators
admit of ; and which even fuch ftill later learned
men as bifhop Chandler, and Dr. Clarke, made
ufe of till 1, upon Sir Ifaac Newton**, original
iuggeftion, (hewed them the contrary. It now
fully appearing, that fuch foolifh expofitions were
fo far from being ufed in the firft or fecond cen-
turies, that they are no older than the fourth , and
were indeed mainly introduced by the learned Je-
rome, in order to apologize for fome knavifh quo-
tations of his out of his Hebrew copies. [See Sacred
Hijtory of the New Teftament, page 334, 235.]
And I well remember, that when I once told Dr.
Hare, that I feared Dr. Cannon had made him a
fceptick, his reply was, That he was not fo great
a fceptick as Dr. Cannon. No, faid I, you are a
better lcholar: for as Dr. Cannon thought mathe-
maticks themfc-lves, with Sir Ifaac Newton's phi-
lofophy built thereon, to be uncertain, as being no
mathematician himfelf; Dr. Hare being a pretty
good mathematician, could not go fo great a length
with him. But as for Dr. Cannon, he was fo tho-
rough a fceptick in religion, that had not my
lord Townpend prevailed with him to the contrary,
he was once refolved to have caft off his gown
and cafTock ; and refund to have allowed himfelf
to be a clergyman any longer , ytt would he join
with the church in figning the thirty nine articles,
without believing them, as legal qualifications for
preferment only, and join with the Athanafian creed

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itfelf in the cathedral at Ely, at a time when I was
there and refufed it. I afked him, How one that
believed fo very little could join in a thing fo ab-
furd ; his anfwer was, What is one man's meat, is
another man's pot fin. He alfo told Mr. Jackfin>
that if he were at Paris, he would declare himfelf a
roman catholick ; and if he were at Constantinople^
he would declare himfelf a mujfulman, as taking
religion to be an engine to promote peace in this
world, rather than happinefs in the next. He
was ready to wonder at Mr. Jack/on for believing
St. Paul before himfelf, when they were of contrary
fentiments. So great an opinion had he of his
own fagacity. Yet, when he car/ie to write a fmall
pamphlet about the convocation, of which he was a

member, it appeared to be a very contemptible performance : which opinion of mine, when I plainly told him, he had little to say in his own justification. Only so much justice I must do him, that, when bishop Trinnell, my old intimate friend, and Dr. Cannon, with whom I had long had great acquaintance, and from their natural tempers, I thought the former would endeavour to save me from publick censure and punishment, when I was persecuted ; and the latter would be feverer upon me; the reverse proved true. Nor could bishop Trinnell, the greatest tritheist that I ever knew, bear one that was supposed to be an Arian, notwithstanding the latter doctrines were very strongly supported, and the former utterly condemned by all christian antiquity.

Soon after archbishop Tillotson's death, 1694, died that most excellent lady queen Mary. Bishop Burnet, in the history of his own times, says, that king William then turned himself much to the " meditations of religion, and to secret prayer : " that the new archbishop (Tenison) was often and " long with him and that he entered into fo-
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" lemma and serious resolutions of becoming in all things an exact and an exemplary christian." But he gives no particular instance of such solemn and serious resolutions. I can give a remarkable one, that tends greatly to the honour of both the king and the archbishop, which I had then from my patron bishop Moor ; who was one of those formidable company of bishops, of whom bishop Burnet speaks a little before, who attended her in her receiving her last communion. It was this , there was a court lady, the lady Filliers, with whom it was well known king William had been too familiar, and had given her great endowments. Upon the queen's death, the new archbishop, whether as defied by the queen before her death, or of his own voluntary motion, I do not know -, took the freedom, after his loss of so excellent a wife, to repent to him, the great injury he had done that excellent wife by his adultery with the lady Filliers. The king took it well, and did not deny his crime, but faithfully promised the archbishop he would have no more to do with her. Which resolution I believe he kept in I having heard another way that this lady wondred

He could never see that king after the queen's death. Now for an attestation to this history, the bishop added, that the archbishop's sermon concerning holy resolution, which was preach'd in the king's lodgings at Kenfington, before he appeared publickly, was design'd particularly to confirm him in that resolution of never seeing her more : It is in print , and, to an attentive reader, upon this key, will appear to agree very well with the foregoing circumstances.

But having now mentioned two such eminent and learned men, as Dr. Bentley and Dr. Hare^ it will not be amiss to relate what hand they had in some great affairs of learning in their time,

wherein

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wherein I was also deeply concerned myself, and particularly with relation to the apocryphical constitutions, by me first introduced to publick notice ; and to the harmony of the four evangelists, by me a little earlier determined to include above four years. As to the former, the apocryphical constitutions, when Dr. Bentley, was about to peruse them, upon my first proving them to be genuine, he pretended to me, that he would cut the grafts from under my feet , as his expression was, and prove them to be spurious : I reply M, maister, you will not write against me upon that head ; for when you examine them you will find them to be genuine. Accordingly, when he had, in some measure, examined them, he gave this for his opinion ; that some things in them he could correct as a critic ; but that for other parts, they were ab ultima antiquitate. Nor did Dr. Hare (who had procured for Dr. Grabe and me, the collation of two Vienna MSS. of the constitutions, by that very good man Mr. Anderfon, then our ambassador's chaplain at Vienna, and afterwards rector of Lutterworth ; and one who seemed still to suppose them genuine :) nor did Dr. Hare, I say, appear to me ever to deny their being so , altho* neither were Dr. Bentley, nor Dr. Hare firm believers enough, nor serious enough in christianity, to hazard any thing in this world, for their reception. And as to the latter, the harmony of the four evangelists, Dr. Bentley had ^f old revived, from his own perusal of Matthew, Mark y and Luke (not pretending the fame of John,) that Valentinian notion, that our Saviour preached only one

year ; and this in the days of archbifhop Sharp > x
whom I have heard fpeak of it with concern. This no-
tion, I fay, came firft from Dr. Bentley, to Dr. Hare x
and from him to his pupil, Mr. Nicolas Mann, now
mafter of the Charter- Houfe ; who being unacquainted
whence it came, till I informed him of it j but a per-
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fon of very good learning, and fagacity, managed
the hypothefis fo well, that I once told the bifhop
of Durham, he had demonftrated an impoftibility,
as well as an impofiibility could be demonftrated.
And which yet I throughly confuted from Matthew,
Mark, and Luke, as well as John, afterward. See
that confutation at the end of my VI. Differ tations,
page 347 355, of which hereafter. Dr. Hare
alfo, about the end of queen Anne's reign, wrote
a mod remarkable paper, that fold greatly, intituled
** The difficulties and difcouragements which at-
" tend the ftudy of the fcriptures, in the way of pri-
4< vate judgment. In order to (hew, that fmce fuch
" a ftudy of the fcriptures is mens indifpenfible du-
" ty, it concerns all chriftian focieties to remove (as
" much as poffible) thofe difcouragements". This
was done in fuch a feeming ludicrous way, that the
convocation fell upon him, as if he were really
againft the fludy of the fcriptures. And he finding
this paper rather an hindrance to the preferment he
foon after was feeking for, aimed to conceal his
being the author, which yet every body was fa-
tisfied he really was. I mention that pamphkt in
this account of my own life particularly, becaufe
he there introduces me, as well as Dr. Clark, and
gives both our characters. Mine is in the words
following, at large.

u There are, fays this author, two clergymen of
* the town, who have ftudied themfelves into Ih-
(l refy, or at leaft into a fufpicion of it. Both of
iC them men of fair, unblcmifhed characters. One
c has all his life been cultivating piety and virtue,
" and good learning-, rigidly conftant himfelf in
; the publick and private duties of religion ; and
*' always promoting in others virtue, and fuch
* c learning as he thought would conduce moft to
* c the honour of God, by manifefting the greatnefs
" and wifdom of his works. He has given the

tC world

world sufficient proofs that he has not mispent
" his time, by very useful works of philosophy, and
mathematics he has apply'd one to the expli-
cation of the other \ and endeavour'd, by both,
to display the glory of the great Creator : and
to his study of nature, he early joined the study
of the scriptures; and his attempts, whatever
the success be, were at least well meant ; and,
i considering the difficulty of the subjects he was
c < engaged in, it must be allowed, that, in the
main, they are well aimed \ and if he has not
' succeeded, no more have others who have med-
dled with the same subjects j nor is he more to be
blamed than they. To be blamed did I say ? I
" would have said, not less to be commended: for
" sure 'tis a commendable design to explain scripture-
c difficulties, and to remove the objections of pro-
tC fane men, by shewing there is nothing in the
M sacred writings but what is true and rational.

4< But what does a life thus spent avail? To
' what purpose so many watchful nights and
<c weary days? so much piety and devotion? so
*' much mortification and self-denial ? such a zeal
* to do good, and to be useful to the world ? so
<c many noble specimens of a great genius, and a
tC fine imagination ? 'Tis the poor man's misfor-
a tune (for poor he is, and like to be , not having
*' the least preferment) to have a warm head,
*' and to be very zealous in what he thinks the
'* cause of God. He thinks prudence the worldly
tc wisdom condemned by Christ and his apostles :
<c and that 'tis gross prevarication and hypocrisy
* 4 to conceal the discoveries he conceives he has
" made. This heat of temper betrays him into
" indiscreet expressions, and haughty assertions , de-
" signing to hurt no body, he fancyes no bod/
" designs to hurt him ; and is simple enough to
'* expect the same favourable allowances will be
G 4 '* made

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li made to him, that he fees made to those who
** write against him. As to his learning; 'tis his
misfortune that he is not flail'd enough in the
' learned languages to be a critic in them ; and
<* yet seems not to be sensible of his deficiency in

e this respect : and what advantage is taken of
 c < this, that he has not lefs beat, and more criticifnt?
 * His learning is treated in that manner, that
 " you would think he did not know the firft ele-
 c ments of Greek ; tho' even in that he is much
 " fuperior to molt of thofe who make fo free with
 him : and you every day hear his performances
 (* run down as whimfies and chimnsras, by men
 " who never read them ; and if they did, could
 <c not under/land them : nor does his warmth of
 11 temper come off better ; 'tis all objiinacy, pride,
 and heretical pravity, a want of modejly, and
 *' due deference to juft authority : they that fpeak
 " moil favourably, look upon him as craz'd, and
 ct little better than a madman. This is the poor
 <c man's character ; and, low as he is, they can-
 u not be content to leave him quiet in his po-
 " verty. Whereas, had he not been early poflefs'd
 " with a pafiionate love for the fcriptures, and
 " philofophy; had he not thought it his duty,
 above all things, to promote the glory of Gcd,
 and been perfuaded that could be no way fo well
 done as by the ftudy of his word and works ;
 li 'tis more than probable he had at this time been
 c< orthodox: and then, inftead of his prefent treat-
 <; ment, his faults would have been overlook'd -,
 '* the learning he excels in would have been ex-
 i toli'd ; and no defect would have been found in
 " other parts of it : he would have been cried up
 " as an ornament of the age, and no preferment
 " would have been denied or envied him.' '

Dr. Clarke's character follows at large alfo, but
 need not be here repeated ; as already by me in-
 fer ted

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ferted into my Memoirs of his Life, firft edition,
 page 167, 168.

As for Dr. Hare's fcepticifm in religion , I was
 fo thoroughly apprized of it, that I once obferved
 to bifhop Sherlock, when the doctor had preached,
 and printed, and I had read a fermon of his for the
 reformation of manners, what an exceeding good fer-
 mon it was, if he were in earneft , the bifhop replied,
 do you doubt of that ? I faid, that was my principal
 doubt of all : nor will thofe that take notice of the

behaviour of many of our clergy, especially of those that are seeking preferment at court, how different it is in the pulpit, from what it is out of it ; be without strong suspicions as to their being in earnest , when they are in the former place.

Nor is it very easy to be believed, that at this time of day, those who have any knowledge of primitive christianity, and yet continue publicly to read the curses upon the christians, contained in the Athanasian creed, are really in earnest believers of the christian religion; let them preach or write never so plausibly for it. {uid verba audi am, cum facia videam ?

But now I have been speaking of Dr. Bentley, I must give some account how so great a man, and one lent on purpose by six eminent bishops, to whom king William had committed the disposal of many of the ecclesiastical preferments in the gift of the crown, to restore discipline and learning in Trinity college, and by consequence, in good measure, in the university of Cambridge also ; and who, for about four years, did endeavour it to an eminent degree, came afterwards to act so ill, as to be accused before two successive bishops of Ely, bishop Moor, and bishop Green ; and, in effect, ordered to be expelled by them both for mal-administration, which he escaped with great difficulty : (after having exposed himself farther in a strange manner,

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manner, both in the Jewelers -Hall, and in the house of lords) and that by only certain niceties of law, and ambiguity of statutes.. Now, tho' I knew a great deal of all those matters, and was sometimes deeply concerned in opposing his irregular proceedings, and in endeavouring in vain to bring him to a better temper , yet, because this does not so immediately concern myself, and would take up too much room in these memoirs, I shall wave the rest, and only relate here what I take to have been the first Beginning of his unhappy management, which I was myself a witness to. I always compare this his proceeding to the pythagorick Y, where the ascent from the bottom is direct and unexceptionable, till you come to the divarication of the two lines ; whence Virtue proceeds straight on to the right hand, and Vice to the

left; and where, tho* at firft the diftance of the lines be very fmall, and eafily ftepp'd over, yet does it, after a while, become too large for any ftep whatsoever. Now, Dr. Bentley, as I have already intimated, for about four years, had proceeded up the bottom ftem very directly, and had examined every candidate for fcholarfhips and fellowfhips thoroughly, and feemed as near as poffible to have given every one the place he really defer ved : but at an election for fellowfhips, about 1703, or 1704, he ventured for once only, as he faid, to recede from that excellent rule, datur Digniori , and gave a fellowfhip to one whom he confefied to be inferior in learning to his antagonift , tho' it being a new thing with him, he did it with reluctance. The reafons he gave for doing fo this once, he told me, were thefe two , the one, that Mr. Stubbs, the lefs deferving, was nephew to Dr. Slubbs, profcfibr of the Hebrew tongue in the univerfity, and vice-mafter of the college, who was fo rich, that he could give the college io s 000/. (tho', by the^way,

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T never heard that he gave it one groat.) The other reafon was, that if he made Mr. Stubbs fellow, his uncle would probably be his faft friend at all future elections; and by that means he could, in a manner, govern them all as he pleafed. Upon thefe two confiderations he ventured to chufe Mr. Stubbs^ againft a more deferving candidate, and fo to break in upon his integrity ; and, I think, he never after returned to it : which, as it was of the moft fatal confequence to that college, fo did the mailer find it very unhappy to himfelf alfo : for Mr. Stubbs not only proved a vile man, to his great difreputation, but he, together with his uncle, came before the bifhop of Ely (biiriof Mocr) in open court, to be witnefTes againft: him, in order to his expulfion. Hence we may all learn that old maxim, Principiis objiare, and never to begin to do an unjuft or wicked thing ; which I have heard was the excellent advice of the lord chief juftice Hales, to the lord Nottingham, when he was made lord chancellor ; left it end at laft as fatally as did Dr. Bentley's.

And now I am upon Dr. Bentley, I (hall farther take leave to mention fomewhat that all truly great men ought to guard againft, in the ftrongeft manner ; I mean Mattery , concerning which he told me this remarkable ftory. A city divine, of good

deferred, and preferred, but wanting still more
preferred, applied himself to the great bishop
Stillingfleet, to whom Mr. Bentley was then chap-
lain, for his recommendation ; which was then of
the highest value at court : in order to which this
divine was overheard by Mr. Bentley, flattering the
bishop at an extravagant rate : " That his lord-
" ship's character was so extraordinary, that if it
' were right to have an universal bishop over the
" whole church, no man was so fit for it as his
44 lordship." Upon which Mr. Bentley said, he

could

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could have kicked the clergyman down stairs, he had
such an indignation at this gross flattery , yet did he
still perceive, that the old man was pleased with it.
Whence he gathered this conclusion, that ' If you
" do but flatter enough, you conquer every body."

And now, before I quite leave Dr. Bentley, and
bishop Stillingfleet, I will add another thing which I
also had from Dr. Bentley himself. Mr. Halley was
then thought of for success, to be in a mathematick
professorship at Oxford -, and bishop Stillingfleet was
desired to recommend him at court , but hearing
that he was a sceptick, and a banterer of religion,
he scrupled to be concern'd ; 'till his chaplain, Mr.
Bentley, would talk with him about it , which he did.
But Mr. Halley was so sincere in his infidelity, that
he would not so much as pretend to believe the chri-
stian religion, tho' he thereby was likely to lose a
professorship ; which he did accordingly ; and it
was then given to Dr. Gregory : Yet was Mr. Halley
afterwards chosen into the like professorship there,
without any pretence to the belief of christianity.
Nor was there any enquiry made about my success
Mr. Sander/Mi's christianity, even when the univer-
sity of Cambridge had just banished me for believing
and examining it so thoroughly, that I hazarded all
I had in the world for it.

In the year 1698, bishop Moor gave me the
living of Loivejloft cum KeJJingland, by the fea-
side in Suffolk. : I had here about 2000 souls under
my inspection , where I set myself to do my duty,
and really to take curam animarum, care of the souls
that were now committed to me. I provided me a
very good curate or assistant, Mr. John Trough ten,
who also taught a small school there; of which

he made 2^{or} 30/. a year, besides the 30/. that I allowed huT) , while yet I could hardly promise myself clear above 120/. a year: the revenues then chiefly arising from the north-lea, herring

and

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and mackrel-fifhery : where my dues were half a dole out of every fishing-boat, which were usually about thirty in each : so that instead of 1/3th, or the 10th part, I received only about one 60th of the product of the fish. I here set up publick prayers morning and evening every day, in a chappel within the town ; and therein, to encourage a more numerous and constant attendance, I used, after a while, besides a selection out of the New Testament, that abridgment of the publick prayers, which had been before collected by some good man, and published, under the title of The Common-Prayer-Book the best Companion. Which when I informed bishop Lloyd of, he highly approv'd of what I had done, and ordered that book to be bought for him. I constantly preached twice a day at the church, which was three furlongs out of the town , and all the summer season at least, I had a catechetick lecture at the chappel in the evening, design'd more for the instruction of the adult, than for the children themselves ; to which lecture the dissenters also would come, and by which I always thought I did more good than by my sermons. This method of catechizing was begun by me at bishop Moor's chappel at Norwich, for his children, and some others that desired to be my auditors there : nay, the bishop himself would come sometimes ; and approved of my lectures so well, that he once mov'd me to print them -, but I told him I could not do that; for they were not written down, but spoken off-hand, from short notes, as a great part of my sermons at Loweloft were also: which gain'd me time for my other more learned studies, without neglecting my cure : and by being naturally spoken in a more easy way, and more familiar style, were generally more edifying and acceptable than elaborate, composed discourses ; which, in those of a learned education,

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are not feedom quite above the level of ordinary capacities ', fuch as the generality of our hearers muft needs be. I alfo took care that my curate preached once a day at Kejfmngland, and once at Corton ; a very poor neighbouring ignorant village, of hardly any revenues, and formerly abandoned to diverfions on the Lord's days: while every month I gave them of Kejfmngland a fermon myfelf, in the morning, and a catechetick lecture in the afternoon. I alfo, a little, tried there to inftruct the private families on week days at home, but found their heads and hands fo engaged, about their husbandry, that I could only do it in the evenings of lord's days, when they were more at leifure : but I was foon recalled to Cambridge, to be Sir Ifaac Newton's deputy, and afterward his fucceffor, in the beginning of this century, when I refigned my living, fo I mail not enlarge farther on my behaviour in that place. I mall only add to what is in my life of Dr.

Clarke (page 9. 1ft. edit.) thefe two facts which I well remember to have happened to me, while I lived at Lowejioft. The parifh-officers came once to me to defire me to fet my hand to a licence, for fetting up a new alehoufe in Lowejioft, the juftices, it feems, paying that compliment to the town, as not to fet it up without the confent of the minifter, (and I fuppofe of the church-wardens alfo.) My anfwer was fhort,. " If they would bring me a paper to fign to pull down an alehoule, I would certainly fign it ; but would never fign one to fet up an alehoufe." At another time there came to me an order from Mr. Bachelor, who then acted in the ecclefiastical court as a deputy to Dr. Pepper, chancellor of Norwich, for reading an excommunication againft a woman of my parifh, who, it feems, had called another woman whore : thefe courts not being able to proceed, till fuch an excommunication is read in the parifh-church :

upon

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upon this, I went and enquired of the fober people in the neighbourhood, whether this imputation was believed to be true or falfe ? The anfwer was, that " the accufer might have kept her tongue between * c her teeth, yet they doubted the thing was too true.* I then wrote to Mr. Bachelor, that I was furprized to have an order for reading an excom-

munication againft a poor woman, for fpeaking what the fober people in the nighbourhood thought to be true. His anfwer was, Veritas Convitij non excufat conviciantem, a maxim of the modern antichriftian, but not of the ancient chriftian law ; of which fee my pamphlet of Chriftian Difcipline, page 63, 64. However, I never did read that excommunication ; nor do fuch ecclefiaftical courts generally do other than overturn all good order in matters of religion ; excepting it were under fuch an excellent chancellor as Dr. Tanner, afterward bifhop of St. Afaph, who was difpofed to life his power more for the real advantage of good order and difcipline, than any other in that office within my knowledge , till the nicety of fome law of the land fpoiled his defigns for any farther reformation.

In the year 1698-9 I wrote to bifhop Lloyd, a true account of fome late eleclions of fellows at Clare-Hall, Cambridge, juft before I married and left the college ; as I had written to him another letter in a like cafe. Thefe eleclions were things of great confequence to the college at that time ; and I was ib deeply concerned in them, and, at laft, fo unworthily tiick'd by fome ill men there, that I could not forbear writing an account of them for the bifhop : whether I fent it him I cannot now remember : It is however preferved, and fit to be known by the mafter and fellows of that college ; to whom I fhall be ready to communicate it at any time ; altho' it be of too private a nature, and too long, to be publifhd to all the world in this place.

However,

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However, there were two perfons (to fay no thing of many others) fo utterly ruined in my time in our college, for want of due encouragement to fobriety and virtue, and defect of college difcipline, that I cannot forbear mentioning their cafes, tho' without naming the perfons , and I do it for a caution to the prefent and future members of that and other focieties. The firft example which I mail give fome account of, was one of my own year: he came to the college with a fweetnefs of temper, a fkill in oratory and poetry very extraordinary, and was accordingly very much beloved in the fociety : he came a fober youth, and fo continued for his firft year j but after that year, he fell into the acquaintance of a drinking fophifter, who

foon made him drink like himself : I then gave him a friendly caution, and told him, that if he did not take care, that fop-hifter would be his ruin; as he was accordingly ; for it is now, I suppose, above forty years since he could hardly bring a glass of wine to his mouth, his hand so trembled : yet was his company still so acceptable, that the youths, who were to stand for fellowships, by getting in with him, and drinking with him, endeavoured to make their way to our fellowships. One of which youths they killed, with a bowl of punch ; and yet did he so go with his other companions to the tavern, to drink in piam Memoriam of their friend whom they had just killed; till, in a little time, this fine youth himself died with drinking , which, tho' it did not kill him so soon as if he had stabbed himself with a dagger, yet it did it as surely. The second example was one of the next year to us, and who came a good scholar, and had an excellent memory, and was sober for several years, and one of a triumvirate of sober men; of which I was one, and my friend Mr. Laurence[^] of whom hereafter, was another. Now this poor unhappy man

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came at last to stand for a fellowship, soon after Mr. Laurence and I had been made fellows, and had by consequence with the fore-mentioned person of my year votes in that election. He thought at first that of the electors the major part were on the side of the drinkers , and accordingly forsook his sobriety, and for a month or six weeks drank hard with them at the tavern, till we that were his old sober friends saw it, and discarded him, and resolved to choose a better, because a more sober candidate, in his room, I mean Mr. Truoghtory who was afterward my curate, as already mentioned. He at last found his mistake, and that the sober party were likely to be the majority, so he sorely repented of his debauchery, and tried earnestly to recover his old friends votes, but to no purpose. One circumstance was peculiar to myself, who, during this interval, was walking in the back walk of the college, or rather finishing down in one of the end feats : this unhappy man came to me there, and fell down on his knees to me, confessing that he had turned debauchee for preferment, as thinking that was the way then to it in Clare-Hall-, but solemnly protesting, that if I

would believe him, and give him my vote, he would ever afterward become a sober man, as he had been formerly. My answer was short, but such as cut off all his hopes. " Sir, said I, you * c have confessed that you have sacrificed your integrity to your preferment, and thereby made it " impossible for me to serve you.*' After which, his opposite candidate, Mr. Troughton^ was chosen, and he himself halted between sobriety and debauchery afterwards, and became at last one of the most miserable clergymen that I ever heard of. 'Tis a terrible date which the poet describes, Video me/iora, proboque; deteriora sequor. Which was the date of this poor man ; whole amazing ill conduct

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and misfortunes make me ready to weep when I think of him, because of our former friendship.

In the year 1702, I published my second Book, or Short View of the Chronology of the Old Testament^ end of the Harmony of the four Evangelists, 4to. Price 8 s.

In this Chronology of the Old Testament I entirely followed, at first, the Masoretic Hebrew copy, and its numbers, which I then took to be the most authentic; but because, upon farther enquiry, I afterward entirely altered my mind as to that matter, and fully satisfied myself that the Samaritan Pentateuch, as well as Josephus's copy of the Hebrew, together with the Septuagint version, and the most authentic records of heathen antiquity, agree in a chronology that lengthens the interval since the deluge about 580 years, as is contained at large in my Essay to restore the true 'Text of the Old Testament, Prop. X, XI. and the Chronological Table thereto relating-, with the VI. Differences, page 213 219. and the IVth Dissertation, prefixed to my English Josephus, page 64 71. and page 86, of all which hereafter. Whence this Chronology is to be corrected in any future edition.

Soon after the publication of this Chronology and Harmony, many friendly letters passed between the learned Dr. Whitby and myself-, as also between a great friend of mine and fellow collegian, Mr. Thomas Hinchman and myself, about the Harmony -, which letters I have (till by me -, but as

they are too long to be here inserted, and much light has been afforded me from the Apofldical Cov.fiiutions, and Monfieur Tcinard*s Harmony, and otherwife fince that time, which partly appears in my corrected copy, I add no moie about them in this place.

In March 1702-3, I publifhed my third book, which was Taiquefs Eudid, with Sekcl Theorems of

Archimedes*

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Archimedes, and with the addition of Practical Corollaries, in Latin ; for the ufe of young ftudents in the univerfity. The fecond edition was printed at Cambridge, by Nlr.Crownfield, for Mr.Tburlborn, and Mr. Dickenfon, A. D. 17 10. It was alfo put into Englifh at London, from the fecond edition, under my own review. The price of my own edition in 8vo. was 4 j. Now it was the accidental purchafe of Tacquet's own Euclid at an auction, that occafioned my firft application to the mathematicks, wherein Tacquet was a very clear writer.

On November 27, 1703, was that prodigious ftorm of wind, which our books and pamphlets were full of for a great while : now tho' I heard it with others, and was deeply affected with the power and providence of Almighty God who brought it ; and yet ftop'd its fury fo much, that, comparatively, few perfons were killed by it , while had its fury been one quarter, or, however, one half greater than it was, from which we knew of no natural reftraints, whole cities and towns might have been utterly overthrown, and their inhabitants might almoft all have perimed. But what makes me mention it here is this, that the publick had then fo extraordinary a collect of praife and thanksgiving fent about, when Dr. Tenifon was archbifhop, to be ufed for fome time afterwards, with the mod moving expreflions of the deepeft fenfe of the divine attributes, proper for fuch an occafion, that I ever remember in any modern, I had almoft laid, or even ancient compofition whatsoever. Now I have very lately recovered this collect, by the means of the prefent archbifhop of Canterbury, and fhall exhibit the fame, with the archbifhop's letter to me, in due place hereafter. It is a very valuable monument of the piety of our church governors at that time, and a par-

tem for our governors hereafter ; which I think

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they have now more than ordinary occasion for, considering the very poor and jejune, but too court-like compositions of some of our modern forms of devotion on several occasions.

In the year 1704-5, Jan. 25, I preached at 7r.'-tivity church in Cambridge, and soon after printed, a Sermon on 2 Tim. 'in. 15. And that from a child thou hast known the holy scriptures -, which are able to make thee wise unto salvation, through faith which is in Christ Jesus ; upon occasion of the charity schools then lately erected there for three hundred poor children , and that principally by my own endeavours, as is acknowledged by Mr. Worts, jun. when, in his will, he left to those schools 30/. a year for ever : and I confess that my monthly day of catechizing about ninety of them, when I was their steward, seemed to me the best spent day of the whole month. There was added afterward, when I re-printed this sermon, among my sermons and essays, 1709, a particular account of the same charity schools : but as to my later correction of the Doxology, at the end of that sermon, to the Father, the Son, and the Holy Ghost, three Persons and one God\ and the noise that it made, more is said in the History of my Prosecution, elsewhere.

About this year 1705, Dr. Plume founded a new professorship for astronomy and experimental philosophy in the university of Cambridge. I was one of the electors. The two candidates were, a scholar of Dr. Harris's^ whose name I have forgotten, and Mr. Roger Cotes, of Trinity College. I was the only professor of mathematics directly concerned in the choice, but my determination naturally had its weight among the rest of the electors. I said, that I pretended myself to be not much inferior in mathematics to the other candidates, matter, Dr. Harris , but confessed that I was but a child to Mr. Cotes; but the Votes were unanimous for him.

A. D.

A. D. 1706. I printed my EJfay on the Revelation of St. John, fo far as concerns the pad and prefent times ; to which were then added, two dilTertations, the one upon Mark ii. 25, 26. that Abiathar, and not Ahimelech^ was really the Jewijh high-prieft, when David eat the (hew- bread : which norion was propofed by Eufebius^ in his comment on the title of Pfalm xxxiii. The other upon Mat- thew xxiv. and the parallel chapters, to diftinguifh what parts of our Saviour's difcourfe concerned the deftru&ion of Jerufalem, and what parts concerned the day of judgment; together with a large col- lection of fcripture prophecies relating to the times after the coming of the Meffiah.

N. B. Tho' in my fecond edition of this EiTay, 1744, which was greatly corrected and improved, I omitted thefe two difTertations, and collection of prophecies, for cheapnefs: and tho' Beza*s copy intirely wants the name of Abiathar^ in Mark's gofpel, and thereby greatly weakens its authority ; yet do I defire they may all three be re-printed in any new edition of that book, for the fatiffacYion of the curious.

In the year 1707, I publifhed PraleSiiones Ajironomlca^ Cantabrigia in fcbolis publicis habit*, i^uibus accedunt tabulae plurim* ajlronomic<e, Flam- Jietdian* correft<e y Halliau*, CaJJkiiana, et Street;- ana. In ufum juventutis academic*. They were put into Englifh afterward.

N. B. There were, by miftake, two aftronomical, tables omitted in the Latin edition, pag. 332, and 339. but they were added afterward to my Praleftiones Phyfico- Mathematics \ pag. 366, 367. whence, in any future edition, they are to be taken and inferted here in their proper places. It mud alfo be noted, that the calculation of the fun's place in lect. X. was made from the uncor- rected table of Mr. llamjieed, in Sir Joras Moor's

H 3 Syftem

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Syftem of the mathematicks, before I had amended them at Mr. Flamfteed's admonition. It muft alfo be obferved, that I hardly ever had patience, in any of my tables or calculations, to find thefeconds nicely; as efteeming them very troublefome to

find, and of very little consequence when they were found : however, since Dr. Halley's more accurate tables are now to be published, these need be printed no more ; but all calculations ought to be taken from the other.

In the same year, 1707, I published, by the author's permission, Sir Isaac Newton's Arithmetica Universalis, or Algebra, from that copy which was laid up in the archives of the university, as all Mr. Lucas's professor's lectures are obliged to be, and where my own lectures were laid up accordingly : which Algebra had been nine years lectures of Sir Isaac Newton's; but because that acute mathematician Mr. Machin, professor of astronomy at Gresham College, (where I formerly read many lectures for him) and one of the secretaries of the royal society has published this work again, by the author's later desire or permission ; I lay no claim to it. It has also been put into English from my edition printed at London.

N. B. Mr. Cotes and I began our first course of philosophical experiments at Cambridge, May 5, 1707. In the performance of which, certain hydrostatick and pneumatick lectures were composed ; they were in number twenty-four ; the one half by Mr. Cotes, and the other half by myself : which lectures were also afterward made life of in the like [enlarged] courses, which Mr. Hauksbee and I performed many years in London. Mr. Cotes's have been sometime ago published by his cousin and successor Dr. Smith, now master of Trinity College, Cambridge : but I esteem mine {o far inferior to his, and many later books and courses

relating

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relating to such matters being become common, I cannot prevail with myself so much to revise and improve them, as they ought to be before they are fit for publication , so that I do not give any further account of them in this place. The present duke of Argyle took a copy of them long ago, when he had gone through our course, and I suppose has it still by him.

In the same year, 1707, I preached eight sermons at the cathedral church of St. Paul, at the lecture founded by the Hon. Robert Boyle, Esq;

upon die Accomplishment of fcripture Prophecies ;
with an Appendix to the fame purpofe : to which is
fubjoined, a Differtation to prove that our Saviour
afcended into heaven on the evening after his re-
direction. 8vo.

N. B. Upon any future edition, thefe lectures
are to be printed from that corrected and improved
copy which is inferted into the collection made 1736,
of all the fermons that had then been preached at
that lecture.

N. B. I made mention in thefe fermons, 1707,
of the modern French prophets, who, at that time,
made a great noife amongft us, with plain difap-
probation of their pretences : and, about the year
1713, I held a conference at my houfe, (they are
my words, pag. 68. of the fir ft edition of my life
of Dr. Clarke,) with Mr. Lacy, and feveral other
of thofe prophets , wherein I gave my reafons why,
upon fuppofition of their agitations and impulfes
being fitpematural, I thought they were evil and
not good fpirits that were the authors of thole agi-
tations and impulfes : where I alfo add, that the
heads of the reafons I infilled on are frill preferred :
I (hall here therefore add thofe heads in this place,
as follows.

Reafons againft: the new prophets ;

That their fpirit is not the fpirit of God.

H 4 (i.) They

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(i.) They father ridiculous things upon God.

(2.) They are lying prophets, by foretelling events
that have not come to pafs.

(3.) They falſely pretend to miracles.

(4.) They permit fin i as in Mr. Lacys adultery
with Eliz. Grey,

(5.) *They mifinterpret fcripture.

(6.) They think the fcripture the rule of faith,
contrary to all antiquity.

(7.) They reject the ufe of reafon.

(8.) They make it impossible to discover false prophets.

(9.) The quakers, &c. have equal pretences with them.

(10.) Tho' some true prophets might not work miracles, nor foretell future events, yet they never then pretend* to them, as these have done ; for none were condemned for rejecting John the Baptist because he wrought no miracles, and our Saviour says, If I had not done among them the works which none other man do, they had not had John.

(11.) Wild agitations are rather signs of demoniacal possessions, than of a prophetic afflatus.

(12.) They are unable to explain any difficult scripture prophecies.

(13.) They entertain vulgar untrue notions in divinity ; such as the Arian trinity, the imperfect canon of scripture, &c.

(14.) The old prophets were owned for true, by their very enemies, and for had either certain credentials of their own, or were attested to by others that had such credentials, &c. But 'tis not so here.

At last I took Mr. Lacy by the hand, and said to him, and his companions, I hope you are honest ; but I am satisfied you are very weak: which is what I would say to our present enthusiasts also.

Nor

Mr. William Whiston. &c.

Nor was the great bishop Lloyd's opinion of the French prophets to be despised, who called this pretence of theirs, the devils banter \ by their folly to bring the true scripture prophecies into contempt.

N. B. Mr. John Wesley, one among the present Methodists, having already freed himself from the folly of Calvinism ; having written for the observation of the old Wednesday and Friday fasts, in which I gave him my assistance long ago-, having also preached and printed an excellent sermon before

the univerfity of Oxford, and having lately fhewed
ibmewhat of a true chriftian temper, in unfaying
what he had heard about Mr. Emlyn. I hope he
will, at laft, leave off his athanafian follies, and
come intirely into old chriftianity.

About Auguft, in the year 1708, as is noted in
my Hifiorical Preface, pag. 5\$, 56, I drew up a
fmall imperfect Ejjay upon the Apofiolical Conftitu-
tions, and offered it to Dr. Lany, our vice-chan-
cellor, for his licence, to be printed at Cambridge[^]
but he refufed to licence it.

In this year, 1708, my great friend Mr. Pierce,
near whom I had formerly Jived in intimate friend-
fhip at Cambridge, and who was really the mod
learned of all the difflenting teachers that I had
known ; but was at this time a preacher at New-
berry in Berk/hire, heard that I was become an he-
retical Eufebian, or Arian ; fo he wrote me the fol-
lowing letter, in the way of a true friend, and a
good icholar, but a zealous Athanafian.

Newberry, July 10, 1705.

Dear Sir,

IN feveral companies in London, (from whence I
returned lafl week) I met with a mojt difpleaf-
ing account of you > but it being from peribns al-
together

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together unacquainted with you, I thought it the
part of a friend not to give credit to it ; and there-
fore did endeavour to quafh that kind of difcourfe,
and alledg'd, what I thought rendered it impro-
bable : but cafually meeting with a common friend
of ours, I was fore'd to believe, what was fo much
againft my inclination. I need not apologize to
you, that I ufe this liberty of writing to you upon
that fubjeel:. It is the part of friends to deal freely
with one another ; and, efpecially, when any thing
is obferved, that allays the pleafant remembrance
of former converfation.

If I mould urge you with the circumftances
which the unhappy notions you have lately enter-
tained are like to bring you into, I could not pro-
mife myfelf that it would have any great influence
upon you : for a generous mind will not be fwayed
thereby, contrary to its own apprehenfions. Leav-

ing then the confederation of worldly emoluments, which, tho' they may excite us to caution and deliberation, yet ought not to rule us, let me mind you of what I always judged to be your great aim and design, the doing good in the world : which, I conceive, will be much prejudiced thereby : and of this we on our side have had a very melancholy instance, in a person of great accomplishments for service, but now by such notions become wholly useless ; [I suppose he meant my great friend Mr. Tobyn] and it really grieves me to think, how much people will be prejudiced against your other writings, and particularly those on the Apocalypse, by this means. Bear with the freedom of a friend, who loves you as a brother. It is really amazing to me, that you would ever fall in with the Unitarians \ I would have thought you were well effectually secured against danger from that corner, by that one notion, which you formerly entertained, and which I think Dr. Sect has well established : that the God of

Israel

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Israel of whom so many and great things are spoken in the Old Testament, is no other than the Messiah, who afterward became incarnate : I cannot apprehend how an Unitarian can hold this, and it is plain that those, who in these later ages have opposed the deity of Christ, have much injured upon our producing such great things spoken of Christ, as are in the Old Testament spoken of the God of Israel', wherein they have, in my apprehensions, betrayed their own weakness. But you, my dear friend, that have been thoroughly convinced of that truth, let me ask you, how have you got off it ? or, how can you make it consist with your present scheme ? I understand you lay great stress upon the fathers of the two first centuries ; but why should you leave the sure rule for a fallible one ? I own a deference due to them, but it seems unreasonable to me, to form our notions first from them, and then to drain the scriptures to speak their sense. Not that I think they favour your cause. I think it a plain end that, as all the Christian churches in the world do now, so they did then worship the Father, Son, and Holy Spirit. I will mention two places in Justin Martyr's Apology, both to the same purpose, but the one clearing the other from the popish glosses that would establish the worshipping of angels. In the third

page of his second Apology we have these words,
as an account of all christians. Ilium (Patron)
ipfiufq; Filium venientem et nos et exercitum bonorum
angelorum fui fequacium et /miliu docentem, et
[pint urn propheticum adoramus et coliw.us. About
two pages after he expressly says, they worshipped
the Father in the first, the Son in the second, and
the spirit of Prophecy in the third place. Now in
my apprehension, this declaration of the object of
worship has great weight, and is of much greater
force than any passages which may seem rather to

express

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expresses the author's peculiar sentiment : for if this
were the constant and universal practice of christ-
ians, what could it be built upon, but such prin-
ciples as are held by the defenders of this blefited
trinity? I think I could easily, produce a great
deal more from the most ancient writers ; but I
have exceeded the bounds of a letter* already : I
shall therefore break off, when I have added, that
it is my most earnest desire that God would lead
us, and all his people, into all truth. I am,

Your affectionate Friend and Servant,

J. Peirce.

Pardon my surmise, that you did not firmly ground
your notions on the holy scriptures : I think it
is not without foundation , for while I liv'd near
you, no man studied the scriptures more, and
no man freer from those apprehensions. This
makes me judge that somewhat else gave the firm
turn, which, in my judgment, was not sufficient.

But observe that the same Mr. Peirce had be-
fore shew'd himself to me as a like zealous Atba-
narian in the year 1706. For when he perus'd
my Essay on the Revelation in MS. and found that
I had in general affirmed, that our Saviour did not
know some, divine mysteries, and particularly the
time for the day of judgment, till after his death
and resurrection, in a plain way, without the ad-
dition of the usual words in his Human Nature, he
would have no say, but I must add those words :
which I then did, by his over persuasion, against
my own judgment. But since I have been full
reason to omit them, as he did himself afterward.

Even somewhat after this time, he was so fastidious an
Athenian, that when at my recommendation he
had read over that ancient and eminent book, No-

vation

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Dorian D. Trinitate, and acknowledged, it favoured
the same Eusebians or Unitarians, yet did he hold
fast his Arian doctrine still. However, when
the same Mr. Peirce came to London, soon after
I had published my four volumes, which was in
1711; he met me, accidentally, at Mr. Bateman's,
the bookseller's shop, in Paternoster-row. I asked
him whether he was reading my volumes? he con-
fessed he was not; and began to make some excuses >
why he was not bound to read them. Upon this I
spoke with great vehemence to him; "That a per-
son of his learning, and acquaintance with me,
" while I had published things of such great impor-
' tance, would never be able to answer his refusal
" to read them to God and his own conscience."

This moved him. He bought my books immedi-
ately, and read them, and was convinced by them
to become an Unitarian, or Eusebian, as I was, and
was persecuted for the same by the Dissenters, as I
was by the church of England afterward.

In the year 1709, I printed Sermons and Essays
upon several Subjects.

(1.) On the penitent thief.

(2.) The peculiar excellency of the Christian reli-
gion.

(3.) The antiquity of the Christian covenant,
[which two last give, I think, more light to
some disputes now on foot about Moses's law,
and his omission of the sanctions of the rewards
and punishments of the next world, in his legis-
lation, than all that has been of late written upon
that argument.]

(4.) Against the fable of the fount.

(5.) Charity-schools recommended. This is the
same sermon that was preached at Trinity-Church,
January 25th, 1704-5, but now reprinted with the
addition of 3 particular accounts of our charity-
schools in Cambridge, of which already.

(6.) Upon

- (6) Upon the several ascensions of Christ. [Re-printed and enlarged.]
- (7.) Upon the brethren and lifters of Christ.
- (8.) Reason and philosophy no enemies to faith.
- (9.) On the reformation of the Jews.
- (10.) Advice for the study of divinity : with directions for the choice of a small theological library.

N. B. When I first wrote the 8th discourse here set down, I was invited by Atherjlon, a market-town in Warwickshire, where I stayed all night, with a very, valuable friend of mine, Mr. Shaw, who was then a school master there, and whose worthy son was lately his successor. I left the paper with him for his perusal, that we might discourse of it in the morning : when he came to me, with a good deal of surprize, that I therein had declared I did not believe the proper eternity of hell torments : which he said was a subject he had written upon, for the satisfaction of a neighbouring gentleman, who made the doctrine of their eternity an almost insuperable argument against the christian religion. But my friend, said I, you wrote for that doctrine, I believe, because you thought it was contained in the New Testament ; he confessed it was so ; but Sir, said I, suppose -I can shew you that this doctrine is not contained in the New Testament, will not that alter the case ? he confessed it would : upon which we got Dr. Hammond's Discourse for that Eternity, with a Greek New Testament, and the Septuagint for the Old Testament : when, in about two hours time, I demonstrated to him, that the words used about the duration of those torments in the New Testament, all over the Septuagint, whence the language of the New Testament was taken, did no where mean a proper eternity : which he confessed before I left him ; and acknowledged that I had given him a freedom

of

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of thought in that matter, which he had not before. Of all which matters, see my own large pamphlet upon that subject ; of which hereafter. I also once talked with him about the Athanasian doctrine of the Trinity, and its absurdity : he told me he had

not ventured to think upon that subject, and whether he afterward ventured to do it, I do not know. He was a very considerable man -, and had he not been depreffed by his confinement to the parochial care, in two small neighbouring villages, Badgely and Baxterly, where I used sometimes to preach for him, together with the benefices of a school; I always thought him capable of being a considerable man in the learned world.

N. B. When the 10th discourse, or Direction for the Study of Divinity, came to be perused by Mr. Halle a dissenting minister, who kept an academy at Exeter, he was prodigiously pleased with them, and, with the highest compliments, desired some farther directions in that matter; but he withal cautioned me not to direct my answer to himself; for, as he intimated to me, "if it were known that he kept correspondence with me, he should be ruined." Such, it seems, was the zeal of our dissenting brethren at that time at Exeter: (of which my old friend Mr. Peine partook plentifully afterward.) However, I having kept a copy of my Reply which I shall give to the reader presently, for his own instruction, as it was then written; tho' some few things might be fully corrected and improved.

(11.) To these 10 was added at first Incerti Auctoris de regula Fidei, five Fidei: Vulgo Novatiani de Trinitate Liber. But since my learned friend Mr. Jackson published, 1728, this excellent treatise, with very large and useful notes, while my edition had no notes at all; I desire this may be omitted in all future editions.

Camb.

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May 1, 1710.

S I R,

THO' I received your very kind letter some time ago, yet have I not been at full leisure to answer it till now. I am very glad that any of my books have given you, or any other honest Christian, any light and satisfaction in your sacred enquiries. As I fully and thankfully own the goodness of God to me in blessing my studies, fo

far as any of his sacred truths are illustrated by them ; so do I heartily desire that all other well disposed persons, would themselves go to the same fountains that I have recommended, and correct any occasional errors and mistakes I may have fallen into in matters of such importance. The ancient christian doctrine is plainly the same which the body of the christian church, even so low as the fourth century, maintained against the Athanasian herefy ; and which the Athanasians would needs call Arian: without any other just occasion for such a title, but that they would not desert any christian truths, because Arius and his particular followers asserted them ; nor would he peremptorily condemn the Arians, strictly so called, for some novel expressions, which yet he did not approve nor justify, because he was not fully satisfied of their being false. As to the method of your studies, Varenus's Geography will be very proper to be read for the doctrine of the sphere, and other things, before you come to my Astronomy. After which, bishop Beveridge's Chronology will be proper. After which, archbishop Usher's Chronology and Annals come in order, with my own Chronology of the Old Testament, and Harmony of the Evangelists. For geography, get the best scripture maps by you, particularly that in Lamy, and travel along the same all the way ; and then alone read the description. and search for the testi monies,

when

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when you nicely examine that geography *, which will not be necessary the first time. You are right as to the bishop of Worcester's Bible : 'tis now grown the common Bible in the larger editions. As to the method of common-placing in an interleav'd or interlin'd Bible, 'tis not difficult. Thus upon Daniel's weeks, Dan. ix. refer to the tenth hypothesis of my New Theory, where you have my learned friend Mr. Allin's proofs, that the old year was 360 days, which year I then thought to be us'd in those weeks, and to be the very key of that prophecy. Thus also upon Gen. iii. 15. Note all the places whence it appears that the Meffias was to have a mother, but not a father j as I have noted them in my Boyle's Lectures, page 92, 93, A little use will make you ready at this way : tho* I myself rather wish I had, than really have perform'd it all along my studies. But if I were to begin

again I should certainly do it. The original doxology, Glory be to the Father, through the Son, in the Holy Ghost, seems to mean thus, Glory be now, and ever given to the supreme God the Father, by the mediation of the Son, and assistance of the Holy Spirit.

I have now answered your particular questions, and hope that these small additions, joined to my former larger directions, will be of use to you in your studies, and sufficient to set you in the right way in general : which, when you have made some progress in, you will be able to be your own guide in such matters. As to the dangers and perfections I have exposed myself to by my late writings, I knew my duty as a Christian, and did resolve to hazard all in the world, rather than be unfaithful to the truths of Christ, or suffer the church to be any longer so grossly imposed upon, as she has long been, by the writers of controversy, and the tyranny of antichrist. Yet, blessed be

I God,

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God, I have been all along so providentially directed and preserved in this perilous undertaking, that my losses have been none at all from the publick, and my dangers soon over : so that I now esteem these sacred truths past danger of being suppressed, and myself, in great part, past the danger of violence on their account. Though if God see fit, still farther to try me, his will be done. The apostolical Constitutions, in Greek and in English are now in the press ; as will my Essay upon them soon be also. But my Account of the Primitive Faith will, I hope, come to a publick examination before it is printed. I suppose you have seen my imperfect Essay on the Epistles of Ignatius, which I am now completing, and which, if not thoroughly answered, will gain all I contend for; especially when the Apostolical Constitutions themselves, so undoubtedly supported by them, appear more commonly among Christians, and appear to be of equal authority with the four gospels themselves, as they really were in all the first times of the church. I pray God prosper your honest studies and endeavours, and make you an useful member of his church, and am,

Your very humble Servant,

Will. Whiston.

About this year, 1710, Menkenius, a learned man in Germany, wrote to Dr. Fiudfcn, the learned keeper of the Bodleian library at Oxford, to procure him an account of me, whose writings then made, as he said, a great noise in Germany. Dr. Hudjon employ'd his darling pupil and relation Mr. Fisher, my late very good friend, and very useful justice of peace, at Ithrlby near Bourn, Lincolnshire, but now dead, to go to my patron bishop

Moor,

Mr. William Whiston: fr\$

Moor, for a character of me, who, when he had given me a very good one, said, that "A very good man may be mistaken." Mr. Fisher asked his lordship, whether he would give him leave to use his name for my character: but he was unwilling to it. This account I had from Mr. Fisher himself.

Some time in the summer this year, 1710, or rather the foregoing year, 1709, it must have been, when my best friends began to be greatly affrighted at what they heard I was going about, both as to the Eusebian Doctrine, which then was universally called the Julian Herejy, which I had embraced; and as to the Apocryphical Constitutions, which favoured that doctrine, and were by me fully asserted to be genuine. Two of them, Dr. Laughton and Mr. Priestly came together, in a way of kindness, to dissuade me from going on, and to represent to me the hazards and dangers I should bring upon myself and my family thereby. My reply was quick: "Dr. Laughton and Mr. Priestly, you are my very good friends, you love me well, and I love you well; but as to what I am now about, I know you are both quite strangers to those matters, and so your arguments cannot influence me: but for myself, I have studied these points to the bottom, and am thoroughly satisfied that the Christian church has been long and grossly cheated in them, and, by God's blessing, if it be in my power, it shall be cheated no longer." And now I have told you this, you may as well persuade the sun (which then shone bright into the room where we were) to come down from the firmament, as turn me from this my refo-

" lution." Which firmness of mind soon put an end to their solicitations.

The like resolute answer almost I made to Dr. Bentley, when he once came to me at London upon

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the convocation's falling upon me afterward, and aimed prodigiously to terrify me with their irrefragable authority. After which, I was hardly assaulted any more in this way, and continuing to act boldly, according to my duty and conscience, enjoyed a great calm within, how roughly soever the waves and billows abroad seemed ready to overwhelm me. Nor do I remember that during all the legal proceedings against me, which lasted, in all, four or five years at Cambridge and London, I lost more than two or three hours one night on that account. This affords a small specimen of what support the old confessors and martyrs might receive from their Saviour, when they underwent such miseries and torments, as we would generally think unsupportable by human nature. But to proceed; as to myself, when I saw that it was not unlikely that I might come into great troubles, by my open and resolute behaviour in those matters, and resolving to hazard all in endeavouring to restore the religion of Christ as he left it; which I well knew what it was in almost every single point: I took particular notice of the martyrdom of Polycarp, and learned that admirable prayer of his at his martyrdom by heart: and if it should be my lot to die a martyr, I designed to put up the same prayer, in the same circumstances; being satisfied that no death is so eligible to a Christian as martyrdom, in case the preservation of his integrity and a good conscience make it necessary.

In this year 1710, I published a first very small imperfect Essay on the Epistles of St. Ignatius: But this was afterward greatly improv'd, and became a large dissertation, and is prefixed before these epistles in the first volume of my Primitive Christianity Reviv'd \ whither I refer the reader.

About the middle of the same year 1710, I wrote a small Memorial for setting up charity-schools uni-

versally

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verfally in England and Wales : It was prefented to that fociety of which I was a member, called, The Society for promoting Chrijian Knowledge ; which had charity- fchools under their care ; and was, I think, one of the oldeft of thofe excellent focieties, greatly promoted, if not firft founded, by my dear friend Dr. Thomas Bray, This memorial was re-printed, and fubjoined to what copies I had remaining of my Primitive Infant Baptifm Reviv'd, of which prefently.

Since I am fallen upon the mention of Dr. Bray, I cannot but recommend a fmall book lately publifhed, by a namelefs author, concerning him ; intituled, Publick Spirit illuftrated in the Life and Defigns of the Reverend Thomas Bray, D. D. late Minifter of Aldgate ; which I was prefented with, when I lately, 2XatherJlon, met with Mr. Shaw, jun. and Mr. Carpenter, Dr. Bray's very worthy fon-in-law, and fucceffor in the paftoral care of Sheldon, near Cole/hill, Warwickfhire, and in the patronage of the belt chriftian nobleman whom I ever knew, the good lord Digby. The contents of which book I can almoft always atteft to be true myfelf , and have ever efteem'd Dr. Bray, not as one of the greateft abilities, but, by far, the moft ufeful clergyman, and moft indefatigable promoter of religion, and of thofe pious defigns and focieties which conduce thereto, that I ever knew ; whom I always honoured and aflifted, both in the review of his catechetick lectures, and his other many charitable and chriftian attempts; and heard him comforting himfelf with thofe numerous good works he had fo heartily promoted near his own death. And I well remember, that he once faid to me, when he was preparing to go as a miffionary or com miliary to the Weft- Indians, and expected a good income to be provided for his fupport there, " brother fWhifton, " if you will go with me, you fliall go halves with I 3 i(mc

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<c me in my profits.'* But my ill health, and other circumftances, would not permit me to go with him : tho* my heart and good wifhes were ever with him. And I afterwards found that providence

intended to make use of me for other very great purposes at home, I mean the reformation of Primitive Christianity, as it was left by our Saviour himself throughout the world ; which end I still endeavour to pursue at this great age, and hope I shall ever pursue while I live in this world. And may the divine blessing attend my sincere endeavours ! Amen.

However, upon occasion of this mention of Dr. Bray, I must be allowed to take notice of a fact or two in which he was concerned. The very learned Mr. Macon had been at Hanover, in his travels, some time before the succession of that family to our crown ; and when he came back, Dr. Bray happened to be with him, and observed to him, how happy and religious our nation would be, when the house of Hanover came! Upon which Mr. Macon, who had seen what such courts were in Germany, as well as in England, told him, " Matters of religion would not be mended when that family came hither," which made Dr. Bray's blood then rise in indignation against him. Yet when that family had been here some years, the good doctor was forced to alter his mind, and too sadly to acknowledge the truth of Mr. Macon's melancholy prediction.

At another time, in king George I's reign, a great noise was made about a club at court, called the Hell Fire Club-, and it was said that a maid of honour to the prince of Wales was one of them. Whereupon, discoursing with Dr. Bray about that matter, who with all good men had such enormities in the utmost detestation : [tho' by the way this demonstrated but too plainly the truth of Mr. Macon's prediction.] I told him, that I knew Dr.

Harris

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Harris^ the chaplain to the then prince of Wales* now our sovereign, whom I took to be an honest man ; and would speak to him about it. It being naturally the chaplain's duty to take cognizance of such scandals in their own families. The doctor replied, " Dr. Harris expects preferment, you must therefore take care of it yourself." I allowed this hint, which at first I had not thought of, was proper: accordingly I waited myself on the lady Gemmingen, who was with the prince, and whose brother was my scholar in the mathe-

maticks, because the princefs of Wales then lay-in, and I could not direclly come at her royal highnefs. I then informed her of the ftory, on purpofe that me might inform the princefs, which fhe did : but upon enquiry, no- body would confefs } themfelves guilty : tho' the thing at that time was but too notorious. Only fome flop was, I fuppofe, put to that infamous club for that time. But O, what a fad, but prevalent topick am I now come to ! The Expectation of Preferment : More Preferment! the grand thing commonly aimed at both by clergy and laity j and generally the utter ruin of virtue and religion among them both ! poifon, fweet poifon ; firft poured upon the church by Conjlantine the Great, and greedily fwallowed, both by papifts and proteftants, ever fince. But blefied be God who hath given me, inftead of that fweet poifon, Agur\ admirable wifh: Neither poverty nor riches: But bath fed me with food convenient for me. Prov. xxx. 8. Dr. Barrow may have confuted the pope's fupremacy, beyond the poffibility of a reply : but the popes will flill exercife that fupremacy, and the Rcmans fubmit. to it, without any fcruple notwithstanding. Dr, Newton may have proved the uillawfulnefs of pluralities of cures and non-refidence, to the utmoft fatisfuclion of every impartial reader: but the 1 4 clergy,

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clergy, whether bred up in the church of England originally, or brought over from the diffenters, will feldom icruple taking as many cures as they can compafs, or the law of the land, with the utmoft ftretch, will allow them notwithstanding. Tho' it be very plain that the chriftian religion does not permit clergymen to raife families out of the revenues of the church. See my Account of Chriftian Difcipline, page 57, 58. and Life of Dr. Clarke, page (firft edition) 160 163. Nor even as to temporal dignities and revenues, does it appear to me, either that any of the Jewifh governors, who were raifed up by God, fuch as Mofes, Jofkua, and Samuely before they excorted a king from him, to their own great mifchief, had any allowance from the publick at all. Nor indeed that, after their return from Babylon, their governors had any more than forty (hekels or half-crowns a day, i. e. hardly one thoufand eight hundred pound a year, befides a table kept for their family. Nehem. v. 14, 15. Nay indeed, it does not appear to me, that that

Civil Lift, as we call it, or those courtiers who procure the greater! : places for themselves, are at all happier than those in a lower station of life. And a great concern it is to see, for many both of the clergy and laity, made poor and miserable, only to pamper a few such as are not made one jot more happy than they would otherwise have been. Nor do the residentiaries and rich prebends in cathedral churches, all founded under popery, except when they are given, as they ought all to be, to poor vicars or curates, that really labour in the vineyard of Christ, and really want them, as they seldom are, do any thing else, than give clergymen a pretence for non-residence on their own cures and accustom them to an higher way of living than they would otherwise have been contented with, nay, sometimes shorten the lives of the people.

And

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And that the reader may be apprized of the little advantage that accrues to religion or learning from such prebends in the cathedrals, which are among the principal of our church preferments ; I mean after our bishoprics and deaneries, and archdeaconries ; take this most remarkable letter of archbishop Cranmer's to the lord Cromwell, extant in Bp. Burnet's History of the Reformation, records for Vol. III. N. 65, as follows, verbatim.

A letter of Thomas lord archbishop of Canterbury to Cromwell, upon the new foundation of Canterbury.

An Original.

My very singular good lord,

AFTER my most hearty commendations, these shall be to advertise your lordship, that I have received your letters dated the 27th day of November, and therewith a bill concerning the devise for the new establishment, to be made in the metropolitan church of Canterbury: by which your lordship requireth my advice thereupon, by writing, for our mutual contents. Surely, my lord, as touching the books drawn, and the order of the same, I think that it will be a very substantial and godly foundation : nevertheless, in my opinion, the prebendaries, which

will be allow'd 40/. apiece yearly, might be altered to a more expedient use. And this is my consideration ; for having experience both in times past, and, also, in our days, how the said fees of prebendaries have not only spent their time in much idleness, and their substance in superfluous belly-cheer, I think it not to be a convenient rate or degree to be maintained and established. Considering, first, that commonly a prebendary is neither a learner, nor a teacher, but a good viander,

then,

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then, by the same name, they look to be chief, and to bear all the whole rule and preheminance in the college where they be resident: by means whereof the younger, of their own nature, given more to pleasure, good cheer, and pastime, than to abstinence, study, and learning ; shall easily be brought from their books to follow the appetite and example of the same prebendaries, being their heads and rulers: and the state of the prebendaries hath been so excessively abused, that when learned men hath been admitted unto such room, many times they have departed from their good and godly studies, and all other virtuous exercise of preaching and teaching. Wherefore, if it may so please with the king's gracious pleasure, I would wish that not only the name of a prebendary were exiled his grace's foundations, but also the superfluous conditions of such persons. I cannot deny but that the beginning of prebendaries was no less purposed for the maintenance of good learning and good conversation of living, than religious men were : but forasmuch as both be gone from their first estate and order, and the one is found like offender with the other, it maketh no great matter if they perish both together : for to say the truth, it is an estate which St. Paul, reckoning up the degrees and estates allowed in his time, could not find in the church of Christ. And I allure you, my lord, that it will better please with the maintenance of christian religion, that in the Head of the same prebendaries were twenty divines, at ten pound apiece, like as it is appointed at Oxford and Cambridge, and twenty students in the tongues and French, to have ten marks apiece. For if such a number be not there resident, to what intent should so many readers be there ? and surely it were great pity, that so many

good lectures mould be there read in vain. For

as

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as for your prebendaries, they cannot attend to apply for making of good cheer. And as for your twenty children in grammar, their mailer and their ufer be daily otherwife occupied in the rudiments of grammar, than that they have ipace and time to hear the lectures. So that to thefe good lectures is prepared no convenient auditory. And therefore, my lord, I pray you let it be confidered, what a great lofs it will be to have fo many good lectures read without profit to any, faving to the fix preachers. Farther, as concerning the reader of divinity and humanity, it will not agree well, that one man mould be reader of both lectures: for he that ftudieth in divinity, mud leave the reading of prophane authors, and fhall have as much to do as he can, to prepare his lecture to be fubftantially read : and, in like manner, he that readeth in humanity had not need to alter his ftudy, if he fhould make an erudite lecture. And there, in mine opinion, it would be officefor two fundry learned men. Now concerning the dean and others to be elected into the college, I fhall make a bill of all them that I can hear of in Cambridge, Oxford, or elfewhere, mete to be put into the laid college, after my judgment. And then of the whole number the king's highnefs may chufe the mod excellent. Alluring you, my lord, that I know no man more mete for the dean's room, in England, than Dr. Crome, who, by his fincere learning, godly converfation, and good example of living, with his great fobernefs, hath done unto the king's majefty as good fervice, I dare fay, as any prieft in England. And yet his grace daily remembreth all others that do him ftrvice, this man only except ; who never had yet, be fides his gracious favour, any promotion at his highnefs's hands. Wherefore, if it will pleafe his majelty to put him in the dean's room, I do not

doubt

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doubt but that he mould (hew light to all the deans

and matters of colleges in this realm : for I know that when he was but president of a college in Cambridge, his house was better ordered than all the houses in Cambridge besides. And thus, my lord, you have my final advice concerning the premises, which I refer unto the king's grace's judgment, to be allowed or disallowed at his highness's pleasure. Sending unto your lordship, herewithal, the bill again, according to your request. Thus, my lord, most heartily fare you well.

At Croyden, 14th day of June

of Nov. [153-9.] Your own ever assured,

T. Cantuarie.

But to proceed : We are now come to this pass, that if the law of the land permit us, we seem to have hardly any notion left of a law of Christ, that may forbid us any thing whatsoever. For a specimen of this, I must tell a melancholy story of my own knowledge. When I was once talking with the lord chief justice King, one brought up among the dissenters at Exeter, under a most religious, christian, and learned education, we fell into a debate about signing articles, which we did not believe for preferment which he openly justified, and pleaded for it, that we must not lose our usefulness for scruples. [Strange doctrine in the mouth of one bred up among dissenters! whose whole dissent from the legally established church was built on scruples.) I reply'd, that I was sorry to hear his lordship say so, and desired to know, whether, in their courts, they allowed of such prevarication or not ? He answered, They did not allow of it. Which produced this rejoinder from me, '* Suppose God Almighty should " be as just in the next world, as my lord chief ** justice is in this, where are we then ?" To which

he

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he made no answer. And to which the late Queen Carding added, when I told her the story, Mr. "Whifton, no answer was to be made to it.

Nay farther, if the remarks on a part of a bill brought into the house of lords, by the earl of Nottingham, 1721, and intitled, A Bill for the more effectual Suppression of Blaphemy and Profane-

nests, supposed to be written by the bishop of London, be not quite mistaken, " That those of the clergy, who are understood to be favourers of the *' Arian doctrines, (for that was the blasphemy and profaneness here principally meant) will subscribe *' the Test therein mentioned against Arianism, is undoubtedly certain ; because the Test is part of the thirty-nine articles : and it is an avowed principle among them, that those articles may lawfully and conscientiously be subscribed in any sense, in which they themselves, by their own interpretation, can reconcile them to scripture ; without regard to the meaning and intention, either of the persons who first compiled them, or who now impose them. 'Tis also said here, That this method of subscribing has been occasionally mentioned as a very lawful and regular way, in many other of the Arian books ; and is what they all openly and professedly maintain in their common conversation : that several of ** them have actually subscribed, and received promotions since they fell into these opinions, and ** became advocates for them. And the author says, he had not known or heard of any one man among them, who has declined the offer of *' promotion, on account of his not being able to *' subscribe." Now tho' this is said in much too general a manner, and both Mr. Emlyn and myself always, and Dr. Clarke and Mr. Jackson some time, have refused all preferments that require that subscription : not to name others within my

acquaint-

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acquaintance, because their cases are not so well known : yet are such examples, to be sure, very rare among us ; and the generality seem, by their practice, to approve of the lord King's grand expedient j Not to lose their usefulness for scruples.

Now that the reader may see, in short, what a circle a poor clergyman of the church of England is to run through, before he can be legally possessed of a living at this day ; and which I must have run through myself, before I could have been possessed of the living of Penfurther, some time since offered me, had I accepted it, of which hereafter, take this doleful catalogue, in the words of Sir Simon Degg, in his Parson's Counsellor, printed 1676, chap. vi. as follows.

" The fixth chapter fhews what a clerk is to do
" before, at, and after his admiffion, inftitution, and
" induction, to make him a compleat parfon.

c * No man at this day, fays the author, is ca-
" pable to be a parfon, vicar, &c. before he is a
" prieft in orders-, which he cannot be before he
'* is twenty-four years of age, as has been faid ;
" and if any perfon fhall be admitted, inftituted,
" and inducted into any living, before he is in
tl holy orders, his admiffion, inftitution, and in-
*' duction are void, by the late Act of Uniformity.
Ct Secondly, he muft. make his fubfcription [to the
c< thirty-nine Articles, &c] according to the faid
" act-, and have a certificate from the bifliop, C5V.
" under his hand and feal, that he hath fo done ;
e ' and then, within two months after he is in-
Ct ducted, he muft, upon fome Sunday or Lord's-
<l Day, during divine fervice, (that is, after fome
c< part of the divine fervice of the church for that
" day appointed is read, and before the whole is
'* finiflied,) read the thirty-tune Articles of Religion,
lt in the parifh church, &c. into which he mall
'* be inducted, and declare his unfeigned afient

" and

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< and confent to all that is therein contain'd ; and
< he muft likewife, within two months actual
<< pofTeffion of fuch benefice, &c. (which is in-
< tended within two months of induction, or in-
ftallation, &c.) read The Book of Common- Prayer
< ' (that is, the whole fervice of the church ap-
pointed for that day, as it is there appointed,)
" and likewife declare his afTent and confent to all
the matters and things therein contained, in thefe
" words, I A. B. do declare my unfeigned affent
and confent to all and every thing contained in
" and prefcribed, 13 c. by the book intituled, The
c Book of Common- Prayer, and Adminijtration of
tc the Sacraments, and other Rites and Ceremonies of
*< the Church, according to theUfe of the Church of
" England ; together with the Pfalter or Pfalms of
cc David, -pointed as they are to be fung or faid in
" Churches, and the form or manner of making,
u ordaining, and confecrating of bifhops, priefts,
" and deacons.

" And if any parfon, vicar, tsV. fail in the

" doing of any of thefe things beforementioned,
** or any of thofe be neglected, the church be-
' comes voidj and the clerk that makes fnch fai-
" lure, in cafe he fhall fue for his tythes, or any

other church duty, or other thing belonging
" to the church ; if the defendant infift upon it,

" muft prove the doing of all thefe things

c * And it is to be obferved, that the parfons, vicars,
" csV. mud, upon the acceptance of every new
'* living or ecclcfiaftical preferment, within this
** law, repeat all thefe things ; for the perfor-
" mance of all thefe things, upon the taking of
* c one living, will not fatisty for any other.

" I fhall give my reverend clergymen there -
* c 'ore this caution, if any or them have accepted
tC any ecclcfiaftical preferments, and have negli-
" gently omitted any of thefe things a:xl that

" thereby

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44 thereby they may be lapped to the king, that
<4 they obtain prefentations from the king ad coro-
u hrandum, and that thereupon they perfect all
c their former neglects.

" And for the future I advife them, that they
c firft have fome credible witneffes prefent, when
' they make their fubfcription before the bifhop ;
' and that they atteft the bifhops certificate ; and
4< that they get two books of articles, and that,
" when they read the thirty-nine Articles, they give
44 one of thofe books of articles to fome credible
<4 parifhioners, to read with them, and then atteft
*' the book, that they were prefent, and heard the
" clerk read the faid thirty-nine Articles, during
44 the time of common-prayer, and declared his
* unfeigned affent and confent to all the matters
*' and things therein contained, by fubfcribing their
*' names thereunto ; and that the clergyman keep
44 fafely the faid book of articles, with this at-
14 teftation. And I advife, that when he reads the
'* book of Common- Prayer, which mud (as above
44 is faid) be read Morning and Evening, in all
<4 things which are prefcrib'd therein within two
<4 months after induction, that he likewife make
" fome intelligent parifhioners to read with him,

44 and give him a copy of the declaration afore-
44 said, and at the foot of it take an attestation
44 under their hands of his reading the same book
44 of Common-Prayer and Declaration. Which may
44 be done in this form.

44 First, in a fair and legible hand, write the Be-
44 dication afore said. Then write under to this
44 effect: . Memorandum, That, upon Sunday the
44 day of in the year of our Lord A. B.

44 Par/on of D in the county of D

44 read Common- Prayers in the parish church of
44 i) afore said, both in the forenoon and

44 afternoon of the same day ; according to the form

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sc and order prescribed and directed by the book,
* e intitled, &c. And immediately after the reading
' the same, made a declaration of his unfeigned
* < assent and consent, to all the matters and things
*' therein contained, in the former words above
< c written. And then let the witnesses hereunto sub-
* c scribe the same certificate : which the clerk is to
< c keep carefully with his institution, induction, and
u certificate, with the book of articles, attested as
Ct is above directed, and, in these things, I advise all
u clergymen to be very tender and careful.'*

Now the reader may note here, that the New
Testament, with the Apostolick Constitutions and Ca--
nonies and all the qualifications in the epistles to Timo-
thy and Titus are entirely omitted, and the whole is
put upon the truth and certainty of the church of
England's settlements, as then by law established ;
without regard to any other rule whatsoever. To
be sure Sir Richard Steel hit the mark, when he thus
distinguished the two principal churches in Christ-
endom, the church of Rome and the church of Eng-
land; that the former pretended to be infallible ,
and the latter to be always in the right.

N. B. The reader may give me leave to tell
him here another fact, which will hardly come in
better any where else, but still relates so directly to
myself, that it ought not to be omitted in these
Memoirs of my own Life : It is this :

Soon after the acceflion of the houfe of Hanover to the throne, Sir Jofeph Jelyl, that mod excelKnt and upright matter of the rolls, and fincere chriftian ; Dr. Clark's and my very good friend ; had fuch an opinion of us two, that we might be proper perfons to be made bifhops, in order to our endeavouring to amend what was amifs in the church , and had a mind to feel my pulfe, how I would relim fuch a propolal, if it ever fhould be made me : my anfwer was direct and fudden , that I would not fign the xxxix Ar-

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ticks to be archbilhop of Canterbury : to which Sir Jofepb reply'd, that bilhops are not obliged to fign thole articles. I faid I never knew fo much before. But ftill I added, if I were a bilhop I muft oblige others to fign them j which would go forely againft the gram with me. However, I added further, that fuppofing I mould get over that fcruple, and efteem this act -only as m.nifterial ; which would by no means imply my own approbation, yet when I were a bilhop, I mould certainly endeavour to govern my diocefe by the ehriitian rules, in the Apoftolical Con- Jtitutions, and in St. Paul's epiftles to Timothy and Titus: which as they would frequently contradict the laws of the land, would certainly expofe me to a praemunire, to the forfeiture of all my goods to the crown, and to imprifonment as long as the king pleafed. And this, concluded I, would be the end of bijhop Whifton. So I thought no more of it. I might have added alfo, what would for ever exclude me from a bifhoprick in the prefent ftate of the church, the 31ft Canon of the apoftles. If any bijhop makes ufe of the rulers of this worlds and by their means obtains to be a bijhop of a churchy let him be deprived and fufpended, and all that communicate with him. See my Chriftian Difcipline, page 56.

I conclude this matter with that very pertinent and emphatical reply, which a fellow of Emanuel college in Cambridge made to a friend of his of the fame college, when at the Reftoration ; wherein, by Mr. Baxter's account, 1800 clergymen [a prodigious number this] were deprived for non-conformity, he had been repreftenting the great difficulties of conformity in point of confeience ; concluding, however, with thefe Words : But we muft live. To which the other anfwered only, with the like

number of words, But we muft die. Than which
a better onfwer could not poflibly be given.

Upon

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Upon this occafion of the turning out 1 800 peace
able clergymen in England out of their Cures, into
the wide world, for iVtf^conformityj 1662, and upon
occafion of the indignity put upon the very name of
jVtf- conformifts, by the publick vogue ever fince :
As alfo upon occafion of the turning out of no fmall
number of clergymen in England and Scotland?
1689, for being iVo/z-jurors ; and the like indignity
put upon the very name of Non -jurors by the publick
vogue ever fince ; I cannot but remark how unjuflly
this is done in both cafes ; fince it appears that thofe
JVtffl-conformifts and jV<?#-juring clergymen, whether
they were in the right or wrong, have acted moll
againft their worldly intereft, and according to the
confciences of all their brethren; and deferve real
honour on thofe accounts. And I cannot but fear
that a time will come hereafter, when the tables will
be turned, and many ambitious Conformifts and
Jurors will be in evil cafe ; and even the names of
Conformifts and Jurors will be rather in reproach \
becaufe they feem'd to prefer their intereft to their
confcience in this world.

N. B. Our late addrefTes to the crown, nay, our
prayers and fermons ftill call our prefent conftitu-
tion in church and ftate, an Happy Conjlitution. I
cannot join in the epithet happy : Since I verily think
it a moft unhappy one, as having not the leaft diftinct
regard to the laws of God, to the Bible, or to Chrif-
tianity, in any of our courts, civil or temporal , nay,
not in our ecclefiaftical or fpiritual courts neither.
To fay nothing more of the permiffion of a bifhop
to be Non-refident for fix years together, and yet to
be prefer'd afterward to three other bifhopricks
fucceftively : of the like permiffion of bifhops, as
well as priefts and deacons, to marry twice, nay
thrice, nay four times, and ftill to give them leave
to officiate as bifhops, priefts, and deacons ftill ;
contrary to the known laws of the gofpel, not only
K 2 recorded

recorded in the Apoftolical Conftitutions and Canons, but in the ordinary books of the ; New-Tejlament. See my Ckrifiian Difcipline, page 31. 38, and my Friendly Adarejs to the Baptifis.

Nor can I do other than pity, heartily pity, every good protectant king and queen of England ; as vveli as eye; y good proteftant A. B. of Can* terbury fince the Reformation} between whom the old ufurped power of the pope of Rome, as pretended head of the church, is now divided by act of parliament, for granting thofe difpenfations, as to the laws of Chrijl and the Apoftolical Canons, which quite enervate chriftian difcipline, and almoft fet afide the chriftian religion in this kingdom.

But before I proceed farther, give me leave to try to fhame thofe called chriftians, to act with more regard to the Bible and the laws of chriftianity than they do at prefent, by producing a mod remarkable relation, taken out of Prince Cantemir's Hiftory of the Ottomans, page 103, 104, 105, which will clearly {hew, how vaitly greater regard the Turks pay to their Coran, than we do to our Bible. The hiftory is this. When Sultan Mahomet II. took Conftantinople, A. D. 1453, it was part of it taken by force ; and in that part the chriftian religion was fuppreff'd. But the other part was delivered up by compofuion ; and an agreement was made that .the chriftian religion mould be preferred, as well as the churches and clergy thereto belonging. This toleration was enjoyed till the reign of Sultan Selim I. who had a mind to force all the chriftians to turn Mahometans, as the only way to their faivation. Accordingly, when the Mufty was once with him, he afked him, " Whether it was " moft meritorious, to fight for the propagation of cc the true religion, and the faivation of fouls, or ct for temporal dominion?" The Mufty was not

throughly

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throughly apprized .of the full intention of the Grand Seignior-, but faid, " That to fight for the true ." religion and falvation of fouls (one of which was " of more worth than the whole world) was .by far " the'moft meritorious." So that when a decree of the Grand Seignior's was brought him to fig, for aboliming the chriftian religion in Conjlantinopk^

and obliging all the christians there to turn mufful-
men, he rafhly figned it ; and thereby, according
to their law, it was become facred and irrevocable.
When the Grand Vifier found how this matter
ftood, he was forely grieved ; and went and re-
proached the Mufty for what he had done; fhewing
him how exprefly this decree contradicted the Coran-,
which direclly allowed toleration to all that would
pay annual tribute: The Mufty hereupon confefTed
his miftake, and fware that he would undo what he
had done. Accordingly the Grand Vifier and Mufty
fent to the chriftian patriarch and clergy to demand
a legal trial before the Mufty ; which, it ieems, could
not be denied them. At which time they foiemly
pleaded the exprefs law of the Coran, and the pub-
lick league which had been made with rhem. When
this law of the Ccran was pleaded from the text
itfelf, and the agreement of the commentators in its
interpretation, the Mufty declared, that fo it was:
and that this law was to ftand inviolable -, and there-
fore the decree muff, be reverted. Nor durfl the
Grand Seignior oppofe. However, the Tefdar, or
treafurer, who, as his office required, pleaded for
the Sultan, faid farther, that the chriftians, befides
the authority of the Coran, alledg'd an agreement
or league alfo , which he infilled they fliould
produce. In this cafe the chriftians pleaded, that
fuch a league was certainly made , but the record
of it was burnt in a fire, that had fome time fince
happened at ConJlarJinofle. Which they proved
by producing three very old Janifaics; who li>-
K 2 k-mr.U-

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lemnly attefted the truth of it, which they well re-
membered. So the chriftians carried their caufe
intirely , and the toleration which they ftill enjoy at
Confiantinople, muft be owing to their fuccefs in this
important tryal, with the Sultan's own fubmiffion to
their (acred Coran, and ftrict regard to their league.
Nor was he able to do more againft the chriftians
at this time, than to order the demolition of the
generality of the chriftians fine churches there, buitt
of ftone , and to oblige them to be content with
more humble ones, built of wood. Which decree
was not contrary either to the Coran or league.
This was executed accordingly. I wifh, heartily wifh,
that the mofi Chrijlian and Catholick Kings , with our
own Defender of the Faith, may fhew as great a
regard to the Bible, as the Sultan did to the Coran.

In the year 1710, Octob. 30, I was banished the university of Cambridge, with which severity, when Mrs. Roberts of Glouceston, afterward reproached Dr. Richardfon, rector of that town, and Matter of Peter-house in Cambridge, one of those that banished me,, he replied, " Of what they did at Cambridge " they were not bound to give an account to any " body." Accordingly no one, that I know of, has ever written in contradiction to my accounts, or in vindication of that banishment, to this day.

In this year 1710, but before that banishment, I published *Prælectiones Physico Mathematicæ, Cantabrigiæ, in Scholis publicis habitæ. Quibus Philosophia Illustrius Newtoni Mathematica explicatius traditur -, et facilius demonstratur. Comptographia etiam Halæiana Commentariolo illustratur. In usum Juventutis Academicæ. Typis Academicis, 8vo prætitum, qd .*

N. B. These lectures were also put into English afterward at London, and published there, under my own review, but corrected by Mr. Cunn.

In page 53, 54, of the Latin edition, there was a mistake made in the rule for finding the motion

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of elastic bodies after their collision : which was rectified in the English by Mr. Cunn.

N. B. I had been several years, before my banishment, a member of that most valuable society, called, The Society for Promoting Christian Knowledge; one of those greatly encouraged, if not first formed, by my old friend Dr. Bray, already mentioned. Now it happened, that from the year 1708, I had gone into deeper enquiries and designs, no less than the discovery and reformation of truly Primitive Christianity, as our Saviour and his apostles left it, without all regard to modern ages : while this society thought themselves only capable of supporting things as they then stood in the church of England, *by law established : I therefore soon found my frequenting that society any longer, would rather occasion contests and disputes, than promote christianity ; would hinder rather than further even those really good designs, as I would esteem them, of the society. Hereupon I thought it best to withdraw my attendance. And, on December 18, 1710,

I wrote a letter to their secretary, to be communicated to the society -, such an one as Mr. Nelson, one of the best of all our members, as I have been told, greatly approved of. It was inserted into the books of that society ; and thence I present it to the reader-, having not myself found a copy of it among my own papers. It was in these words ; directed to Mr. secretary Newman, who had long been my great friend.

Union- Court, 18 Dec. 17 10.

5 I R,

THIS comes to give our society, for promoting christian knowledge, the reason of my absenting myself from their meetings now I am come to reside in town; whereas I formerly used

K 4 to

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to fail them, when I was but occasionally there. I confess, I am not able to enter into this matter, nor to absent myself from the society without some concern and uneasiness. I have the same designs for advancing true genuine christian knowledge and practice that the rest of the society have. My heart is entirely with them, in their brave and religious, 2nd charitable and christian undertakings. I am still as willing and as ready as ever to assist and encourage, and advise in any of their affairs. I own myself to receive no small benefit, comfort, and edification myself from their society ; and I cannot, without unwillingness and regret, bear to be excluded or banished from them. Yet do I by no means think it prudent in me, considering the circumstances I am at present under, any longer to frequent their meetings, since there may such inconveniences thence arise, as may hinder, not only myself, but the rest, from doing that good which otherwise might be expected. Inasmuch, that the very same design of doing good, which prompted the society to chuse me at first, and me to accept the same, and to frequent their assemblies, seems now to require my absenting myself from them : for I mean, as the reasons for such absenting shall stand good ; and till those important things, I have to propose to the christian world, be so thoroughly examined, that I may stand justified before all good men, and they may see it necessary to join my designs

with those which they are already engaged in, in order to a thorough reformation of the Christian church, and the hastening the coming of our Saviour's kingdom of peace and holiness. This, I very believe, will be found necessary in no very long time. But since it is not in that state at present, and suspicions and jealousies may easily rise in the mean time, I do hereby take my leave of the society; begging of God to bless them in all their religious undertakings,

and

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and to open the eyes of the Christian world, to see, believe and practice exactly according to the revelation by his Son: and offering my hearty service to the society, and every member of it, in any such designs as in my present circumstances I may be assisting in, in a more private manner; and hoping that Almighty God will, in this matter, accept of my hearty good will for the deed, and not exclude me from all rewards of those pious undertakings, which I have hitherto been ready to promote more openly, and which I shall (till be ready to promote by my own private endeavours, good wives, and prayers for their success, and advancement in the world.

/ am,
Sir, the Society's, and

Your most humble Servant,

Will. Whiston.

Having just now mentioned to excellent a person as Mr. Nelson, who wrote against Dr. Clarke, and transmitted the solemn thanks of the clergy of the Gallican church to bishop Bull, for his vindication of the council of Nice, and moderate Athanasianism, when two most learned men, Petavius and Huetius, had, in effect, given it up, I shall here insert a letter of mine to him, never before printed, upon the same subject.

Camb. July 31, 1710.
Much honour'd Sir,

I Heartily thank you for your good wives and prayers for me; as stopping me running into a dangerous heresy -, and nothing can be more charita-

ble or more christian than what you do upon that sup-
position. But sure, good Sir, the opinions I have

entertain'd,

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entertain'd, after most frequent and sincere prayers
to God for his direction ; after an unbiased and
thorough examination of all the sacred and authen-
tick writers of the first times; after the hazard
of all my hopes and preferment, of my family,
nay, of my life itself in this world ; after not
only, the attainment of full and clear satisfaction
in my own mind, but the affording the same sa-
tisfaction to some others, who came with dread and
caution every day, yet were not able to deny the
evidence that I produced ; after not only offering,
but earnestly pressing the examination of my pa-
pers upon the archbishops and bishops, and the
university , after having plainly presented the truly
learned, so far that not one of them appears wil-
ling to answer what I have to say. After all this,
certainly you ought not to write as if I were evi-
dently in the wrong ; and that, instead of any exa-
mination, whether it be so or not, you only would
have endeavoured us'd for my conviction. I am
so well assured that the doctrine, which that body
of the christian church, which their adversaries
would call Arian, teach, is no other than the plain
doctrine of the New testament, of the apostolical
constitutions of Ignatius, and all the ancients -,
that it is with me a branch of my common chri-
stianity : and as to the main, not to be disbelieved
by me while I am a christian. And the evidence
I have for what I say is undeniable: as I am ready
to show at what time, and before what company,
you shall please to hear it debated. And, good
Sir, give me leave to say, that such doctrines as
you and bishop Beveridge do support in these mat-
ters, are no better than the heretical notions which
Tertullian and some of the Montanists took from
elder Heretics , and which were afterward pro-
pagated by those ignorant and pernicious Heretics,
Marcellus and Athanasius, contrary to the sense of

the

the body of the chriftian church in their times r and which, as improv'd by the later ignorant ages, have come down to our days ; but begins to be feen and rejected by all the moft Jearned and moft impartial enquirers. Sure, Sir, we are not to believe Myfteries farther than they are a part of the revelation of Chrtji ; and fo far I fully believe any that are laid before me. But to believe any on the credit of fuch ignorant forgers as Athanafius, or Vigilus Thapfuanus, you muft excufe me. We are to call no man mafter upon earth ; fince one is our mafter^ even Chrijt. Even an apoftle would not pretend to have dominion over the faith of chriftians\ but exactly kept to that which Chrijt had deliver*d. Neither they, nor an angel from heaven, could preach any other doclrines of the gofpe I than had been committed to them by Chrifi himfelf, and which now appear in the apoftles conftitutions. And as I am fully fatisfy'd that thofe conftitutions are of equal authority with the four gofpels themfelves, and contain no other than that faith I contend for, fo do I think you greatly guilty of the neglect of thofe cautions before-mentioned, when you declare fo firm a belief of, and eager concern for fuch doctrines, as have plainly no foundation in all the original books of our religion. I run no hazard as to another world, becaufe I keep clofe to that faith and practice which was once delivered to the faint 'r, without fuffering any fynod or human authority to turn me at all out of the way : whereas you venture in the moft facred concerns, to believe and practice as the country and church, wherein you were educated, happen'd to inftruct you, and feem to think it a piece of impiety to do otherwife. I muft confefs, I cannot but wonder at the learned, and efpecially at the clergy ; that when things of that mighty confequence are fo folemnly proposed to their confideration, they generally fatisfy themfelves

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fclves to go on year after year, without troubling themfelves about them : nay, they ftill venture to ufe the moft heretical creed that is now extant in the world, I mean that afcrib'd to Athanafius: as if there were no account to be given hereafter, but the authority of the church were fufficient to fet afide that < f our blefled Saviour, and his holy apoftles, and to excufe all fuch antichriftian practices now among us. I heartily wifh that your zeal, integrity, and concern for true religion, might be made an in-

Instrument of bringing these most important matters to a fair and public examination -, for then I easily forefee the consequence. Pure and primitive Christianity must then obtain : and the constitutions of Christi by his apostles, instead of human laws and articles, must be the standard of our religious actions, and of our faith also. Which that they may soon be, is the earnest endeavour and prayer of,

Your most affectionate Servant,

Will. Whiston.

At the end of the same year, 1710, I first published my Historical Preface. It was afterwards improved, and made a real Preface to my four volumes-, which came not out till 1711. It then included, as a first appendix, an account of my prosecution at, and banishment from the university of Cambridge. But since that edition, this last account was reprinted 1718, with some additions ; I desire the future editions may be made from that copy. The same thing is true of that Account of the Convocation' s Proceedings with relation to me , which, at first, was published by itself, some considerable time before the end of the year 1711. But this having been reprinted, and made 'The Second Appendix to my Historical Preface,

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when it was become the real Preface to my first volume, which was published a little before the end of that year, thither I refer the reader.

N. B. I also read about a year other public lectures, after those before- mentioned, and before my banishment from the university : which contained an account of all the ancient eclipses of the sun and moon, that have been preserved to us, in the very words of the original historians. A copy of which lectures was deposited in the archives of that university. Which lectures were afterward printed, and ought to be added at the end of some of the fore- mentioned astronomical, or physico mathematical lectures.

The reader is also to observe, that I invented the Copernicus^ an astronomical instrument, and afterwards published, for the examination of all those,

and indeed of all the ancient eclipses, that could possibly be seen in any parts of the world, of which we have any ancient histories preserved, and this with much greater ease, tho' not with quite the exactness, than formerly, by the usual tedious calculations, that for no historians or chronologers might ever be at a loss hereafter, for the circumstances of such eclipses as are mentioned by any ancient author whomsoever. Accordingly I calculated by it the eclipses of the sun and moon for four several periods of eclipses, /'. e. for four 18y. 1 id. yh. 43m. l, at the distance each from other of 800 years, i. e. for 418 to 400 years before, and 400 to 418, and for 1200 to 1218 years after the christian era: besides those in my own time from 1700 to 1718. A table of which eclipses, 250 in number, I have now by me, not yet published; but which ought to be added to the future additions of these lectures, both in Latin and English,

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It must have been about the year 1711, when I was come newly to London upon my banishment from the university, that Dr Clarke introduced me into the company of the lady Cavendish, in Soho-Square; whose daughter by her first husband, or niece, had been married to bishop Lloyd's son; which occasioned her acquaintance with that great man, and her (including the revelation of St. John, about which she was greatly inquisitive. She had now living with her one Sir John Hubert a sort of a second-hand husband, but such an one as neither owned her for his wife, nor gave her his name; and, in short, as I learned afterward, was suspected to live with her in fornication: however, she being a believer, loved to have christians of good reputation come and dine with her, such as she thought Dr. Bradford, Dr. Clarke, and myself; as Sir John Hubert, being an unbeliever, loved to have persons like himself; such as Mr. Collins, and Dr. Tyndal, and where accordingly we used to meet, and to have frequent, but friendly debates, about the truth of the bible and christian religion. After some time, when I was informed of this very suspicious affair, I was uneasy; and told Dr. Clarke that he had brought me into a snare; and desired him to let me know whether the lady Cavendish and Sir John Hubert were married or no? his account was blind and uncertain: that he supposed they had been

married fomewhere beyond iea, when fhe met with him in the army, after fome aukwark fort or other; and that they had lived as man and wife ever fince, tho* he would never own her for his wife. This account made me fo uneafy, that I could not go on with my vifits to my own fatisfaction, till the matter was better cleared up ; and I defired to know the bottom of it before I proceeded; of which I had a very good opportunity foon offered, which I took hold 'of immediately :

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\y : it was this , dining myfelf alone with the lady Caverly one Saturday, I happen to fay, that I defign'd the next day to go to Bow Church, of which Dr. Bradford was minifter, and indeed one of the belt of all the London minifters ; to ftay the communion with him. Upon which flie faid, flie would alfo come to the communion with me.

Whereupon I went immediately to Dr. Bradford, who knew the report of her living in fornication with Sir John Hubern as well as I, and defired him to deny her the communion upon that report ; and we would then go home with her, and talk with Sir John about it. Dr. Bradford thanked me for my information and advice, and refolved to act accordingly: fo in the morning we both came, as was agreed , and Dr. Bradford told the lady, that upon occafion of this fcandal, he muff refufe her the communion, if (he offered herfelf: upon which (he fell into tears; as earneftly defiring to be owned for Sir John Hubern's wife, but not able to compafs it. After the communion was over, the lady carried us home in her coach, where we found Sir John. I foon broke the matter to him, and told him, that Dr. Bradford had been forced to do an hard thing to the lady Caverly, and to refufe her the communion, becaufe they lived as man and wife, but he did not own her for his wife. I faid, that this behaviour was unjuftifiable, not only upon the foot of chriftianity, but of common morality and humanity while an heathen ought not fo unworthily to expofe the honour of a lady. Sir Jobti, upon this charge, pretended to deny his living with her as man and wife, and made as if he only managed her affairs, as a lawyer, or a friend only. I reply'd, that the lady was there, and knew it to be otherwife, and that it was no doubt but he lived with her as his wife, as much as Dr. Bradford and myfelf lived with our wives. So

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he found this would not bear : I added, that whatever imperfection there had been in the manner of their former marriage, Dr. Bradford and myself were both clergymen, and would either of us, if he pleased, marry them publickly again, in which I knew no harm. When he would not agree to that, I ventured to declare my own opinion, that the lady ought to leave him, as the most unexceptionable way she could take in her present circumstances. Dr. Bradford was too tender in that matter to agree with me for her leaving him, now they had lived so long together. Upon which Sir John went his way in great discontent and uneasiness, as not liking our freedom with him, yet too genteel to put any affront upon us. Then it was that Dr. Bradford told the lady, that since he now saw that she could not help herself, he would no more refuse her the communion; which was the upshot of this convention; and we went on with our usual visits accordingly at her own house, till in no long time Sir John died, and what he left her in his will was not left as to his wife, but only as to the lady Caverly. In some time she also died, after a very long and very tedious illness of a cancer in her breast, and desired me to attend her and pray with her, which I did. She also left my wife 50*l.* in her will; to her I say, not to me; who, as she supposed, would quickly be in prison, and ruined for herself. And since I have laid thus much of good Dr. Bradford's exercise of so much christian discipline, as is the refusal of the communion for strong suspicion of fornication; I will give another example of it. When Sir Charles Duncomb was lord-mayor of London^{A. D. 1709}, he was to come, according to custom, to Dr. Bradford at Bow Church, to take the communion: the Dr. heard that he kept an whore in his house, and went to him to talk with him about it, and to let him know that he could

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not give him the communion-, Sir Charles put a good face upon a bad matter, and pretended to

wonder at fo unjuft a-fcandal? and promifed, that he would J take care that no farther occafion mould be given for any fueh fnfpicion. Whereupon, Dr. Bradford gave him the communion that time. But after that, the Dr. heard that Sir Charles did ftill), for certain, retain his old whore: on which account Tie wrote him a letter, that he would no more give him the communion. Thefe inftances of difcipline were fo very right, and chriftian, and yet are fo rare amongft us at this day, and I fo thoroughly knew them both to be true, that I could not fatisfy myfelf to omit them in this place.

The fame year, 171 1, I publifhed A reply to Dr. Alix's remarks on fome places of my booh \ either printed or MSS, with an Appendix; containing (1.) The Preface to the doblrine of the Apofiles. (2.) Propofitions, containing the Primitive Faith of Chriftians, about the Trinity and Incarnation. (3.) A Letter to the mofi Reverend Thomas Lord Archbifhop of Canterbury, Prefident of the Convocation^ 8vo. Price 6 d.

Page 4, 5. About the double date of the fir ft prophecy of Ezekiel, in our prefent copies, I have propofed another and a better conjecture in the Effay on the Old Teftament, page 82, 83. And I add h^re, that in all the prophetick books of the Old Tcftament, we have none, even in our prefent copies, but Ezekiel and Jonah, that begin with and, which naturally implies, that fome other prophecy or prophecies originally went before thofe now extant. And that accordingly, we have great reafon to believe, from other ancient teffimonies, that thefe two principally had other predictions, befides thofe that now appear in their prefent copies. See the fore-mentioned EJJ'ay, page ^y, 58, 83, 84. Note alio, that the able nee of the and, in the fecond verfe of L Ezdiel,

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Ezekiel, is an argument that this verfe might, at firft, well begin chat prophecy.

Page io. Concerning the two Oxford MSS. fee Dr. Grabe's eflay upon them , of which prcfently.

Page 1 8, 19. Note, that the anfwers to certain objections againft the Apojtolical Conjlitutions here offered, are but imperfect : as to which, more will occur when I come to the third Volume of Primitive

Chrijiianity Reviv'd ; and to St. Clement's, and St. Irenaus's Vindications of tbofe Conjlitutions.

Page 25, &c. as to the Appendix, the reader may alfo find more fatifaction in the fame third Volume of Primitive Chrijiianity Reviv'd, page 287, fcf. r.

Page 36, 37. at the bottom, that claufe in the common copies of the council ot Nice, that this council anathematiz'd thofe who affirmed that Chrift was %\i\$-oq created ; and which I both here, and elfewhere, for fome time,, allowed to be genuine, proved afterwards, for certain, to be an interpolation , nay, for certain, an Athanafian interpolation ; nay, with very great probability, an interpolation made by Athanafius himfelf : See my Atbanafius convicted of forgery. Of which hereafter.

Soon after this, the fame year, 171 1, I publifhed A Second Reply to Dr. Alix j with two Pojlfcripts , the firft to Mr. Chlfloul; the fecond to the author of Reflections on Mr. Whifton's Conducl, [Dr. Smallbroke.~\ 8vo. price 6d.

Page 15, 16, 17. See, as before, what will be noted upon the third Volume of Primitive Chriftianity Reviv'd, and upon St. Clement's and St. Irenaus's Vindication of the Apojlolical Conjlitutions.

Page 37, 38. As to my aifertion concerning the ^rar.fpofitions in St. Matthew's gofpel, here refer'd to , lee what I have in my corrected copy quoted out of Monf. Toinard's Harmony, to the fame purpofe, page of this laft Harmony, 108, 109.

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In the fame year, 171 1, I publifhed Remarks on Br. Grabe's EJfay upon two Arabick MSS. But fince both the hiftory of thefe two forts of MSS. as well as what Dr. Grabe and I underftood of them, is much fuller fet down in the third Volume of my Primitive Cbrifiianity Reviv'd, page 525 564. I defire this very imperfect paper may be printed no more.

N. B. What I had afferted here, and elfewhere, in my earlier writings, viz. That Eufebius, and the generality of the ancient writers had, in my

opinion, copies of the eight books of Apofiolical Conjlitutions by them continually ; tho' they thought themfelves obliged to conceal them from the publick (which lafl thing is yet very clear for the church of Antioch t in St. Ignatius' s epiftles to the Philadelphia, . 8, 9.) and to refer to them in a more obfcure manner, as Apofiological Didafcaly, or Doctrine, or Apofiological Preaching, or Apofiological Tradition, &c. I afterward faw reafon to fufpecl. Nor am i unwilling to grant on the contrary, that al tho' their contents were univerfally owned to be of apof-tolical authority , and that thefe contents were all along tranfmitted down from the firft to the fourth and foil wing centuries, in the feveral churches, by fome authentick method , which things appear to me certain ; yet there is great room to doubt whether that method was the prefervation of intire copies of the books themfelves down, in all or the greateft part of the apoftolical churches, to which they were originally committed by the apoftles, from one generation to another, VI. 14 18. VII. 46. As

was the cafe of the publick books of the New-efi anient : or whether thole books were them-felves feen by the generality of thofe writers, \vho frequently and undeniably bear witnefs to thofe Contents of them. It indeed appears to me very evident.

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evident, that they were truly Written by Clement, in the days of the apoftles j who in all copies and verfions attefts them in the 85th canon. See EJfay en the Old Teftament, Appendix. Number II. page

116- 1 §8: That their Contents, are all along as

fully attefted to, as are the Contents of the other books of the New teftament, by Clement, Ignatius, Jufttn Martyr, Irenaus Or i gen, &c. See the third Volume of Primitive Chriftianity Revived ; with St. Clement's, [and St. Irenaus's Vindication of them. That 'Irenaus, in his noble fragment, lately recovered by Pfaffius, quotes them as a Book or written Record-, tho' as not then commonly known,

or read by christians. See the last mentioned paper, page 19 26. That Origen also at last

law them and used them as the most famous concealed record of christianity ; and that the author of the Synopsis facra Scripture, contemporary with Origen, as I suppose, knew of these Clementines, as apocryphal or concealed, but in part inspired books of the New Testament. Of both which last, see the Collection of Authentic Records, page 695, and 703 707. That when the churches of Ethiopia were settled in the days of Arianism, they were then eight books, as they are now, and in the same order as they are now. See Primitive

Christianity Revived, vol. III. page 520 564.

That when Didymus, or whoever was the author of the -counterfeit works of Dionysius the Areopagite, wrote his books, they were then a book also, as they now are ; but still a book concealed with the bishops, and only epitomized for the use of the people. See the same volume, page 564 580.

That when the dispute happened between the [Church and the Arians, in the days of Epiphanius, it was a book, frequently acknowledged by both parties, to be really apostolical, and in those parts seem to have been a publick book also. See

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the same volume, page 585 H?H. That yet

it was 150 years or more after that time, before it became a publick book in other parts of the christian world ; or was freely cited as such by any writers now extant : all which appears by the evidence refer'd to. So that the main question, with me is plainly this; not whether these constitutions be really genuine, canonical, and apostolical which seems to me perfectly undeniable > but how it has come to pass that such important records, for certain genuine, canonical, and apostolical, should be transmitted down, not as a publick record, but rather as private or concealed books of the New Testament. Of which true state, of this matter, see what I have said in St. Clement's, and St. Irenaeus' s Vindication of

these Constitutions, page 43 48. and chiefly in

N. B. It may not be improper to give an account here of a conversation I had with Bishop Burnet, soon after the publication of my four volumes, concerning the third of those volumes -, wherein I asserted and proved these constitutions to be really genuine and apostolical; Mr. Benjamin Hoadley (now bishop) had informed me, that the bishop was surprized, that one of my sagacity would believe so ; whereupon I waited on the bishop, and desired to know his reasons against them : his lordship replied, that he had some reasons against them, but did not now remember them. However, he soon recollected one of those reasons, viz. the dryness and dulness of the prayers. To which I answered, that his lordship greatly surprized me by saying so : since I thought all that perilled them allowed they were among the best prayers now in the world. The bishop laid farther, in excuse for his present unacquaintedness with such matters or antiquity, (which Mr. Hoadley had hinted to me)

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already,) that 'twas thirty years ago since he read over the three first centuries; which well agrees with his notes, which I have by me, on the first and second canons of the apostles, printed A. D. 1673; and with his own account of his life; where he informs us, that for four years and a half at Glasgow, from 1669, to 1673, he, every other Thursday, " Explained some portion of the " ritual and constitution of the primitive church ; '* making the apostolical canons his text, and " reducing every article of practice under the '* head of one of those canons."

N. B. As a Postscript to my Account of the Convocation's Proceedings, I made this year, 1711, A Reply to the Considerations on my Historical Preface, written by Dr. Knight, of St. Sepulchre's, a learned and pious man. And to the Premonition to the reader, thereto prefixed, written by the not less pious, but much more learned and judicious Dr. Lee, 8vo, price of the whole pamphlet 1 s.

The same year, 1711, a little before the publication of my four volumes, I printed an half sheet, intitled, Animadversions on the New Arian Reproof, which had been published by Dr. Smallbrooke ;

it is to be found among my collection of small tracks, belonging to my five volumes.

Before this year, 1711, was out, I published my principal work, Primitive Christianity Revived, in four volumes 8vo.

Vol. I. Containing 'The epistles of Ignatius, both larger and smaller, in Greek and English.

Vol. II. The apostolical constitutions, in Greek and English.

Vol. III. An essay on those apostolical constitutions, to prove them genuine.

Vol. IV. An account of the primitive faith, concerning the Trinity and Incarnation. Price 1 l. 5 s

Vol. I.

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Vol. I. The Epistles of Ignatius ; bishop of Antioch, both larger and smaller, in Greek and English : With the various Readings from all the MSS. [divided now into verses.]

To which is prefixed, An Historical Preface, including the accounts of the university, and convocation's proceedings with relation to the author. "With a Supplement and Postscript. As also, A Preliminary Dissertation, proving, that the larger copies of Ignatius' epistles are alone genuine: and the smaller only heretical extracts from them, made in the fourth century. To which preface is prefixed the apologetic of Eusebius in English.

N. B. The name of each epistle is to be added at the top of each page hereafter.

Vol. II. The Constitutions of the Holy Apostles by Clement in Greek and English : with the various readings from all the MSS. [divided now into verses.]

N. B. The number of the books is wanting at the top of each page, till the 11th book : nor are the breadths of the Greek and English columns well adjusted to one another. The Greek being usually a little too narrow, and the English a little too wide \ which may be prevented, with a little care,

in succeeding editions.

N. B. We have in Constitutions V. 17. An astronomical determination of the place of the vernal equinox, when the second rule for finding Easter was promulgated, viz. That it then fell on the 22d. of Dystrus, or March \ which, within about 134. years, or rather the greater part of them only, determine it to have been about A. D. 135. Which was the first proper time when this rule could take place, upon the destruction of the church

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of the Jews at Jerusalem, by Adrian, when the equinox was leaving the 23d, and coming upon the 22d day of March) as the astronomical observations, and tables agree. Now since the first rule belonging to the original copies of the Constitutions, still preserv'd in Epiphanius, was so much more ancient than this second rule; as we learn from Eusebius and Epiphanius; that first rule, and the Constitutions to which it belonged, must have been much more ancient than A. D. 135, or before the second century began. But what strongly confirms this rule as really apostolical, or rather as really deriv'd from our Lord himself, is the denomination which the learned Anatolius gave it, when, about A. D. 270, he (titles its contents in the plainest words possible, The Lord's own Demonstrations \ though none of the translators or critics durst understand them: for had they so done, they must have confessed that the latest of these Constitutions was not only of apostolical, but of Divine Authority, in the opinion of Anatolius.

III. An Essay on the Apostolical Constitutions, wherein is proved that they are the most sacred of the canonical books of the New Testament.

N. B. That in my first edition of these four volumes, I introduced the fourth book of Esdras, as a spurious book, written in a fictitious manner, and under the fictitious name of Ezra or Esdras, whereas the honourable Mr. Archibald Campbell as he told me himself, first started an opinion, that it was a true genuine prophetick book of the Old Testament \ and Dr. Lee afterward examined it with the utmost nicety: and though he could by no means answer several of the objections made

again for it, yet, upon the whole, he took it to be genuine, and frequently quoted or alluded to by Chrifft

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and his apostles. Dr. Knight, of St. Sepulchres, his great friend, as I think, believed it also to be genuine.

And when I came myself to examine it thoroughly, I satisfied myself that so it was, and answered, with great ease, almost all the objections made against it. Dr. Lee not only wrote an intricate Dissertation upon it, which is in print, but also wrote a most valuable exposition of its VII. variations, which I have formerly read in MS. and published my exposition of its Vth variation, by way of Supplement thereto; which is contained in my Authentick Records, page 75 88. Note also, that the text of this author is to be hereafter published in two Columns, from the vulgar Latin, and from the Arabick copies, as it stands at the end of my fourth Volume, and with the various readings given me, either by Mr. Cruftius, and set down at the end of the first volume of those Records; or in my own copy, given me by Mr. Confett, from the Slavonian edition of this book, according to the vulgar Latin \ the Greek being long ago lost.

IV. An account of the Faith of the two first Centuries, concerning the ever-blest Trinity, and the Incarnation of our Lord; in the words of the sacred and primitive writers themselves, both in their Originals, whether Greek or Latin, and in English. To which is subjoined, the second [or rather the fourth] book of Eusebius, both from the common and the Arabick copy, just now mentioned.

In January 1711-12, I sent the following Letter to the Archbishop of Canterbury, Dr. Tennison.

Lower End of Cross-street, Hatton-Garden, January 9, 1711-12.

May it please your Grace,

I have been so often and so certainly informed that your Grace has not only received several very unjust, false, and ill-grounded reports, and imputations of late against me, even as to the honesty and

integrity of my conduct in feveral matters, but has given fuch credit and encouragement to them, as frequently to fpeak of them with approbation, to my great difadvantage ; nay, to the great difadvantage of that facred caufe I am engaged in j and that without being pleafed to afford me any notice of your having received fuch information, or of giving me the opportunity of a vindication, that I can no longer forbear complaining of that and the like hard treatment \ and I humbly beg for the equity and juftice of a hearing in my own defence. I fhall not here mention your grace's kind promife in your letter, that when you fav my fcheme, you would freely and without biafs give me your thoughts of it, which promife has not yet been perform'd ; nor will I complain of the hardhips which the laft convocation put upon me, nor of the neglect of the publick communication of that letter, which I intended for the convocation ; nor of that unfair treatment I have met with in print, from one of your own chaplains ', nor of the fevere ufage I have received from my diocefan, and the rector of the parifh, by not admitting me to the Holy Communion -, nor of the hard meafure I have had both the laft year and this at Cambridge ; becaufe all thefe things, how material foever in themfelves, are either not intirely owing to your grace, or are fome-what foreign to my prefent defign. But then, although I fhail not here complain of thefe things, yet I cannot but complain of thofe other things, in which I think the hardhip I am under is very great, afreets my reputation very much, and is fo far owing to your grace, that I cannot properly apply myfelf to any one elfe for relief therein. And tho' I own the great diftance there is between your grace's high office and dignity, which you have fo long and fo worthily held in the church, and the mean place and ftate I am in , together with the great duty and obfervance that is owing to

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that your facred office and dignity, which I am ever mod ready to pay : yet are the primitive truths,

and books of our holy religion, of much greater consequence than the reputation and authority of any man whomsoever. In the propofal whereof to the chriftian world, the providence of God has been pleafed to make ufe of me, as an inftrument, and for my faithfulnefs to which truft all this hardfhip has befallen me. I cannot therefore be filent under your Grace's ill opinion and cenfures any longer, without being wanting to my duty. I do therefore hereby humbly beg it as a point of favour, if I may not infill on it as a point of juftice, that I be openly heard before your Grace, and whom elfe you pleafe to choofe to be prefent, as to thefe ftories or informations you have received to my difadvantage. I only hope that I may be allowed to bring with me a few friends, as witnefses on my fide, that any exprefiions I may ufe in my own vindication may not be imputed to me as a crime, and that no informations may be admitted, as foundations for cenfure, but from perfons then to be prefent, or letters with names to them, that fo fuch ftories, as have no authors to fupport them, may be quite difcouraged, and I may have afterward the better opportunity of fully clearing my reputation to all the world. This is what I cannot but expect from your grace's equity and juftice in the prefent matter. I am, I confefs, not a little furpriz'd, that a perfon of your grace's fincerity, prudence, and experience, mould fo eafily change your opinion of my integrity, as you feem of late to have done; and that without any other foundation than hearing partial and grofs miftakes, and mifreprefentations of matters of fact, without your once defiring to know the real truth, and what I had to fay in my own vindication, efpecially when your grace cannot but be fenfible, that in fuch a cafe as mine,

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the like fcandals and falfe reports will of courfe abound every where. Were .thofe reports indeed never, fo true, they would not invalidate my evidence, nor render a folemn examination of my Writings unneceffary. Yet becaufe it is of great consequence, as the prejudices of mankind are, that they fhould be publickly. known to be vain and groundlefs; and I am fure, that by the affiftance of God, I have all along acted fo, fairly, openly, and honeftly in thefe matters, that I fear no examination, I do therefore defire a publick hearing; being very

confident, that whatever sufferings may come on. me
as a cbrijiian, I (hall be able to fatisfy your Grace
and the world, that they cannot be inflicted on me
as an evil-doer. 'Tis very hard, my lord, that be-
fore the learned jhave anfwered the evidence I have
laid before them, for the authority of thofe facred
books and doctrines of our religion which I em-
brace, any fhould endeavour to run me down by
reproaches, calumnies, violence, and perfecution ;
and the hardeft of all, that your grace's character
and authority mould be made ufe of for the cre-
dit of fuch unjuft reproaches and calumnies, and by
confequence at laft, for the encouragement of fuch
violence and perfecution alfo. I humbly beg your
grace to receive this with your wonted equity and
candour, and to believe me to be, with the. greateft
fubmiffion and humility,

Your Grace's tnoft obedient Servant^

Will. Whifton.

To which I had the following anfwer from his
grace's chaplain, Mr. Benjamin Ibbot, a friend of
mine.

My

Mr. William Whifton; 173

' Latnbeth-Houfe, Jan. 15, ijil-iz,

SIR,

.

TH E letter you lately fent inclos'd to me, I
deliver'd to his grace, and hehasorder'd me
to acquaint you with two things.

Firft, That the reafon why he formerly abftain'd
from writing to you, was his obfervation of the
manner of your dealing with others, in publifhing,
without leave, what they wrote to you.

Secondly, That the reafon why he does now for-
bear to correpond with you, is the unfitneis of it
from the nature of your cafe, which forbids him to
intermeddle otherwife than in a publick capacity.

He is forry that you have written in this letter what is falfe, concerning the laft you fent to him at Lambeth, and which, upon the lean: enquiry, you might have found to be fo ; viz. That he neglected the publick communication of a letter intended for the convocation.

I know it was fent over to his grace's fubftitute, as foon as he had receiv'd and read it. It is true, it came to him juft after the bifhops were rifen ; but that happened from your own flownefs in fending of it; and it was not judged of moment enough to be laid before the fynod on the following fynodical day.

My lord affures you, that he wiifes you no ill ; but cannot do unfitting things for your fake, and mould rejoice more at your converfion, than your ruin.

I am,

your affectionate friend,
and brother,

Ben. Ibbot,

To

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To which I replied the next day,

January 16, 171 1-12.

SIR,

I Received yours ; and find thereby, that the answering the main defign of my letter is intirely avoided. I perceive alfo, that his grace, as well as the reft of the learned, are not willing their proper unbiafs'd thoughts mould be known to me and to the world : fo I fhall no longer expect what his grace fo freely promifed me on that head ; tho' he may be allured, that the leaft hints of his defire againft a publication would certainly have prevented any fuch thing ; had thofe his thoughts been never fo freely communicated to me. As to the falfehood of what I faid, that his grace neglected the publick communication of my letter, intended for the convocation, that very account of the matter which you give me proves that it was not falfe : Since I

meant by the neglect of that publick communication, that letter was not communicated to the convocation publicly, as it was designed to have been, in distinction from any communication to any other persons. Nor am I any way relieved by saying his grace's fault dropt it for private reasons ; for since he could not have done so had he had it in charge to do otherwise : nor do I know who was then his grace's fault, to make my complaint to him. And if it came too late the first day, certainly that was no reason why it might not have been communicated the next, or some of those that followed : if his grace wishes me no ill, I hope he will please to shew it, by Hoping all reports against my integrity, till that hearing is allowed me, which I insisted on in my last. And if his grace should rejoice more at my conversion than my ruin, I hope he will shew it in reality hereafter, and put my matters into that way of fair examination which is the only method for my

con-

Mr. William Whiston, 175

conviction and conversion ; and not that of legal prosecution, which is the only way to my ruin, either in this world or the next ; since his grace knows, that such a legal prosecution can have no other effect, than either to expose me to excommunication and imprisonment, so as to ruin me and my family in this world ; or, in order to the avoiding these temporal penalties, lay me under temptations of prevarication and hypocrisy ; and so can only tend to my utter ruin for ever in the world to come. I do not know that I ever desired his grace to do unfitting things on my account, unless it be unfit for a judge to hear before sentence, and for a christian to examine what comes recommended to him under the sacred authority of Christ and his apostles. I am, Sir, (with humble duty to his grace.)

Your affectionate

and fervent,

Will. Whiston.

To which I never received any answer , but only the archbishop complained to my old patron, bishop More, how hard my letters were upon him : the reason of which is very obvious.

In February 1711-12, I published, in a half sheet, The Suppofaly or Anew Scheme of Government ; humbly offered to publick confideration, by a lover of truth and peace ; which I afterward reprinted, and owned it for mine. It is republished at the end of my Scripture Politicks , of which hereafter.

In the fame year, 1711-12, that great general, prince Eugene of Savoy, was in England : and because I did then, as I do now, interpret the end of the Hour, and Day, and Month, and Year, for the Ottoman deviations, A'oc. ix. 15. to have been put by his glorious victory over the Turks } Septem-
far

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John Locke, Esq. or the succeeding peace of Carlowitz 1698. I printed a short dedication of my first imperfed: Essay on the Revelation of St. John and fixed it to the cover of a copy of that Essay, and presented it to the prince upon which he sent me a present of fifteen guineas.

The Dedication was thus ,
, Illujlrijimo Principi Eugenia Sabaudienfi, Vaticiniorum Apocalypticorum Unum, Turcarum Vaflationibus finiendis deji inat urn, dudum adimpknti ;
Alter um etiam, de Gallorum imperio fubvertendo, magna ex parte, utifpes eft, mox adimpleturo, bunc Libellum fummd qua decet reverentia, dat, die at , confecrat.

8 id. Mart. 1711-12.

GULIELMUS WHISTON.

In April 1712, I published what had been in part discovered by Dr. Robert Cannon, and still farther improved by my great and learned friend Mr. Rich. Allin, a pamphlet, filled, Athanasius convicted of Forgery. In a letter to Mr. Thirlby, of Jesus College ; in Cambridge, in two meets. But because it was afterwards twice improv'd, and reprinted ; once in the three Essays, Page 196 203, and again, more compleatly, in the second appendix to my Argument \ where was added withal, A Reply to Mr, Thirlby's second Defence of Athanasius ; I refer the reader to this last edition for his satisfaction.

In the fame year, 1712, I published Primitive

ChriJliaHity Revived, Volume V. containing, The Re-
cognitions of Clement : Or, The Travels of Peter ;
in ten Books , done into EnglifJj. As alfo two Ap-
pendixes, the one containing, Some obfervations en
Dr. Clark' j Scripture Doctrine of the Trinity ; and
the other, A farther Account of the convocation" 's and
other proceedings with relation to me. Svo. price
5 s. But with the four Volumes, 1 /. 13 s

As

Mr. William Whifton; %jy

As to Ithe Ebionite edition, and interpolations of
the catholick edition of thefe Recognitions, fee the
Collection of Authentick Records, Appendix VIII.

In the fame year, 171 2, I publifhed a fmall
pamphlet, entitled, Primitive Infant -Baptifm Re-
vi% id: Or, An account of the doctrine and praclice
of the two firfi centuries, concerning the Baptifm
of Infants, in the words of the facredand primitive
writers themfelves, 8vo. to which is to be added,
the Memorial for fetting up charity-fchools in Eng-
land and Wales, dated June 10, 1610 ; of which
already. This treatifeof Infant- Baptifm was after-
ward reprinted, without any alterations, and added
to the fmall edition of my four volumes.

Now the occafion of my difcovery of this antient
error, of the baptifm of uncatechiz'd infants, was
a queftion put to me by Mr. Shelfwell, when I was
preparing to baptize him and a filler of his, who
were good chriftians, excepting that they had never
been baptiz'd before, whether I mould not think it
were better, if baptifm were deferred till after in-
ftruction, than ufed before it ? My anfwer was this ;
That I muft honeftly confefs, I mould myfelf have
thought fo : but that I was no legislator, and fo
fubmitted to what I then took to be a law of Chrifft.
Conftitut. VI. 15. " Do you alfo baptize your
*' infants, and bring them up in the nurture and ad-
" monition of God ? For, fays he, fuffer the little
'* children to come unto me, and forbid them not."
When Mr. Shelfwell was gone, I reflected upon
what had been faid, and was diflatisHed that 1 had
been forced to allow that, in my opinion, this law
of Chrifft was not fo rigiitas it mould be. Where-
upon I immediately fet myfelf to examine, what
the New Tefiament and the mod early fathers meant
by the words which they ufed, when they fpeak of
baptifm of Infants, or Little Children, 1 mean

vr-Tioc 6c wai^ix, and which they eileemed not in-

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capable of that holy ordinance. And I soon discovered, that they were only those that were capable of catechetick instruction, but not fit for understanding harder matters ; and that none but such infants and little children were ever, in the first and second century, made partakers of baptism. This most important discovery I soon communicated to the world, in this paper ; which both bishop Hoedly and Dr. Clarke greatly approved ; but still went on in the ordinary practice, notwithstanding. I sent this paper also, by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion : the answer returned was this, that they both had discovered the same before : nay, I afterwards found that Sir Isaac Newton was so hearty for the baptists, as well as for the Eusebians or Arians ; that he sometimes suspected these two were the two witnesses in the Revelation. See Autbent. Rec. page II. page 1075.

I now desire my readers to divert a little from my books of learning, to take my account at large of what highly concerned me and my family, with relation to Dr. Thomas Turner's great benefaction to the corporation for relief of poor widows and children of clergymen : which, tho' it were not written and dedicated to the governors and benefactors of the corporation, 'till May 1 731, when my family was in distress ; yet does it really belong to this year 1712, when I sent the letter therein contained to Dr. Turner.

Mr.

Mr. William Whiftoſu ty\$

Mr. Whifton's Account of Part of Dr. Thomas
Turner's great Benefaction to the Corporation
for the Relief of poor Widows and Children of
Clergymen

Humbly dedicated to the Governors and Benefactors of
that Corporation.

IT cannot be unknown to many of this ſociety,
that Dr. Thomas Turner, brother to Dr. Francis
Turner, late biſhop. of Ely, continued preſident of
Corpus Chriſti College in Oxford, a place of about
300 £ . per Annum, for about 12 years : that he con-
tinued alſo rector of Tharfield near Royſton \ a liv-
ing of near 300 £ . per Annum, for about the ſame
twelve years: and that he continued alſo preben-
dary of Ely -, which prebend was worth about 120 £ .
per Annum, for the ſame time, I mean all theſe af-
ter the impoſition of the abjuration oath, A. D.
1702. It cannot alſo but be well known" to this
ſociety in general, that the ſame Dr. Turner gave
to them by will, not much leſs than 20,000 £ . as
the inſcription on his noble monument, at Nine
Churches, Northamptonſhire, which I myſelf have
ſeen, fully informs us. But then, by what means,
upon what occaſion, and by whole loſs he came to
die deprived of ſuch good preferments, and was
able to become ſo great a benefactor to the ſociety,
I ſuppoſe, but very few of its members do at all
know , nor do they probably in the leaſt imagine
that one, comparatively ſo poor and ſo low in the
world as my ſelf, has been in no ſmall meaſure,
the perſon who occaſion'd and enabled him to
be ſo great a benefactor : which yet is the certain
truth , although I have not hitherto inſerted on
any equitable right for my family on that account :
nor indeed had I now done it, had I not been

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conſtrained by almoſt a conſtant ſeries of difap-
pointments elſewhere, in providing a competent
maintenance for ſome of them , yet is it by no
means improper forme to addreſs myſelf on behalf
of my children to this ſociety ; which was inſti-
tuted for the widows and children of clergymen

only ; becaufe they all bear the neareft relation to the clergy; and are both by the father's and mother's fide, the children, the grand children, and the great grand children of Clergymen ; if that may deferve any consideration with this fociety.

Be pleafed therefore to know, that upon the imposition of the Abjuration Oath, A. D. 1702, to be taken by all in church preferments, by Aug. 1, on penalty of voiding all fuch preferments, Dr. Turner went down from London to Oxford, July 28th, with a refolution not to take the oath, but to quit all his preferments : that the A. B. of Canterbury, Dr. 'Tennifon, thereupon wrote immediate word of fuch his refolution, to the Bp. of Ely, Dr. Patrick -, that fo he might have time to think of a proper fucceflbr to hisprebend of Ely : that Bp. Patrick did, in the mod kind, but unexpected manner, immediately, with his own hand, write to me to Cambridge, to come to Ely, to take that prebend : and that accordingly I did then go to Ely, with a full expectation of returning back a prebendary of that church. But as foon as I came thither, I met the bifhop with a fecond letter to me in his hand upon that fubjccl: , which letter will fully prove the truth of my narration hitherto. And tho' I have not yet find the firft letter, this which I have now by me, will, of itfelf, abundantly fupply the other's place alfo. It was in thefe words.

Ely.

Mr. William Whifton. \%\
Ely, Aug. 18, 1702*
Good Sir,

HAVING the intelligence which I fent you about Dr. Turner, from no lefs perfon than his grace the archbifhop of Canterbury, I thought it might be relied on ; for he faid he had it from good hands. But hearing it contradicted, I wrote to his grace, to know whether there were any certainty in it, and by the laft poft received an answer, that he doth not know what to believe, reports are fo various. Certain it is, he went on the 28th of July from London, with a refolution not to take the oath, but quit all his preferments : and yet, on the 3d of Auguft, one of my acquaintance came through Oxford, lay there all night, and dined with

the head of a house next day, and was with several others, but heard not one word of his laying down his preferment, as was reported. This he told me last week : and on Sunday I saw a letter to one in this town, from a fellow of his college, who says, he saw their president, Dr. Turner, at prayers that day in the chapel, which was the twelfth instant, which makes me think he changed his mind when he was gone from London -, and hath qualified himself to keep his preferments : however it be, I intended very sincerely towards you, who may look upon it as a token of my future kindness, if it be in my power.

Yours,

Sy. Kliens,

But then, not long after I was returned from Ely to Cambridge, a very good friend of mine, Mr. Lunn, by name, lately archdeacon of Huntingdon, who had been made acquainted with the imposition M 3 that

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That Dr. Turner had put upon the world, and upon the bishop of Ely in particular ; and after what an unwonted manner I had lost my preferment ; came and told me, " that if he had as good a promise, " from the bishop of Ely, as I had, he would soon be a prebendary there ; that "Dr. Turner had not taken the oath : but upon advice that a blot was, ** not till it was hit, he acted as if he had taken it -, and so retained his preferments without taken it at all:" upon this information I had great debates with myself ; the result of which was, that I would enquire after Dr. Turner's character ; and if I found it a bad one, I would not scruple to discover the grand secret, and endeavour to dispossess him, and recover my prebend ; but if it proved a good one, I would not do so, but content myself with my present state, and trust the good providence of God to make some farther provision for me and my family, which was then fair enough, in some other way, to me more unexceptionable. Upon which enquiry, finding that the doctor's character was not only in general a good one, but

that he was one of the .greateft exemplars and promoters of learning, virtue, and good difcipline in the univerfity of Oxford, I refolved to keep that grand piece of knowledge fecret ; and accordingly did fo , and fuffered him all along to enjoy all his preferments, without the lead mokftation : and this notwithstanding the additional confirmation I fome time afterwards had, of his not having taken the oath, from both Sir Peter King, afterward lord chancellor , and Dr. Rundle, afterward bifhop Runale , who themfelves knew Dr. Turner's cafe : to whom I rhen communicatee! my know .'edge of it alfo, and to no other perfons living. However, about ten years after, when my bamfhment from the univerfity of Cambridge had brought my affairs low, and redue'd ;r.e to leek the greateft part of my daily

bread

Mr. William Whifton. 183

bread in the wide world, I thought proper to let Dr. Turner know the circumftances I was in, and to inform him what expectations I had then to partake of his chriftian companion and charity ^ which I did by the following letter.

Lower End of Creft-\$treet>
Hatton-Garde*, Oftober 25, 1712.

Hon. Sir,

THO' I am not perfonally known to you, yet are your circumftances and mine fuch, as make it not improper for me to addrefs myfelf to you. 'Tis not impoflible but you may have heard, that fome years ago, when the oath of abjuration was impos'd, you declared yourfelf intirely diffatisned therewith , and when by confequence your prebend of Ely would have been void by your refufal of that oath, I was the perfon on whom bifhop Patrick intended tobeflow it : as accordingly his lordfhip was pleafed to write to me, to come to Ely to take it ; which I did accordingly. At which time, news was come, that you did not openly refufe the oath, nor quit any preferment thereupon , and fo that matter was over for the prelent. Upon this, tho' I was pretty authentickly inform'd, that you had never taken that abjuration oath , (which I have fince heard confirm'd from more hands than one, and thofe fuch as I believe may be depended on ;) and tho* it was in my power to have made full enquiry, and

thereupon to have vacated your preferments, and to have succeeded to one of them, yet would I not then nor since do it, and that chiefly on account of that very good character which I heard of you, and which has been all along confirm'd to me : and became I was very unwilling to enjoy any advantage, which must arise from a sort of prosecution or perfection of a very good man. who, out of a real principle of conscience, was unwilling legally to qualify himself for his preferments, which I abhor'd

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to do. And you will easily suppose, that I have been as secret in this matter since, as in bishop Patrick's days. Now this being the case, that you, by my silence, enjoy great advantages and preferments, while I am under banishment and prosecution, as to what small place and profits I enjoy'd, and am indeed oblig'd to be beholden to the generosity of some good friends for part of my support; I think it very reasonable to inform you of this matter, and of the foregoing circumstances ; and to hint to you my expectations from you : for since I lost a very good preferment by my regard to your conscience, which accordingly you still enjoy, I think you cannot excuse yourself from affording me some considerable assistance, now I am, on the like account of conscience, depriv'd at least of the present advantage and income of that small employment or preferment which I had in the university. And I do verily believe I have given the world as convincing evidence, that what I have done, is truly and really from that honest principle, as you can easily give that your avoidance of the abjuration oath was so. I heartily wish that all doubtful oaths, tests, and subscriptions were taken away ; and that all christians might unite to enquire after, and obey only those doctrine, laws, and discipline, which were originally established by Christ and his apostles. But, in the meantime, 'tis fit that all really good men, who are forced to undergo any sort of difficulties on account of conscience, be willing to assist and support each other in all their necessities which arise on that account Which is all that is desired and expected by

Your very humble and obedient Servant,

Will. Whiston.

And here the society may please to observe, that

altho' this letter produced not the least effect in Dr. Turner, to my advantage, nor did I ever receive any sort of answer to it, yet was I willing to suppose

Mr. William Whifton. liSj

suppose that it was (till a scruple of conscience, and an opinion easily gone into, by persons of his education and notions, that to support me would be " supporting an heretick, and encouraging his heresy against the church ," which prevented the effects of his compassion and charity towards me : so that I still kept the grand secret to myself, not only during the life of bishop Patrick, who had promised the prebend to me ; but also during the life of my own patron bishop More, till Dr. Turner's own death : after which the discovery could void none of his preferments. And I must needs say, that notwithstanding Dr. Turner's hardness to me in refusing me any assistance, and the many other hardships I have elsewhere met with in my temporal affairs, yet have I been so far from repenting of my procedure, with regard to Dr. Turner, that I have ever taken true pleasure and satisfaction in it ; and in particular, have ever rejoiced that I have thereby been a kind of joint benefactor with him, to such clergymen's widows, and orphans, and their families, as are in greater distress than myself and my own family have hitherto been. However, though I am and have long been myself, by principles of conscience, rendered incapable of any preferments among my brethren of the clergy, in the present circumstances of the church, and very well satisfied without them , yet ought I not to neglect any prudent care of making provision for those my children, who being in a manner, together with their father, incapable of such preferments, yet have rendered themselves, I believe, neither unworthy of, nor unfit for other employments, and those even relating to the sacred function ; I mean, to both learning and religion ; which sort of employments, therefore, they are, which I humbly hope for of this society, either considered as such here, or in their private capacity and interest elsewhere. And

since

since I think, on a very moderate computation, and without reckoning interest, it may well be supposed, that Dr. Turner was, and this society is, 5000 l. richer, and myself 1200 l. poorer by my behaviour towards him, I may justly esteem myself, per accidens, a benefactor to this charitable society in the former, and somewhat more than per accident, a benefactor in the latter sum. Which circumstances are hereby humbly offered to the consideration of this society.

London, May 13, 1731.

Will. Whiston.

N. B. When the society were informed of this matter, it was not denied but I had an equitable claim to some assistance for my family, but no opportunity offering, I was obliged to sit down contented without it.

In this year also, I published Proposals for erecting Societies for promoting Primitive Christianity, and gave them away in great numbers, gratis, in half a sheet *, which I shall reprint at the end of these Memoirs, with the like intention of reviving that society.

N. B. These proposals were afterwards reprinted, and inserted at the end of the small edition of the four volumes of Primitive Christianity Revived. But because they were a few years afterwards carefully revised, abridged, and improved, at the first fitting up of such a society at my house, of which presently. This first copy is to be looked on as not so perfect, as the other: tho' I would not have it omitted in any future editions of the book before-mentioned: the perfect copy is already printed in my Uft of Dr. Clarke.

About

Mr. William Whiston. iW/

About the same year, 1712, I printed fifty proposals, for printing a cheap and correct Edition of all the Primitive Fathers, before the council of Nice; ending with Eusebius's Ecclesiastical History, in twelve volumes: and communicated the same to many of my learned friends, for their improvements and corrections. But not meeting with encouragement then, the design dropt. However, it was about 1723 revived, with great improvements,

and some hopes of success, that such an intricate net might be gotten into all the parishes of Great-Britain, till Mr. Collins, the author of Grounds and Reasons, quite diverted mine and others thoughts another way. Which amended proposals are by me inferred into the sixth volume of my Sacred History of the Old and New Testament, now published, Page 609 613.

in these two years, 1711, and 1712, my affairs were before the convocation, as the history of that convocation, so far as I was concerned, already mentioned, will show. What I would here add, is, somewhat about this matter in bishop Burnet's History of his own Times, which I esteem a most authentic, and a most valuable history: [especially the conclusion, which is hardly paralleled in any modern composition that I have ever met with.] Now as to this bishop's account of my affairs, they nearly agree with my own, as to the facts; and so they need not here be repeated. But his character of me, and his opinion of the censures of such convocations, cannot be omitted. They are in these words, on these two years, and did me great service among his friends ever after.

" 1711, An incident happened that diverted the thoughts of the convocation to another matter. Mr. Whiston, the professor of mathematics in Cambridge, a learned man, of a sober and exemplary life, but much let on hunting for paradoxes,

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* doxes, fell on the reviving the Arian herefy*

He tho' he pretended to differ from Arius in several

* particulars; yet, upon the main, he was partly

" Apollinarian, partly Arian. For he thought the

f* Word was all the foul that acted in our

U Saviour's body. He found his notions favoured

' by the Apostolical Constitutions; so he reckoned

them a part, and the chief part of the canon of

" the scriptures. For these tenets he was censured
at Cambridge, and expelled the university. Upon
' that he wrote a vindication of himself, and his
" doctrine, and dedicated it to the convocation ,
* promising a larger work on these subjects.
" At the convocation meeting in winter, no an-
-c fewer came from the queen ; and two bishops
*' were sent to ask it, but she could not tell what
*' was become of the paper which the archbishop
* had sent her ; so a new extract: of the censure
* was again sent to her ; but she has not thought fit
* to send an answer to it : so Whiston's affair sleeps ;
tho' he has published a large work in four vo-
lumes in 8vo. justifying his doctrine, and main-
taining the canonicalness of the Apocryphical Contri-
butions ; preferring their authority not only to the
** epistles, but even to the gospels. In this last I do
" not find he has made any profanities, tho' he has
" set himself much to support that paradox.
" 1712, The censure that was passed on Whiston's
book in the former sessions had been laid before
the queen in due form, for her approbation , but
' at the opening of this session in December, the
" bishops finding that no return was come from the
throne in that matter, sent two of their Number
" to receive her majesty's pleasure in it ; the arch-
** bishop being so ill of the gout, that he came not
" among us all that winter. The queen had put
*' the censure into the hands of some of her Mini-
" sters, but could not remember to whom she gave
" it;

* it ; fo a new extract was fent to her ; and fhe faid,
. fhe would fend her pleafure upon it very fpeedi-
"]y ; but none came during the feffion ; fo all fu-
" ture proceedings againft him were flopped, fince
" the queen did not confirm the ftep that we had
* made. This was not unacceptable to fome of us,
** and to myfelf in particular. I was gone into
my diocefe when that cenfure was paffed. And
" I have ever thought, that the true intercft of the
<{ chriflian religion was beft confulted, when nice
" difputing about myfteries was laid afide and for-
* gotten."

Since I have here mentioned bifhop Burnet, as
unwilling to cenfure good men that differ from the
publick, it will not be amifs if I here farther pro-
duce another memorable paffage relating to him,
and not foreign to this hiftory. It is taken out of
his life, written by hisfon, now Mr. Juftice Burnet.
He was much carefs'd and efteemed by the princi-
pal men of Geneva, [about 1686.] He faw they
infifted flrongly upon their confent of doflrine :
[this is a formulary, commonly known by the name
of the Confenfus.'] Which they required all thofe
to fubfcribe, who were admitted into orders. He
alfo employed all the eloquence he was mailer of,
and all the credit he had acquired amongft them, to
obtain an alteration of this practice. He repre-
fented to them the folly and ill confequence of fuch
fubfcriptions , whereby the honefleft and worthieft
men were frequently reduc'd to the neceffities of
quitting their native country, and feeking a fubfif-
tance elfewhere : whilft others, of lefs virtue, were
induced to fubmit, and comply againft their con-
fciences, and even begin their miniftry with mental
equivocations. The warmth with which he ex-
prefs'd himfelf on this head was fuch, and fuch
was the weight of his characler, that the clergy of
Geneva, were afterward releafed from thefe fub-
fcriptions,

fcriptions, and only left fubject to punifhment or
cenfure, in cafe of writing or preaching againit the
eftablifht doctrine.

I shall add farther, that so much is to be said for the honour of our dissenters here, that when, A. D. 1719, the most remarkable synod or assembly their ministers have had these many years, met, and that on this question also, the majority openly rejected all such unscriptural impositions. And I have seen a list of seventy-three of those ministers, who sign'd their advices to the people of Exeter, (for whose sake the assembly was called,) without inferring on any unscriptural declarations : as also the other of sixty-nine, who signed to the contrary. So that, to use the words of the late excellent master of the rolls, Sir Joseph Jekyll, on this occasion, 'The Bible carried it by four.

N. B. This I look upon as the first example of a body of christians publick declaration for christian liberty in matters of religion.

The general baptists had also a very great meeting in London, about 1730, where the number were about 120, who also came in a manner universally into the same determination, of not making any human explications necessary to christian communion.

In the year 1712, I published my Primitive Christianity Revived, all in one volume, in English alone ; containing,
Part I. The larger Epistles of St. Ignatius.

II. The Apologetical Constitutions.

III. An Essay on those Constitutions.

IV. An Account of the Primitive Faith, concerning the Trinity and Incarnation.

To which are subjoined, The Proposals for Societies, and Primitive Infant-Baptism Revived, already mentioned.

About

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About the same year, 1712, I published A Scheme of the Solar System with the orbits of 21 comets, in a large sheet of paper, engraved on copper, by Mr. Senex. Price is. 6 d. Which Scheme has been of great reputation and advantage among the curious ever since.

N. B. At the orbit of the comet, No. 22 ; (for tho* they proved to- be but 2 1 at the laft, yet be- caufe one of them appear'd to have come round three times, and fo is here efteemed three diftinct comets ; and another twice, and fo is efteemed two comets , they appear as 24 upon the fcheme.) Add t for the place of the afcending node ; and change the the order of writing on that orbit, with the length of the tail, from one leg of the orbit to the other, that it may be direct in the fcheme, as it was in the heavens. See alfo The Agronomical Princi- ples of Religion, page 24, 25, for the periods of one 1 or two more of the comets, which have been difcovered fince I publihed this Solar Syjlem.

At the end of this year, 1712, I printed Dr. Mather' s Old Paths Reftor'd, which had been print- ed the year before at Bofton in New- England-, and was an extract of Calviniftical papers, formerly by him publih'd, with a preface of my own j Price %d. I wilh. our prefent Calvinijis would read that preface.

In the beginning of the next year, 1712-13, I .publihed, Refteclions on a Pamphlet of Mr. An- thony Collins, intituled, A Difcourfe of Free- thinking , 8vo. Price 8 d.

N. B. I have been informed, that when bifhop Burnet had read this paper of mine, he liked it fo well, that he faid, " For its fake he forgave me all "' my herefy."

At the end of March, 17 13,, I publihed Syn~ chronifmorum Apocalypticcrum Series, or, An Epit om

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of my EJJay on the Revelation of St. John, in an open half fheet of paper, price 6 d.. But it being much the fame with that in my EJJay on the Revela- tion itfelf, formerly publifh'd, and was afterward corrected alfo in my Literal Accomplijment of Scrip- ture Prophecies, and again, in the 2d edition of my EJJay on the Revelation, this may well be drop'd, and not reprinted.

April 23d, the fame year, 1713, I fent a letter to Dr. Sacheverel, which I afterwards printed in an half fheet of paper : and ft ill later, I reprinted it

among the papers relating to the court of Delegates,
of which hereafter.

The fame year, 17 13, I publifh'd Three EJfays,
8vo. Price 4J. 6d. containing,

I. The Council of Nice, vindicated from the
Athanafian herefy.

II. A Collection of ancient Monuments, relating
to the Trinity and Incarnation, and to the Hif-
tory of the IVth. Century of the Church.

III. The Liturgy of the Church of England, re-
duced nearer to the primitive Jlandard.

N. B. This is that Liturgy, which I have ever
fince made ufe of, at Tunbridge and London \ and in
particular, when a few felect perfons of us, that were
no Athanafians, a\$id chiefly on Athanafian creed
days, formerly met together for publick worfhip,
for fome years at my houfe. It contains alfo the fame
form of baptifm I ever made ufe of, when I baptized
my grand children and a few others, after they were
come to years of difcretion, and had been carefully
inflrueted in the principles of chriftianity : when it
is reprinted it fhould be done with a very few cor-
rections, as they ft and in my own copy.

In September the fame year, 17 13, I publifhed
The Ckrijliarfs Rule of Faith ; or, A Table oftbemofi

ancient

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ancient Creeds : engraved in copper, by Mr. Senex,
in one large meet. Price 1 s.

N. B. The words of Rufinus's verfion, of Ori-
gen\ account of the Apoftolical Preaching, concern-
ing the Holy Ghoft, honor e s? dignitate patri ac
jttio'fociatum ; who is joined to the Father and Son in
honour and dignity, are omitted in this table ; as
evidently Rufinus's addition. See the Athanafian
confeffions at the end of my Reply to the Earl of
Nottingham.

In November, the fame year, 17 13, I publifhed
Reafons for not proceeding againfl Mr. Whiitort by
the Court of Delegates. In a letter to Dr. Petting,
under the name of a Lover of 'Truth and true Re-

ligion, This was afterwards reprinted under my own name, and inserted into the papers belonging to that court of delegates : of which hereafter.

Now it may be worth our while to observe here, some things very remarkable as to this court of delegates. The first is with relation to Mr. Baron Price, who was one of them, and one of the best reputation among them, and esteemed a great lover of the Church of England also. Now this Mr. Baron Price went the circuit in the year 1714, to Stafford in particular, when Mr. Turton, the son or judge Turton, was high-sheriff; and my great friend Mr. John Lawrence went with him to Stafford as his chaplain, when I also went along with them. At this affizes, the baron, in giving his charge to the grand jury, exhorted them to prefer all such as blasphemed or condemned the church's doctrine of the Trinity: which charge I heard myself to my great dissatisfaction. Upon this, the high-sheriff afterward told the baron that I was in court, and should naturally suppose this part of his charge level'd again!! me in particular. 'Yh'z baron reply'd, that " lie meant no such

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" thing-, that it was only his usual form: nay, that I was the honestest man in the world, and " that he was then reading my works:" which declaration agrees with that I heard him say publicly, in the court of delegates, when the bishop of Winchester, Trelawny, another of the delegates, -Was pressing the judges to hasten their determinations what was legal Herejy only : while, the other bishops and himself, as he pretended, well knew what was Herejy by the New Testament, and the three first Centuries already : the baron reply'd, that they wanted more light in that matter, [by a court of adjuncts:] and that for himself, he said to the bishop, " My lord, I will not take herejy upon " my moulders, nor upon my confidence ! " At which answer, the bishop expressed his great dissatisfaction. It may also deserve to be noted, how uneasy Mr. justice Tracey, another of those delegates, with whom I had some acquaintance before, was at this court, as still whispering Sir Peter King, who was one of my counsel, to move for a prohibition, that they might get rid of it. It may not without be amiss to make mention of his grace the

duke of Newcafile, my old friend and patron, upon this occasion, who gave me ten guineas to fee Mr. Nich. Lechmere, with leave to keep those ten guineas to myself, if he would not accept of them; and of Mr. Lechmere himself, who, as he would not take a fee of me, so did he give me the best advice in the world, as I thought, and what I highly approv'd of, gratis-, viz. Not to trust to an extempore defence, but to write it down, to print it, to read it in open court, to publish it the next day, and that then they would move for a prohibition: which advice I followed as far as was necessary: for the then lord chief justice Bod, one of the delegates, tho' greatly surpris'd to appoint a day for farther proceedings by the bifliop of Win-ctejler,

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chief, was so uneasy at his felicitations* that, at length, he return'd him this short answer, that he would not be a judge about heresy: which put an end to the meetings of that court, till the act: of

1715, which pardoned all such pretended heresy whatsoever. '

N. B. It may not be amiss to relate here, some farther particular facts in the course of this prosecution: one is this, that when Mr. Alexander, the prosecutor's proctor, came once to Dr. Paul, one of my advocates, (and one, by the way, that never took a single fee of me during the entire prosecution, as the other, Dr. Penrice, never took any more than one retaining guinea) when I was with him, and begg'd my pardon, and told me, how my asserting that to be primitive christianity, which was then esteem'd the greatest heresy, made their hair stand an End. I replied, " Mr. Alexander, your party enter into points which they know little of, but which I know to the bottom. They charge me with twelve articles of heresy, meaning the Arian heresy, as it was condemned at the council of Nice. Now if I could have the same justice done me in this court, which you aim to do in other cases, which I know I cannot have; (for if you should clear me, you would not be esteem'd heretics yourselves) I would put the matter upon this issue, that if any one of those twelve articles, or any one clause in any of those twelve articles, be any part of the Arian heresy, as

" it was condemned at the council of Nice, I will be
" contented to be burnt in Smithfield, and all my
" papers with me." Another time, when I came
to the fame advocate Dr. Paul, he told me, he had
learned that the design was to haften on the profe-
cution to a determination or fentence, fo very foon
after the Chrijlmas holydays 1714, as if pofiible

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to get all over before the courts were open in
Wejlmijler-Hall ; that I might be debarr'd the
advantage of moving there for a prohibition. And
that they had lent for the bifliop of Bath and Wells*
Bp. Hooper, the moft learned of the bishops among
my delegates, accordingly. To which the bifhop's
anfwer was, that he would not come up at that
time. He alfo, as I have been inform'd, faid, he
could go fo far with the court againft me, as to
excommunication. (As he once lent orders to the
Bath, to have me denied the communion there,
which I patiently fubmitted to) but he could not
confent to the fending me to prifon ; (which was
yet the natural refult in the courfe of our law, of
fuch excommunication) nor was it any other than
he, as I have heard, who propofed the adjourn-
ment of the court Jine die, and, perhaps, with fome
inclination that it might meet no more : . as, in
reality, it did not meet any more at all. Dr. Paul
alfo informed me, that he had heard the intention
of fome of my enemies was to get me once into
prifon, and then to give out I was difordered,
and under that pretence to keep my wife, children,
and friends from me ; with the additional prohi-
bition of pen, ink, and paper. To fuch a degree
of fear were they driven, and To little did they
expect to (lop the progres of my doctrine by fair
reafoning and examination.

It might be about this year, 1713, that certain
deputies from the church of England congrega-
tion at New England arrived here, to afk, in a feri-
ous manner, the advice of our convocation, which,
in the fimlicity of their hearts, they thought to
be in earned for primitive chriftianity, about this
queftion, whether the wajhing the dijeipks feet, in-
cluding that additional command, / have given you
an example that ye Jhould do as 1 haze done to you,

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John xiii. 4 15, does not imply that to be a christian sacrament, obligatory still under the gospel, as well as Baptism and the Lord's Supper : I know not whether the convocation was then fitting, but never heard the question was either then or afterward laid before them ; tho' it was a point much fitter for their enquiry than those which of late they have been engaged in. One or two of these deputies came to Dr. Smalridge, and to me. We both agreed, that it was not so intended ; no intimation appearing that the apostles or primitive christians so understood this command ; nor ever practised accordingly : As was yet so frequent and undeniable in the case of Baptism and the Lord's Supper. I also added, that in the apostolical constitutions or canons, the only complete repository of the laws of the gospel, no such appointment any where appears.

During the meetings of the court of delegates about me, and on the very day they solemnly met, and determined that I must answer to this accusation of heresy ; when I was in the greatest danger that ever I was in through my whole life ; I was so little concern'd at what they were doing with me, that I then first published, and presented to several of my judges, instead of a petition for mercy, as at first they supposed it to be, a fingle: fleet, wet from the press, intitled, The Cause of the Deluge demonstrated. It was afterward added to the later editions of my New Theory. Page 186 197. It was also printed in the first edition of my Astronomical Principles of Religion ; of which presently.

And now, upon occasion of this prosecution against myself, it may not be amiss to give some account of the character and prosecution of Mr. IVcoljlon, fellow of Sidney-College in Cambridge, who for some time made a great noise in the world. But observe, this Mr. Woolflon has nothing to do with that great and learned, and excellent author of

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The Religion of Nature Delineated, Mr. Wollafion, tho* he were of the same college, and almost of the same

name : which work I have heard the late queen
fay fhe had read over three times ; and I can fay
that I have done the fame four times myfelf, on
account of its uncommon worth. However the
other perfon, or Mr. fVoolfton, was of the year
above me, tho' not of the fame college : he was,
in his younger days, a clergyman of very good re-
putation, a fcholar, and well efteem'd as a preacher,
charitable to the poor, and beloved by all good
men that knew him. Now it happened that after
fome time he mod unfortunately fell into Origen\
allegorical works ; and poring hard upon them,
without communicating his ftudies to any body, he
became fo fanciful in that matter, that he thought
the allegorical way of interpretation of the fcrip-
tures of the Old Tejiament, had been unjuftly neg-
lected by the moderns , and that it might be ufef ul
for an additional proof of the truth of chriftianity :
infomuch that he preached this doctrine firft in the
college chapel, to the great furprize of his audi-
ence , tho' his intentions being known to be good,
and his perfon beloved, no difcouragement was
fhewed him there. After which he ventured to
preach the fame doctrine in fome fermons before
the whole univerfity, at St. Marf% , (one of which
I remember to have heard myfelf) and printed
them, under the title of The Old Apology Revived.
Upon this publication by preaching and printing,
his notions appeared to be fo wild, that a report
went about that he was under a diforder of mind.
Which when he heard, inftead of that applaufe
he thought he had deferv'd by retrieving a long-
forgotten argument for the truth of chriftianity, he
grew really dilorder'd, and, as I have been inform'd,
he was accordingly confined for a long time *, after
which, tho' his notions were efteem'd in part the

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effect of fome fuch diforder, yet did he regain his
liberty. When he found himfelf pretty well, as
he thought, he fell a writing to great men, and to
his old friends; and infifted on the truth of his
notions, and pretended that the reports of his dif-
orders arofe only from the inability the learned were
under to confute them. Nay, at length, he wrote
feveral pamphlets to prove, that the following the
literal fenfe of the Old Tejiament was no better than
Antichriftianifm^ tho', in the mean time, he fome-
times infinuated, that Jefus drift's own miracles

were no other than allegorical miracles, and not real facts, and expofed thofe miracles, taken in the literal fenfe, after fuch a manner, and with fuch a mixture of wit and fcoffing, as if he in earneft intended to abufe and oppofe the chriftian religion. Which defign, however, he utterly denyed ; and feemed to wonder that any mould impute fuch a thing to him -, and about the fame time he wrote another pamphlet againft fome of the unbelievers, which was by no means a contemptible one. Things being in this date, and the unbelievers thinking to make ufe of his folly to lay a blot upon chriflianity, encouraged him to go on , bought his pamphlets at an high price, and fent them abroad, as far as the IVeft- Indies , to do mifchief there.

Now during the time when the college and his friends thought his cafe to be pitiable, and owing in part to a bodily diltemper, and, upon that account, the college allowed him the revenues of h-is fellowfhip for his ftipport ; he came of his own accord to the college, to fliew that he was not under any diforder. Whereupon he was called to refidence, according to the college ftatutes, which allow to the fellows, if in health, but eighty days abfence in the year. But he abfolutely refuted to refide, and fo loft his fellowfhip : tho' I did all I could to fave it for him, by writing to the college on his behalf.

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But the clamor ran fo high againft him there, that no interceffion could prevail for him.

After this, the government fell upon him, and had him indicted in Wejlminjicr-Hall, for blafphemy and profanenefs. At which time I went to Sir Philip Tork, the then attorney- general, but now lord chancellor, and gave him an account of poor Mr. Wocljicn, and how he came into his allegorical notions : and told him, that their common lawyers would not know what fuch an allegorical caufe could mean , offering to come myfelf into the court, and explain it to them, in cafe they proceeded : but itill rather defiring they would not proceed any farther againft him. He promifed he would not proceed, unlefs the then fecretary of ftate, the lord Tewtjihend, fent him an order fo to do. I then went to Dr. Clarke \ to perfuade him to go with me to the lord Ttwnjhendi but lie

refused, alleging that the report would then go abroad, that the king supported blasphemy. However, no farther progress was made in Mr. Woclon's trial, till he had published another pamphlet, against our Saviour's miracles, and that with such reproachful words, that tho' I pitied his case, and looked upon it as partly a disorder of mind, I did not think it became me to be farther concerned for him in any publick manner, tho' he had dedicated a pamphlet to me, and came himself to me. I told him, that had not my reputation, as a firm believer of the christian religion, been very good, he had done me great harm by his dedication. I farther told him, that what he now asserted seemed to me nearer to the sin against the Holy Ghost, than what had ever been asserted by any since the first times of the gospel. I withall asked him, why he did not assert that our Saviour was no more than an allegorical person, since then he might naturally work allegorical miracles? He replied no:

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There was such a person as Jesus Christ. So I took my final leave of him, and prayed God to forgive him. At length the court proceeded against him to a fine and imprisonment. In short, he seemed to me to have so confounded himself with his allegories, and so pleased himself when he found one gentleman, Mr. Anthony Collins, to affirm nearly as he did, tho' with a quite different design, that Jesus Christ dealt in allegorical prophecies, "though not in allegorical miracles; that before he died he seems hardly to have known himself whether he really believed the christian religion or not.

This is a true account of this unhappy man, with his unhappy allegories: and ought to be a caution to all such as study the original books of our religion, how they follow Philo and Origen, and the like allegorists, of which hardly the least traces appear among either the Jewish or Gentile christians, till after the destruction of Jerusalem; which was thirty-eight years after the death of our Saviour: and to which the fatal introduction of the impure book of Canticles into the canon of the Old Testament, soon after that time, may most probably be ascribed.

On Feb. 21, 1714, being Lord's-Day, I bap-

tized Mr. John and Mrs, Elizabeth She/jzvell, with the trine immerfion, &c. according to the form publifhed by mylclf in the forementioned Liturgy of the Church of England, reduced nearer to the Primitive Standard % and adminifter'd to them both Confirmation and the Eucharift ; about feventeen communicants prefent.

Not long afterward, the fame year, 1714, Mr. Haukfbec and myfelf publifhed A Courfe of Mechanical, Optica!, Hydroftatically and Pneumatically Experiments, as performed by us ; in twenty copper plates, briefly explained. This has been feveral times printed, and belongs to the courfe itfelf. 4-to. Piice 5s.

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The fame year, 1714, Mr. Humphrey Ditton and myfelf publifhed, A new Method of Difcovering the Longitude by fignals. 8vo. The fecond edition is far the moll compleat , and was printed the next year, 1715. Price 2 j.

In this laft year, 1715, I publifhed A Vindication of the Sibylline Oracles, with the genuine oracles themfelves, and the ancient citations from them, in their originals, and in Englifh: befides a few brief notes. 8vo. Price 2 s.

N. B. On Eafter-Day, 1715, we began to have a folemn affembly for worfhip, and the Eucharift, at my houfe in Crofs- Street, Hatton - Garden : according to the form in my liturgy, (about fifteen communicants prefent.) On Whitjunday the fame year, we had a fecond folemn affembly for the fame purpofe : which was continued feveral years, at lead three times in a year : at Eafter, Whitfuntide, and Chriftnas.

N. B. In purfuance of my propofals for erecting Societies for Promoting Primitive Chriftianity, fuch a fociety was erected about this time : and met weekly at the primitive library, which was at my houfe in Crofs- Street, Nation-Garden (in which houfe I have heard the famous Mr. Flamjeed once alfo lived.) It lafted about two years, from July 3, 1715, to June 28, 1717. Of which fociety, its chairmen, and fecretary, and rules, fee Dr. Clarke*s life, 1 ft edition, page 86 91.

However, I will here add one particular circumstance, not related elsewhere, which concerns this society. When we first met, and were very desirous no bar should be laid in the way of any that pretended to be christians, from joining with us. Mr. Jofiah Martin, the most learned of all the people called quakers that I ever knew, offered himself

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to be a member, and was readily received as such. I then proposed, that we should use some short collects, taken out of our Common- Prayer- Book, before we began, and after we ended every meeting, to implore the blessing of God upon our enquiries. To which proposal all readily agreed but Mr. Martin, who intirely scrupled joining with us in such prayers, unless when the spirit moved him. Which occasioned a good deal of difficulty to the society. Yet at last we agreed to leave him to himself, to (lay either with his hat on or off, as he pleased ; and he gave us leave to say our prayers ourselves ; nor did he ever disturb us : nor was he afterward an unuseful member, when he came to the society. Only I cannot but observe, that when after many years intermission, an attempt was made for reviving that society, and he was desired to return to it, he commended the design, but seemed unwilling to join in it. I suspect the result of some of his former enquiries made him sensible, that examination would not turn out to the advantage of his friends, and he had not courage enough to think of leaving them. However, I must do him the justice to say, that he it was who first put me upon writing the sheet I lately published, for reconciling the four evangelists, as to their several narrations about our Saviour's resurrection.

The same year, 1715, I published several papers relating to my cause before the court of delegates, viz.

I. Mr. Whifton's Reasons against that procedure, already mentioned.

II. The Articles exhibited against him by Dr. Pellin in that cause.

III. Mr. Whifton's Defence of himself from those Articles.

To which was added,

IV. His Letter to Dr. Sacheverel.

V. His

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V. His Letter to the Bifhop of London, with the
An fixers.

VI. His Letter to Mr. Broughton, and Mr.
Broughton*j Anfwer, 8vo. price 35. But thefe two
laft letters being on both fides much too warm,
and of little confequence, may be omitted here-
after : nor need the letter to the archbifhop of
Canterbury, page 96 100, be here reprinted any
more , it having been printed elfewhere : nor need
the obfervations on Dr. Clarke's Scripture Dotfrine
of the 'Trinity be reprinted here ; they being printed
at the end of my fifth volume, The Recognitions
of Clement ; and the teftimomes there included, -
more fully in my letter to the earl of Nottingham,
and its defence ; of which hereafter.

Memorandum, that a little before the famous
total eclipfe of the Sun, April 22, this year, 1 715,
I publifhed two fchemes of that eclipfe : the lat-
ter of which is inferted into that larger collection
of fchemes , an account of that and of the next
total eclipfe of the Sun, May 11, 1724, which
I publifhed a little afterward, and together, rolled,
amounted to js. tho* my own later fcheme of the
eclipfe, in 1715, was but 2s. 6d.

N. B. This mod eminent eclipfe, 17 15, was
exactly foretold by Mr. Flcmfteed, Dr. Halley, and
myfelf: its beginning came to one minute, and its
end within four of the calculations. And it was,
perhaps, more exactly obferved by the French aftro-
nomers in London, and by our own at the royal
fociety, and elfewhere, than any other eclipfe
ever was. I myfelf by my lectures before , by the
fale of my fchemes before and after , by the gene-
rous prefents of my numerous and noble audience ;
who at the recommendation of my great friend,
the lord Stanhope, then fecretary of Clate, gave me
a guinea apiece*, by the very uncommon prefent

of

of twenty guineas from another of my great benefactors, the duke of Newcastle ; and of five guineas at night from the lord Godolphin-, gained in all about 120/. by it. Which, in the circumstances I then was, and have since been, destitute of all preferment, was a very reasonable and plentiful supply : and, as I reckoned, maintained me and my family for a whole year together.

Another remarkable circumstance relating to this eclipse, that I had from the lord Forfar[^] deserves to be particularly remembered , which was this : when Mr. Flamsteed's, Dr. Halley's, and my schemes, foretelling, to a minute, when the Sun would begin to be eclipsed, and that it would be total, were cried about every where in London[^] there happened to be a Mahometan envoy here from Tripoly, who at first thought we were distracted, by pretending to know so very punctually when God Almighty would totally eclipse the Sun; which his own muftulmen were not able to do. He concluding thus, that Almighty God would never reveal so great a secret to us unbelievers, when he did not reveal it to those whom he esteemed true believers. However, when the eclipse came exactly as we all foretold, he was asked again, what he thought of the matter now ? His answer was, that he supposed we knew this by art magick , otherwise he must have turned Christian upon such an extraordinary event as this was.

N. B. This eclipse of the Sun, tho' I then did not think of it, appears now to have been a divine signal for the end of over-bearing persecution in two of the ten idolatrous and persecuting kingdoms, which arose in the fifth century, in the Roman empire, the Britain* and the Saxons. See Eusebius on the Revelation of St, John, second edition,

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page 323, 324. As I look upon the numerous and remarkable eclipses of the astronomical year 1736, to be the like divine signals of the end of all shadow of persecution there. See the same place of my Essay on the Revelations , and my intire

pamphlet upon that Aftronomical Tear, publihed
1737, of which hereafter.

About the fame year, 17 15, I published an aftro-
nomical inftrument, called The Copernicus, for the
ready calculation and exhibition of all eclipfes, both
of the Sun and Moon, pafst and to come. With
a fmall manual of directions for its ufe. The price
of the inftrument was fix guineas ; and of the
manual only 1 s. But of this inftrument before,
at A. D. 1710.

June 14th the fame year, 17 15, I fent a letter
to Mr. Lydal, afliftant to Dr. Sacbeverell, on his
preaching againft me at St. Andrew's, Holborn, when
I was prefent. This letter I afterwards printed,
and gave away to the parifhioners of St. Andrew's,
gratis. It has been added at the end of the col-
lection of papers, about my profecution in the
court of delegates.

About the end of the fame year, 1 715, I publihed
St. Clement's and St. Iren<eus's Vindication of the
Apoftolical Conftitutions, from feveral objections
made againft them ; as alfo, An Account of the tizo
ancient Rules for the celebration of Eafter ; with a
Poftfcript, on occafion of Mr. Turner's difcourfe
againft the Apoftolical Conftitutions. There was
afterwards added a large Supplement, containing
Mr. Pfaffins's account of a mod remarkable Frag-
ment of Jrenaus's, by him juft before publihed.
And Juft in Martyr's account of the Chrifftian Lord's
Day Worfhip, of Baptifm, and the Lord's Supper ;
with Dr. Grabe's and my notes, to mew how very
agreeable this account is to that in the Conftitutions,
Svo. Trice together, 1 s.

N. B.

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N. B. I well remember, that the very learned
Mr. JVaJfe exprefTed a particular regard to this
pamphlet, as of great force for the j unification of
thcfe Covftitutions.

It may not, perhaps, be here improper to take
particular notice of that branch of this pamphlet
which treats of the Wednefday and Friday's ftations,
or half fafts, and produces more evidence for their
obfervation by the firft Cbrijlians, than can be
produced for their obfervation of the Lord's Day

Itself, tho* both be undeniable, page 42 48.

And to note, that as the protestants retain hardly any traces of them, or of the other falls appointed by Cbrifi and his apostles in the Constitutions, so do the Roman Catholics, who profess a much greater regard to them, so far as their church enjoins them, than the Protestants, have, in part, corrupted them also, and that, from their known maxim, that liquidum non folvit jejunium, that drinking what is liquid does not break their fast. A memorable example of which I well remember, and will here set down. I once went to speak with the learned Dr. Woodward, the physician ; it was on a Wednesday \ or Friday, I do not know which ; he offered me a bit of chocolate, which I refused, telling him that I kept the old rule of Cbristians, and would not take any more food 'till three o'clock in the afternoon : he reply'd, that I might drink chocolate, if it were well mill'd, and thereby made a liquid, and be fasting still : and to prove his assertion, he produced a thin book in quarto, written by a cardinal, to that very purpose. However, neither did the cardinal's authority nor reason move me to alter my own Cbristian practice , nor did Dr. Haile's argument, in the like case, move me, when, on my refusal from him of a glass of wine on a Wednesday, or Friday, for the

fast

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fast reason, he said, " He was afraid I had a " pope in my belly,*' which I denied, and added, somewhat bluntly, that had it not been for the rise now and then of a Luther, and a Whifion^ he would himself have gone, down on his knees to St.'VFinifrid and St. Bridget : which he knew not how to contradict. 'Tis much safer to keep the original rules of the gospel, than to invent evasions and distinctions how we may most plausibly break them, which is the way of the moderns perpetually.

But now it may not be amiss to digress a little, and to give some account of bifriop Hoadley, our once famous writer of controversy, and observe how ferment, or the hopes of it, alter and corrupts the minds of men : I call him and the rest of his brethren, in this paper, bishops, as legally such ; without determining whether he, or those

others who have fo often, and fo notoriously, broken the canons of the apoflles, and the known laws of Chrijlianity, both in their coming in, and behaviour afterwards, can be efteemed Chrijiiian Bijhops or not. Now in the year 1 7 1 1, after I had publifhed my four volumes of Primitive Chrifiia-
mtty Revived, we had a meeting at Mr. Benjamin Hoadley's (that was his name then, and I do but tranfcribe my own account from The Life of Dr. Clarke, fxxfb edition, page 28, 29.) who, upon our debate about the genuinenefs of the Apojiilical Ccn-
Jlitutions, thus declared his mind, " That without ' entering into the difpute, whether thcfe Conjli-
" tutions were really genuine and apoftolical, or
" not, he was for receiving them, as much better
" than what was already in the church." After five years, in 17 16, Mr. Hoadley was made bifhop of Bangor. At which time, I told his lordfhip, that he had now 500/. [it proved 800 l.] a year, to keep the [primitive] Chrijiiian Religion out of England. And, I think, that he lias fince he was

made

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made a bifhop, (for he was a much better man before,) abundantly verified my prediction. In the firft place, he took the bifhoprick of Bangor^ and the 800/. a year, which was intended to maintain a refident bifhop in that diocefe, and this for fix in tire years together, without ever feeing that diocefe in his life, to the great fcandal of religion. He then became a great writer of controverfy, one of the moft pernicious things to true Cbrijiiianity in the world, as well as difagreeable to the peaceable temper of a good Chrifiian. And, indeed, this Bangorian Controverfy feemed, for a great while, to engrofs the attention of the publick : altho' when a great friend of mine, of ability, and at other time of inclination, to employ his time better, had once acknowledged to the very learned Mr. IVnJfe, who was his friend alfb, that he was reading the Bangorian Controverfy, he was juftly called no other than a reptile for his pains. After this, bifhop Hoadley was removed from the bilhoprick of Bangor to that of Hereford-, and from Hereford to Salijbury ; and from Salijhury to JVinchefier. . He alfo, with others of his brethren, raifes an eftate out of the revenues of the church, for his own family , and with the reft of his brethren, 'till lately, left his diocefe almoft every year, to approve himfelf a political

bifhop in the houfe of lords , all in direct contra-
diction to the laws of Cbrijiianity. To fay no-
thing of his fecond marriage, when he was old, to
a young woman ; and his exercife of his epifcopal
function after fuch a fecond marriage, in a like con-
tradiction to the laws of Chrifitianity. All which
notorious practices, together with the publication
of a moft injudicious and unlearned treadle about
the Lord's Supper; be fides his many political
writings, quite unbecoming a Chrifiian bifhop,
feems to me fully to have made out mv original
prediction, that he has taken moft effectual care

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to keep primitive Chrijlianity out of thefe king-
doms.

N. B. It may not be wholly improper, upon
this occafion, to fay fomewhat of bifhop Hoadley's
grand antagonift, Dr. Snape , who once dined with
me at archbifhop Sharp's, with feveral others of
the clergy, about the time that I was firft entring
on my enquiries about Athanafiamfm ; and the dil-
courfe falling on the boldnefs of my attempt, Dr.
Snape, as I was going away, faid to me very fe-
rioufly, " Mr. Whiflon i you are going upon a great
" defign, I pray God direct you in what you are
" going about." Which is not very unlike to
what Dr. Gocch, now bifhop of Ely, wrote to
me upon his perufal of fome of my papers in MS.
at Cap? bridge.

SIR,

I Heartily thank you for the perufal of your pa-
pers. I wifh that every man who means ho-
neftly, and acls fairly, may meet with, however
he fails to give, fatisfac&ion.

Your humble Servant,

T. Gooch.

As for bifhop Hoadley's brother, Dr. John Hoad-
ley, firft bifhop of Fern, then archbifhop of Dub-
lin, and laftly of Armagh ; what I fay of him in
my life of Dr. Clarke, page 29, 30. is this; I Can-
not fay the fame of him that I do of his brother,
[viz. That he was for receiving the conftitutions,

as much better than what was already in the church,] but this I lay, that he then and ever since has shewn a great aversion to their admittance ; and indeed to the admittance of any old proper Christian rules of discipline at all : and he has

always

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always esteemed me as one desirous of bringing perfection into the church, by my endeavours for the reformation of that discipline: and no great wonder, for I have long perceived that he, and not a few others of his stamp, and degree of ignorance and folly, are not indeed quite unwilling to admit the New Testament, if it will bear an interpretation fitted to their loose way of thinking and acting ; but if otherwise, they are ready to say, I will not have this Man to reign over us. Accordingly, when Mr. Arthur Onflow once acknowledged to me, that he had' a hand in recommending him to an Irish bishoprick, I told him, with the utmost warmth and freedom, " That I would " come in a witness against him at the great day, " for his recommendation of so unfit and unworthy a person." And to make one so grossly ignorant, Archbishop of Armagh^ the least of the most learned, perhaps, of all the archbishops that ever were, I mean primate Usher, was still more absurd and intolerable.

N. B. How little occasion there is for writing or reading modern books of controversy in divinity, in order to a man's satisfaction, every one may easily perceive, if he will but believe what I allure him to be fact, that above two years ago, besides my former perusal, I did myself read over all the Christian writers of the two first centuries, in their original languages, abating the known books of the New Testament, twice in the space of five months ;' and made not a few observations upon them, which I have now by me. I also can allure him, upon those, and my former perusal, there is hardly any difference of opinion in all those writers of two centuries. How easy therefore is it to know, and to practice, true primitive Christianity; had men but a sincere desire to know and to prac-

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tice it : other wife, Non perfuadebis etiamft perfua-
 jeris. But as to the multitude of books now in the
 world, i have long thought, that if ninety-nine
 out of a hundred of them were burnt, and deftroy-
 ed, true found learning, and true found religion
 would be in far better ftate than they at prefent are.
 And now I have had cccafion to mention my great
 friend, Mr. Waffe, one more learned than any
 bifhop in England fince bifhop Lloyd; and of whom
 Dr. Bent ley's faying is well known, that '* When
 " he mould be himfelf dead, he would be the moft
 " learned man in England." I mult be allow'd
 to enlarge upon his concern in my affairs, ftudies,
 and writings. Now it happened, that when I was
 firft noted for an Hcretick, about 1708, Mr. Waffe
 was put up to preach at an archidiaconal vifita-
 tion ; where he preached fo heartily againft me, or
 rather againft my doctrine, that the clergy came
 to defire him to print his fcrmon : but this he re-
 fufed to do , becaufe, as he truly alledg'd, he had
 not examined the matter throughly enough for fuch
 publication. About the fame time, and while I
 Was very bufy in difcovering that the larger epi-
 ftles of St. Ignatius were his genuine epiftles, but
 not the fmaller ; which, at that time, Mr. Waffe em-
 braced ; he happened to go through a courfe of ex-
 periments, under Mr. Cctes and myfelf at Cambridge:
 When he all along flrenuouQy, and like a critick,
 endeavoured to lupport the fmaller epiftles againft
 me : Nor did he change his mind in that matter,
 'till the evidence produced before our Society for
 promoting Primitive Cbrifiianity, fome years after-
 ward, or A. D. 1717, was laid before him at. fin-
 hoe ; when he intirely gave up the fmaller, and
 admitted the larger epiftles as genuine. Nor did the
 fame Mr. IVafje fully let go his hold of Athana-
 fianifm, as he told me himfelf, 'till he faw my
 dtmonftration, that Tertullian's fort of Athanafan

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explication of the Trinity, in his book againft
 Proxeas, was acknowledged by himfelf to have
 been taken, not from any apoftolical tradition, but
 from the montanift Enthufiafm : which, at the fame
 time, fatisfied Sir Peter King alfo. Nay, indeed,
 Mr. Waffe was foon fo far fatisfied in the truth of

the Eujebian doctrine, that when Dr. Lupton and I had Jong ago a difpute at Ainhoe, the doctor looked on Mr. Wajfe as almoft as great an Hereiick as myfelf. Nay, he was at Jaft fo thoroughly fatified, that he not only had a great while omitted the Athanafian creed himfelf, and endeavoured to perfuade his neighbouring clergy to omit it alfo, but, in my hearing, he publiickly omitted in his church at Ainboe* both the third and fourth petitions of the litany, that to the Holy Gheft, and that to the Trinity* as knowing them to be intirely unjuftifiable, and unexampled in primitive Cbrijiianity, as I had done the very fame at Cambridge at firft, to the great furprize and diforder of the whole univerfity. He alfo, after he was thus fully fatified himfelf, offered, as he told me, to have debated thofe matters with the late archbifhop of Canterbury* Dr. Potter, then regius profefitor of divinity at Oxford, and the o&er learned men there; but they refufed. Yet how any learned chriffians can go on in the Athanafian doctrines and practices, with a good conlcience, while they have now, for above thirty-eight years together, refuted ail offers for examination, either ot the Eufebian doctrines, or oi the genuinenefs of St. IgnatiuSs larger epifties, or of the apoftolical conltitutions themfelves; whence thofe epifties are, in great part, nken; to which they have been fo honelly and frequently invited, I cannot pofiibly underitand.

After thefe perfons of p.re.n note, I mall fay fomewhat of another flnccie friend of mine, tho' not i'o well known in the world, at whole houfe

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at Telvertoft, Northampton/hire, I wrote my Addrefs to the Princes and States of Europe; to be hereafter mentioned: I mean my old chamber-fellow at Clare-hall, Mr. John Lawrence, who firft: brought me acquainted with his good father, with whom I lived very agreeably for a month together, at Mr. Brown's beadhoufe in Stamford, Lincoln/hire; where I got acquainted with that great mathematician Mr. Gilbert, clerk; and gained fome light from him in the firft elements of aftronomy, at the end of the year 1687, and the beginning of 1688; and where I became acquainted alfo with that truly great and good man, Dr. Cumberland, afterward bifhop of Peterborough. This Mr. Lawrence foon

became very inquisitive about Dr. Clarke's and my discoveries as to the primitive faith, and to my discoveries about the apostolical constitutions. And, besides those extracts of his letters which have been by me produced upon other occasions, he it was who wrote to Dr. Clarke that obsequatory, but friendly letter, about his coming to have recanted, upon the violence of the convocation against him. And he it was who published that letter and the papers of Dr. Clarke in an Apology for him, and with his own approbation.

And now I have spoken so much of bishop and archbishop loadly, of Mr. Waffe, and Mr. Lawrence, I must say some what of bishop Gibson; one quite another character than the fore-mentioned bishop and archbishop: one that I think married but once-, and changed his diocese but once, viz. from Lincoln to London; one who has written several devotional and practical manuals, with good reputation: one who performed divine offices in a serious, and solemn way, becoming a christian bishop: one of such great generosity, that he freely gave the 2500/. left him by Dr. Crew, once his chaplain, to Dr. Crow's own relations:

and

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and one, who, in the reign of king George I. preached against that gross court-foolery of Masquades, and procured an address to the king from several of his brethren the bishops, to put them down, though without effect: which, in my opinion, was an action both very bold, and very meritorious. This bishop has also published several better pastoral letters to his diocese, against infidelity. Yet all this is done in such a way of gross ignorance of primitive christianity, as if he had never heard of any other standard but modern popish canons, and parliamentary laws, and political injunctions of princes; like the infamous doctrine of Mr. Hobbes of Malmesbury. 'Tis now about 20 years ago that I wrote to this bishop of London to call the presbyters, deacons, and principal of the laity of his dioceses together, in way of primitive christian discipline; and to summon withal before them Mr. Henley the orator, whose vile history I knew so well, that I offered to come and tell it to the church according to our Saviour's rule, Matt. xviii. 17. in order to his vindication of

himself, or conviction, and exclusion from the christian society ; provided all were done without any temporal penalties whatsoever : of which true ecclesiastical discipline knows nothing. The answer returned me from the bishop, by Dr. Nathaniel Marfljal, was this, " that (since no canon [now in " force] enabled him to proceed, he could do no- " things." Since which time Mr. Iknlev has gone on, for above twenty years more, and still goes on without controul every week, as an ecclesiastical mountebank, to abuse religion ; to the public! ; scandal of this church and nation. Nay, when that excellent christian and confessor, Mr. 'Thomas Emlyn, was most unjustly and irregularly refused the communion at IJlinglzn, by one of the wretched and foolish of our modern enthusiasts, Mr. O .t . . ,

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Sloneboufe, then rector of that place -, and Mr. Emlyn had written a sober christian letter to the bishop of London, to desire his interposition for his re-admission to that holy ordinance, which Mr. Sloneboufe used not till then to scruple giving him ; he returned such an answer, which I have seen, as refer'd the justness of his refusal to some civilians or canonists only ; without any thing in it like a christian bishop. I have said not unfrequently, that this bishop seem'd to think the church of England, as it just then happen'd to be, established by modern laws and canons, came down from heaven, with the athanasian creed in its hand. Accordingly I believe my late lord of London, with his brother and friend bishop Smallbroke, took the most effectual care of all other bishops, that the Eusebians or primitive christians should be publickly curjed thirteen times every year, in their two dioceses ; by the reading the tnonjirous Athanasian creed by their clergy. Whether they can believe it or not , I call it zmonftrous Creed, in the words of the very learned Dr. Kujier, who to me, many years ago called the doctrine therein contain'd, monfirum Trinitatis. He said aifo, in my hearing, upon his perusal of the third volume of my Primitive Cbrijlianity Revived, what shall we say to Mr. Whijlon about the constitutions? what shall we say to him ? as being utterly at a loss how to answer the evidence I had there produced for them. However, there was a time, before queen Caroline died, when this bishop of London seem'd not so obstinate in these matters. I once waited upon him,

it was probably about the year 1735, and probably for his subscription to my Josephus : he treated me very kindly ; and I asked him, first he was a great canonist, whether the canons of the apostles [at least the first fifty] were not part of our own canon law in England at this day ? and if so, why

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they did not stand at the beginning of his codex ; as they usually do even in the popish collections themselves ; his answer was, that he thought they were abrogated by the 25th of Henry VIII. An answer to me sufficiently strange and surprising ; who not only acknowledged no power in any parliament to abrogate our Saviour's own laws, by his apostles ; but afterward found, upon farther enquiry, that these canons were not "yet abrogated by that or any other law in this nation ; but continue to be still part of its ecclesiastical laws : but only so very good ones, as in our wicked, filthy & selfish Age, as Dr. Newton justly styles it, against pluralities, Preface, page 18, are every where given up for impracticable. However, when I farther inquired with his lordship for the examination of the antient apostolical constitutions, and complained that the labours and studies, and books of our divines at present, were so remote from the primitive ages, that till they laid all the moderns aside for a good while, and read none but the first two or three centuries, they were incapable of judging well about that matter : He laid, that might be a good way. And if once our bishops would lay aside those their present unwarrantable impositions, which can no way be supported by the primitive records, and fall to the perusal of the most primitive ages in earnest, both the clergy and laity would certainly follow their examples ; and that most important matter might soon be determined, to the greatest satisfaction of all good christians : who, for want of such a standard, do rove about uncertainly from one hypothesis, party, or pretender to another ; nay sometimes become scepticks or infidels as to our common christianity itself. Moreover, this bishop of London did not only patronize that horrible curie upon the Eucharist or christians,

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the Athanafian creed, but long supported an annual lecture, I mean that founded by the lady Moyer, against the Eufebians or christians, under the false name of Arians : and this even since the publication of my pamphlet concerning Athanafian Forgeries, and its Appendix, or Appeal to xxx Primitive Councils against the Athanajian Herefy -, which, I venture to say it openly, have rendered all vindications of it, in the way of learning, absolutely impossible. One thing farther I have to observe in the conduct of this bishop, during the many years he was the grand recommender to ecclesiastical preferments at court, viz. That he took vast care to keep out such as were suspected not to be Athanafians, till at length Dr. Rundle was recommended by the lord chancellor Talbot, whom I well knew to be no Athanafian, but once a zealous promoter of primitive christianity, upon the foot of the apostolical constitutions, till the usual corrupter of clergymen, the prospect of preferment, diverted him another way: I say the bishop's over-grown zeal against his promotion, and the over-earnest solicitations for the easy recovery of tithes to the clergy from the quakers, at length overfet him at court, and procured his exclusion from any such high pretensions. And this, which is to me very remarkable, in the celebrated Astronomical Tear 1736 ; as I have observed in the second edition of my Essay on the Revelation, page 320,

324. For which itoppage to his career, of

bringing on a Codex Persecution, which I was at that time aware of, he ought sincerely to have thanked Divine Providence ; left at the great day he would have been found, not among the orthodox promoters of truth, but the heretical persecutors of the christian religion.

And now I am upon the character of our archbishops and bishops, particularly the late bishop of

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happy circumstances already mentioned befel him, it may not be improper to fet down a large letter of mine to archbiihop Wake, who, in the year 1721, united with the then lord Nottingham, to bring in fuch a new teft upon thofe called Arians, as the bifhop of London himfelf, /as it was fuppofed, wrote ao-ainit, under the title of* Remarks on Part of a Bill lately brought into the Houfe of Lords. This paper I have by me , and it has been already mentioned. And tho' it was not written in the lead out of favour to the Arians, yet did it, I fuppofe, help to get the bill rejected. However, my letter to the archbifhop is fo full and diftinct as to need no farther introduction , and is, I think, one of the moll material of all the letters that I publilh on this occafion : it runs thus verbatim.

Crofs-Slreef,
Hatton-Gardex, October 25, 1712.

May it pleafe your Grace,

r~l"~i0 call to mind, that in the fummer of the _ year 1710, I came from Cambridge, in company with Dr. Laugh ton of Clarehall, who was then tutor to a relation of your grace's, [Martin Folkes, Efq; now prefident of the royal fociety:] and with feveral of his pupils, members of the fame college, to wait on your grace, who, at that time, was bilhop of Lincoln, at Bugden ; and to defire your permiffion for printing your Tran flat ion of the fmaller Epiflles of Ignatius; (which had been before publifhed, in your grace's very ufeul Englifh edition of the Apojldical Fathers ;) together with my own tranflation of the larger Epiflles, in my Primitive Chrifiianity Revived ; which I was, at that time, about to publifh. Your grace will alio

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call to mind, that, upon my coming to Bugden, you was pleafed to receive me with great humanity and kindnefs ; tho' you well knew what doctrines I had then openly embrac'd, and was going to make publick : inibmuch that you was pleafed, not only to grant my requeft for my ufe of your Tranjlation of Ignatius' s Epifles, as I did accordingly ; but to do me the favour of taking me into your ftudy, and of difcourfing freely with me there about the ancient doctrines of chriftianity ; and,

particularly, of shewing me your own MS. collections out of the primitive fathers, made much after the same manner that I had made mine ; but mainly relating to that controversy against the Papists, wherein your grace had been formerly engaged with so great reputation. You were also pleased then to invite me to come over to Bugden another time, to stay two or three days with you, that you might more fully discourse with me about those doctrines. Sometime after this, as your grace will remember, I put into your hands my intimate Dissertation on the Epistles of Ignatius, before it was printed, for your perusal, correction, and opinion : which Dissertation you were pleased, after some time, to return, without giving me either your correction or opinion. I also waited on your grace, when you came to Cambridge, about the month of September, the same year, to discourse with you farther concerning those matters ; I well remember the time, because it was when the Convocation was about to sit, and when your grace thought it very fit that my papers should be hid before that Convocation before they were printed, for their examination : which motion I, with great readiness, agreed to. You were also pleased to add this truly honest, truly memorable, and truly Christian promise or declaration, which I am sure I never shall, and I heartily wish your grace never may forget,

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forget, viz. " That altho* what I then asserted concerning the Trinity, was contrary to what you had believed, even as fundamental, all your life ; yet did you assure me, that in case you should be one of those chosen by the convocation for the examination of that matter, you would do it with the same impartiality, as if you had never been of the contrary opinion at all." Which appeared also to be, for several years afterwards, your real, tho' not perhaps sufficiently resolute sentiments, by your constant conduct in your diocese -, as well as at London, during that convocation wherein I was so deeply concerned ; and during that later convocation also, wherein Dr. Clarke was afterward concerned.

Seeing then your grace well knows all this to be true, and seeing all the nation do now know that of late years, since you have been removed from

Bugden to Lambeth, your sentiments and conduct have [after some time] been diametrically opposite to your former sentiments and conduct, to that prodigious degree indeed, that what your grace formerly promised to examine with the utmost impartiality, as possibly no other than the genuine doctrines of christianity; you now declare, in open parliament, you would have punished, even before, and without such examination, with the utmost severity, as no better than profane blasphemy ; I, who among many others, am deeply concerned in the consequences of such an amazing change in your grace; and with regard to whom, with all due respect be it spoken, your grace is not clear of your obligation, by a particular promise, to promote that method of impartial examination, do hereby, in a solemn manner, in my own name, and in the name of many other sincere lovers of truth and true christianity, humbly desire, and openly insist that such a / ublick, such an .;,.; . lamination', or,

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at least, on as plain and publick an account of your grace's reasons again/} it.

And here give me leave, my lord, to say somewhat concerning the late celebrated performance of my lord Nottingham, relating to one principal branch of that important argument ; somewhat that was not so fit to be said in my reply to his lordship, but is fit to be said to your grace, as the head of the English clergy , whose solemn and repeated thanks, and those alone, have rendered my lord Nottingham's answer so considerable. My lord of Nottingham, as your grace knows, has therein undertaken to discuss a very momentous question, relating intirely to the faith of the three first centuries and an half, without having so much as occasionally consulted the far greatest part of the testimonies produc'd in my letters from the writers of those centuries ; and without pretending to have himself read, by way of preparation, any one of the writers of those centuries, excepting the books of the New Testament : Nor does his lordship profess to have read, even them, with any other help, but that of certain modern Athanasian expofitors only , and yet is this imperfect and unlearned performance, so give me leave to call it, cried up to the skies : the university of Oxford, the university of Cambridge, and the London clergy , three of the most learned bodies of this kingdom, to say

nothing of the other addressers, seem to vie one with another in their congratulations for it, and celebration of it. The case is just the same, may it please your grace, as if some honest and zealous Presbyterian nobleman, belonging to the kirk of Scotland, that had frequently read the New Testament, with Beza's and Mr. Baxter's annotations; and had read Mr. Clark's against episcopacy, and two or three more modern writers of that side, should pretend, without having, even occasionally,

consulted

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consulted much the greatest part of the ancient testimonies for episcopacy, or indeed, himself, read any one of the ancient writers themselves, to determine that controversy, and to demonstrate that episcopacy was not the government of the church, during the four first centuries. What opinion would your grace, and the other real matters of ecclesiastical antiquity, have of the value of such a performance? But suppose you would farther hear, that the university of Glasgow, the university of Aberdeen, Sec. and the clergy of Edinburgh, to say nothing of the clerical confessories in the country, were busy also in returning this honest and zealous nobleman solemn thanks, for that imperfect and unlearned treatise, and, perhaps, celebrate it as unanswerable. "What opinion would your grace, and the really learned have of such a procedure? The application is easy. I do not mean this for derogation to my lord Nottingham; his answer is no ill one, for an English temporal peer; and (hews that his lordship has been very much, and very religiously conversant in his Bible, and in several good commentators of the church of England; and has a serious regard to what his education and studies have recommended to his belief, and practice as genuine christianity > which are qualifications so very uncommon, and so very valuable, especially at this time, in an English temporal peer, that his lordship justly deserves very great commendations on these accounts. But how honourable so ever it be for an English peer among the laity, to be able to write such an answer, I venture to say, it is not at all honourable for those learned bodies of the clergy, to have so solemnly celebrated that answer, as if it were a really learned and considerable performance, and likely to contribute to the determination of the contro-

verfy itfelf. They mult themfelves be very weak,

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and very much unacquainted with chrijian antiquity that think fo. Nor, indeed, have I heard that any one truly learned mafter of chrifiian antiquity, has ever faid fo. What is then the meaning of all thefe learned thanks, and this learned noife from the clergy, about my lord Nottingham's anfwer-, I believe the thinking part of mankind obferve, that to the Anfwer itfelf there is a Pofifcript, wherein my lord Nottingham, an eminent peer of Great Britain, has openly declared for church power, and for perfecution ; and that bine tile laudes f hinc gratia. But thofe laft words, church power and perfecution, brings me naturally to the prefent bill for fubferiptions, and for an inquifition to fupport them. Yet certainly, my lord, this unhappy nation has, of late, had oaths enow, tefts enow, fubferiptions enow impofed upon them : certainly this unhappy nation has, and that in great meafure, by fuch means, fufficiently funk the real and confeientious regard to Almighty God-, to his true religion, and to all common honefty, juftice, truth, and integrity ; unlefs the nation be refolv'd utterly to exclude thofe few, very few honed men, and fincere chriflians -, I mean thofe who are fuch by thorough examination and conviction -, who ftill remain, from the common privileges of men and of chriflians, on that very account , and of fet purpofe determine to felecl thofe, and thofe only, for indulgence and preferment, who, with or without conviction, according to M. Hebbes's notion, will always be as near as poflible, to the legal and eftablihd religion, whatfoever it be. Nor indeed, my lord, if the publick proceeds much farther in this way, will there be almoft any openly honeft men, and fincere chrijians, that dare to appear publickly in thefe kingdoms. However, my lord, ir the church and llate do relblve to quench thole frnall remnants of learning, juftice, and inte-

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grky, which ftill remain among us, by the introduction of an holy office into thefe kingdoms, with your grace at the head of it ; it would cer-

tainly be convenient, for its future reputation, that the several sorts of blasphemy referred to in the present bill, may be distinguished by several sorts of penalties -, and that blasphemy against Almighty God himself ; or against his Only Begotten Son ; or against his Holy Spirit, should be punished somewhat more severely than blasphemy against Athanasius : which yet I perceive is not taken care of in this bill ; which emendation I would therefore humbly offer to your grace's consideration. I conclude with two plain observations ; the one made by an honest Italian, who, in the sincerity of his soul, turned protestant, and came into England, in expectation of finding true religion and piety to flourish here ; it was under the ministry of the earl of Oxford, when, upon his great disappointment, he said to me with great grief, No religion in Italy : No religion in England : all politics, politics. The author of the other shall be nameless, but he is one that for some time has carefully observed the circumstances of ecclesiastical affairs, and of the principal ecclesiastical persons in these nations , and begs of your grace, and of all others concerned, seriously to reflect upon it, before it be too late. Happy, said this person, is that man who is not made a worse christian by being made a bishop ; and thrice happy that man who is not made a much worse christian, by being made an archbishop.

I might here add somewhat concerning certain discoveries of my own, of very great consequence, as to the sacred scriptures, and, particularly, the sacred chronology that lies now by me, no ways unworthy of your grace's, or of the learned's consideration, and patronage : the substance of some part whereof I had, indeed, thought long ago to

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have communicated to your grace, before it were printed , but since you seem to me now to have engaged yourself for modern church power, instead of primitive christian discipline, and for perfection , instead of examination in the most sacred matters : I have no more to say, but must forever lament your grace's fall from your old pure and peaceable christianity ; as did the Athanasians the fall of the great Hostus, from their novel and pernicious heresy. I am, my lord,

Tour Grace* s very humble Servant ,

Will. Whiston.

P. S. Since I have above made mention of your grace's very useful English edition of the apostolical fathers, give me leave to fet down here a famous pafage out of the principal of thofe fathers ; I mean Clement of Rome, one fo little favourable to the athanafian doctrine, that it was with fome difficulty that he efcaped the cenfure of blafphemy from Photius on that account, Cod. cxxvi. and yet one whofe name your grace, with all the learned chrifiian world, own, after St. Paul, to have been in the Book of Life, Philip, iv. 3. And lee what he thought of perfecution and of perfecutors ; even in cafes where the pretended criminals had the charge, at leafr, of con trad idling fome fundamentals of the cftablifh'd religion, if not of blafphemy, and of atheifm alio laid upon them, in order to cover the barbarity of their enemies proceedings againft them. The words are thefe, according to your grace's own verfion, page 0,6. *' Look into the holy fcriptures, which " are the true words of the Holy Ghoit. Ye 41 know that there is nothing unjuft or counterfeit cc written in them. There you mail not find that

" righteous

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righteous men were ever caft off by fuch as " were good themfelves: they were perfecuted, 'tis true, but it was by the wicked and unjuft : * they were caft into prifon ; but they were caft " in by thofe that were unholy : they were ftoned ; " but it was by tranfgreffors : they were killed -, " but by accurfed men, and fuch as had taken up " an unjuft envy againft them : and all thefe " things they underwent glorioufly. For what *' mall we iay, brethren ? was Daniel caft into " the den of lions, by men fearing God ? Ananias, " Azarias, and Mi]ael y were they caft into the <c fiery furnace, by men profefling the excellent " and glorious worfliip of the Moft High ? God <c forbid! what kind of perfons then were they " that did thefe things ? they were men abomi- " nable, full of all wickednefs ; who were incenfed " to fo great a degree, as to bring thofe into fuf- * 6 fering, who, with a holy and unblameable pur- *' .pofe of mind, worfhipped God : not knowing

" that the Most High is the protector and de-
" fender of all such, as, with a pure conscience,
" serve his holy Name : to whom be glory for
" ever and ever. Amen."

For a farther demonstration of this archbishop's
prodigious change of conduct, take these words of
his own letter to the superintendent of Zurich, pub-
lished at Zurich, and afterwards here, in a paper
then printed, which I have by me, as follows :

" Some of our bishops, says he, are labouring to
" pull down the church in which they minister ; and
" to introduce such licentiousness, as would over-
" throw the grace of the Holy Spirit, the divinity
" of Christ, and all other fundamental articles of
" our religion. That it is to be lamented by all,
" that these grievous evils are not only not driven
" away from the Church, but are received within

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the walls of the church ; and, what is more, pre-
ferred to its honours, its offices, and its govern-
ment! that the ministry, who have nothing at
heart but their own power, and the preservation
of their places, because they think by tolerating
and promoting these men, they shall ingratiate
themselves with the populace, are therefore en-
tirely careless what becomes of the church, of
the faith, or of religion ; in short, of Jesus Christ
himself, and of his truth. That he should think
himself guilty of betraying the faith, if he did
not, whenever opportunity served, anathematize
these heretics and enemies of our religion."

N. B. That I sometimes comply with custom as
to the denomination of great men, both in church
and state, to prevent giving too much offence :

Such as, His moft Excellent Majefty : His Royal Highnefs : His Grace : The moft Reverend, or Right Reverend Father in God, &c. Without being quite fatifned, with the juftnefs of fuch flattering titles, as Elihu, in our verfion, calls them, Job xxxii. 21. or their perfect agreement with the facred writings : which rather, on all occafions, aim to depress human pride and vanity, and to exalt the divine Omnipotence and Authority. Accordingly, when the prefent bifhop of Durham had once told me of a doubt he had, whether Linus, mentioned by Paul, with his mother Claudia, (for fo the confutations inform us fhe was, vii. 46.) 2. 'Tim. iv. 21. Eubulus greelelh thee, and Pudens, and Linus, and Claudia, and all the brethren : with no other note of dignity than as one of the brethren, could be the then great bifhop of Rome ; as ail the ancients agree he was. I reply 'd, " Bifhops, my lord, were " not then right reverend fathers in God;" which quite (ikneed the objection. And indeed not only the Corinthians, in writing to Raul the apoftle, in their

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their epiftle preferv'd by the Armenians, ftile him no other than their brother Paul : but God himfelf mad a Jaw for the kings of IJrael, that they Jhould not have their hearts lifted up above their brethren ; meaning their fubje&s. Deut. xvii. 20. And truly 'tis to me not a little fhocking, who have long convers'd with plain Clement, bijhop of Rome , plain Ignatius, bijhop of Antioch ; plain Polycarp, bijhop of Smyrna -, and the reft of the moft primitive bifhops, to come down to, The moji reverend father in God Lancelot, late lord archbifhop of York : The moji reverend father in God, John late lord archbifhop of Dublin, and then of Armagh : The right reverend father in God John, late lord bijhop of Landaff: The right reverend father in God Richard, late lord bijhop of Lincoln: The right reverend father in God Robert, late lord bijhop of Ely : To fay nothing of any now alive : And to compare the admirable characters, but humble titles of the former, with the poor characters, and fwelling titles of the other. My brethren, thefe things ought not fo to be.

And now having had occafion lately to mention Dr. Run die, as one vehemently oppoled by the bifliop of London, when the lord chancellor Talbot re-

commended him to the court for a bishoprick ;
and his character and affairs having made a very
great noise, it is fit that I, who knew him long
and intimately, should a little enlarge upon him in
this place. I was acquainted with him first at
Oxford, in the year 1712, when I came thither
to search for records, relating to the apostolical
constitutions ; and when I was endeavouring to
form our Society for Promoting Primitive Christi-
anity. He was of Exeter College ; and soon intro-
duced himself and his tutor Mr. Rennet into my
acquaintance: they both seemed very sensible of
modern errors and corruptions; and very ready

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to join with me for restoring primitive christianity ;
but Mr. Rennet always seemed to think Oxford
could not afford any but themselves as willing to
join in such a society. When Mr. Rundle came
afterward to London, he became an hearty and zealous
member of our society, and introduced into it
another excellent young man, Mr. Talbot, the son of
bishop Talbot, who afterwards took holy orders, but
died very young ; tho' not till he had recommended
to his father, who was then bishop of Oxford, but
afterwards of Durham, not only Mr. Rundle, but several
others of his intimate friends; who were greatly
prefer'd by him, and at the late queen's recom-
mendation before he died, have by the king been
still higher prefer'd to be bishops or deans \ and
have I think, been some of the best that have been
prefer'd in this reign. Dr. Rundle in particular
was taken into the bishop's house, and family -,
and thence came into the great favour of another
of that bishop's sons, the truly excellent lord chan-
cellor Talbot, (whose sudden death was the most
greatly lamented by good men, of almost that of
any one, in this age.) However, before this time,
and before Mr. Rundle entered into holy orders,
he became so disgusted at the corrupt state of the
church, and at the tyranny of the ecclesiastical
laws, that he sometimes declared against obeying
them, even where they were in themselves not un-
lawful ; which was farther than I could go with him.
For altho' I think our Saviour never gave even the
apostles themselves, much less any modern synods
or convocations, any power to make new laws for
christians ; he having himself delivered such a body
of laws to the apostles, and they to us in their

confutations: yet in cafes where they are filent,
and r he injunftions lawful, I always aim to go by
St. Paul's excellent rule, As far as is poffible, and
as much as lieth in you, live peaceably with all men.

Rom,

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Rom. xii. 18. Which is, I confefs, the proper
foundation of my obedience in fuch cafes. Now
at this time, when he had no defign to take or-
ders, but rather defired to proceed in my down-
right upright way, and to hazard all he had for
promoting primitive chriftianity, he was recom-
mended to John Cater of Kempjion, Efq; n^v Bed-
ford, to teach his only fon -, where I was once with
him ; and where another time my old friend Mr.
John Lawrence was with him ; whofe character, at
that time of his life, take from the fame Mr. Law-
rence's letter to me. " When I came from Aynho y
* I found a letter from Mr. Cater, inviting me to

* c Kempfton, whither I accordingly went. And

c< becaufe I found there the molt agreeable conver-
'* fation, efpecialiy in Mr. Rundle, I could not
<c but communicate to you fome patt of my plea-
" fure, after a pretty deal of perfecution I have
tC met with from my neighbouring clergy. I was
' furpriz'd to find fo young a man, (to my ftame,
" who am fifteen years older) fo ready in the
' fathers and ecclefiaftical hiltoryj and indeed
" fo learned in all fcienccsj but what gives a
" luftre to all, fo flricTly fober, ferious, con-
tC fcious, (what (hall I fay) lo daringly good
" and honeft in principle, liut I thought myfeif to
" live amongft the piimitve ciirillians in the fiifr.
" century."

But now when I was bufy in looking into the
character of old chriflian books, and had a great
mind to have the fibylline oracles, fo frequently
quoted by the primitive chriltians, throughly en-
quired into, I" defired Mr. Handle to undertake that
work , but lie foon found the tad-: too hard for
him ; fo I was forced to examine: them myfeif,
with the very kind and very valuable afiftance ot
my fon-in-law, Samuel Barker, hfq ; ot l.y
in the county of Rutland. [\ hole Hebrew gram-

mar, which he has been fo many years about, if once perfected, and publifhed, would fhew how much original authors, even in underflanding that language, would outgo all the modern Hebrew grammars whatsoever.]] Of which oracles I have fpoken already. But now I have mentioned my ibn-in-law, . Mr. Barker, and his afflitance to me in this particular cafe, I mult do him thejuftice to own farther, his very great affiftance to me on many other occafions alfo , not only by furnifhing me with many of the bed ancient books, proper to my defigns, which I was no way able to purchafe myfelf, but by adding frequently his own great fagacity and exaetnefs in examination, to my own difcoveries ; in which affiftance none but my old bofom friend, Mr. Richard Allen, fellow of Sidney College, Cambridge, of whom I have made frequent mention in my writings, but now in par'adife, can at all be compared to him. Nor is it eafiiy poffible for one man to be more obliged to another than I and my family have long been to Mr. Barker : may God Almighty reward him for the lame both in this and the next world.

Now altho' Mr. Rundle was at firft fo zealous for religion, as a member of our fociety, yet did not he keep himfelf in fo temperate and abltemious a way of living, as one that feemed difpofed to be a confcfibr ought to ufe himfelf to ; which made that real confcfibr, Mr. Etnlyn, then fay, " that " Mr. Rundle did not feem cut cut for fuch fuffer- " ings as conleffors are to expect." Accordingly Mr. Rundle once invited me to eat a cheefe-cake, as he termed it, with Mr. 'Talbot, and himfelf: to which invitation I agreed, without fufpicion of any particular defign. But when I came I found inch a collation of wine and fwcet-mcats prepared, as little correponded to the terms of the invitation. After fome time the grand fecret was difcloftd, and I was informed

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formed that they were both determined to fign the thirty-nine articles, and take holy orders, and preferment. This greatly furpriz'd me, and occafioned this fhort but (harp anfwer from me; "I

" understand you well-, you are going to leave
" the paths of uprightnefs to walk in the ways of
" darknefs, and I will have nothing more to do
" with you." Now what wonder foever may
pofifefs other people, at this my furprize and an-
fwer, Mr. Arthur Onflow, fometimes chairman of
that fociety, and one that held a frequent correffon-
dence with Mr. Rundle by letters, for a great
while together, before this time, will not, I am
confident, wonder at either of them , to whom I
appeal upon this occafion. From this time an
intire breach was made between Mr. Rundle and me
for many years, infomuch that he was afraid to
meet me, my reproofs were fo fharp, and he was
fo little able to bear them. However, when he had
taken his doctor's degree, and great preferment
at Salifbury and Durham, I was informed, that tho'
he had appeared fo zealous before for the genuine
antiquity of the apoitocal conftitutions, he faid
now, they were not written 'till the fourth cen-
tury , I reply'd, feverely, " Make but Dr. Run-
" die dean of Durham, and they will not be writ-
" ten 'till the fifth century." Nor did the doc-
tor's great preferment fucceed well with him ;
while by indulging himfelf in fine coflly eating and
drinking at Durham, he fo fpoiled the tone of his
ftomach there, that it never recover'd its natural
temper, even when he lived very abftemioufly
afterward. But then it mutt be obferved farther,
that after many years had cooled much of that
vehemence which I long had uled towards him, a
fpecimen of which the reader may fee in my Life
of Dr. Clarke, page 38, 30. .. when we were
come into a kind of friendfhip again, (as I mud

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do him the juftice to fay, he was always of a very
kind, generous, friendly difpofition, and afforded
me in particular, confiderable afiiftance in the laft
years of his life, and even near the very time of
his death, when he wrote me a kind letter to fend
for ten guineas ; when he was handly able to write ;
and therein defired dXtj0sveiv sv d*ycc7rvi to his laft
moments) when, I fay, we came into a kind of
friendlhip again, it happened that an unlucky im-
putation was laid upon him by Mr. Venn, minifter
of St. Aniholins, one that I was well acquainted
with, and had a good opinion of alio-, as if Dr.
Rundle had fpoken fceptically concerning Abraham's

offering up his son for Isaac. I never met with the words charged upon him, so I cannot give them my reader ; the discourse was in the company of Dr. Robert Cannon, when Mr. Venn was by : this was so charged upon him by Mr. Venn, in a letter to the bishop of London, and the charge so professed, that it was likely to be urged publicly and legally against him, when Dr. Rundle was to be confirmed by Dr. Paul. I being, as I have already said, well acquainted with the accuser and the accused, went to them both , and upon hearing what Mr. Venn testified, and knowing that Mr. Chubb, of Sarum, with whom Dr. Rundle, as archdeacon there, was well acquainted, had taken particular offence at that part of the sacred history, and had published a pamphlet against it, which I had seen ; and thence began to be very sceptical : I suspected strongly that Dr. Rundle had been to blame, and had said more than became a believer of the Bible to say. Accordingly I went to him, and told him of my suspicion : Dr. Rundle, in his answer, utterly denied the charge: but still did not impute any wilful falsehood to Mr. Venn -, but rather thought the words might belong to Dr. Cannon, and by a mistake of the speaker, be ascribed to him : which

Dr. Cannon-

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Dr. Cannon, we all knew used to say, that " If he " had been a justice of peace in the days of Abraham, and seen him about to offer up his son for " a sacrifice, he would have laid him by the heels." I charged Dr. Rundle farther, that there was reason to suspect he had learned that profaneness of Mr. Chubb's pamphlet, or his conversation upon it. He replied, that Mr. Chubb's pamphlet did not come out 'till a year or two after this conversation, whence arose the present imputation. In this I did not then believe him ; but, upon my going home, I soon light upon the pamphlet itself, and found it was as Dr. Rundle said. Whereupon I went again to Mr. Venn, and told him, that since this suspicion of mine about Mr. Chubb proved groundless, I, who had known Dr. Rundle so many years, knew no reason for any such suspicion upon him : which I also went and told my old and faithful advocate Dr. Paul-, and assured him that there seem'd to be no sufficient reason for Mr. Venn's accusation, or for Dr. Rundle's rejection upon that account.

And now having given some account of several of our present bishops, and almost all of them political bishops also, who spend so much of their time, not in their own dioceses, where they ought both to live and die, but in the capital city, and in parliament: it may be worth our while to take some notice how little good they do there, either to learning, morality, or religion; they being too well known to be little better than tools of the court, to merit better bishoprics, by voting as they are directed, which they seldom fail to do. Yet has there lately been two cases, when the business they were to do was so prodigiously gross, one of which was the late gin bill, (which gin is, by one of the best judges, estimated to kill no fewer than 100,000 poor people in Europe

every

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every year, and, by some examples that I have known, I deem that estimation not very extravagant) that not one single bishop could be prevailed on to vote for it: nay, some of them were so unusually bold, as to speak against it. Now what was the consequence of this unanimous opposition? why the bill went through the house of lords notwithstanding, and stands as an act of parliament, affirmed to by the lords spiritual, as well as temporal, at this day. Which thing puts me in mind of an answer the lord Carteret made some time since to bishop Hare, who, when he complained of the hard words that lord had given some of the bishops in a speech in the house of lords, put him in mind, that his lordship might one day be a minister of state himself, and might then want the bishops votes. This lord replied, "If I want you, I know how to have you." The meaning of which words are easily understood, without a comment. In short, I cannot but esteem bishops in the house of lords to be the very greatest grievance of christianity now in these kingdoms, and utterly contrary to the laws of the gospel. See my Christian Discipline, page 62.

I now come to Mr. Chubb of Sarum, already mentioned, who, from one of the most judicious christians, without a learned education, that I had then met with, when he published, or rather I published for him, his Eight Arguments on the Supremacy

of the Father, A. D. 1714. seems to have degenerated into the directly opposite character of one of the most foolish and injudicious of our modern unbelievers, as a companion of his first and last books will demonstrate : and since I was the person who introduced him into our society for promoting primitive christianity, and took care of the correcting the forementioned first and best book that ever he wrote , and besides introduced him into the favour

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and family of Sir Joseph Jekyll, who allowed him an annual salary ; and when I thought myself obliged to inform Sir. Joseph afterward, that he was become a sceptick, and to caution him against procuring himself a blot, by openly supporting him ; (tho' I never desired him to diminish his assistance to him in private :) he was not willing to believe my representation ; which yet time has too certainly verified. Since, I say, this is the case, I think myself greatly obliged to give some account of him, for the satisfaction of the publick, and of posterity, who may light upon his pamphlets, which are become very common. Now it happened that some years after the publication of his Eight Arguments, about 1717, or 1718, I was informed that Mr. Chubb was becoming a Socinian, at the same time that he owned that the New Testament favoured those called Avians, which, indeed, he had fully demonstrated in his first book. Upon this, I wrote him a friendly letter, which I cannot find any copy of; it contained a caution, and a prediction, that he would turn a sceptick ; which his answer did by no means clear ; and which his later writings too fully justify.

It was not, I think, very long after these letters, that I was informed, that what I foreboded, proved true , and that Mr. Chubb was become a great sceptick, not only in revealed, but in natural religion also , and had written against mens obligations to pray to God, as what could not be justified by reason ; tho' he did not then disown the obligation to thanksgiving for mercies received ; tho' I imagine a very little alteration in a train of thoughts, might as well have determined for prayer, and again thanksgiving. I never saw this pamphlet of Mr. Chubb's myself, that I can remember, for I think it was never printed ;

bui^had this account from Mr. Thomas Emlyn, who

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faw it. About this time alfo it was, I fuppofe, that he wrote his Previous Queftion, againft the morality of that moft eminent act of obedience in Abraham, when he went to offer his fon IJaac as a facrifice to God. This pamphlet gave me the occafion of writing a fhort treatife, Concerning God's Command to Abraham to offer up Ifaac his Son for a Sacrifice : which I afterward made the third differtation prefixed to my Englifh Jofephus, and which I found gave great fatisfaction to the inquisitive ; for it was chiefly Mr. Chubb that I had in view, when I faid near its beginning, that " This command is become a ftone of stumbling, and a rock of offence among us ; and that fometimes to perfons of otherwife good fenfe, and of a religious difpofition of mind alfo." But as to Mr. Chubb's later writings, I perceive they are fo wild and extravagant, that I fhall fay nothing more about them ; but put men rather in mind of the words of a wifer man than either he, or any of his followers, which I recommended to him before, in the forementioned differtation ; I mean Solomon : tfruft in the Lord with ail thine heart, and lean not to thine own underftanding. In all thy ways acknowledge him, and he fhall direct thy paths. Be not wife in thine own eyes. Prov. iii. 5, 6, 7. Nor are the late wild writings of Dr. Morgan, and Mr. Elwatt, considerable enough to deferve a place in this account ; nor was I fo deeply concerned about them myfelf, as to require me to purfue this digreffion any farther on their account , only fo far, that I think thofe who preach or write openly againft him as thofe, do them a great deal too much honour. If they can fully prove any of the prophecies or miracles, by which the Jewifh and Chriftian religion are fupported to be falfe, they ought to be heard , but while that is not pretended to, Nicodemas's words to Jefus of Nazareth, are fo perfectly

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Fe&Iy agreeable to common fenfe, and the light of nature, that all pretences to the contrary are abfurd

and unreaſonable, in the higheſt degree, Rabbi
We know that thou art a teacher come from God',
for no one can do the miracles which thou doſt, except
God be with him. John iii. 2.

N. B. It deſerves greatly to be obſerved, that
abating the preſent miſchief our modern writers
againſt the Chriſtian religion do to the weak and
wicked part of this fooliſh age wherein we live, they
at the upſhot have mightily tended to ſtrengthen
and ſupport it, by affording occaſion for the
truly learned to examine its foundation deeper
than they had formerly done. Thus Mr. Chubb's
pamphlet againſt Abraham's offering up Iſaac, gave
me, as I have already ſaid, occaſion of tully clear-
ing that matter, in my diſſertation thereto relat-
ing: thus Mr. Collins* s Grounds and Reaſons, which
pretended to prove that Chriſt and his apoſtles
depended on double ſenſes of prophecies, occa-
ſioned my diſcovery, that no ſuch double ſenſes
were heard of till the fourth century of Chri-
ſtianity. The ſame book occaſioned me to write
that treatiſe of Prophecy, which demonſtrated, that
almoſt all Mr. Collinses aſſertions in oppoſition to
the Bible were utterly ground leſs and indefenſible :
and the like might be obſerv'd of almoſt all the
other pamphlets written againſt Chriſtianity, in this
and the laſt age. Nor indeed, as I veniy hope,
will all the other follies, and enthufiaſms, and
diſorders, of the preſent churches and parties, end
in any thing elſe at laſt, than in ſober perſons, of
all perſuaſions, laying aſide their ſeveral peculi-
arities in religion, and uniting in truly Primitive
Chriſtianity, as it ſtands in all the original records
or. the goſpel and principally in the apoſtolic

con-

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conſtitutions , which, if it pleaſe God, may I myſelf
live to ſee alſo. Amen,

In 1716, I publiſhed An Account of a ſurpriz-
ing Meteor [or Northern Light,] ſeen in the air,
March 6, 1715- 16, at night; containing,

I. A Deſcription of this Meteor from the Author's
own Obſervations.

II. Some hiſtorical Accounts of the like Meteors

before -, with Extratls from fuch Letters and Accounts of this as the Author has received.

III. Tloe Principal Phenomena of this Meteor.

IV. Conjectures for their Solution.

V. Reafons why our Solutions are fo imp erf eel.

VI. Inferences and Obfervations from the Pre-
mifes, \$vo. Price 6d.

N. B. Whatever hypothefes have been thought of about thefe Meteors or Northern Lights, none do pretend to give any fure account why they were for above 20 years together fo much more frequent than in former ages ; which fact I know to be undeniable. However, the ufual, if not conftant direction of the line thro' the middle of the bales of thefe fteams, of about 15 or 16 weft ward from the north, as all horizontal magnetick needles do here decline at this time : and the center of their cupola, when compleat, ufually, if not conftantly reclining fouthward nearly as much from the vertex, as all the magnetick meridians in England do, feem evidently to imply, that they are no other than magnetick effluvia that occafion them. Tho' how the particular mechanical caufes or circumftances thereof do at preftnt act, in their production, is not known. Dr. Halley imagined, that one fide of each particle was light, and the other dark, and the light part was ftill toward the fouth ; but could give no probable

caufe

Mr. William Whiftorh 24 1

caufe of fuch a diverfity and pofition, and fo could afford us no real fatisfaction.

In this year, 1716, I publifhed An humble and ferious Addrefs to the Princes and States of Europe, for the Admiffion, or, at leafl, open Toleration of the Chriftian Religion in their Dominions, 8vo. Price is,

N. B. Tho' this pamphlet has now been publifhed above 30 years, yet has it been hitherto without a reply. And the reafon is, because what doubts foever may be moved, whether Clement of Rome wrote the Apoflolical Conftitutions, the only books that pretend to be an entire original fyftem of the chriftian religion, from the mouths of the apoftles,

at their five fynods or councils, which I rake to be the plain truth of the cafe ; yet it is undeniable that they contain an authentick account of the worfhip, difcipline, and inftitutions of the gofpel of Christ, and of the whole chrifiian oeconomy, both for faith and practice, as they were left by the apoftles, and their companions, in the latter end of the firft, and former part of the fecond century, till the martyrdoms of Ignatius, Juftin Martyr, and Polycarp. Which is mod evident in even the bare notes of Cotterhus themfelves ; which I remember to have heard Dr. Grabe call Jurccg Not*, Golden Notes ; as well as more fully in my Third Volume of Primitive Chrijiamty rei iv*d, and other later writings , as alio in Mr. Baratier's vindication of them, out of Epiphanius himfelf ; who directly attelts that they certainly contained the genuine laws of chriftianity.

It may not be amifs to take notice here of the confblation I ufed to receive by Mi/tcn's character of the feraph Ahdiel, who was the only one oi the innumerable wicked crew of invisible beings v, ho

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continued obedient to God and his Messiah, when all the reft fell : it fo near fitting my cafe, who have almoft alone attempted to reftore primitive chriftianity, when the reft of my fellow-labourers feemed to give it up, and to content themfelves with the hopes of getting rid of the Athanafian herefy only *, that I could not but frequently folace myfelf with it : which, with due allowance for human frailty in the application, fhall be here all fet down 'verbatim :

So fpake the feraph Abdhl\ faithful found
Among the faithlefs , faithful only he.
Among innumerable falfe, unmov'd,
Unlhaken, unfeduc'd, unterrify'd,
His loyalty he kept, his love, his zeal.

Nor number, nor example with him wrought,
To fwerve from truth, or change his conftant
mind ;

Tho' fmgle.

The friendly powers, do him receive

With joy and acclamations loud,* that one ,
That of fo many myriads fallen yet one
Return'd, not loft. On to the facred hill
They 'led him, high applauded ; and prefent
Before the feat fupreme. From whence a voice,
From midft a golden cloud, thus mild was heard :
Servant of God, well done : well haft thou fought
The better fight , who fingle haft maintain'd
Againft revolted multitudes the caufe
Of truth , in word mightier than they in arms :
And for the teftimony of truth haft born
Univerfal reproach, far worfe to bear
Than violence. For this was all thy care
To ftand approv'd in fight of God, tho' worlds
Judg'd thee perverfe.

Which

Mr, William Whifton. 243

Which Jaft unfpeakable reward of all my honeft,
tho' imperfect endeavours, I have long ufed for
the reftoration of this mod defirable thing, truly
primitive chriftianity, may our Saviour allot me at
the great day. Amen! Amen!

In the year 171 7, I publifhed AJlrcnomical
Principles of Religion, natural and reveal'd. In
9 parts.

I. Lemmata, or the Known laws of Matter and
Motion.

II. A particular Account of the Syftem of the
Univerfe.

III. The Truth of that Syftem briefly demonftrated.

IV. Certain Obfervations drawn from that Syftem.

V. Probable Conjectures of the Nature and Ufes
of the feveral Celeftial Bodies, contained in the
fame Syftem.

VI. Important Principles of Natural Religion*
demonftrated from the foregoing certain Obfer-
vations.

VII. Important Principles of Divine Revelation,
confirmed from the foregoing probable Con-
jectures.

VIII. Such Inferences, JJ:ezvn to be the common Voice of Nature and Reason ; from the Testimonies of the most considerable Persons in all Ages.

IX. A Recapitulation of the whole % with a large and serious Address to all, especially to the Scepticks and Unbelievers of our Age.

Together with a Preface, of the Temper of Mind necessary for the discovery of Divine Truth : And of the Degree of Evidence that ought to be expell'd in Divine Matters, 8vo. Price 5 s. The second edition was printed in 1725.

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In the same year, 1717, I improved some hints I had preserved ever since I was a member of the university of Cambridge, and, in particular, when I was fellow of Clare Hall there, under the titles of Emendanda in Academia & Emendanda in Collegia ; and presented them to several of my friends, who were most likely to have it in their power to promote a reformation. Those about the college I have not preserved, and so can say no more concerning them. But the others were preserved, and very well received by my friends : the emendations were agreed to be in general very right and good ; while yet none of them put forward towards the reduction of them into practice. They have been already set down.

In August, this year, 1717, I drew up a very small paper, containing a sketch of my reasons for that opinion I had long embraced, and intimated to the world, against the eternity of hell-torments, in my Reason and Philosophy no Enemies to Faith ; which was a branch of my Sermons and Essays, published A. D. 1699. page 219, 220, 221. But since I vastly enlarged those reasons, and published a distinct pamphlet upon that subject afterward, of which mention will be made in due place hereafter, I say no more about it in this place; only that Dr. Lee, in his excellent Exposition of the Seven Vices of Evidences, which I read over more than once, in manuscript, long ago, and which are now in Mr. I,azv's hands, is clearly of the same opinion ; and blames our later divines for their

raflinefs in that matter.

About this year, 1717, I was defired by a learned Frenchman, Monf. La Roch, to draw him up, myfdf, fuch an Epitome of my Nezv Theory of the Earth, as he might tranflate and iniert into his French hibliotheque Angloife ; which, at his defire, I did accordingly. This Epitome is the 1vth article

or

Mr. William Wlnfton. 245

of the fecond part of his third tome for 1718, page 410, 441. It is alfo added as an Appendix to the fifth edition of my New Theory, in En^lifh.

About the fame year, 1717, it was that I peru- fed that admirable book of Monf. Renaudot' 's, ftyled, Liturgiarum Orient alium Collefitio, po, 2 vol. Price 30/. Printed at Paris, 1716. The extracts that I made out of it are publifhed in my Primitive Euchariji Reviv'd.

In this year, 1717, I publifhed my Scripture Politicks, or, An impartial Account of the Origin and Me a f tires of Government, Eccleftaftical and Civil, taken out of the books of the Old and New Tejlament , with a Poftfcript, relating to the report of the committee of convocation about the bifhop of Bangor' '? , Prefervative, and Sermon before king George i. To which is fubjoined, The Suppofal; or, New Scheme of Government ; firfb publifhed A. D. 1712, as before mentioned, and now re- punted, 8vo. Price 2 s.

In the year 1718, I re-publifhed the account of my Projecution and Eanfment from the univerfity of Cambridge. This was, at firft, added at the end of my Hijl erica I Preface, 1711 ; but was at this time re-printed, on occafion of Dr. Bent ley's pro- fecution, fupenfion, and deprivation of his degree, at Cambridge, which it was hoped might have occafioned a review of mine, as well as his cen- fures, by a fuperior authority ; but ail in vain. With an Appendix, containing a farther account of my cafe; and, particularly, my petition to the vice- chancellor and heads of college?, after they had chofen a new profeflbr, for a third pare of the falary, which the ftatutes of my foundation fairly permitted, if not required, (which ftatutes are ex- hibited at large) but which was denied me. Never

before printed, 8vo. Price 6 d.

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This year, 1718, alio, I carefully revifed, improved, and publifhed, a fmall pamphlet, which was originally written by my own brother, Mr. Daniel JFbiJlon, as has been already noted, page 13. Its title was this : A Primitive Catechifm, by way of queftion and anfwer. In two parts. The one for the Catechumens, the other for the Illuminates. Ufeful for charity-fchools. With the texts proper for the proof of the feveral anfwers. And, note, that as the prelent edition was a little defective in the account of the Eucharijl or Lord's -Supper, it muft be hereafter fupplied from my own improved copy, page 97, 98 , and the pages alter 56 are to be corrected.

N. B. It is this Primitive Catechifm upon the want of the DoUrine of the Apoflles, which I ever make ufe of for the inftruction before baptifm, in fuch as have not yet been baptized ; and before confirmation and communion to thole that have only been baptized, but not confirmed ; (for I have never ventured to rebaptize any.) Accordingly, when I, about feven years ago, fupported a charity fchool of 10 boys and 10 girls, by my own and fome friends contributions, for two years and an half, I went, at leaft, one day every week, to hear them repeat, and explain to them the Epitome of this Primitive Catechifm, which is at the end, and to ufe the collects out of our Liturgy, which were appointed for their morning and evening worfliip. Other catechifms inftruct children in the doctrines and duties of that party that compofed them ; but this inftructs them in the doctrines and duties of Primitive Chriftianity, without regard to any party whaifoever, being ail taken out of the Bible, or the Apoftolical Conjtitutions. Nor is there, that I know of, any party of men now among Chriftians, excepting the Jbc.nians, but what agree to almoft every thing in that catechifm.

In

Mr. William Whifton. 247

In the next year, 17 19, I publifhed A Letter of

thanks to the Bijbop of London, [Robinfon] for his late Letter to his Clergy^ againft the life of New Forms of Doxology, 8vo. Price 4 d.

N. B. The groffnefs of bifhop Robinforfs Ignorance in the old doxologics, tempted me to do a thing here that I never did before, nor fince; I mean expofing him in a way of banter or ridicule, and fo cutting him with great fharpnefs : which, tho' he highly deferved, yet was it perhaps, a little unfit for 'me to do; as fays Terence-, Dignus Hie contumeliis eft vel maxime : In dig n us tu qui facer es tamen. However, I defire this letter may ftill be publifhed as it was written, with this additional defence, which I made for myfclf, when the late queen blamed me for what I had done, viz. When the bifhop will beg St. Paul's and St. Peter's, &c. pardon, [for calling their doxologies New and Heretical Doxologics'] I will beg his pardon : which was owned by her majefty for a juft and equitable propofal.

Upon my publication of this Letter of Thanks to the bifhop of London, happened Dr. Sacheverell's attempt to exclude me from St. Andrew's, which was then my parifh church, at which time I publifhed my Account of Dr. Sacheverell's Proceedings, in order to exclude me from St. Andrew's Church in Hoi born : which is added to the collection of my fmall pamphlets,

N. B. I was at this time defired by a lawyer, that did not love Dr. Sacheverell, to give him leave to profecute him, for this infult upon me in a church ; promifing it fhould coff. me nothing. To which propofal I utterly refufed to give my confent ; and told him, " If I fhould give my confent. I " fhould fliew myfelf to be as foolifh and paffionate as the doctor himfelf."

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The fame year, 1719, I publifhed a Second Letter to the lord bimop of London, concerning the Primitive Doxologies ; wherein the Seasonable Review of my account of them is confidered, 8vo. Price 6d.

In the fame year, 1719 I publifhed An Account of a furprizing Meteor, feen in the air March 19, 1718-19, at night: containing,

I. A Description of this Meteor, from the original Letters of those who saw it at different Places.

II. Some Historical Accounts of the like Meteors before.

III. A Demonstration that such Meteors are not Comets.

IV. That such Meteors are not a Concourse of Vapours above our Atmosphere.

V. That they are prodigious Blasts of Thunder and Lightning, in the upper Regions of our Air.

VI. Observations from the whole.

In the second edition was added, A Vindication of this Account, from the different account given of this Meteor by Dr. Halley, in the Philosophical Transactions, 1ST 363. 8vo. Price of both mine together 6 d.

In the same year, 1719, I published a commentary on the Three Catholick Epistles of St. John ; in agreement with the ancientest records now extant, 8vo. Price 2 s.

In the same year, 1719, I published a letter to the earl of Nottingham, concerning the Eternity of the Son of God, and his Holy Spirit, In the second and following editions, I prefixed a Reply to the lord Nottingham's Answer, (which was published

1721)

Mr. William Whiston. 249

1721) in a large preface: and thereto I added Athanasian Confessions, that the Antenicene writers were against the Athanasian, and for the Eusebian doctrine, 8vo. Price together, 2 s.

jV. B. My lord of Nottingham was highly complimented by the addresses of the two universities, and of the London clergy, upon his answer to this pamphlet of mine. Yet, when upon my Reply, the earl could answer no more, neither did any member of either university, nor any of the clergy of

London, nor even Dr. Waterland himself, pretend to vindicate him afterward. But what I myself thought of the earl's performance, the reader has found in my long letter to archbishop Wake y already fet down.

About this time, 1720, I printed and gave away, to some of my mathematical friends, a few copies of a small imperfect Essay on a Discovery of the Longitude by the Dipping Needle. But because I afterward made many and great improvements in that matter, and published the whole in a much larger treatise, a year or two afterward, upon that subject of which presently ; I drop this short essay entirely.

In the same year, 1720, I published a pamphlet, intitled, The true Origin of the Sabellian and Athanasian Doctrines of the Trinity, or, a demonstration that they were first broach'd by the followers of Simon Magus, in the first century, and revived by the Montanists in the second ; drawn from all the original accounts now extant, and humbly recommended to the consideration of Dr. Waterland, &c. Price 1 s.

On or about the same year, 1720, I take it to have been, that I was refused to be admitted a member of the royal society, by Sir Isaac Newton: the cause was this; Sir [John] Shane, and Dr.

Edmund

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Edmund Halley, and myself, were once together at Child's coffee-house, in St. Paul's Church-Yard and Dr. Halley asked me, Why I was not a member of that society ? I answered, because they durst not choose an Heretick. Upon which Dr. Halley said to Sir Hans Sloane, that if he would propose me, he would second it : which was done accordingly. When Sir Isaac Newton, the president, heard this, he was greatly concern'd ; and, by what I then learn'd, closeted some of the members, in order to get clear of me; and told them, that if I was chosen a member, he would not be president. Whereupon, by a pretence of deficiency in the form of proceeding, the proposal was dropp'd, I not insisting upon it. Nay, as soon as I was informed of Sir Isaac's uneasiness, I told his bosom friend, Dr. Clarke, that had I known his mind, I would have done nothing that might bring that great man's

grey hairs with forrow to the grave : Nor has that society ever refused to let me come, and lay any of my papers or instruments before them, whenever I desired it ; without my being an actual member : which, considering my small ability to pay the usual sums for ad million, and annual dues, was almost as agreeable to me as being a constant member. Now if the reader desires to know the reason of Sir Isaac Newton's unwillingness to have me a member, he must take notice, that as his making me first his deputy, and giving me the full profits of the place, brought me to be a candidate, as his recommendation of me to the heads of colleges in Cambridge, made me his success, so he did I enjoy a large portion of his favour for twenty years together. But he then perceiving that I could not do as his other darling friends did, that is, learn of him, without contradicting him, when I differed in opinion from him, he could not, in his old age, bear such contradiction ; and so he was afraid of me the

Lift

Mr, William Whifton. 251

had thirteen years of his life. See my Authentick Records, page 1070, 1071. He was of the most fearful, cautious, and suspicious temper, that I ever knew : and had he been alive when I wrote against his chronology, and so thoroughly confuted it, that no-body has ever ventured to vindicate it, that I know of, since my confutation was published, I should not have thought proper to publish it during his life-time ; because I knew his temper so well, that I would have expected it would have killed him. As Dr. Bentley, Bp. Stillingfleet's chaplain told me, that he believed Mr. Lock's thorough confutation of the bishop's metaphysics about the Trinity, hastened his end also.

About the year 1720, it was, that I walked to Bumwood in EJJ'ex, where I found my excellent and pious friend, and fellow-sufferer for religion, Mr. Martin Tomkins, who had been lately expelled by his dissenting congregation at Newington, on suspicion of the Arian Heresy, as I had been from Cambridge long before. He was the author of that remarkable and good-natured Appeal to a Turk or an Indian, about the Athanasian doctrine of the Trinity, which greatly moved good Dr. Watts* who had before written for it, and the late edition of which has, I believe, entirely cooled Dr.

Watts, and all his friends zeal in that controversy. My friend lodged with Mr. Barber, the then dissenting minister at Burnt-in-Field, who invited him sometimes to preach for him there. The reason of my introducing Mr. Barber into these memoirs is this. One of Mr. Barber's ancestors, in the days of bloody queen Mary, was become a Protestant, and was condemned to be burnt in Smithfield; the faggots were accordingly laid about the stake, for which poor Mr. Barber was tied, and were about to be set on fire, when the news came that queen Mary was dead, upon which all knew that her sister Elizabeth was to succeed :

CL\$z Memoirs of the Life of

successor : this took away all the power of such officers as were to see the execution, and saved Mr. Barber, in memory, of which providential delivery, Mr. Barber had a picture of queen Elizabeth > 9 that saved him, made, with ornaments about it ; and, as he said, " He hoped Almighty " God would accept of this his will for the deed, and allow him to be a martyr for religion.' * So he ordered, by his will, that the same image should be transmitted down, in the eldest branch of his family, for a memorial to all generations ; and there it is preserved to this day. When I was there, I either did not know of it, or quite forgot to desire to see it. Nor did I ever remember to inform queen Caroline of it, or procure her the sight of it, as it highly deserved, it being, in my opinion, a nobler monument to the honour of that family, than any monument of the military achievements of Alexander the Great, or Julius Caesar, or the like murderers of men, could be of theirs. Mr. Fox having omitted this most eminent case of a Protestant martyrdom, I thought it by no means improper to preserve it in this place.

About this or the next year, upon the death of Mr. Flamsteed, which I did not hear of till two or three days afterward, my friends would needs persuade me to put in for that place, as requiring no subscriptions against my conscience, tho' somewhat against my inclination, as rather too old to begin astronomical observation, and not having mechanical accuracy, nor the instruments of sight, which were requisite thereto. However, I went to my very valuable friend and patron, the then 'lord chancellor Parker, and spoke to him about it. His

answer was, that he was sorry that I came so late ;
for he had spoken already to the king for Dr. Halley.
Whereupon, to make me easy, and show his great
kindness to me, he presented me with a roll of fifty
guineas ;

Mr. William Whifton. 253

guineas; highly to my satisfaction : Nor could I
avoid my acknowledgments here for that, and his
other generous benefactions to me.

In the year 1721, I published The Longitude and
Latitude found by the Inclinatory or Dipping Needle:
wherein the laws of magnetism are also discovered.
To which is prefixed an Historical Preface : and
to which is subjoin'd Mr. Robert Norman's New
Attractive \ or, Account of the first Invention of the
Dipping Needle. Price is. 6d.

N, B. After the publication of this treatise, I
found so much encouragement from many bene-
factors, that I was enabled to procure some new
observations of the angle of dip in several parts
of the world, in order to perfect: this discovery ;
the substance of which is printed at the end of
my Calculation of Eclipses, without Parallaxes; of
which presently. Which upon the whole cost me a
very great deal of pains, to contrive the instruments,
and hang them in ships, so as to take the dip, with
an exactness sufficient for my purpose ; but found
the power of magnetism so very weak, and the
conclusion of a ship so very troublesome, that I had
little hopes of succeeding. And when I knew of
Mr. George Graham's new discovery of an Hourly
uncertain Inequality, as I may call it, both in the
variation and dip of magnetick needles, in N 383
of the Philosophical Transactions, and this as first
as half or two thirds of a degree, if not some-
times of a whole degree (which I once
observ'd myself in a dipping needle of my own, of
almost four feet long, in the space of eight hours)
I perceived that all my labour was in vain, and I
was obliged to drop that design entirely.

In the latter part of August, and the former part
of September, this year, 1721, I translated the

preface

psalms of David into English, from the best copy now known in the world, which is evidently that in the Roman Psalter : which almost always agrees with the Septuagint version ; but is still somewhat more correct, and more agreeable to the oldest quotations. This has not yet been printed, but ought to be not only printed, but used in all our churches, instead of our other more imperfect copies and versions. The Prefaces also to the psalms themselves ought to be taken out of my Authentick Records, page 795 845, and prefixed to each psalm, in a new edition.

In the latter part of this year, 1721, a large subscription was made for the support of my family, and for the carrying on my discovery of the longitude by the dipping needle. It is dated November 20, 1721 ; and ought to be here exhibited, as a memorial of the publick spirited men, and my particular friends at that time: and was, by far, the greatest sum that was ever put into my hands, by my friends, excepting the 500 /. for the survey of our coasts, which yet did not pay the disbursements for which it was allotted : of which in my Historical Preface to the longitude discovered by 'Jupiter' s planets, Preface, page 60.

King George I.
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Carried over, -

Mr. William Whifton.

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Brought over,

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Mr. Molyneux, .

Mr. Cartwrighty

Mr. Hutton, _

Mr. Hedges,

Mr. Wejtern,-

Col. Wyndham, '
Lord Paijley (a Terrella,)
Dr. Crow, .

Sir George Markbam,

Duke of Montague,

Lord JJlay, <

Mr. Edgcome,

Earl of Derby,

Mr. Ward, '

Mr. Sanbroke,

Mr. Folkes,

Mr. Thompfon,

Mr. Edwards, <

Mr. Parker,

Mr. Anfon,

Mr. Nailor,

Mr. Archer, .

Sir John Guife,

Duke of Kent,

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About the end of this year, 1721, by the leave of the editor Mr. Tuckey, as well as the bookfeller Mr. Tonson, I collected the several ancient testimonies, refer'd to by my great friend Mr. Addison, in his posthumous excellent, but unfinished discourse of the Christian Religion: which testimonies could not be found among his papers, after his death, by the editor. This collection I made new myself, and

left

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left it with the bookfeller, Mr. Tonson, both in

their originals ; and in English, to be added in the future editions of that discourse, as well as to be printed by themselves, for the use of those that had the former edition, tho' neither he nor his family have yet published it, in these twenty-seven years time, to the disappointment of myself, and all inquisitive readers, who cannot but take it very ill from them ; nor have I kept any copy of them myself. So that if Mr. Tonson suppresses that paper, or has lost it, it is entirely lost both to me and to the publick.

However, I having preserved an account procured from a Jewish Rabbi, upon this occasion, which is hinted at by Mr. Addison, feet. viii. . 6. concerning the disappointment of the Jews, under Julian the apostate, as to their rebuilding their temple at Jerusalem ; [of which see my Thundering Legion, page 42. "] I here produce it.

In the days of Rabbi Jehoshua, the son of Hana-
niah the emperor [Julian] commanded that the temple should be rebuilt. Now Pappus and Julian had prepared a very plentiful table for the Jews, who came out of their captivity, (to help them work forward) from Hama to Antioch. But the Cutheans or Samaritans, affirm'd to the emperor, that if Jerusalem should be rector'd, the Jews would pay no more tribute, and would thenceforward rebel against him. To whom the emperor said, How
* 4 can I leave off this my attempt, after I have published my orders for it ?" To which the Samaritans replied ; " Sir, do but then give order that they change the place of the former temple, or else, that it be enlarged or diminished some five cubits. This will make them leave off their work without any necessity of compulsion." This advice the emperor agreed to, and accordingly he sent such fresh orders to the Jews, when they were gathered together in

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the valley of Betrimon ; upon the hearing of which they burst out into tears plentifully ; and being in a furious rage, they talked of a rebellion ; but their great men being exceedingly affrighted at the consequences of a rebellion, begged of Rabbi Jehoshua that he would make a speech to the people, and endeavour to persuade them to a peaceable behaviour ; which he did by the fable following : There was a lion who was in great distress by a piece of a

bone that stuck in his throat, he promised a great reward to any one that could get that troublesome bone out of his throat. A crane came to him and got the bone out of his throat, and asked for the reward, to whom the lion made this answer, glory in this, as a privilege of thine, that thou hast entered into the lion's mouth in safety, and art got out of it in safety. So my brethren, says the Rabbi, let us be contented that we are come under the power of this nation in safety, and let us go out of it in safety.

These are the words in Berefit Rabba, faithfully translated from the end of chap. 64. This happened about the year from the creation 4833, according to Rabbi David Ganz, in his Zemah David, in the 27th leaf of my edition, and page 2d.

Rabbi Gedaliah, in Shalchek HaccabbaJa y afferts, that this temple, rebuilt at a great expence, fell down; and, that the next day, a great fire, from heaven, melted the tools that remained, and destroyed an innumerable multitude of Jews. Bafnage's history of the Jews, p. 547.

Upon occasion of the mention of this person, Mr. Addison, who was excellent every way, as a traveller, as a prose writer, and as a poet, who was my particular friend; and who, with his friend Sir Richard Steele, brought me, upon my banishment from Cambridge^ to have many astronomical lectures at Mr. Button's coffee-house,

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near Covent-Garden, to the agreeable entertainment of a good number of curious persons, and the procuring me and my family some comfortable support under my banishment. It may not be amiss to say something concerning them both; with a few words concerning my principal auditor there, the lord Stanhope, also. As for Mr. Addison himself (whose father, when dean of Litchfield, laid his hands on me as a presbyter, at my ordination, 1694.) he was brought up at Oxford, with intention to take holy orders; and I have heard it said, that the Saturday's papers, in his famous Spectator, which are generally on religious subjects, were intended originally for sermons, when he would be in holy orders. However, his parts appeared fo

promising to the lord Hallifax, and iord chancellor Somers, that they diverted him from his purpofe, and procured him 400/. a year of king William, to enable him to improve himfelf by travelling : which when he had accomplifhed, he was at laft made fecretary of ftate. Yet did he retain fuch a great regard to the chriftian religion, that he began to read the ancient fathers of the three firft centuries, before he died j and the laft of them that I knew of his reading was Jitftin Martyr, the firft of the heathen philofophers, whofe writings are now extant, that became a chriftian, and a martyr : about which time of his life it was, I fuppofe, that he wrote his before-mentioned work on the chriftian religion. Now not to enter farther into his life, as foreign to my prefent defign, J fhall only relate what I was concerned in myfelf -, I mean my fruitlefs attempt to fee him in his laft ficknefs : for when I was at that time pafling to the queen at Richmond, by Holland Houfe, where I knew from the publick papers he was then fick, and from which ficknefs he was not likely to recover, I went up 10 the houfe, and deli red to fee

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my friend Mr. Addifon , but the anfwer was, that the phyficians had given order that no-body mould be admitted to fee him ; I replied, that notwithstanding fuch order, if he knew I was there, I believed he would fee me; but I could not prevail 5 fo I faw him not. As to Sir Richard Steely he has given a character of me in his addrefs to the pope, but tis too ludicrous to appear in this place. Sir Richard was indeed eminent for wit ; yet was he deftitute of true wifdom, in the whole conduct of his life : he wrote very well, but lived very ill : he was a chriftian in principle, but not in practice : however, not to go too far out of my way in his character, I fhall only fet down one encounter I had with him at Button's coffee-houfe, when he was a member of parliament, and had been making a fpeech in the houfe of commons, in the days of king George I. to pleafe the court, but againft his own confcience, for the South-Sea directors, then under the great difgrace of the nation ; and againft which South-Sea fcheme, he had before, for fome time, written weekly papers, till he faw he could not recover his poll of cenfor of the play-houfe, from which he had been turned out, which

used to bring him some hundreds a year, without making such a speech. I accepted him thus. They say, Sir Richard, you have been making a speech in the house of commons, for the South-Sea directors. He replied, they do say so. To which I answered, How does this agree with your former writing against that scheme? His rejoinder was this : Mr. Whifton, you can walk on foot, and I cannot. Than which a truer or an acuter answer could not have been made by any body.

As to my principal hearer and friend, the lord Stanhope, I knew him well, and esteemed him to be a person of uncommon natural probity. Yet after he had been sometime a courtier, I freely asked

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him, whether he had been able to keep his integrity

at court? To which he made me no reply; whence

I concluded he had not been able to do it. For he

would never tell me a lie. Which opinion is

but too certainly confirmed by another passage,

which I had from the best authority : it was this 5

lord Stanhope was once in company, but leaning

on his arm, in a musing posture, seemed to take no

notice of them. At last he started up, and in a

kind of agony said, well, I am now satisfied, that

a man cannot set his foot over the threshold of a

court, but he must be as great a rogue as ever was

hang'd at Tyburn. And tho' such a saying may be

esteem'd sufficiently extravagant, yet have I seen few

few, or rather none at all, either of the clergy or

laity, men or women, made better by a court,

and its preferments, and for great a number utterly ruined thereby, as is very melancholy for a good man to think of. It puts me in mind of what that excellent preacher and liver bishop Fleetwood, as I have been informed, said upon the like occasion.

This good bishop once came to the house of lords a little too early, and over-heard certain persons debating this question, Whether a courtier could be a Christian or not ? and when, at length, the company perceived he was there, they would needs have his opinion : he reply'd, He was no courtier, nor would determine that question : but he acknowledged, that he had learned so much by their discourse, that it was not very fit for a good Christian to go to court. Had I been there, I should probably have given the same reason that I had once a particular occasion to give myself there also, viz. That the maxims of a court are against the maxims of Christianity ; the maxim of a court is this-, that you must, always lay and do as the first minister would have you : The maxim of Christianity is this ; that you must, always say and do

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do according to your own judgment and conscience. Yet alas! alas! all our present bishops and deans, &c. are made by the court ! Nine times lachrymal But to proceed.

In this year, 1721, I published A Chronological Table, containing the Hebrew, Phoenician, Egyptian, and Chaldean antiquities, compar'd together, both before and after the deluge ; from the Samaritan Pentateuch, Josephus, Sanchoniathc, Herodotus, Dicaereus, Manetho, Eratosthenes, Abidenus, Berofus, Varro, Ptolemy of Mendes, the Egyptian obelisk, the Parian marble, and all the other original authors : begun by bishop Cumberland, by me improved, and brought down to the sera of Nabonassar. Whence Dr. Prideaux, in his Connexion of the Old and New Testament, and Mr. Marshall's edition of bishop Lloyd's Chronological Tables, carry on the series 'till the times of Christianity. In two large tomes, price 2 s. See Collection of Authentick Records, page 1041, 1055* 1068. and Supplement to Literal Accomplishment of Prophecies, page 124, 125. and Essay on the Old Testament) Appendix, page 223, 224, 225, of which I will immediately.

In the year 1722, I published An Essay towards restoring the true Text of the* Old Testament, and for vindicating the Citations made thence in the New Testament. With a large Appendix. Containing, in the treatise itself, the following propositions.

I. The present text of the Old Testament is, generally speaking, both in the history, the laws, the prophecies, and the divine hymns, or. as to the main tenor and current of the whole, the same now that it ever has been from the utmost antiquity.

II. The Greek, version of the Old Testament, called the Septuagint version, as it stood in the

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days of Christ and his apostles, was agreeable to the genuine Hebrew text, as it was in that age.

III. The present Hebrew copies of the Old Testament are different in many places, from those genuine Hebrew and Greek copies thereof, which were extant in the days of Christ and his apostles.

IV. The modern copies of the Septuagint version, since the second century, especially since the days of Origen, are also considerably different from those

genuine Hebrew and Greek copies, which were extant in the first century, in the days of Christ and his apostles.

V. That entire change, which has been made in the characters of the Hebrew Bible, from the Old, Samaritan, to the New Chaldee, was not done by Ezra, as the modern Jews pretend; but by the Jews themselves, about the beginning of the second century of Christ's life.

VI. The Samaritan Pentateuch, even as among us, is generally a faithful and uncorrupt copy of the five books of Moses, as that Pentateuch was extant, both in Hebrew and Greek, in the days of Christ and his apostles.

VII. The present Septuagint version of the Psalms of David, especially as still preserved in its most ancient Latin version, the Roman Psalter, is a faithful and uncorrupt copy of that sacred book, as it stands both in the Hebrew and Greek copies of the first century.

VIII. Philo the Jew, the sacred authors of the New Testament, the Apostolical Fathers, with the primitive Greek and Latin writers now extant, of almost four entire centuries, do every one make their citations out of the Old Testament, not from the present Hebrew original, but from one agreeing with the Septuagint version thereof; or from some Latin translation made according to that Septuagint version.

IX. Josephus,

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IX. Josephus, the famous Jewish historian, contemporary with the apostles of our Saviour, always made use of the then Hebrew copies of the Old Testament, and not of the Septuagint version, in his Antiquities.

X. The genuine chronology of Josephus agrees neither with the present Hebrew, nor with the present Greek, but almost always with that of the Samaritan Pentateuch.

XI. The particular periods of Josephus's chronology dated.

XII. The Jews, about the beginning of the second century of the gospel, greatly altered and corrupted their Hebrew and Greek copies of the Old Testament, and that in many places on purpose, out of opposition to Christianity.

XIII. The texts cited by our Saviour and his apostles, and the rest of the writers of the New Testament, out of the Old, were truly cited by them, and in agreement with the genuine Hebrew and Greek Bibles of that age.

The APPENDIX contains,

I. The variations of the Samaritan Pentateuch from the Hebrew.

II. A demonstration that the Apocryphical Constitutions were written in the first century.

III. That Sesostris was that Pharaoh who was drowned in the Red-sea.

IV. A collection of original monuments referred to in my Chronological Tables.

To which I added the next year, 1723, A Supplement, proving that the Canticles is not a sacred book of the Old Testament, nor was originally owned as such by the Jewish or Christian church, \$vo. Price together, 6 s. 6d.

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About this year, 1723, as it is in my life of Dr. Clarke's 1st Ed. p. 127, 128. I revised, and improved, and corrected my Grand Proposal for publishing a very cheap and correct edition of the Primitive Fathers; to be transmitted to every parish of Great Britain and Ireland* and our plantations; which proposals are printed in my 11th volume of The Sacred History of the New Testament, page 609 613.

And give me leave to add farther, that I find most of our present bishops, priests, and deacons, so little acquainted with the primitive writers, that not only our own dissenting brethren, who used to be far inferior to the church of England clergy in such learning, but the ordinary popish priests

themselves, will be soon able to run them a-ground. And had not our clergy been very much more
verfed in them, at the end of King Charles II. and
through king James II's reigns, we had, humanly
speaking, been quite overborne by the Jesuits, and
they had intirely conquered us. I give one in-
stance of my own knowledge. My son-in-law,
Mr. Barker, and myself, wanted the Synopsis of
Scripture : one of the most valuable remains of
Christian antiquity now known. It is only extant
in Athanasius's works, which are voluminous, and
the principal fountain of orthodoxy among papists
and protestants. However, this excellent piece
being no where else to be had, I went to one
of our principal bookellers, and asked for some
edition of Athanasius that had the Synopsis. At
length Commeline's edition appeared in the shop,
which had it. It is a thick folio, and before the
Benedictine edition, in three folios, I suppose the
best edition of that celebrated father's works. I
asked the price, and no more was demanded than
5 s. - . So contemptible is the flattery of the fathers
grown ! and so unconcerned are even our Atha-

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nians grown about Athanasius himself ! Nor, by
my observation of the books bought by our clergy,
are the bare two first centuries read by one in an
hundred : which yet I have read twice over in five
months time. If the two or three first centuries,
say the moderns, in effect, be against us, we will
also be against them.

At the end of March, 1724, I wrote a pretty
remarkable letter to a young man, a very honest,
inquisitive, deserving friend of mine, Mr. William
Paul, a student of Glasgow in Scotland, from whom
I have received several very kind letters, which
are still preserved. He was then labouring in that
university, for the restoration of Christian Liberty,
and Primitive Christianity, as I had done at Cam-
bridge, and elsewhere. It had not yet been pub-
lished, so I here exhibit it verbatim.

Great Russell-Street, ever-against} Montague-
House, London, March 30, 1724.

Dear Sir,

I Received your kind and obliging letter, dated from Glafgow the 16th inftant ; and tho' I be removed from Crofs-Streei, Hatt on-Garden, your letter readily found me; nor am I apprehenfive that we have any reafon to expect an unfair interruption of any literary intercourfe between us, of which you feem fo very apprehenfive. If I fee any of the perfons you refer me to, or any of thofe friends you defire me to-fpeak to on your account, I will mew them your letter, as I have done already to Mr. Emlyn. The length of your addrefs, and your over-great reipect will be bed fpared hereafter. I fha!l be a plain hearty friend to yourfelf, or any other the like pious and fincere inquirers, and therefore I beg you will pleafe to look upon me accordingly. I am very forry

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that when you came into thefefoutbern parts, 172 1, you did not meet with me, nor fufficiently inform yourfelf where I then was : for tho' I was ablent from London, yet, very probably, I muft have been at my fon-in-law's, Sam. Barker, Efq ; at Lyndon, Rutland, within five miles of Stamford, the great North road. Mr. Emlyn is alfo very forry you did not go to his bookfeller, and enquire him out, he being, very probably, in London at that time. As to your coming hither again, in order to our . mutual converfation, and the clearing any difficulties you feem to be under, we mould be very glad to fee you ; and with the greateft readinefs fhould communicate our advice and afliftance ; but the journey is fo long, and the charges fo great, that unlefs your own private circumftanccs will admit of it, or you will venture by fea, as your great mathematician MacLaurin of Aberdeen, I think did, cither coming or going, or both, of all which circumfhnces you are the beft judge, we know not how to expect. it. You feem to me to refolve openly and honeftly to bear the like teftimony to fome mod facred, but long difcarded truths of Chrijlianity in Scotland, which Mr. Emlyn did in Ireland, and I

here in England: In which open and honeff. way, we have had fome few, and but a very few fol- lowers here j while almoft all thofe who are pri- vately of our judgment, temporize, or prevaricate, or ufe political management, to avoid the lofs of preferment or perfecution. You have, 1 hope, counted the Coft, and are aware that polfibly Bonds and Ajjlitlions may be the confequence of fucli a fincere and undifguis'd adherence to primitive Chrijlianity, tho' here, indeed, we feem not to be in danger of fuch ufage at prefent. However, we, as well as you, are incapable of preferment under the legal eftabiifments, and but a very few of

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of the difflenting congregations will bear perfons of our characters to officiate. As for myfelf, I think it beft generally to communicate, as a layman, with the church of England, while they permit me to do fo, and yet to join no farther than my con- fciences gives me leave, only we have many years made up a few times in the year, a very fmall congregation of Cbrijiians, at my own houfe, where we there ufed my liturgy of the church of England, reduced nearer to the primitive Standard. We alfo, for two years time, had a weekly meeting at the primitive library, for folemn examinations of the old ftate of Chrijlianity, in order to reftore it. But it has dropt feveral years ago, for want of the afiftance of the learned: tho' the minutes of it, fo far as we proceeded, are exactly preferv- ed, and ready for publication, when it mall be thought fit. Nor am I willing to engage in any other difflenting publick worfhip, unlefs the original form in the Apoflolical Conjiitutions may be our foundation.

As to your particular queftions, the debate be- tween the convocation and the then bilhop of Bangor cams to no other ifiue, that I know of, than to make wife men fenfible they had both run into great extremes, while neither fide would recede from their own imaginations. Dr. Clarke has long defifted from putting his name to any thing againft the church, but privately afifts Mr. Jack/on; yet does he hin- der his fpeaking his mind fo freely, as he would otherwife be difpofed to do. The difpute with Dr. JVaterland feems juft now over; and I think the doctor has not made any profelytes this good

while, and that Mr. Jackfon's laft book, lately publifhed, tho' anfwered already, will (lick by the doctor while he lives. If the truly great and learned men, who are throughly mailers of Cbri-ftian antiquity, would openly declare what they

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know to have been the ancient doctrines and wor-
lhip of Chrijlians, I believe that difpute would be
at an end. But they are, in general, too worldly-
wife for that. The lord chief juftice King, when
very young, was the author of the Enquiry into
the primitive Conftitution of the Church, which
book is in very great efteem. Mr. Emlyn meant
Dr. Bentley in his 331ft page, who read a very
learned lecture at Cambridge, to prove 1 J oh. v. 7.
to be fpurious. But he dares not now wholly
omit it in the text of his edition of the New
Tefiament, which he has promifed, but not yet
performed. The non fubfcribers, I think, gain
ground generally with the betrer fort of dilfenters,
but the fubfcribers keep the lower fort. They
have much ado to agree together. The addrefs
to king George you mention, like all fuch addreffes,
came to nothing. The unbelievers write fo bare-
facedly againft the Bible, and would fo far pais for
free-thinkers in our fenfe, that it does" our honed
and Chrijlian defigns a great deal of prejudice,
efpecially with the high church , and fince the
publick will amend nothing, and the court is un-
concerned about religion, they pervert not a few
to their infidelity. This is the fad ftate of things
among us ; nor is there any profpect of amendment,
'till providence open fame new fcene for the revival
of primitive Chrijlianity. However, my refolution
is one : to do all I can in that glorious defign,
while God continues my life and health, with the
liberty of the prefs ; which, tho' prodigiously abufed
by others, yet affords great opportunities to good
men to lay their fincere thoughts before the world,
feris faftura nepotibus umbram. I heartily pray
God to blefs your, and our honeft endeavours, for
the recovery of the pure and holy religion of our
Bkffed Saviour-, and to keep us fo undefined in-
this wicked generation, that we may not fail of

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our reward from him at the great day of his appearing: And am, with the utmoft fincerity, and affection,

Tout 'very cordial Friend and Servant,

Will. Whistont.

In the fame year, 1724, I publilhed The Calculation of Solar Eclipfes without Parallaxes , with the Difcovery of the Geographical Longitude of Places by fuch Eclipfes. And an Account of fome Obfervations made with Dipping- Needles, 8vo. Price u. 6d.

N. B. This book has fo many millakes, that 'till they are corrected, I do not defire to have it fpread abroad any longer. I am myfelf now too old to take pains in the review : and as I have heard Sir Ifaac Newton fay, that no old men (excepting Dr. Walks) love mathematicks ; I may well be excufed here, efpecially when I have been long fo bufy about things of much greater confequence, as the world has long known, and will foon know it more fully, now my Sacred Hiftory of the Old and New Teftament, in fix volumes, 8vo. is publilhed.

In the fame year, 1724, I publilhed The literal Accomplifhment of Scripture Prophecies, being a full anfwer to Mr. Collins's difcourfe of The Grounds and Reafons of the Chrifitian Religion : with a large Appendix, proving that Arifteus*% hiftory of the verfion of the Pentateuch, by the LXXII. Interpreters, itill extant, is genuine. To which is added, afingle Sheet, formerly written in oppofition to the forelaid difcourfe, containing alio Propofals tor a collection of Authcntick Records concerning the Jewfi and Chrijlian religion, 8vo. Price is, 6d,

N, B.

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jV. B. Mr. Collins* s pamphlet here oppofed, when it came firft out, made a very great noife, and occafioned me to publifli immediately the Sheet already mentioned ; to fhew how very little of what Mr. Collins objected, had any real evidence for it; which he never pretended to anfwer. I

well remember that I was then teaching mathematics to a very ingenious German youth, the baron Gemmingen, who, upon his cursory looking at the bottom of several leaves of that pamphlet, justly, of himself, observed, that the evidences or citations were generally confin'd to the last 200 years, instead of originals ; which was an instance of sagacity in the baron, and a kind of confutation of the extravagant pretences of that author.

However, since in the second page of that sheet, I had publicly invited all the unbelievers, and indeed all others whomsoever, to produce and communicate to me their real and original evidence, or genuine testimonies of antiquity, whereby they thought they could disprove the Jewish and Christian records, if they had any faith in their native simplicity. And I had, at the same time, solemnly promised them to insert them faithfully into a collection I was then making : I do hereby declare, that I have never received one such testimony upon that invitation , nor could they send me what could not be produc'd, as will pretty plainly appear, by the fourteen latter pages of that meet, where I fully confuted Mr. Collins's, pretences of that nature.

About this year, 1724, it might be, that Dr. Wilfon, the bishop of Man, was heard before the privy council, in a cause wherein he had been put in prison, by the earl of Derby's governor of the isle of Man, for executing, as tenderly as he could, the ecclesiastical law for defamation of an innocent woman by the governor's wife. I heard the cause ;

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cause , and, with Dr. Nathaniel Marjhal, did the bishop what good offices I could. He carried his cause ; but was almost ruined by the suit, the charges were so great. The bishop had long been my acquaintance, and had many years before given me the first, or rather only book, then printed in the Manx language ; being an explication of our church catechism. He has always appear'd to me as one of the best bishops of our modern ages ; and so much the better, as he is clear of the snares and temptations of a lord of parliament. His great worth has been principally acknowledged in the plentiful provision made for his

fon ; who told me very lately, that his father (till preaches every Lord's Day, at eighty- three years of age. May the divine providence fend forth more such labourers as this bishop into his vineyard, which, perhaps, never flood in greater need of them than at this day.

As I went to Bath and Bristol, in the year 1724, I passed through Marlborough, and there met with one Mr. Morgan, who was then a Dissenting minister there ; but soon left off that employment, and, so far as appeared, because he was become one of us that are called Avians. However, he soon fell upon the study of physick, with great pretences of notions, and with a great degree of real skill in the Newtonian philosophy. When he came to London things did not succeed with him ; tho' he turned infidel, and with very little knowledge of the scriptures, fell upon them outrageously. yet, when he was going to practice physick at Bristol, among the rich Quakers there, he wrote a pamphlet for such divine assistance of good men, as might recommend himself to them. Now when I was this time at Bath and Bristol, I there met with one of the most ignorant and vilest instances of wickedness, that I have ever heard of

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It was done by the earl of Effex \ one who was afterward sent envoy to the then duke of Savoy, or king of Sardinia ; but would not admit of any of the Vaudois ministers to come and officiate at his chapel, as the usual custom was. Take this account in the words of that Memorial, which I drew up at that time, in order to lay it before the then prince and princess of Wales, tho' I do much doubt whether it was ever presented to them or not.

A Memorial concerning the Earl of Effex, humbly submitted to the Consideration of their Royal Highnesses the Prince and Princess of Wales.

UPON the 16th of September last I came to Bath, and the next day I dined with my great friend and patron Sam. Molyneux, Esq-, secretary to the prince, who was then at the Bath, where I saw his brother-in-law, the earl of Effex ; his lordship was then in no very good state of health, tho' somewhat recovered from a much worse

ftate, in which he had been fometime before. The fame day I went to Brijlol, whither I had been invited, in order to go through a courfe of experiments there ; and lodged with Dr. French, in Queen- Square. Soon after I came thither, I met with one Mr. Martin, of 'Taunton Bean, at Dr. French's, whofe father was a fadler, of good account, the doctor's tenant. He was there, and was juft come thither from the Bath, with a lamentable complaint againft the Earl of Ejfex, and told a very fad Clory of that Earl's open impudence and lewdnefs, in decoying away and debauching his own filter ; which yet is well known at Brijlol, not to have been the firft attempt of that kind there. The Clory was this, That a little while ago his filler, Martin, had been apprentice to a manteau- maker at Brijlol,

and

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and was juft: out of her time, and muft needs fee a play there, before fhe went home to Taunton, at which play the Earl of EJfex happened to be prefent alfo ; that upon his fight of her, he pretended greatly to admire her, and his paflion for her grew loon to that degree, as to offer ten guineas to one Smitl\ a procurefs in Briftol, to decoy the Girl, who was about eighteen years of age, from her parents, in order to debauch her. This Smith accepted the offer, and took a friend of hers, whofe name was, or had been, Morgan, with her -, they were openly fent down by the earl, in a coach and fix, to Taunton, with a letter under his lordmip's own hand ; which letter the girl's mother told me fhe ftill had in her poiTcfTion, to perfwade her to fubmit to his inclination ; affuring her, upon honour, that every thing mould be according to her own defire , but % without any promife of marriage. Smith, the procurefs, allured her, that the earl was a perfon of great honour, and one that never did an ill thing ; and that, without queftion, he meant no other than to marry her. Upon that, the mother, Mrs. Martin, went to advife with a gentlewoman of her acquaintance in Taunton, whether it were fit for her and her daughter to go upon this offer, in order to treat with the earl or not ? who was fo very weak as to advife her, by all means, to go, left it mould be faid, that fhe had neglected an opportunity of marrying her daughter to ib great advantage. That upon this

they went all back towards Bath, and met the earl about ten miles off the place; that the mother and daughter soon began to acknowledge the great favour and honour his lordship did them, in thinking it a marriage so much beneath himself, and so much to their advantage-, that the earl immediately disclaim'd all such intentions, and denied that ever he had given any com million to Smith, to fry

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any such thing in his name, and forming at her for pretending to do it ; and owning, plainly, that he intended her only for his mistresses, or whore. Smith's apology was, that the girl could not be persuaded to come without that , nor would she, at this interview, bear the thoughts of being a trumpet to any king in the world. So the earl sent them back, in his coach, to Taunton, without success. What secret letter or message the earl sent afterward to the girl, or whether the girl repented of her former denial herself, and lent a letter to his lordship to resign herself up to his will, does not fully appear; tho' the earl seem'd to suppose the latter case to be truth, in his discourse with me afterwards: however, on Saturday, September 19, the earl sent a servant again, on horse-back, privately to Taunton ; who, under a frivolous pretence of wanting some whip- cord, came to this Martin, the father, and, as suppos'd, gave the girl some private letter, or made some private agreement for her to go with him. For, on Sunday, the girl pretended to be sick, and while the family was at church, went off with the earl's servant to Bath ; which, when the mother and brother came to know, they took horse on Monday, and followed her ; but not being able to seize her on the downs of Baib, where she was, in the earl's coach, at the race, they came both to Bath, and made enquiry after her , but, at first, without success. The brother went soon to the earl, who, after a faint denial of knowing any thing of his sister, at last, confess'd all ; and said, tho' he did not keep her by force, yet she was too well guarded for him to seize upon her; and, that unless all the town of Taunton came to rescue her, she was secure from his attempts ; giving him, withal, a caution, by way of threatening, that he had best take care how he ventured to meddle with her, for fear of mis-

chief

Mr. William Whiftom \$p

chief to himself. The brother went to the town-clerk of Bath for a warrant, to fearch for his filter, as one who was gone away from her parents, and whom he perceiv'd, at laft, to be kept in an houfe adjoining to the play-houfe : but the town-clerk, after a frivolous delay, directly refufed the warrant. Upon this he went to the mayor of Bath, for the like warrant, without any mention of the earl ; who bid him go to the town-clerk for a form, and he would fign it} but as he was at the town-clerk's, in order to gain that form, the mayor himfelf came by, of whom he again defired the warrant \ but, when the mayor had difcours'd with the town-clerk, he alfo directly refufed it. Upon which the mother and brother, hearing where the girl was, went to the houfe, and defired to fpeak with her , but me was under the guard of the miftrefs of the houfe, and would not be fpoken with, faying, if fhe mould fee her mother, fhe mould drop down dead. Upon all which difappointments, they both came to Brijiol, to their landlord, Dr. French, where I lodged, and where I heard, and with great indignation heard from them, the foregoing account. The next evening I fpoke of this matter, which was already become very publick and notorious at Taunton, Bath, and Brijiol, to the lord Barrington, and counfelior Row, who were both in our courfe of experiments, and defired their advice what was fit to be done to recover the girl to her parents ; to bring fuch notorious lewdnefs in the earl to punifhment ; and to correct fuch an open denial of juitice in the officers at the Bath ; or, at lead, to prevent the like for the time to come. Two ways were propofed ; either to defire a warrant from the lord chief juftice of the king's bench, to recover the girl to her parents ; or to indict the earl in PFeJlminJler-lkii!, for de-

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coying her from them, or both. But before any resolution could be taken, the earl himfelf came to Brijtol, September 27, being Lord's-Day, and

fupp'd in Queen's- Square, within a few doors of my lodging, at alderman Elton's, who was one of the members of parliament for Taunton, and who, at the desire of the girl's relations, had already spoken to the earl to restore her to them -, but all to no purpose. The earl hearing that I was so near, sent for me ; I waited upon him accordingly , and found him in company with colonel Rojje, Capt. Ballandine, and Mr. Fielding. After some time, I said to my lord Ejjex, That I had somewhat to say to his lordship in private ; and I desired therefore that we might withdraw into another room ; upon which the company offered to withdraw : but his lordship not stirring himself, nor seeming desirous of the company's withdrawing, I repeated my former motion, and told his lordship again, that I had somewhat to say to him in private, and desired we might withdraw. But he reply'd, He had rather I should say what I had to say before the company. I then took the freedom of representing, with the utmost plainness, to his lordship, the heinous wickedness he had been guilty of, in decoying and detaining a girl from her parents, in order to debauch her ; that he had lately lost his lady at Paris, and was returned home, in a very ill state of health; that providence had just given him some relief, and hopes of recovery, and that this was a very ill requital for such a blessing -, that such an open and publick attempt, to corrupt this girl's chastity, was not very unlike the violence offered to Lucretia, by Tarquin , which the Romans would not bear even in their king ; but expelled Tarquin for his lewdness, and thenceforward altered the form of their government ;

that

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that marriage was honourable in all, and the bed undefiled; but that whoremongers and adulterers God would judge , that his lordship was at liberty to marry a second time, if he found it proper, and was therefore under no temptation to such loose practices ; that he ought to send the girl to her parents, and to make what amends he could to them, for dealing away and ruining their daughter ; that there was advice taking to lay this matter before the lord chief justice, or bring it into Westminster-Hall \ that also it ought to be laid before the prince and princess of Wales^ in order to

their difcarding a perfon of fuch a wicked and lewd character from their fervice ; and that as I myfelf could, I believed, have accefs to their royal highneffes, it was probable I mould think fit to lay it before them with that defign ; of which I gave his lordfhip notice before-hand. To which his lordfhip reply'd, without any paflion at all, that he was utterly againft fecond marriages, and therefore muft have a miftrefs ; that he did not keep the girl by force, but that if (lie would go home fhe might ; his affection for her (however) probably, would not laft above three months ; and that fhe was not now in the cafe of Lucretia ; that however, iier brother had beft have a care of attempting to feize her, left he came to ibme mifchief himfelf ; that for the lord chief juftice, and TVeflminfter- Hall y he did not much care, fince he could appeal from thence to the houfe of lords, which, he believed, would not hurt him , and that for the prince and princefs, they were perfons of too good fenfe, to be concerned at what he had done : with die like impudent expreffions, in way of juftification, and refolution to go on in his wickednefs. This behaviour gave me fo great an indignation, that I could bear the converfation no Ion. or , and fo I took my leave very abruptly, in thefc or the

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like true, but fevere words, "My lord, you *' are the moft abandon'd perfon that I ever convers'd with in my whole life.'" That if he perfifted in fuch his lewdnefs, I fhould be a witnefs againft him at the great day, when both his lordfhip and myfelf mould ftand before ChrijFs judgment-feat. After all which, I am inform'd his lordfhip has fent this his (trumpet in a coach, well guarded, to London ; where I fuppofe he keeps her at this day. This, may it pleafe your royal highneffes, is a faithful account of one of the moft avow'd and publick inftances of wicked lewdnefs that I have ever met with, in all my knowledge of mankind. And I verily believe that if you would pleafe to difmifs the earl from your fervice, on this account, you would thereby do a thing greatly acceptable to God, and to all good men, as well as to the real benefit and advantage to the earl, who will otherwife foon bring himfelf to the grave, by his prefent lewdnefs. It would alfo greatly tend to your own honour and re-

putation, and intereft, in this kingdom : and if you take due care of the better character of him, who {hall fucceed, you would thereby give an eminent fpecimen of the difcouragement of vice and immorality, and incouragement to virtue and goodnefs in thofe about your royal highnefses perfons, which the king himfelf has been pleas'd to promife, as to thofe about his own royal perfon. All which is moft humbly, and out of the moft fmcere good will to your royal highnefses, and to the earl himfelf, fubmitted to your royal highnefses ferious confideration, by

Your moft obliged humble Servant,

Will. Whifton.

In

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In the year 1725, I publifhed A Supplement to the "Literal Accomplifhment of Scripture Prophecies. Containing obfervations on Dr. Clarke's and bifhop Chandler's Difcourfes of the Prophecies of the Old Teftament : With four difsertations ,

I. Upon Ifaiah's Prophecy, concerning a Son to be born of a Virgin.

II. Upon Daniel's LXX Weeks.

III. Upon the fourth Eclogue of Virgil, as compar'd with the Sibylline Oracles.

IV. Upon the Curfe denounced againft Cain and Lamech, before the Flood : Proving that the Africans and Indians are their Poffterity, 8vo. Price is.

It was about the fame year, or rather long before it, as I have learned lately, that Dr. Calamy* a leading teacher among the difenters, travelling for his health into Scotland, came to Edinburgh, when the general afsembly was fitting, and there heard fuch a very nice and particular fcrutiny made into the opinions and conduct of a clergyman that came before them by appeal, from fome lower judicature, as fhewed too great an inclination to fet him afide, and provoked Dr. Calamy fo much, that he whifpered to one that was near him, that he never knew there was an inquifition in Scotland

before ; which was overheard by some, who handed it about till it came to the prolocutor himself: where this freedom of censuring the acts of the general assembly was very ill taken. This I had from the doctor's own mouth, and from another person then present. And it puts me in mind of the very learned Mr. Simpson's case, who was deprived of his professorship in Scotland, for being only an Athanasian somewhat milder than ordinary. For after that time, I was once at S 4 Hamlin's

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Hamlin's coffee-house, by the Royal Exchange, and was (I heard this Mr. Simpson, a brother sufferer, at some distance in the coffee-house. But I, by choice, avoided to go, or to speak to him there -, left so small a conversation would be a foundation of a farther accusation against him in his own country.

In the next year, 1726, I published a pamphlet Of the 'Thundering Legion : or, Of the miraculous Deliverance of Marcus Antoninus and his Army, on the Prayers of the Christians. As also, Of Alexander the Great's meeting the High Priests of the Jews at Jerusalem ; occasioned by Mr. Moyle's works then lately published, 8vo. Price 6d.

In the next year, 1727, I published Mr. Henley's Letters and Advertisements which concerned myself-, with a few notes, 8vo. Price 6d. See more hereafter.

In the same year, 1727, I published A Collection of Authentick Records, belonging to the Old and New Testament, translated into English : In two parts and volumes. Containing,

PART. I.

I. A Dissertation on the Book of Baruch : To prove that it is a Canonical Book of the Old Testament.

II. The Epistle of Baruch to the nine Tribes and an half; with its Postscript.

III. Observations to prove them genuine.

IV. The Septuagint Version of the Description

of EzekieJ's Temple, according to the Alexan-
drian Copy.

V. A large DifTertation on the IVth Book of
EfdraSy to prove it genuine.

VI. A

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VI.. A particular Explication of the XIth and
XHth Chapters. ,

VII. Eighteen Pfalms of Solomon lid.

VIII. A DifTertation to prove them genuine.

IX. The third Book of the Maccabees.

X. Some Account of the fourth Book, now loft.

XI. The Epiftle of the Jews of Jerufalem to the
Jews of Egypt. 2 Mace. i. and ii.

XII. A DifTertation to prove it genuine.

XIII. The true Origin of the antient Sect of the
Magians in Per/ia, from the ten Tribes in
Captivity there.

XIV. That Zerdujht their Legidator did not
live in the Days of Darius Hyjtafpis, but of
Artaxerxes Mnemon.

XV. That the Religion of Zerdujht was that
of the Jews, without Circumcifion, as it was
in the Days of Abraham.

XVI. That the Occafion of his Inftitution of
covered Fire Temples, was the Miracle that
is related in the forementioned Epiftle of the
Jews of Jerufalem to the Jews of Egypt*

XVII. Extracts out of the Book of Enoch.

XVIII. A DiiTertation to prove it genuine.

XIX. The Teftaments of the XII Patriarchs.

XX. A DiiTertation to prove them genuine.

XXI. Fragments of Apocryphal Books of the

Old Teft anient now loft ; with Notes upon them.

PART II.

I. Arijleus's Hiftory of the Septuagint Verfion of the Law of Mofes.

N. B. The Genuinenefs of this Hiftory has been proved at large in my Appendix to The Literal Accomplifhment of Scripture Prophefies, p. 1 1 7 1 54-

II. An

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II. An Epiftle of the Corinthians to St. Paul y with St. Paul's Anfwer : In Arabick, Latin and Englifh ; recovered now firft intire from the Armenians.

N. B. It was afterwards publifhed by my Sons in Armenian and Latin.

III. Reafons for their being genuine.

IV. The State of Spiritual Gifts in the Churches ; and their Government by Bifhops, Priefts, and Deacons, in the Age of the Apoftles.

V. Of the Magica] Arts of Simon Magus.

VI. That the Ebionites rejected the Authority of all the Apoftles.

VII. The Unlawfulnefs of eating Blood among Chrijlians.

VIII. A Demonftration of the Truth of the miraculous Gifts in the Age of the Apoftles.

IX. Fragments of the Apocryphal Books of the New Teft anient, now loft.

X. An Ebionite Apocryphal Fragment.

XL A large Part of the Synopfis Sacra Scripture, with Athanq/ius's Feftal Epiftle, in parallel Columns.

XII. A Scholium, proving the Synopfis to be as old as Origen : With other Obfervations.

XIII. A compleat Collection of the ancient Catalogues of the Books of the Old and New Teftament, Canonical, Contradicted, and Apocryphal : With Notes.

XIV. Appendix (i.) A Table of the Subject and Order of the feveral Prophecies of the Old Teftament, from Ifaiah to Efdras.

XV. Appendix (2.) Arguments to the Pfalms of David.

XVI. Appendix (3.) A Sufpicion that a Prophecy of Mtcah has been diilocated.

XVII.

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XVII. Appendix (4.) A Sufpicion that a Prophecy of Zephaniab has been diflocated.

XVI I J. Appendix (5.) The feveral Predictions concerning the Deftruction of the AJfyrian Army of Senacherib before Jerufalem : "With the undeniable Evidence of their Completion.

XIX. Appendix (6.) Concerning the different Statures of Mankind in different Ages, from the Deluge to the Days of Chrifi.

XX. Concerning the Statures of three Sorts of Giants before, and after the Deluge.

XXI. Appendix (7.) The exact Time when miraculous Gifts ceas'd in the Church.

XXII. Appendix (8.) Of the Corruptions brought into the Church by the Ebionites. See alfo the Sacred Hiftory of the New Teftament, page 279 283.

XXIII. That Jofephus the Jew was an Ebionite.

XXIV. Appendix (9.) A Confutation of Sir Ifaac Nezvton's Chronology.

XXV. Appendix (10.) Armenian Records taken from the Archives of Edejfa.

XXVI. Reafons for their being genuine.

In the year 1726, I procured to be made me, by Mr. Crofedale, a very fkilful workman, but according to my own directions, and at the expence of about forty guineas, a model of the tabernacle of Mofes, and of the temple at Jerufalem, ferving to explain Solomon's, Zorobabel*s, Herod's, and Ezekiel's temples ; and had lectures upon that at London, Briftol, Bath and Tunbridge-wells. The fubftance of which important lectures, I added about the year 1728, or 1729, to a large fcheme of that model, after I had compared it with Sir Ifaac Newton's fcheme of the temple of Solomon, then juft pubifhed in his chronology, to which it almoft entirely agreed. I have alfo had the

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like lectures upon the fame model above two years ago, at Hackney, and Tunbridge-wells, to the great fatisfaction, I think of both my audiences , as I intend many more the like lectures, and thofe that are a preparatory to the reftoration of the Jews hereafter, while it (hall pleafe God to continue my health and abilities to go through them. And this I take to be my peculiar bufinefs at prefent ; fince I have, I think, plainly difcovered, that it will not be many years before the Meffiah will come For the reftoration of the Jews, and the firft refurrection, when the laft of thefe temples, the temple of Ezekiel, will be built upon Mount Sicn,- as the three former had been built upon. Mount Moriah. Of which more towards the end of thefe memoirs. One thing, however, I will add as to this model, when twenty- two years ago I explained it at Briftol, viz. that a fchoolmafter there, Mr. Cat cot, by name, one of my auditors, was fo affected and pleafed with the model and the lectures, that long before I had made that fcheme or ground-plot which is now in my Jofephus, he, from his memory, made one for himi'elf, and brought to me to be corrected . This Mr. Cat cot I then took to be one or the beft icholars, and of as fober a mind as any of my auditors or friends at Brifiol -, whatever unhappy biafs afterward made him a profelite, to my real grief and furprize, to that wild Hebrew enthufiaft Mr. Huichir'fon.

It may alio be worth mentioning, that in this year, 1726, and at my courfe at Brifiol, the bidiop

of the diocefr, Hcofer, who had bren one of the court of delegates, that fat upon me in contradiction to the opinion of good bifliop Waddiugton. who uled to kneel by me when we were there at the communion together, lent orders to the incumbent of the parifh to refufe me the communion , which was figoified to me by my old friend Dr. Siddal,

afterward

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afterward bilhop of Gkucefter. Upon which I quietly withdrew, without making any complaints to the publick of fo great an hardfhip.

In the year 1728, Dv. P ember ton publifhed his View of Sir Ifaac Newton's Philofophy. I would fain have had him added thofe famous Scholia, or Corollaries of his, which are of the greateft value for the fupport of natural and revealed religion 5 but I could not perfuade him to it. Upon his refufal, I tranflated them myfelf into Engltjh, and publifhed them, with fome few additions and notes, the next year, 1729, both in 4to. and 8vo. Price 6d.

In the year 1730, I publifhed tfheHoreb Covenant Revived : or, An Account of thofe Laws of Moles which oblige Chriftians. To which is added, Apofto-Heal Rules for Ecclefiastical Courts. Written 1739, upon occafion of the trial and conviction of poor Mr. Robert Hales, for forgery, Svo. Price together is. 6d.

N. B. I entered deep into Mr. Hales's character and behaviour, which was fupported by twenty-leven molt eminent testimonies in his favour , and I was to come in for the twenty-eighth, but they durfl not call me, lince I might have difcompofed the fcheme that was laid by the pleaders. Yet upon hearing the trial, both I and Dr. Nath. Marfhall alfo, as well as fome others, were fatisfied of his innocence , the papers and vouchers lor which, I have (till by me. And indeed that trial gave me fuch a terrible idea of our pccent courts, and of fome of the maxims of law there followed, even where neither the judges nor the juries can be charged with any intention to act unjurtly, that I canno: but earneitly defire to fee that time, when the facred gofpel of Clriji may regain its liberty -, and when the laws of God ihall every- where

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take place, instead of the laws of men ; and when no corrupt maxims or quirks may oblige any then to break that eternal rule of equity, He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord* Prov. xvii. 15.

The same year, 1730, I published Memoirs of the Life of Dr. Samuel Clarke ; being a supplement to Dr. Sikes and bishop Hoadley's account : including certain memoirs of several of Dr. Clarke's friends, 8vo.

What a worthy friend of mine, Mr. John Laurence, thought of this pamphlet, will appear by the following letter.

Dear Sir,

I Have received and read your memoirs, &c. with a great deal of pleasure ; and I herewith return you many thanks for the service you have done to religion in general, and the Christian religion in particular ; by so freely, and so justly re-proving our bishops, for that secularity of spirit, which is so visibly reigns in most of them. I cannot see how they can possibly wipe off the offence and scandal which hath been both given and taken by their shameful non-residence, and neglect of their dioceses, but by a speedy reformation. And it hath been justly and rightly observed, that for near two years last past, there hath not been one bishop appeared amongst us in all the north part of England. To your honest freedom, in representing the odium, which must arise from such gross neglects ; you might, in your memoirs, have added the fatal mischiefs and inconveniences that must necessarily follow, from the evil example of such bishops. For with what grace can a non-resident

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resident bishop reprove, (and sure reproof is necessary) his non-resident clergy ? and so indeed it

proves in fact, the mutual connivance becomes thus almost necessary, and the word Incumbent too frequently loses its name; for I could give you instances of rectors, who have not, like a certain bishop, set foot on their rectories for six years together; and of another living, near me, on which there has been neither resident rector, nor resident curate, for above twelve years together. Hinc illa lacryma! I had several things more to have said; but my heart being full of sorrow, for these things, I could not let slip this first opportunity of letting you know how much I sympathize with you, and lament some of the causes of the decay of Christian Piety. We frequently remember you all with pleasure. And I desire you to believe that I am, with great sincerity,

(Dear Chum,)

Bishop's Weremouth, Your affectionate Friend,

Sept. 15, 1730.

J. L.

P. S. Bishop Burnet has wrote a book called the Pastoral Care, I would fain have somebody write the Episcopal Care.

In the year 1731, my great friend, Dr. Sydal, (who, with Mr. Pyle, then of Lynn, were the two best scholars that I ever examined for holy orders while I was chaplain to Dr. Moor, bishop of Norwich) was made bishop of Gloucester. The mention of him in this place is made, on account of a remarkable fact by him related to me, of Mr. William Needham, who had been chaplain to

archbishop

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archbishop Saner oft, and was a member of that convocation, which fell upon me A.D. 1711, and whose conduct relating to me, is set down at large after my Historical Preface. Dr. Sydal, who was also a member of the same convocation, finding Mr. Needham, otherwise a good man, very bitter against me, said to him, "What you are doing against Mr. Whiston is like the proceedings in the inquisition." Whereupon Mr. Needham made this memorable reply: "That the inquisition, in-

" deed, may do now and then an hard thing : but,
" for the main, they keep things tight." As indeed
persecution did usually do for, till, in this age, the
laity are grown so uneasy under it, that in protestant
countries it cannot keep things tight any longer.
Which, by the way, should teach the governors of
the church to lay all attempts for it aside ; and to
betake themselves to fair examination and correction
of what is amiss immediately.

N. B. Since the old method of divine provi-
dence, used all along to preserve the history of the
most important facts of ancient ages, by Handing
memorials of the same to after ages, as I have for-
merly proved. See on the Apocrypha. Conf. page

174 179. I propose it for a proper query to

the inquirer, whether, as the circumstances of the
first or original sin of Adam and Eve, were pre-
served, in the Purity circa res Veritas, and as to
Eve, by the difficulties of conception, gestation,
and child-birth, in mothers ever since, whether
the same circumstances of that first sin might not
also be preserved, as to Adam, by the circumci-
sion of the males ? We find this circumcision in
Sancti, before the flood : See in the Old
Testament, Appendix, page 175. And we find it
made the distinguishing mark of Abraham and his
posterity, after it, to this very day. I affirm nothing

here ;

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here, but think no other solution of this divine
command to be probable, and so agreeable to the an-
cient method of divine providence, as this is.

June 21/?, 1749.

W. W.

In February, 1732, Mr. John Baron was made
dean of Norwich. . This very good, modest, and
religious man, and excellent pastor of a country
parish, Ditchingham, was, in A. D. 1698 and
1699, possessed of about 20/. a year of the
tithes of Kejmgland, a village but three miles
off Lowestoff) and annexed to it. He had been
educated under Mr. Robinfon, one that taught
young men who were bringing up to be dissenting

teachers. But upon some doubts he had about going on in that way, and some letters that passed between us thereto relating, he left the dissenters, and came over to the church of England ; and at length accepted of the deanry of Norwich ', but refused the bishoprick when it was offered him. However, upon our first acquaintance he seemed uneasy at retaining those church-lands, which yet came to him by inheritance, and offered them to be settled on the church for eight years purchase, or 160/. which most kind offer tempted me to try my friends for the purchase of them : which was likely then to be for my own considerable advantage also. I remember that the bishop gave 5/. Dr. Prideaux 10/. the lord Weymouth 10/. &c. so that I at length made it up within 50 /. which I advanced myself, or reckoned myself for much out of pocket. But (till I got the money paid, and the title was vested in me , but so, that I always intended not to keep it in my own family, but in due time, when I had repaid my-

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self, to transfer my right to the vicarage for ever. Yet did there some unexpected circumstances intervene *, for when I was admitted mathematical professor, A. D. 1703, which voided my living, yet did it not void my title to these tithes. Accordingly I kept them for some years, till, upon my banishment from the university, the revenues of my professorship were taken away from me , and most men would have thought that I might, in this case, keep this small remains for my family. However, I being always desirous to do what equity rather than law could oblige me to, I offered, when Dr. Trimnel was bishop, upon my being reimbursed the 50/. which I reckoned was not cleared to me, to settle it absolutely upon the vicarage for ever, and trust myself and my family to the Divine Providence. Accordingly it has been between thirty and forty years settled upon that vicarage. Only I must do the present incumbent Mr. Tanner the justice to acknowledge, that he has now, for many years, of his own accord, sent me out of it five guineas every Christmas : for which I must own myself greatly obliged to him. Nor did dean Baron forget me at his death, but ordered his executors to make me a present of 20/. as did Mr. Leigh, an Irish gentleman, a

most dear friend of mine, and an excellent christian, order me the like sum of Irish money by his will. Mr. Brockman also left me by will 10 /. which, with a small farm of my own near Newmarket \ the queen's bounty of 40 /. clear, Sir Joseph Jekyll's annuity for life of 20/. a year clear, with eclipses, comets, lectures of several fairs in London and elsewhere, and some benefactions by persons now alive, and the greatest of all long ago by Mr. John Bromley of Horsham, Cambridgehire, has made me up such a competency as has greatly contented

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contented me, and made me to go on all a long comfortably in my studies.

In the year 1732, I wrote A Paraphrase on the Book of Job -, with a preliminary dissertation and observations subjoined. To which I lately added a very small dissertation on the book of Ecclesiastes, to show that it is a collection of Solomon's reflections, about points of the greatest consequence : the most of them when he was a religious man, in his first and last days : but several of them when he was irreligious and sceptical, during his amours and idolatry. This book is not yet printed.

In the same year, 1732, I published A Vindication of the Testimony of Phlegon : or, An Account of the great Darknes and Earthquake at our Saviour's Passion, described by Phlegon. Being an answer to Dr. Sykes's dissertation concerning that eclipse and earthquake, 8vo. Price, 1 s.

In the year 1733, I published A Map of Europe, with the course of eight remarkable eclipses of the Sun, drawn upon it. An open sheet. Price 1 s.

In the same year 1733, I published An Enquiry into the Evidence of Archbishop Cranmer's Recantation: or, Reasons for a Suspicion that the pretended large Copy of it is not genuine, 8vo. Price 6d.

About the same year 1733, Dr. Seeker was made bishop of Oxford, and rector of St. James's: this is the living where that great man Dr. Samuel Clarke had formerly been rector, and preached with great success and reputation, for many

years. And pity, great pity it is, that for very
worthy a person, and for indefatigable a pastor of
that large parish, as Dr. Seeker is, should appear
for grossly unacquainted with primitive christianity,
as distinct from the present settlement of the
T 2 church

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church of England, whereby the great light af-
forded by Dr. Clarke might have been carried on
nearer to perfection, and to the reformation of
that most holy religion, not which Luther, Cal-
vin, Knox, Cranmer, &c. &c. have left us, but
which our blessed Saviour delivered to the apostles.
Whereas I perceive bishop Seeker ventures to ex-
cuse what he is himself ashamed to justify, even
the monstrous Jethanian creed itself, with all its
curfes : and pretends it was permitted to (land in
our protestant Common - Prayer - Book, to invite
the papists to continue in our communion : while
among the Lutherans it is only read once a year,
upon Trinity Sunday: and while our first English
Common-Prayer-Book appointed it only to be read
on the six great festivals , but since the Church of
England has amended, or rather corrupted that
first and best Common-Prayer-Book, it is appointed
to be read upon few other holidays, or thir-
teen times in all. Nor are the poor apologies,
or, rather, excuses, that his lordship made for the
foolish niceties of that creed, better than may at
any time be made for the niceties of transub-
stantiation, and the other gross errors of popery.
It is always, for certain, better to correct modern
errors and mistakes by our original standards, than
to apologize for, or excuse those errors and mistakes.
Only I fear Dr. Seeker, with the generality of his
brethren, instead of desiring to know more of the
genuine religion of our Saviour, as he left it, in
its primitive purity, are differing themselves to sink
into almost as gross ignorance of christian antiquity,
and of the two first centuries, as the papish bishops
were sunk into before the protestant reformation -,
particularly in the doctrine of transubstantiation. Tho'
I dare venture to assure them, that let the Jews
go on as they please, and the practice of the poor
oppressed clergy of our church be never so con-
formable,

formable, the light of primitive truth mines too bright in Chrijlendorn to be thereby any longer extinguished or eclipsed. The Athanafian herefy is even here so low, that the principal examiners give it up, and no person of note for learning has dared, these many years, to publish any thing in its vindication. Nor do I find any considerable party among us, but the weakest of all our present feels, the Calvinists, that show any concern for it. As to Germany, enquiry goes on there so fast, that I believe it cannot hold long among the learned protestants of that country. For Switzerland and Bafil, one of their most learned professors, Mr. Wetjlein, who was several years ago prosecuted there for Arianism, and forced to retire to Holland on that account, was afterward, as it were, rechosen* upon better confederation, but is now a professor among the reformers in Holland. He was here very lately, and allured me himself, that among the reformers of that country, which are known to be their most learned body, he believes there is not one Athanafian remaining. For Geneva, at first the famous head of the Calvinists and Trinitarians, I have largely (heaven elsewhere, that they have taken away the sixty-four articles of their Confensus, and allow no human authority to impose upon their pastors; but have brought all to the holy scriptures themselves. III. Trails, page 1312. And I well remember, that I, long ago, heard, from a very good hand, that when our famous Dr. Ontram was writing his very learned book concerning the Jewish Sacrifices, he was asked, Why he chose to enter into the Jewish antiquities of the Rabbins, rather than into the Christian antiquities of the first centuries? His answer was, What, would you have me be an Avian? He knowing that such primitive Christian learning would endanger his Athanafianism, and tempt him to

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embrace what the later ages have called Arianism. I am very sorry that I am forced to write so feverely to bishop Seeker, one of the bed of our present bishops and pastors, and for whom I have the greatest esteem: but the miserable condition of the true primitive Christian religion among us, forces me to be so plain with him, and by his means with his brethren, the rest of our present bishops also; who seem to be in a deep sleep and

Lethargy, out of which I aim to awaken them, by thus freely admonishing them to awake, tho' probably I may have small thanks for this my admonition.

In the next year, 1734, I published my Reply to Dr. Sykes's Defence of his Dissertation concerning the Eclipse mentioned by Phlegon, as the III. of my VI. Dissertations : containing,

I. The testimonies of Josephus concerning Jesus Christ, John the baptist, and James the just, vindicated.

II. The copy of the Old Testament made use of by Josephus, proved to be that which was collected by Nehemiah.

III. A Reply to Dr. Sykes's Defence of his Dissertation on the Eclipse, mentioned by Phlegon.

IV. The chronology of the sacred scriptures, and the truth of their predictions, confirmed by eclipses, and astronomical observations.

V. Remarks on Sir Isaac Newton's observations upon the prophecies of Daniel and the apocalypse.

VI. A demonstration that our Saviour's ministry continued, at least, four years. Occasioned by Mr. Man's dissertation on that subject, Svo. Trice 4J.

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JV. B. There was an annular eclipse of the sun, July 30, A. D. 455. before that interregnum which followed upon the deaths of Aetius and Valentinian III. and Avitus *, and soon after the sacking of Rome by Genferick the Vandal[^] in the same year. After all which, the dignity, power, and authority of the old Roman emperors were irreparably lost. Which was a most remarkable breach[^] and almost dissolution of that empire.

It might be about this year, 1734, also, that Dr. Knight[^] late archdeacon of Berk/hire, lent me bishop Patrick's account of his own life, written with his own hand, which I very well knew ; and

ending with his birth-day, when he was eighty years old. Which birth-day the bifhop had Jong kept after a moft religious manner. Why this life is not hitherto publiflied, I do not know. He was in the old war-time a great royalift, and therefore under no temptation to deny, as he does here, that king Charles I. was the original author of the Eikcov BcuriXtkV), had he not been fully fatifified that it was not of his own writing ; tho' I take it to be undeniable, that the king highly approved, and frequently corrected the copy with his own hand, till it truly exprefs'd the fenfe of his own mind, and fo was his true Portraiture^ as the title fignifies it to be. Another thing I remember there is in bifhop Patrick's account of himfelf, and of the great events that happened in his time, viz. " That juft btfore the death " of king Charles II. there was over-bearing evi- " dence coming our, of the truth of Gates's plot, " and then the king died." What inference the bifhop made from this coincidence, does not appear in this MS. But I fuppole every body will cafily fupply it in their own mind. I read this MS. four times over : fo I can be pofitive of the truth of thefe two things. When I after-
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ward gave Sir Jofeph Jekyl and Mr. Arthur Onflow an account of what I had feen, they were both hearty for having the copy intirely printed in puris naturalibus, which I told Dr. Knight. But he thought himfelf not at liberty to do more than take fome extracts out of it, to be inferted elfewhere as he faw caufe. So it is not yet publifhed.

In the year 1735, that great and good friend of mine Mr. Samuel Collet, a baptift, who was fo zealous to have primitive chriltianity examined into and reftored,,that he has allured me, he thinks he never once miffed a meeting of our old Society for promoting that primitive Chriftianity, was very ill, and thought himfelf in danger of dtath, at Newington-Green. I went to fee him, and at his defire, prayed with him, and for him, as became a chriftian clergyman to do. He alfo defired me to anoint him with oil, according to the injunc- tion in St. 'James v. 14, 15, 16. Is any fick among you, let him call for the prefbyters of the church, and let them pray over him \ anointing him with cil in the name of the Lord. And the prayer of

faith /hall fave the fick, and the Lord fhall raife him up: and if he -have committed fins they fhall be forgiven him. Confefs therefore your faults one to another, and pray one for anotber, that ye may be healed, the Bviyvpevr], the prayer for the Ener-gumens, Covfiitut. V Hi. .7. or the fervent prayer of a righieous man availeth much. Upon which defire of his, I hefitated, and told him I durft not venture to do that, till I had examined anti-quity about it. As not then remembering that the Apojlolical Conjlilutions, both in the ordination of a prefbyrer, book VIII. chap. iS. order the Gift cf,. Healing to be d:Tired for him, and the fame Conftitutions, book VJII. chap. 29. appoint a form for the confecration of oil, and in want of oil, of water, VII. 22. for the healing of the fick,

and

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and the cafting out daemons. Nor at that time well recollecting the cure of Severus, the emperor, by Proculus Torpacio, upon his anointing him with oil, as Tertullian, a contemporary hiftorian, informs us. And had I been then apprized of this evidence, 'tis very probable I mould have confecrated fome oil, and anointed, him. However, he fully fuppofes that God took the Will for the Deed, and accepted of the prayers we put up to him for his recovery : when there was nothing but involuntary ignorance on both fides : for he recovered, and he has ever fince been in a better ftate of health than he had been long before. 'Tis true, that another baptift, and one of the mod learned of the baptifts, an old friend of mine alfo, Mr. Morris, in a fermon of his, has ihewed himfelf a notable critick upon this text in St. James, in order to get clear of the obligation of this anointing ; for many of the baptifts do not allow of it : but fince his criticifms are not thoroughly fatisfactory, fince we have the conftant tradition and practice of this duty delivered in the feveral churches of the world, as far as the chriftians of St. Thomas in the -Eajl-Indies -, nay, have it in the firft and beft Common- Prayer-Book of the church of England ; and thence in my own Common- Prayer- Book, reduced nearer to the primitive ftandard. And fince it appears this practice has had great and eminent fuccefs in healing the afflicted , which the following baptifts, Mr. Killingworth, the two Mr. St angers, Mr. Copper, and Mr. Goode, all of my own acquaintance, do

fully atteft ; thefe feem to me to give a divine approbation to it, fo that any criticifms notwithstanding, I am clear that it is a certain law of the gofpel, and ought to be put in practice by all churches accordingly : tho' the particular fubjects of this unction, and the circumdances in which it ought to be done, will illiil delerve our farther

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very ferious enquiry. Only Grotius obferves, that the eaftern churches appointed feven prefbyrers to join in it. In loc. Jacobi. But more of this matter hereafter.

About the year 1736, the Jews in Duke's-Place, by Aldgate, had a moft dreadful fire, which confumed no fmall part of their dwellings in that place, and many of the poorer fort were there-upon under a very fore degree of diftreffs. When the news-writers informed the publick of this terrible calamity, a chriftian gentleman of a plentiful eftate of my acquaintance, and a great fluent in the fcriptures, without any application, to fhew his univerfal charity and kindnefs to all in diftreffs, of what denomination foever, fent me a Letter, with a note of no /. inclofed, to be received by me, and to permit me to apply the 10/. to myfelf, and defired me to pay the 100/. to the Jews, towards their relief, and fend him the Jews receipt for that fum ; but under a ftrict charge not to have himfelf named in the whole transaction. Which directions I executed accordingly. And altho' nobody but myfelf knew, nor does yet, I fuppofe, know his name, yet does that Omnifcient Being, who is good to all, and whofe tender mercies are ever all his works, know it, and will not let him go without his reward at the great day. This I thought proper to mention, for the honour of chriftianity, and of fo good a chriftian, as well as for the example of others.

About the fame year 1736, and before queen Caroline died, Mr. Jortin, a greafi and learned friend of mine, and from whom I afterward received a remedy of Sir Edward Hulfe\ for a great diforder I was then in, which, by God's bleffing, faved my life, told me, that the late duke of Somerjet, a great Athanaftan, once foibad his chaplain to read the Athanaftan creed, (which I imagined was

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occafioned by a fuggeftion from the queen , to whom I had complained, that altho' (he was queen, that creed was not yet laid afide :) whereupon Mr. Jortin left off the fame creed for fome time. Mr. Jortin has alfo lately publifhed a very good book for the chriftian religion : which I fuppofe he believes, as do the reft of his brethren, but hardly in earneft, fo as to fuffer any-thing for it. Which believing in earneft, it is next to impoffible for one of his abilities to do, while he has not publickly repented of his having fo often formerly curfed the Eufebians, or primitive chriftians. In which cafe I believe the primitive church, even after the repentance of the offending clergy, would have only admitted them to lay- communion.

In the year 1736, I publifhed Athanafian Forgeries, Impofitions, and Interpolations, under the title of, A Lover of Truth, and of true Religion, 8vo. But I confefs I was myfelf the author of that pamphlet, as well as of its Appendix; being An Appeal to thirty primitive Councils againft the Athanafian Herefy : Of which prefently, 8vo. Price is. 6d.

The fame year, 1736, I publifhed, The Primitive Eucharift Revived : or, An Account of the two firft Centuries concerning the Celebration of the hordes Supper \ occafioned by a late Treatife of Bifhop Hoadley's, intituled, A plain Account of the Nature and End of the Sacrament of the Lord's Supper, 8vo. Price is. 6d.

N. B. The Appendix to my New Theory, tho* written 1718, was not printed and added to the New Theory itfelf, till its fifth edition, this year, J 736.

I publifhed the next year 1737, The Afironomical Tear: or, An Account of the many remarkable ccelestial Phenomena of the great Tear 1736.

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Particularly of the comet which was foretold by Sir Ifaac Newton, and came accordingly. 8vo. Price 6d.

On this year alfo, 1736, the late archbimop of Canterbury, Dr. Potter, was removed from Oxford to Lambeth* I have fome reafon to fpeak my mind freely of him, and of the moft unhappy change this great exaltation made in him, becaufe the late queen, when confutation was had who fhould be made archbifhop, afked me about his character, and the book he had written againft the Erajlians, or for the ecclefiastical authority, as diftinct from the date. For his character at that time was with me as one of great Piety* Learning, and Moderation, and an excellent paftor of a parifh, as I heard afterward, without any marks of pride or vanity, whom I accordingly recommended to her majefty, as one proper to be archbimop; which I then fincerely wifhed he might be. As to his book, I faid it was a very good one; and that he proved his points very well; only that he had taken one thing for granted at laft, which he could not prove; namely, "That Ccnfiantine the Great did well in giving temporal power to the clergy." I then little dreamed that this Dr. Potter, by going to Lambeth, would take high and pontifical itate upon him; that he could bear the kneeling of even biihops before him, when, at a folemn meeting of the members of the fociety for propagating the gofpel in foreign parts, he gave the blefling, which I myfelf faw: that he would procure half a dozen footmen to walk bare-headed by him, when he was in his coach, three of a fide, befides his train-bearer, at fuch his appearances, that he would give up the poor remains of chriftian difcipline, as his predecefibr had done, and fometimes ordain fuch ignoramus's as the great biihop Lloyd, of whom I know

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know he had the greateft opinion, would, upon examination, have hardly thought worthy any holy orders at all; that he would not only bear the

groffest flattery to his face, in Dr. Pierce's Con* do ad Clerum, but declare his approbation of it, by advancing or confirming the advancement of the preacher, to a place of great dignity immediately ; and that in consequence of his pomp, while alive, his executors caused him to lie in Hate when he was dead : that he would fet his learned chaplain, Dr. Chapman, to preach against the christians, falsely called Arians, at the lady Moyer's lecture ; that he would fend abroad Rich mean forms of prayer and praise, upon days of humiliation and thanksgiving, to flatter the court -, such indeed as are sometimes hardly true, and frequently such as are wholly inconsistent with that profound veneration, that kings and princes themselves, as well as their subjects, owe to their Almighty Creator , from whom is derived all the wisdom and courage, and victory of their greatest generals. To say nothing of that horrid curbing of the christians in the Athanasian creed, which he still Supported in his own chapel at Lambeth, and every where else. And I am sorry, very sorry, to say it, that archbishop Potter seemed to me almost as unwilling to open his eyes, to see the grievous errors of Athanasianism, which are now so fully detected, as to be finking out of the learned world, as any of the papists were to see the other gross errors of popery, at the protestant reformation.

N. B. I will add one observation here of the inactivity or ignorance of the generality of those that have of late been preferred by the court to be bishops and deans ; nay, or by the bishops themselves to be archdeacons also, that they know one clergyman, of no preferment at all, that hath

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written more books of learning, and most of them for the propagation of truth, and the true christian religion, and for the confutation of sects and infidels, than all of them, above an hundred in number, put together, have done. To so little advantage does the present disposal of preferments turn , and so little benefit does either church or state receive from the possessors of them. I here except archbishop Potter's learned edition of Clemens Alexandrinus, tho* it was published before he was made either bishop or archbishop. As also I might except the late bishop of London's

Codex, two large volumes, published after he was bishop. But those are so far from doing any service to Christianity, that they are rather the sad remains of antichristianism and popery among us. I conclude this my address to archbishop Potter, and our other bishops, with a very remarkable passage, which I have lately met with in a sermon preached at a lord archbishop's triennial and ordinary visitation, I suppose in the days of queen Elizabeth, upon Eccles. xii. 10. The preacher did speak out pleasant words. The account is in these words: "There is a story how a learned friar in Italy, famous for his learning and preaching, was commanded to preach before the pope at a year of jubilee: and to be the better furnished, he repaired thither a good while before to Rome, to see the fashion of the * c conclave, to accommodate his sermon the better. When the day came he was to preach, having ended his prayer, he looking a long time about, at last he cried with a loud voice three times, St. Peter was a fool, St. Peter was a fool, St. Peter was a fool. Which words ended, he came out of the pulpit. Being afterwards convened before the pope, and asked, why he so carried himself he answered, surely, holy father,

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** father, if a priest may go to heaven abounding *' in wealth, honour, and preferment, and live at ease, never or seldom to preach, then surely " St. Peter was a fool, who took such a hard " way in travelling, in fasting, in preaching, to " go thither."

I cannot therefore but, with great grief, look on the lord chancellor King, archbishop Wake, and archbishop Potter, as three excellent men utterly ruined by their preferments at court, and proper to teach all other good men this old lesson, Exeat aula, qui volet esse pius.

In the same year, 1737, I published, The genuine Works of Flavius Josephus, the Jewish Historian, in English. Translated from the original Greeks according to Havercamp's accurate edition. Containing XX books of Jewish antiquities -, with the Appendix, or Life of Josephus, written by himself. VII books of the Jewish War, and 11 books against

Apion. Illustrated with new plans, and descriptions of Solomon's, Zorobabel's, Herod's, and Ezekiel's temples, and with correct maps of Judea and Jerusalem. Together with proper notes, observations, contents, parallel texts of scripture, five complete indexes, and the true chronology of the several histories adjusted in the margin. To which are prefixed VIII dissertations, viz.

I. The testimonies of Josephus vindicated.

II. The copy of the Old Testament made use of by Josephus, proved to be that which was collected by Nehemiah.

III. Concerning God's command to Abraham, to offer up his son Isaac for a sacrifice.

IV. A large enquiry into the true chronology of Josephus,

V. An

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V. An extract out of Josephus's exhortation to the Greeks, concerning Hades, and the resurrection of the dead.

VI. Proofs that this exhortation is genuine.

VII. A demonstration that Tacitus the Roman historian, took his history of the Jews out of Josephus.

VIII. A dissertation of Cellarius's against Harduin, in vindication of Josephus's history of the family of Herod, from coins :

With an account of the Jewish coins, weights, and measures, folio.

In the same year, 1737, I published An Account of the Demoniacks, and of the Power of casting out Demons, both in the New Testament, and in the four first Centuries; occasioned by a late pamphlet of Dr. Sykes's, intitled, An Enquiry into the Meaning of Demoniacks in the New Testament. To which is added an Appendix, concerning the Tythes and Oblations paid by the Christians, during the same four centuries, 8vo. Price is. 6d.

The End of the First Part.'

MEMOIRS

OF THE

LIFE and WRITINGS

OF

Mr. WILLIAM WHISTON.

PART II.

IN the year 1738 I recd the following letter to Mr. John Depee, at Norwich. He was a stranger to me, " but one that was to communicate the letter to some worthy Unitarians at Norwich, who had defied my opinion and advice in some points of great consequence.

On April

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April 20, 1738.

For Mr* John Depee, near Coflany Bridge, Norwich.

SIR,

I Received yours of the 8th instant, by the person you intrusted it with, and by Mr. Killingworth, an eminent Baptist, and a very good writer, on their side, and return you this short answer to your queries.

(1.) That the word GW, when it is made the subject of a proposition, means always the most High God, which you say Dr. Clarke and others grant, I do not know. That it usually does fo

is very plain, and confessed by all. However, the text your Athanasian has pitched upon, 1 Tim. iii. 16. is unluckily chosen for a Determination of such a controversy; since it is so very doubtful whether the true old reading had the word God or not. I have now by me a dissertation of Sir Isaac Newton's, to disprove that reading. And upon its perusal, I cannot say, whether the word written by St. Paul, were &io; , or Aey; , or XpTo?, or S : which left all the Latin copies supposing, and implies the context to have been, Great is the mystery of godliness, which was manifested in the flesh, &c. Thus do the Athanasians take it also for granted, that our Saviour is called, Rom. ix. 5. h' m \ v i^ m Gto< or, The God over all, against the constant language of Christians in the two first centuries, which appropriated that character to the Father. Accordingly it appears by no small evidence, that the word q^ was inserted by the Montanists > and from them derived to their offspring the Athanasians. See Athanasian forgeries,/. 612.

As

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As to your hypothesis-maker's famous discovery of a superangelical Spirit united to the A6yo if whether taken from Dr. Knight, or Dr. Bennet, it deserves no answer, till we have some proof, that it was the doctrine of the Apostolical Age; to which I am fully satisfied it was an entire stranger. The notion then being constant, that the a<>Vc himself was no other than such a superangelical spirit, begotten or created by the Father before the world began. These hypothesis-makers are the great corrupters of true religion. For myself, I dare make none in such a case.' But having most frequently and carefully perused all the books of the New Testament, received from the Church of Rome, and {landing in our common Bible, and all the rest unjustly rejected by the Athanasians, and by that Church, and even by us from them, and commonly styled Apostolical Fathers only; I attest to the world what doctrines, worship, and discipline I find therein contained; and this without any imaginary suppositions whatsoever. See Athanasian forgeries, pag. 105 no.

(2.) Nor do I much deal in supporting by reason

what I find in the fame facred books, I now mean thofe of the Old, as well as New Teftament, as underftood in the very next ages alfo, viz. That the Divine Perfon that fo often appeared to the Patriarchs was not the moft High God, but the Aiyog, having the Name of God in him ; Ex. xxiii. 21. and the name Jehovah communicated to him ; and fpeaking and acting always in the name of the Moft High God, and by his authority, as his minifter, and vicegerent among mankind. This is almoft the conftant voice of Chriftian antiquity; Pbilo the Jew is alfo full of it ; and Jofephns had the fame notion, as alfo I fuppofe, had all the Prophets. But whether the vulgar carnal Jews did U 2 not

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not imagine that Divine Being, which fo often appeared to their fore-fathers to have been the Moft High God himfelf, I cannot certainly tell j however I have treated fo fully of this in my IVth volume, article XIII. that I fhall add no more in this place.

(3.) As to my great friend Mr. Emlyn's Previous Queftion about Baptifm, it was written [long ago, before I was acquainted with him, or had difcovered the miftake about infant baptifm, and that upon the principles of Doctor IValPs hiftory of infant baptifm, or] with acutenefs ad hominem, as we fay, but feems to me deftitute of all real foundation. The authority of the Talmud, and the modern Rabbins no way deferving any regard, when they not only are unfupported but contradicted by all other genuine evidence. Nor do I believe any fuch baptifm of profelytes, till John the Baptift. I have lent you my old paper of baptifm, which includes the testimonies of two centuries relating to that matter, wherein, page 25, you have this apoftolical injunction, let no one eat of the Eucharifm that is not initiated , but thofe only who have been baptized unto the death of the Lord ; and in page 34. the exprefs teftimony of Juftin Martyr, one that might be ten years old when St. John died, it is not lawful for any to partake of the Eucharifm, but fuch as believe die things we teach, and have received that wafhing which is for the remiffion of their fins, and regeneration ; fo that you mult then confine the Eucharifm to profelytes alfo. By infants and little children the con-

stitutions and other ancient writings mean only
such with relation to baptism as were catechized
before baptism, as their whole current implies ;
and as the paper about infant baptism will a-
bundantly prove ; the discovery of which secret

made

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made me a Baptist twenty-six years ago. I have
sent you also my old paper of the ancient creeds,
which I call the Magna Charta of Christianity ;
in opposition to which evidence for the ancient
faith of Christians, I take the pretended occa-
sional criticisms, and little hypotheses of the Atha-
nasians to be mere trifles. I heartily wish Mr.
Scot the younger all happiness and success in his
intentions to restore Primitive Christianity, but
hope he would avoid, as much as possible, the
introducing of any controversies into the pul-
pit, which ought generally to be sacred to the
fundamental doctrines, and practical duties of
the Gospel.

I am, SIR, your hearty well wisher,

and humble servant,

Will. Whifton.

IN the same year, 1738, I published The
Longitude discovered by the Eclipses, Occul-
tations, and Conjunctions of Jupiter's Planets.
To which was added the Configurations of
those Planets for the latter Half of that year.
But I afterwards added, in its Stead, A Ta-
ble of the Eclipses, Occultations, and Con-
junctions of such of those Planets as might be
useful in the discovery of the Longitude for the
years 1730, 1740, 1741? and 1742 - With a
large Historical Preface, reaching till the year
1745, 8vo. Price is. 6d.

U 3 N. B.

N. B. I procured a copy of those tables by which these eclipses were calculated for that skillful Author or our annual Ephemerides, the late Mr. Weaver. Whence he has every year since given us their calculations to the great advantage of Astronomers and Observers.

Since I have so long and so kindly been treated at Finchley, by the now very old Man Mr. Henry Whichcote, and particularly by his Son, Mr. Paul Whichcote, so as to make it, when I please, my place of rest and retirement, and where I take always the freedom to communicate and debate any of my notions and discoveries before they are published : And since I was in these years, 1738 and 1739, intrusted with the recommendation of a good number of poor Clergymen, to a charity left by one of that family, I cannot but add a small account of it in this place. Dr. Whichcote was the most noted person in it, who in Oliver 's days was provost of King's College, Cambridge, and one whom Bishop Burnet, in the History of his Own Times, justly recounts among the best of the clergy and preachers in the next reign ; whose sermons were admired and published by Archdeacon Jefferies : he was brother to the father of the family, of which family I am going to speak. Sir Paul Whichcote of Quoi, by Cambridge, was the eldest Brother -, whom I knew : and who had a small but elegant chapel for his family prayers, which were twice in a day there attended : Which his son Sir Francis Whichcote, in Lincolnshire, with whom I am also acquainted, imitates. Sir Paul died at about 79 years of age. The next brother of the family died about 83. The next was a sister, the Lady Pemberton, who lived till about 87. The next also lived till about 87. Who be-

iidc

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vide the large provision he made for his relation, my friend, Mr. Paul Whichcote, left 1200/. among 30 clergymen of good reputation, who had not of their own, or in Church-preferment, so much as 30 /, a year, /. e. 40 /. a-piece. Mr. Paul Whichcote, who was the person that took the care of this benefaction, desired my Assistance in finding out fit objects,

and took near half of my nomination : and by his and my own great care, such objects were found out, and had each their 40 /. undiminished, as, upon after enquiries, not one have appeared to be unworthy of it. Which is a case so uncommon, that it well deserves to be remembered and imitated by others on the like occasion. The last of the brothers, Mr. Henry, a worthy and religious man, is now in the 96th year of his age, and, abating his deafness and blindness, is strong and hearty at this day.

In May 1739, after the Death of Mr. Sanderfon, my successor in the Mathematic Professorship at Cambridge, I wrote, and sent the following Letter to Dr. Aughton, master of Jesus College, the only surviving head of a college that signed my banishment from the University, tho' by all that I could learn, he did not so much as shew it to any other of the Heads, till after they had chosen Mr. Colson for another of my successors. An hardship this plainly indefensible and unaccountable !

London, May 10, 1739,

Much honoured Sir,

IT having pleased God to prolong my life and health till after the death of my successor, Mr. Sanderfon ; and you, Sir, being the only I head of a College now alive, whose name is to

U 4 my

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my banishment from the University; an hardship, indeed, that I could not but sorely regret, from, -so good a scholar, and so good a man as yourself ; I think \ may now venture to put in my claim to the same Professorship again : the right to which was never any further taken from me than in consequence of that banishment. I then, by the best advice, made a Deputy ; as, by Mr. Lucas's Statutes, I was empowered to do, Mr. Christopher Huggins of Trinity College ; who was ready to perform his duty, had not the heat of that time prevented him. You know, Sir, very well, that I was not banished for any immorality, or neglect of my duty as Professor, nor by Mr. Lucas's

Statutes , but barely for (i) my affirming, with our Saviour, St. Paul, the Nicene, and all the original Creeds, and most ancient Fathers, that the one only God of the Christians is God the Father. (2) My asserting an undoubted matter of fact, that the original Christian Doxology was not the common one, but Glory be to the Father* through the Son, or, and the Son, in the Holy Ghost (3) My proposing to prove that the Constitutions and Doctrine of the Apostles, are sacred Books of the New Testament , and the former of them, the most sacred of the Canonical Book. As the authentic accounts of that transaction, long ago by me made public, do clearly prove. Certainly, Sir, the loss of about twenty seven years faculty of my Professorship, with the other consequent difficulties, put upon me during all those years, is more than a sufficient punishment for those offences of mine, if such they were : and that it is high time for you, Sir, in particular, to move the other Members of the University to consider of the equity, if not of the justice of my case , and to restore me to my membership

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bership again : the consequence of which will be this, that I be either re-admitted or re-elected into my former Professorship. Which when done, I do hereby promise the University either to come and reside, and do the duty of my place myself, if it may be done without the dissatisfaction of that body; or else I will, according to the power given in the statutes, make a good and sufficient deputy to supply my place, and do it for me. Sure, Sir, this proposal cannot be esteemed other than very reasonable by any ; much less by yourself, whose former banishment of me would make you more ready to procure me some redress for all those unhappy troubles that succeeded it. My differences in opinions from yourself or others, no way relating to the Professorship of the Mathematics, cannot certainly merit the continuance of my punishment any longer , which therefore I hope you will endeavour to prevent : and if you do so endeavour to prevent it, I have little reason to doubt but you will succeed in it, So far at least I rely on your fairness to me, that you communicate this letter to the Vice-chancellor, and the rest of the Heads of Colleges, as soon as

may be, before they are engaged for any other, that they may not be unapprised of my claim, my desires and promises in the present case. It not being my intention to write to any other of them in particular, but to yourself only, to whom I heartily wish all happiness, as well as to the whole University, of which I was many years formerly, and desire once more to be admitted a member : And, I am,

SIR, Your very affectionate Brother[^]
and humble Servant,

Will. Whiston.
N. B. This

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N. B. This Dr. Aiston published himself many years ago, an excellent edition of Origen, nipt Et[^]?. After which I asked Dr. Bentley, then Master of Trinity College, and Regius Professor of Divinity, why they did not banish Dr. Aiston, as they had done me for Arianism ? since he had published the greatest Avian book extant in all antiquity, as this treatise of Origen's is known to be. He replied, but the Notes are Orthodox. To which I answered, will orthodox Notes make an Arian book other than Arian ?

In the same year 1739 I published A Collection of Original Texts and Testimonies of Antiquity that relate to Christian Discipline, with Notes. As also An Humble and Serious Address to the Clergy, for the Reformation of the same Discipline, 8vo. Price is. 6d.

N. B. Since the publication of this pamphlet, I have met with light as to both those practices, which I doubted of when I first wrote it, pag. 44. I mean the anointing the sick with oil, which I have very lately fastened myself to be certainly a Christian duty at this day ; as has already appeared, and the use of incense at the Eucharist ; which I have found not to be lb.

In the year 1740 was published at Utrecht, by that prodigy of a young man, Mr. Philip Barattier, A Chronological Enquiry about the most ancient Bishops of Rome, from Peter to Victor ; with, four other dissertations about the Apostolical Constitutions, and Ignatius's Epistles, &c. Of which I gave an

account in my three Tracts, p. 43 89. Out of which I got far more light, as I there profess, in several points relating to the original date of Christianity, than from all the other writings that have been published, since I first published my own

Works

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Works thereto relating, p. 45. where also I have ordered this addition to be made in any future, edition of those tracts : that " till Mr. Baratier " wrote upon these Constitutions, and Ignatius\ " larger Epistles, like a real scholar, and one " well versed in Christian antiquity, these pre- * cious remains of the Apostolical Age were hard- " ly looked into with the least degree of judg- " ment and impartiality by any of the learned ; * even since I published them, and wrote so fully * and largely in their vindication. The learned *. Mr. le Clerc wrote against the Constitutions so " poorly, in the preface to his edition of Cotele- M rius, that I had not patience to confute him. " and for the learned Dr. Whitby \ he was so fe- " cure of their being spurious at random, that he * c seemed to think them unworthy of any scholar's i " consideration. He only saying, as I have " heard as to my believing them genuine, that " this was for a Madman to do, or rather for one * c worse than a madman. Non fani esse hominis y pt non f anus juret Orefles. To such a degree of " contempt have the original laws of Christ " therein contained been reduced among the most * learned modern Christians !

In the next year, 1740, I published a Treatise, entitled, The Eternity of Hell Torments considered: or, a Collection of Texts of Scripture, and Testimonies of the Three First Centuries relating to them . With Notes and Observations, 8vo. Price 2 s.

In the following year, 1741, I published An Appeal to xxx primitive Councils against the Athanasian Herefy. A single Sheet, as an Appendix to the Athanasian Forgeries already mentioned. 8vo. Price 3s. Which together prevent all possible Pretences for the Vindication of Athanasianism hereafter by Learned Men.

JV. B. Upon

N. B. Upon occasion of thefc perfectly unan-
 fwerable papers, it may not be amifs to take no-
 tice of a thin quarto book, printed in Germany ;
 which contains a collection of the Thefes of many
 young men, who were candidates for degrees
 there, to confute my doctrines ; and without op-
 pofing which doctrines, I fuppofe they could not
 obtain thofe degrees : and to obferve what poor
 replies they were fo/netimes able to make to my
 ftrongeft arguments, fo that when I read fome
 of them, I could hardly forbear fmiling at them ;
 nor can I fuppofe they were all unapprized of
 that their ftrength. Whence we may eafily learn
 how very weak arguments, joined to great preju-
 dices and great interefls in this world, can over-
 bear the ftrongeft arguments.

N. B. To confirm this laft reflection, give me
 leave to produce Mr. Godfrey Wajhington of Peter-
 houfe, in Cambridge, as an example, perfectly un-
 parallel'd in this way : this Mr. Wajhington was
 an exceeding good and religious man, and one
 of the beft pallors of a parifh in Cambridge ; a
 through Athanafian, but by no means acquaint-
 ed with Chriftian antiquity , tho' he was my par-
 ticular friend, and took the principal care of the
 charity-fchools when I was banifhed , which bur-
 den till that time had chiefly been laid upon me.
 Mr. Wajhington was fo terribly affrighted at the
 information he had received, that I had produced
 a very great number of primitive teftimonies
 againft the Athanafians : I faid he had received
 information of this, for I never heard that he durft
 read any of them himfelf, that I was told he faid,
 " That if there were in antiquity one teftimony
 " in forty for the doctrine of the church, he
 " would continue an Aihanafian ftill." A very
 moderate proportion this, to be contented withall !
 and yet in fome of the principal points hardly to be

made

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made out. The fame Mr. Wajhington being one of
 thofe members of the Univerfity of Cambridge that
 had 30 /. a year given them by the Bifhop ot'Lon^
 don's project for preaching at Court, in order to

induce the Univerfity to favour the Court, chofe once to preach there againft the Arians, from Mark xiii. 32. Of that day and hour knoweth no one, no not the angels that are in Heaven, neither the Son but the Father \ which with its parallel, as read in the original copies. Mat. xxiv. 36. Neither the Son y but the Father only, are the ftrongeft texts againft the Athanafians, in the whole New Teftament : he efteeming his caufe gain'd, if he could vindicate the hardeft text of ail on the other fide. His vindication confifted in this, that Chrifi was not bound to tell the whole truth in this Matter ; and tho' he did really know the day and hour of the future judgment, yet he might deny that he knew it. He illuftrated the point by this parallel cafe : fuppofe faid he, you mould go to the firft minifter (Sir Robert Walpole) and afk him to tell you fome fecret of ilate policy, do you think he would tell it you truly ? by no means : fo that our zealous Athanafian, rather than give up his opinion, would fuppofe our blefied Saviour to be more fly and knavifh than a prevaricating Minifter of State ; while he could put the enquirer off with a fhuffliig anfwer, without telling a direct untruth : but our Saviour is fuppoied to tell a direct untruth in the cafe before us. This account would be almoft incredible, but that I was told it immediately by one of the auditors, Mr. Whatcly, who was almoft in an agony at what he hud heard , and did not know who was the preacher, till by his defcription of white hair and other circumflances, I eafily difcovei'd it to be no other than my old friend Mr. Wafington. But to proceed ;

In

3 1 8 , Memoirs of the Life 6f

In Augufi this year, 1741, died my great and good friend Mr. Thomas Emlyn -, who had been a much earlier and a much greater fufferer and confeffor for Old Chriftianity than Dr. Clarke, or myfelf, or any other Unitarian that I knew of. My thoughts of whofe character i fhall defire my readers to take, from part of my letter to his fon* Sollom Emlyn, Efq; Barrifter at Law, my very worthy Chriftian friend (who has fo faithfully written his father's own life, and his[^] father's account of Dr. Clarke, that I can myfelf atteft to much the greateft part of both their contents). This letter was written immediately after I heard of his death,

in the words following.

Lyndon, Augufi 15th, 174-1.

Dear Sir,

I Did not receive your melancholy letter, till the fame day that the public news informed us of the death of your father, tho' fon John had given us notice of it before. I iincerely condole with yourfelf, Mrs. Emlyn, and his other relations and friends upon the lofs of one whom we all greatly and juftly loved, on account of his perfect integrity, ftrong judgment, great courage, and molt Chrifitian temper , which were epecially ihewn in making a good confejfwon of fome of the mod important truths of our holy religion ; and that not only of late, when that confeffion is (God be praifed) not of ilich ill reputation, or fo dangerous, but when it was under the greateft odium, and expofed men to terrible penalties. Accordingly, I look upon his lories and fu fieri ngs in Ireland as next to martyrdom , for which he was well prepared ; and I efteem him as the firft and principal confeffor with us, for thole articles of primitive Chriftianity , nor are what Dr. Clarke,

or

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or Mr. Jack/on, or myfelf, or Mr. Tonkins, or Mr. Gibbs, &c. have loft on the like account to be compared to them. Had I been in London, I mould very readily have afforded him all the afiftance I was able ; tho' perhaps that fever which carried him off might not thoroughly permit him to join in fuch devotions,, as otherwife he was highly difpofed for, and defirous of in the lafl period of his holy life. However, 'tis now feveral years, that he has waited 'till the day of his appointed time, when his great change mould come , and after iuch an incurable infirmity as he has long had, you mould no way be furprized at his death, fince at 78 he is come to his full age, like as a Jhock of corn cometh in his feafon. Since his habitual preparation and uncommon degree of piety was all along fo remarkable, there is no doubt but he is now where all good men defire to be, in that land of the pious, in Paradife, in the bofom of Abraham, whence all forrow, grief and

Lamentation, are banished : to be at last among those
souls of the righteous which are in the Hand of
God, where no torment can touch them. Nor ought
we to sorrow for any good Christian, as others
which have no hope in their death, much less for so
eminent and religious a Christian as your father
was, nor indeed did the ancient religious patriarchs
seem to have been so unwilling to die, as good
Christians are in our latter ages. And as for
the martyrs, they were carried to their graves,
when they were permitted to have any, with
hymns of praise for their having escaped the
miseries of this sinful world \ and the day of their
martyrdoms were called the day of their nativity,
and celebrated yearly with great joy, &c.

Your affectionate friend and fervent,

Will. Whifton.

In

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In the year 1742, I published III. Tracts, con-
taining

I. A Letter to the then Archbishop of Can-
terbury ; with two Accounts of the laying aside Un-
scriptural Articles at Geneva, 1706. And the
King of Prussia's Letter to the Clergy at Geneva,
in commendation of those Proceedings.

II. An Abstract of the Minutes of our society,
For promoting Primitive Christianity.

III. An Account of Mr. Baratier's Enquiries
into the Chronology, the Doctrines, and Disci-
pline of the Primitive Church. 8vo. Price 1 s.
6d.

N. B. What is now at the end of page 53,
of these Tracts, in all 54 and 55, and almost
all the 56th, is so much better stated in my Sacred
History of the New Testament, page 87, 88, 59 j>
608, that I desire those pages may be quite
omitted in future Editions.

About the year 1744 Dr. Webber published
and sent me a small paper, for the Payment of
Tythes to the Clergy, and that as of such indefeasi-
ble right, that the Messiah himself could hardly
alter it >> and at the end, hinted that this his writ-

ing was, in a manner, put upon him by inspiration. Whereas the fact is plain, and proved in my account of tythes before mentioned, that those tythes were indeed to be paid originally into the Bishop's hands, but not to support either himself or his Presbyters or Deacons, but to be distributed to the widows, the orphans, the poor, and strangers in distress -, and besides to the orders inferior to deacons, who most probably were of the poorer sort also; while the first fruits and voluntary oblations were allotted to the maintenance of the Superior Clergy, Bishops, Priests, and Deacons. See the forementioned paper, page 77, 78. But when Dr. Webster intimates

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intimates a divine impulse for a Clergyman to write in vindication of Tythes to be paid Clergymen, contrary to the original law of Christianity, Credo. Judas Apella, nonego. Cbriji has indeed ordained that those that preach the Gospel should live of the Gospel, which gives the Clergy a right to a maintenance: But that the maintenance should be by the Application of the Tythes thereto, is nowhere ordained: However, Clergymen should always get Laymen to write for their maintenance, but never should do it themselves.

In the year 1744 I published a Jingle Sheet about our Saviour's Resurrection, from Beza's double Copy of the IV Gospels, and Acts of the Apostles-, with some Observations, shewing that almost all the difficulties which have long puzzled the most learned Commentators in our vulgar Copies are here cleared, by this much more authentic and much more authentic Copy, 8vo. price 1/6. It is added also a little corrected at the end of my Primitive New Testament.

In the year 1745-6 I published Bishop Sherlock's most excellent Sermon, preached at Salisbury, October 6th, 1745, when he was in dread of Popery and Persecution; which makes men much better Christians than times of Prosperity. Concerning whom I shall add a few things. When his Lordship made a Speech for Bribery and Corruption, in the House of Lords, for it was esteem'd no better at that time, I took such a prejudice against him, that I did not go to dine with him for a great while, as I used sometimes to

do before. This I told Mr. Venn, who was acquainted with us both, and this was so well understood by the Bishop, that he told Mr. Venn himself, that he believed somewhat was the matter between us: Mr. Venn knew what it was, but durst not tell it. At last, when I was once at the

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Matter of the Rolls, Sir Joseph Jekylls, the Bishop came upon us on the sudden, and asked me, what the matter was that I did not come as usual to dine with him sometimes? I said, no my Lord, never since your political Speech in the House of Lords. He replied, that I knew he took my reproofs patiently, and he was desirous I would come to him as formerly. I answered, No my Lord, political Bishops are the ruin of all [Religion:] and so I went away in great indignation. Moreover, I well remember, that when I had presented to his Lordship the second Edition of my Essay on the Revelation of St. John, and he had found I had introduced a Brother Politician of his, the Author of the Codex, as one that was aiming at a new kind of Persecution, which I call the Codex Persecution, he knew not how to bear my new exposition. I acknowledged it to be a new one, but justified what I had so lately discovered; and I venture to affirm still, that I take that my late discovery and exposition of those matters to be both very true and very considerable also. I also well remember, that I once enquired of his Lordship, "How the Church of England" could pretend to be so pure and primitive, as to she has long boasted herself to be, while she still retains the Book of Canticles in her Bible, "and the Athanasian Creed in her Common Prayer Book?" To which he made me no answer.

And I really believe no good answer can possibly be made to either of those questions. I farther wish, very heartily wish, that this Bishop Sherlock^ who is so well able to speak both in Parliament and Convocation, would be the first to propose the exclusion of that Book and that Creed. If he would do it, I verily hope several good men would second him, and not one sober man would oppose him, in either of those places-, and he

mi slit

might thereby begin that public Reformation, without which not only revealed, but even natural Religion are loon likely to be banifhed out of thcfe Kingdoms. And when they are once baniifi- ed, where I pray will be the Church of England? In the year 1 745 I publifhed my Primitive l New Teftament in Englifh^ in IV Parts. Part I. Containing the IV Gofpels of Matthew, Jchn % Luke, and Mark; with the Acfs of the Apoftles \$ according to the Greek Part of the Manufcript of Beza, now probably above 1600 years old, in the! public Library of the Univerfity of Cambridge^ collated by Patrick Toung, Abp. UJher-> and at leaf: twice by Dr. Mills, befides a ftill later col- lation. The imperfections of this Copy are here: fupplied from the vulgar Latin*

Part II. Containing the XIV Epiftles of Paul

According to the Greek of the Clermont manu- fcript, now probably between 1400 and 150a years old, in the King of France's Library as Paris : According to the collation in Dr. Mills's New Teftament ; the Latin of which copy is. part of the old Italick verfion, made early in the iecond Century.

Part III. Containing VII Catholic Epiftles.

Part IV. The Revelation of John.

All according to the Greek Alexandrian manu- fcript, now about 1400 years old, according to Dr. Mills's collation.

N. B. The obfervations belonging to this and the other Books of the New Teftament are all to be found in my Sacred Hiftory of the New Te/!a~ went, in their proper places.

X 2 N. B. I

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N. B. I was at Cbrift's Church in this year, 1746, as ufual, on Midfummer-Day, when near 5000 poor Charity Children appeared in their new Cloaths, and had a very good Sermon preached before them, and their Stewards, and a pretty numerous congregation, by Dr. Lavington.

I mention this because such a fight is to me a far more agreeable one, than what all the Court and City can furnish elsewhere, as giving me a kind of prospect and hopes of the real Reformation one Day of the Primitive live Catechumens and Illuminates, with their Christian Instructions, Baptism, and the Eucharist, all succeeding one another: "Which may they quickly be restored among us, and in all Christendom 1

N. B. When I was at Penfrehurjl, Dr. Hammond's old Living, during my first day's stay at Tunbridge Wells, on Saturday August 23^d, 1746 (Which Living of near 400^l. a year had been offered me by the Earl of Leice/ster, with whom I had not the least acquaintance, above 5 years before, but was by me refused; as the Reader may find in my Letter to the Archbishop of Canterbury thereupon, printed in my Three Tracts, Page 1 1 2) I was very kindly received by my Successor, for so I call him, Mr. Williams \ and was very glad to find that the Flock which should have been committed to my Care, could my Conscience have complied with the qualifications our unhappy Laws have made necessary, (which what they are, the Reader may see before, Page 72 75) were under the Care of Mr. Williams^ a worthy person and very good Pastor, as he is universally allowed to be. I went thither twice, and Was the second time shewed by Mr. Perry\ the present possessor of the Sidney estate there, a singular passage, taken out of a printed original letter, written about

A. D.

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A. D. 1642, which directly imports that the great Mr. Chillingworth, how sagacious and honest a man, at last defended Socinianism, and was therein utterly and immediately confuted by that excellent person, the Lord Falkland. See papers of State belonging to the Sidney family, Vol. II. Page 669. (I mean this only in case the Writer of the Letter well understood the difference between Arianism and Socinianism, which are often confounded one with another.) So that this Mr. Chillingworth had a strange diffidence and mutability of temper; which had made him when first a Protestant to turn Papist; and when a Papist to turn Protestant again; then to favour Arianism^ as it is called, and on that account, in part by refusing

to fight the 39 Articles, to lose some expected preferment; then to fight the 39 Articles, and accept of preferment, and after all to defend Socinianism itself. Which is such a round of contrarieties, as is hard to be parallel'd in any other learned man whomsoever. To be sure he at first wanted my darling motto, Confide well and steadily; nor had he afterward the Apostolical Constitutions and Canons for his immovable guide and standard, as I have now had near 40 years, which would have prevented all this uncertainty of conduct; and without which the several parties in Christendom have long been, and are still likely to be, in polemical Controversies, polemical endless Controversies, one with another. Nor will those polemical Controversies ever cease, till those Apostolical Constitutions and Canons are admitted as the Binding rule of Christianity.

Memorandum, That on August the 24th this Year 1746, being Lords Day, and St. Bartholomew's Day, I breakfasted at Mr. Zouche's, a dissenting Minister of Tunbridge. [Fells, and a success, tho'

X ^ not

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not immediate to Mr. Humphrey Ditton, and like him a very good Mathematician also: I told him, that I had just then come to a resolution, to go out always from the public worship of the Church of England whenever the reader of Common Prayer read the Athanasian Creed; which I esteemed a public cursing the Christians: As I expected it might be read at the Chapel that very day, it being one of the thirteen days in the year, when the Rubric appoints it to be read. Accordingly I told him, that I fully resolved to go out of the Chapel that very day, if the Minister of the Place began to read it. He told me, that Mr. Downing the Minister, who was then a perfect stranger to me, had omitted it on a Christmas-day, and so he imagined he did not use to read it. This proved to be true, so I had no opportunity afforded me then, to show my detestation of that monstrous Creed: Yet have I since put in practice that resolution, and did so the first time at Lincoln-Inn Chapel, on St. Simon and St. Jude's Day, October 28th, 1746, when Mr. Rawlins began to read it, and I then went out and came in again when it was over, as I always resolv'd to do after-

wards. Accordingly on St. Andrew's Day, November 30th, the same year, when Mr. Harrijb began to read it, at St. George's Church, Queen-Square, I then went out, and came in again when it was over : However, before I went to Tunbridge Wells Chapel, that very morning I received by the London Post, from a person perfectly unknown to me, a very remarkable and important letter which will be set down in due place hereafter. Now before I declare my direct opinion in this important matter, which was defiled by the writer, I shall endeavour to vindicate myself, at least in part, from this false imputation of Hypocrisy, as to my former practice -, tho' perhaps it will not be

useful

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sufficient to vindicate me in the whole, because I might have more fully declared my abhorrence of the Athanasian doctrines and curies, by going out of the Church while they were read, than by barely omitting to repeat that creed, with which I contented myself several years at first ; or by fitting down also, while it was read, as I have now done for many years. However, that no honest man may blame me more than I deserve, I shall repeat here what I formerly said, when Mr. Henley charged me with joining in Idolatrous Worship, or even of bowing down in the House of Rimmon, by my frequenting the public service of the Church of England. Upon which occasion my words were these in the paper to him relating, page 29, 30. Where I " openly declare that how
44 unjustifiable forever I have long thought some
* 4 instances of worship in the Athanasian Churches,
44 and particularly in the Church of England,
44 with which I usually join in public worship
and the Eucharist -, I mean during the great dif-
44 ficulties I am at present in, between joining in a
44 Church not yet free from the Athanasian heresy
44 in public Worship, or of omitting almost all
44 public Worship at all ; yet did I never think
44 that undue Worship of the Son and Holy
44 Spirit, as equal to God the Father, which the
44 modern Athanasians have long ventured upon,
44 without, I verily think, nay against the entire
44 Old and New Testament, and without, nay,
" against all the other ancient records of Chris-
44 tianity , to be, strictly speaking, in the lan-
41 guage of Scripture, the crime of Idolatry. It is

44 neither the worfhip of falfeGcds, nor of Daemons*
44 nor of their Images Or Idols ; as was that of the
44 Syrian Idol Rimmon, which was Idolatry againft
44 theory? Commandment. Nor is it the worfhip
44 of the true Gcd by an Image or Idol ; as was that

X 4 " of

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c of the golden Calves by Aaron and Jeroboam,
<c which was Idolatry againft the/ra^w^Command-
" ment. Nor indeed is the worfhip of Angels,
" tho' nearer to Scripture Idolatry than that be-
" fore us, called by St. Paul Idolatry. Colof. ii.
" 18. So that had I joined with the Church in
" this Athanafian Worfhip , how criminal foever
46 I had been on other accounts in fo doing ; yet
" had I not, in my own judgment been guilty
" of that moft heinous crime of Scripture Idolatry.
" But that I ever join in that Atkanafian Worfhip
*< in any degree ; or fomuch as appear to join in
" it, when I join in other parts of the public
" Worlhip, is notorioufly falfe. Every body
" that takes notice of my cofttant behaviour in
* the public fervice, may eafily perceive, that I
" never join in any of thole parts of the Nicene
" Creed, of the Litany, or ol the Doxologies, or
" of any Prayers or Worfiip whatfoever, that
" are of that kind. And that whenever I am
" prefent when the Athanafian Creed, that Shame
" and Reproach of the public Worfhip of the Church
" ^/"England is there repeated, I do always fit
" down, to fhew the whole Congregation my dif-
" agreeing thereto; fo that if our Orator be re-
" folved to reprezent the Church oi England, as in
" this refpeci Idolatrous, and the places of her
<c public Worlhip as Houfes of Rimmon, he ought
" to reprezent me as one that abfolutely refufe to
" bow dczv in the Houfe of Rimmon, upon any
" occafion of Idolatry whatfoever. And I far-
" ther declare, that I mall not think it lawful
" for me any longer to frequent that public
" Worfhip, than I am not only permitted to join
" in the reft of it, without joining with the Atha-
" naficn Parts, but permitted to make this open
" declaration that I do not, and dare not join in
" in thole parts for any consideration."

But

But although I myself, who have been all along so open and undisguis'd in my whole conduct, in opposition to all my worldly interests and persuasions of friends whatsoever in these Sacred Matters, have so much of excuse to make for myself; yet is not that the case of the generality of those who agree with me in private, but do not care to hazard any part of their reputation, or ease, or preferments in public, for the sake of Truth alone, and true Religion. It is therefore in vain to urge these private profelytes in the established Church, to go over to any of the Dissenters for greater Purity of Worship as the fore-mention'd Letter proposes; since that will equally, if not more, contradict their interest in this World, than their imitation of me would amount to. Otherwise it is certainly very much more necessary for them to separate from the established Church, on account of these Points of great Moment, and at the lowest, near the fundamentals of Christianity, than very many of these Dissenters did of old separate from the Church of England, about Forms of Prayer, or Surplices, or the Cross in Baptism, &c. which are comparatively very small differences. Nor can the Church of England, while she supports such gross corruptions and curies of primitive Christianity, justly blame any of her former Members, who on these accounts separate from her Communion. However, there are some reasons why I have difficulties upon me in wholly deserting the public Service of the Church of England, for that of any of our present Dissenters. They frequently, if not constantly, make use of extempore prayers, even in their public Worship; which renders it uncertain in many cases, whether several things either false, or unworthy of God, may not be uttered in their assemblies: And thereby I may be obliged to join unwarily in what I came thither

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to avoid, to my own dissatisfaction, tho' I confess I have hardly ever been sensible of such unlawful petitions since I left the established Church: Nor can I ever, I confess, join in any devotions in earnestly, as in those Forms I am most perfectly acquainted with. Nor have I in all my researches

into Jewish and Christian antiquity ever found that public Worship was trusted to extempore devotions-, excepting the case of the extraordinary Gifts of the Spirit, in a few particular Churches, on extraordinary occasions, in the age of the Apostles. Altho' I must also profess I have not found that any of those public Forms were of a bare human composition ; but were rather of Apostolical , nay, probably of Divine Original. Besides this, our Ministers usually confine their public Worship to the Lord's Day only ; while it ought in all places, where a sufficient number of Christians are in the neighbourhood, to be twice every day ; a constant Morning and Evening Sacrifice. Nor do the same Ministers any where, that I know of, administer the Holy Communion every Lord's Day ; as it ought to be : All which things used to be in the measure provided for in both the Parishes where I lately frequented the public Worship in London, St. Dunstons in the West, and St. George's, Queen-square , where I used not to fail to be present, unless hindered by sickness or extraordinary occasions. In short, to determine the question proposed to me, I see no very right way of avoiding all the before- mentioned difficulties, in point of Conscience, but by setting up new and truly Christian Congregations : Which as I have formerly done at my own house, at some times, several years ago, of which mention has been made already ; I have I frequently expressed my earnest desire of making up 120 members of such a Congregation, for the Revival of that Primitive

Christianity,

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Christianity, which began with that Number, Acts i. 15. wherein I would myself, while life and health would permit, constantly officiate, according to that Liturgy of the Church of England, reduced to the primitive Standard, which I published 35 years ago, and have ever since made use of upon all such occasions -, and part of which I constantly use twice a day, either with a Congregation or alone. And may God Almighty bless mine and all other good Christian's Endeavours, for the setting up such truly primitive Congregations, and may such Congregations, when they are once set up, increase more and more unto a perfect Day, and partake of the largest portions of divine Grace here, and of the highest degrees of

heavenly Glory hereafter ! Amen, Amen.

But then, that I may not be in the lead suspected of hypocrify, in having fo long, for the main, joined with the affemblies of the Church of England, I (hall here honeftly declare in what particulars I did not, I could not join with them.

(1 .) In the Te Deum, I chofe to fay, Thou art the Only begotten, inftead of Everlajling Son of the Father.

(2.) In the common Creed, I faid Chrifft defcended into Hades, inftead of into Hell.

(3.) In the Litany, I direct the Prayers to the Father ; and entirely omitted the third and fourth Petitions to the Holy Gbojl, and to the 'Trinity.

(4.) In the Prayer for the Parliament, I omitted the Epithets to the King, Moji Religious and Gracious.

(5.) In the Collect, for the fixth Sunday after the Epiphany, and elfewhere, I omitted the Words Holy Ghoft, and One God,

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(6.) I intirely omitted the Colled: for Trinity Sunday.

(7.) In the Nicene Creed I omitted the words, Light of Light ; very God of very God ; begotten not made ; being of one Subfiance with the Father. Of the Holy Ghoft, I laid, proceedeth from the Father by the Son ; who after the Father and the Son is worhipped and glorified.

(8.) In the Communion Service I faid, St. Paul exhorted the Corinthians. And I entirely omitted the proper Preface for Trinity Sunday ; and wifhed that Water were mixed with the Wine in this Office.

(9.) I never joined in the Baptifm of uncatechifed Infants, nor in any Baptifm by fprinkling ; nor in, the anfwers of the Church Catechifm which belong to God-fathers and God-mothers, tic-

(10.) In the Form of Burial, I would not use the words, As our Hope is this our Brother or Sister doth : When by the Gospel there is little or no Hopes of Salvation : And finally,

(11.) I heartily wished that all our State Holy-days were abolished.

I now proceed to another remarkable thing that happened to me at Tunbridge, while I was A. D. 1746. about my Lectures there, on the models of the Tabernacle of Moses, and of Solomon's, Zorobabel's, Herod's, and Ezekiel's Temples : "Which Lectures I had also read at the same place, as well as at Bristol and Bath, twenty years before. Now when I had finished my Lectures, and that, I think, to the satisfaction of my pretty numerous audience, I gave them Bishop Sherlock's most excellent sermon upon the late Rebellion ; with a Memento almost peculiar to that place : "Which to prevent mistakes, and false reports, I read out of a Paper. It was as follows :

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*' To conclude the whole, I must say, That
" tho* I have now been here a fortnight, and have
" seen several of this company, both Ladies and
*' Gentlemen, at Prayers on the Week-Days,
" and a great number of them at public Wor-
" ship on the Lord's-Days, yet have I not myself
" seen any one of them at a Gaming-Table all
" this while. And I cannot but wish, heartily
" wish, that no body else had seen any one of
" them at such a place neither. However, I
" venture to add this, which I desire you all to
" take special notice of, that if I be right in my
" calculation, as to our Blessed Saviour's coming
" to restore the Jews, and begin the Millennium 20
" years hence, I cannot but conclude, that after
" those 20 years are over, there will be no
" more an Infidel in Christendom ; and there will
" be no more a Gaming-Table &c.'tunbridge"

Sept. 6, 1746. W. W.

But now before the end of September, in the same year 1746, there came to us at London no contemptible piece, in the modern way of contro-

verfy, from the Quakers; againft Swearing and Fighting ; againft Tythes ; againft Water-Baptifm, and the Euchariil; with a vindication of Women's preaching publicly, which latter piece was written by Mr. Jofiah Martin, one already mentioned as the moil learned of thofe of that perfuafion that I had ever known, and once no unufeful member of our old Society for promoting Primitive Chrijianity. Yet is it inoft evident, from all the original Records of Chrifianity now extant, which are very numerous, even in the two firft Centuries , that payment of Tythes for the ufe of the Poor , Baptifm by trine immerfion into water, and the Euchariil, with bread, wine, and water, were Apoftolical Inftitutions, or to fpeak:

2 more

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more properly, Inftitutions of our bleffed Saviour himfelf by his Apoftles. And that after the extraordinary gifts in one or two Churches of the firft Century were over, and the fettlements by our Saviour took place univerfally, no women were ever allowed to preach or fpeak in the public afsemblies of Chrifians. All which notorious Truths, will not I fuppofe be denied by the authors of this pamphlet : To be fure all thofe Writers are fo weak like almoft all the reft of the prefent Chrifians, as to acknowledge no more facred books of the New Teftament than thofe 27, which the Church of Rome have alone given us : Whereas their original number eventill preferred to us, by a moft happy Providence, is no fewer than 56. As they are ail enumerated at the end of my primitive New Teftament ; , and that 27 known ones there published from the oldeft manufcripts. As to Swearing and Fighting, Oatb* and Wars, I efteem fo few of them to be lawful, that I care not to quarrel with the Quakers about them ; tho' I believe the moft Primitive Chrifians did not think either of them abfolutefy unlawful. As for the Tythes, they were given under Chrifianity to the inferior Orders of the Clergy, and to the poor, as were the firft fruits and voluntary oblations to the fuperior Orders of the Clergy ; of all which already : Which diftribution of the Church's goods under our Saviour's kingdom, which I firmly believe to be now approaching, will I fuppofe be fet right again. Tho' till that can be put in practice, I think thefe Quakers far from being in the right, when they fcuple paying their

Tythes to the present Clergy ; tho' certainly such Clergy had much better be so diligent in their function, peaceable in their behaviour, and friendly to all that differ from them , as thereby to gain those Tythes rather with the good will of those

that

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that are to pay them, than to fly presently to the Law to demand them.

In the year 1741, and 1742, Mr. John Renfrew, my agent, went round the Coast of England, and surveyed it trigonometrically, from the North Foreland in Kent, to the Land's End in Cornwall, and the Stilly Islands , partly by private benefactions, but principally by public money assigned for that purpose, by the commissioners of the Longitude, but could not then be conveyed to Cape Clear, on the South-Weft of Ireland \ which could only be determined by the Eclipses of Jupiter's Planets. This was done accordingly at my expence, by Mr. Renfrew, in May 1744. The Chart itself, which is large, includes also the French Coast, which Dr. Halley had published before, as determined by the French Astronomers from the like Eclipses of Jupiter's Planets. But he had not himself instruments for taking either the Longitude or the Latitude of our own Coasts : This Chart of ours was published in 1745. Price 6s. I take it to be the exactest Chart for Coasts by far that has ever been made.

The providential delivery of the Vaudois, from the French Forces near Exilles, in Piedmont, July 8-19, 1747.

Taken from the authentic account in the London Gazette extraordinary, Whitehall, July 22nd /, 1747-

Turin, July 21. N. S.

ON the 19th instant, at two in the morning, the Count de Briqueras having had advice that the enemies were approaching the heights of Ajfiete (in the road to the Vaudo'u) caused his battalion*

talions to enter the intrenchments ; where they remained till seven in the morning : But as they suffered very much by the cold, and the enemy made no motion towards the attacking us, they were brought back into the Camp : Some hours after the enemy began to move, which obliged our battalions to return into the intrenchments ; which were immediately attacked by the French to the number of 40 battalions, in three columns, with nine pieces of cannon, four pounders, supported by a reserve of 8 other battalions. Our intrenchments were not yet furnished with cannon ; because it was necessary in order to bring it up to cut a way out through the rocks and there had not been time to finish it ; whereas on the other hand the enemy could bring up theirs without difficulty, by the way which they came. The attack was very brisk, and the French advanced by Sap quite up to the foot of our intrenchment, to beat it down, returning to the charge four times ; but were constantly repulsed with loss. The fire lasted from eleven in the morning, till the evening , when the enemy retreated towards Setrieres pursued by some companies of Grenadiers, who charged them forward in hand upon the descent of the mountain.

Of the 14 battalions which we had with us, viz. 10 Piedmontese and 4 Austrian there were but eight of the former, and two of the latter, who could by their situation have any share in the action. Our loss amounts in all to 120 men. The enemies loss amounts to at least 5000 men ; amongst which the Lieutenant-General Chevalier de Bellisle was killed , and whose death caused them to retreat. It is reckoned they have left above 300 Officers, they left at Scau 600 wounded, who were not in a condition to be carried off.

There

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There is another authentic account in the Gazette that came soon afterward* from one in the action, viz. Major General Count Colorado, and dated July 20th. The 6th of the month I received orders from Turin to march forthwith,

with the four battalions, towards Peru/a (clofe by, or among the Vaudois) and (e,t forward accordingly : But before I got thither, I had notice from the Commandant of Fentftrelks (another place clofe by, or among the Vaudois) of die approach of the enemy, and was earncftly prels'd by him to advance that very day to that place ; which I executed after a very fatiguing march.

The 17th, as the enemy approached more and more, I ordered the two battalions of Traun and Hagenbach to march quite up to the intrenchments, at the Col della Stela, advancing myfelf with the two other battalions, viz. thole of Coloredo and Forgatfch, upon the heights of Barboti\ Irom whence I faw in the valley oppofite to me a body of the enemy, from 12 to 15 battalions.

The 18th, we (till faw the enemies tents, but the greateft part of their troops was gone, whereupon I quitted that poll towards the evening, advancing in the night with incredible fatigue, through roads almoft impaffable in the mountains, as far as Valjla, and reached the Col della Sieta before day-break , keeping along the fide of the intrenchments.

The 19th, the two battalions had hardly in-ramp'd when the enemy came exactly in the front of the intrenchment, confiding according to the accounts of their own officers, now our prifoners, of 44 battalions , whilt their advanced pofts were foirmifing with our voluntiers, an i even driving them lrom a hill clofe by our redoubts, they planted 7 cannons upon the fame hill, and began to flank our retrenchments with

Y them,

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them, and formed themielves there in touf columns : They began to affault us on all fides, with fuch vigour, or rather fury, that their firft column puttied on quite to the parapet of the redoubt ; but it met with fo warm a reception from the Grenadiers of the Sardinian Regiment of Guards, that after a combat of three hours it was almoll totally ruined.

The fecond column which attacked the Flank where I was poftedj with the battalions of Traun,

and Forgatfch, had the misfortune to be likewise repulfd with a great daughter, after two hours combat.

The third column which poured down from a mountain upon the left flank of the intrenchment was repuls'd five times.

The fourth column appeared veiy little ; and the iflue of the whole was, towards feven in the evening, the enemy rallied their broken and flying troops, retreating to the place from whence they let out, and leaving us a compleat victory : Our whole lofs is inconfiderable, whereas that of the enemy exceeds 4000 men killed, and wounded, and priforters amongft the flain is the Chevalier de Belkijle, commander in chief, and the Major General Arnault ; with a great number of other officers.

Amongft the prilbners, the number of whom amounts to 11 or 1 200, is the Brigadier Borgete. The enemy left 600 wounded men at Say, &c,

N. B. As I look upon this as a providential delivery of thefe Vaudois, fo do I look upon the taking of Cape Breton by us in the year 1 745, as well as the difappointment of the French the next year 1 746, when they attempted Annapolis, and other of our plantations in A?nerua % to be highly providential

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ckntial alfo .: And both- of them the more remarkably fo, on account of the unexpected and moft providential Peace and its confequences, that have followed thofe events, and which we now enjoy. Both of them have been in a very excellent manner fignalized by Mr. Prince, in his two Sermons at Boftdn in" New-England -, the ferious perufal of which I do heartily recommend to every Chriftian.

A Letter to the ArchUfljop of Canterbury.

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From Sam. Barker's Efq% at Lyndon, Rutland,
near Uppingham, Jan. 23, 1747-8.

)
My Urd,

-

After my hearty good willies for your escaping the dangerous temptations of your high imitation, and your doing much good to true religion therein, I think it proper to inform you, that in the days of Archbimop Potter I wrote to his learned Chaplain Dr, Chapman, and complained of the poor mean composition of the Forms of Prayer for the Days of Fading during this War : Which as they were plainly beneath thofe of Mr. Qveral, my friend, a layman among the Difflenters, who had then publihed others for the like occafion, fo did I defire him to inform me, whether that admirable Collect of Thankfgiving and Prayer on occafion of the great Storm, November 27, 1703, for which I have long fought in vain, were to be met with at Lawbeth , and if it were I defired a copy. To which I had no anfwer. That Form, if it could be found, would be an excellent pattern for future Forms. However, if that cannot be found, I beg that you will provide better Forms for the time to come -, and particularly that you will infert into the next

Y Form

2

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Form for the Fall, February 17. what has hitherto been utterly neglected, I mean fome ferious Collect on occafion of the long and fore Murrain or Plague, now deftroying the Horned Cattle : Which how far it may extend we none of us know. This may not only then be ufed, but afterwards alfo during the continuance of that diftemper ; which has been no way flopped hitherto either by natural or political means uled for that purpofe. I fay natural and political means only -, for neither do any medical methods of cure conliderably avail, nor have any other means but political, beentryedbythe public hitherto, as if we had no notion of the interposition of Providence in fuch a terrible, and general, and long a Judgment as this has been. I know that my brethren the Baptiits in /this neighbourhood have earneftly and frequently petitioned God Almighty in their places of public Worfhip,

for a ftoppage of fo great and uncommon a calamity : And I fuppose other DifTenters do the fame in their places of public Woriliip alfo. While our Churches, intended for higher purpofes, have been only employed to read orders of the State relating thereto. But how it has come to pafs that the eftablifhed Church of England has been quite filent all along, as to the religious part, I believe no good reafon can be given. If our thirteen times a year curfing the Eufibians or Primitive Chriftians by public authority in the Athanafian Creed were once corrected ; our Manners in Court and Country throughly amended, and our Prayers on all fuch occafions were more folemn and ferious than they now are, we might hope that God Almighty would pity us and our poor dumb creatures, and procure both them a releafe from this diftemper, and ourfelves a deliverance from the effects of it, and from thole other great and amazing Judgments

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ments which I fully and fuddcnly expect; as a confequence of what is already begun, and this upon the molt authentic evidence. I am,

My Lord,

Your obliged and very humble Servant,

Will. Whifton t .

N. B. On that Faft-Day, Feb. 17th, I went to our congregation at Morcot, which was very folemn, and fupplied by the Prayers of our feveral Preachers one after another, with a fermon on the occafion by one of them. Where alfo I myfelf read that excellent fermon about the Murrain, on Exod. ix. Part of the 3d and 6th verfes, which I had before read at our Family Morning Devotions that day. And which I told them I wifhed

had been preached in every Church and Meeting-
in thefe Kingdoms.

The JrchbiJhop*s Answer.

Revd. Sir,

I Thank you moft kindly for your good Let-
ter, and am better pleated with your Chriftian
wilhes for me, than with a hundred compliments
I have received in pick'd and elegant phrafes.
Yours, I am fure, comes from a good heart,
and a fober judgment ; I will do the beft I can in
this ftation, to which indeed I have been forced.
And as neither pride, nor ambition, nor covet-
oufnefs tempted me to defire it, fo it is my daily
prayer to God, that in the ufe and exercife of this
great Office, I may keep my heart and my hands free
from thofe bad temptations. What you hint about

X 3 the

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the F Form of Prayer, your age and' teaming,
and experience give you a right to fay i but it be-
comes thofe who have lefs of all thole to be a little
more referved : The fame Form is come out by
authority for this year. Many good men concur
with you on the fubjecl: of the Murrain ; and I am
afraid in a little time it will make the ftouteft
of us cry out for Mercy, and reach thofe high
places which feem almoft out of the reach of fuch
calamities. Upon your hint I looked over the
Forms of Prayer, and find one for the . 1 7th of
Jan. 1703-4. This I fuppofe is what you
mean, and I fend you one of the Prayers tranf-
cribed.

/ am, Reverend Sir,

Your ajfured Friend,

'Kenfmngton, Jan.. 28, 1747. Tho. Cantuar.

The Prayer.

Great and glorious Lord God, jufr, and ter-
rible in thy 'Judgments, and unfearchable
in all thy ways : At whofe rebuke the earth trem-
bles, and the veiy foundations of the hills make ;
who alfo commandeft the winds and the fea and

they obey. We vile dull, and miserable sinners, in a most awful sense of thy amazing Judgments, our own great and manifold provocations, and thy tender mercy to the penitent, do with all humility of soul, call ourselves down before thy footstool j bemoaning our unworthiness, and imploring thy pity, and the bowels of thy compassion. We beseech thee, O Lord, to awaken our consciences, that we may see and duly consider thy hand, which in blessing a manner

has

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has been lifted up against us. Pardon our own crying sins, and those of the whole nation ; which have drawn down this thy heavy displeasure upon us \ and grant us such a measure of thy grace, that we may no more disobey thy laws, abuse thy goodness and forbearance , or despise this and other thy chastisements, lest a worse thing come unto. It is of thy goodness, O Lord, that we were not all consumed by the late Winds and Storms, which fulfill'd thy commandment j and that in the midst of judgment thou didst remember mercy ; showing forth the care of thy Providence in so many wonderful preservations of thy people. Let the Remembrance of them work in us such a thankfulness of heart, and such a seriousness and watchfulness of spirit, that no calamity may ever be a surprize to us, nor death itself come upon us unawares. That so we may at length arrive safely at that blessed Kingdom which cannot be shaken, for the Sake of Jesus Christ, our only Mediator and Advocate.

N. B. On Ascension-Day, May 19th, 1748.
The Collect on account of the Murrain was first read at Lyndon Church.

A short view of those National and Personal Sins which call for Humiliation and Repentance. By Mr. Overal.

WHEN we are called upon by public authority, to humble ourselves in the sight of God, on account of our manifold sins and transgressions against him, we should, in order to prepare our minds for that solemn work, seriously reflect upon those national and personal transgressions, which render us unworthy of the

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divine favour, and expose us to his just displeasure.^i

If it would be asked, what sins may properly . be called National ? I answer all such Laws and Customs of a Nation, as are contrary to the Laws of God, or tend to subvert the foundation of Religion and Virtue, of which kind I am afraid we have too many , amongst us : I shall take notice of them, in hopes that they who have it in their power, will either repeal or amend them,

Those Laws which enjoin unnecessary and impracticable Oaths, and require the great and tremendous Name of God to be used upon trifling occasions, are not in my apprehension amongst the least of our National Sins. It would be endless to run over all the places where this ungodly traffic is carried on, and therefore I shall only mention two of them, one in the Commercial, and the other in the Learned World. That . in the Commercial World is our Custom-Houses, where a multitude of Oaths are taken, some of them absurd and impracticable, and I think most of them unnecessary-, so that they seem to be administered more for the sake of the Fee which is paid for them, than for any thing else. There is likewise so little reverence observed either in the administering or taking those Oaths, that a bystander, who was a stranger to the affair, would never imagine that the great God of Heaven and Earth was appealed to in that transaction ; for which reason, together with the known absurdity of some of them, a Custom-House Oath is become a proverbial expression, for a thing not to be regarded. The pretence for these Oaths is the prevention of frauds, but is it likely that they should answer such an end, when no man is, or indeed can be. punished for the breach

of

of them ? for it seems our wise Lawyers have determined, that the breach of an Oath, is not a perjury punishable by Law, unless such Oath is taken in a Court of Record, which distinction I am persuaded hath been the occasion of numberless Perjuries. Frauds in the Customs are punishable by Law, and would be so if no Oaths were taken : But if a fraudulent man is not deterred by such punishments, it can hardly be supposed that he would be deterred by any Oath which hath no punishment annexed to the breach of it; and therefore as these Oaths do not answer the end proposed by them, and as the frauds committed in violation of them, are as punishable without them, as with them, they are evidently unnecessary, and ought to be laid aside.

The other place where swearing abounds, and unnecessary and impracticable Oaths are admitted, is our Universities, where every Student, soon after his admission, is to take what they call the Matriculation Oath, wherein he swears to be obedient to the Chancellor and Vice-Chancellor; and to observe the Laws, Statutes and Customs of the University, and this without so much as knowing, what those Laws, Statutes, and Customs are ; and which if ever he does know them, he will find to be such, as neither he, nor any man living can observe, and yet this Oath of Obedience to the Statutes, the Student is to take again when he comes to be of the foundation, or Scholar of the house, and when he takes his degree of Bachelor of Arts, and Master of Arts, and Doctor of Divinity ; as if every step to college-preference was to be attended by perjury : A man would perhaps be thought very uncharitable, who would say that there is not a man in either of our Universities who is not forsworn. And yet harsh as this may seem, it is, God

knows

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knows, too true. To say that these are only customary Oaths, doth by no means lessen the guilt of continuing them, A custom of fining is an aggravation, and not an extenuation of the crime : Besides there seems to be less occasion for Oaths in schools, or seminaries of learning, than in most other places, for as scholarships are not places of Trust, nor afford opportunity of Fraud,

nothing but the unworthy behaviour of the Student can render him obnoxious to punishment : And if his conduct is such as to deserve it, the Society have power to expel him ; which power may be as effectually exercised if no Oaths at all were taken or required : And therefore they are evidently unnecessary and ought to be left off; and the more so, as they cannot possibly be productive of any good, but may have a very bad effect upon the minds of youth, and lay the foundation of many and great immoralities in the after part of their lives: For it is highly probable that their being educated under a disregard to what are called customary Oaths, taken to observe impracticable statutes, or else their being put to mean quibbles and evasions to avoid the obligation of them, may so debauch their tender reason and conscience, as to occasion a disregard to solemn Oaths, in affairs of the greatest importance. Let us therefore lay aside this ungodly practice of taking the name of God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

There is another law, and I think a very unjust one, which bears hard upon men of University education -, as it lays them under strong temptations to act against the Light and Reason of their own minds : For after a man has spent many years in study, he cannot be admitted to such degrees in the University, as his learning and

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standing may entitle him to : Nor if he is designed for a Clergyman, be capable of holding any Living or Church Preferment, unless he subscribes and solemnly declares his assent and consent to Articles and Creeds of human composition, which he neither does nor can believe. It is a melancholy consideration, that men would spend so much time in fitting themselves for a profession, which they cannot be permitted to exercise without great prevarication. How can Clergymen expect that their ministrations would be attended with the Divine Blessing, or have any good effect: upon the consciences of other men, when they begin them with such a notorious violation of their own. For God's Sake let us remove this stumbling block out of the way, and lay

afide Articles and Creeds drawn up by weak and fallible men, and make the Word of God the only rule of our Faith and Practice, left we provoke him to remove our candlestick out of its place, and to transfer that Light which we have despised to a people more worthy of it.

Another addition to our load of national guilt, and a very heavy one too, are those Laws which require the Sacrament of the Lord's Supper to be taken as a qualification for a civil employment. That such laws should be approved and vindicated by Christian Bishops and Clergymen, is astonishing ; and yet this is done under pretence of their being a security to the Church of England. But how the prostitution of a solemn ordinance of the Church of Christ, to Atheists, Infidels and Debauchees, can be a security to the Church of England, I am at a loss to imagine ; unless the Church of England, and the Church of Christ, are supposed to be different things. But as such a practice cannot in the nature of the thing have any tendency* to secure Piety and Virtue, it is

plain

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plain that worldly riches and power, or the temporalities of the Church, are the only things intended to be secured by it ; if so, may it not be expected that when a Sacred Rite, appointed by the King and Governor of his Church, as a standing memorial of his love to it, is perverted from its original design, and made subservient to worldly ends and purposes, that it will be looked upon as a dishonour done to the institution, and be reprobated accordingly ? How such of our Bishops and Clergy, as contend for the continuance of these laws, will answer it to the great Shepherd, and Bishop of Souls, at the last day, must be left to themselves to consider: I hope God will put it into the hearts of our King, Lords, and Commons, to take away this reproach from our Church and Nation, that this Sin may no longer be laid to our charge.

Another of our errors established by law is, the taking away men's lives for robbery or theft ; which I think is neither warranted by the laws of God, nor by the reason and fitness of things.

By the law of God, we are expressly forbid to kill i fo that it muft be unlawful to take away the life of a man in any cafe, or for any crime, unlefs fuch crime is particularly excepted out of the command by the fame authority, as Murder and Adultery, and lbme other crimes are ; but robbery or theft is no where excepted out of this law , but, on the contrary, has a particular punishment annexed to it by God himfelf: And therefore I am afraid we prelume too far, and intrench too much upon the divine prerogative, when we make laws to punifh it with death, and aft not only without, but againft the authority of him, who hath faid, Thou /halt not kill.

It may perhaps be thought ftrange by the Libertines of our Age, that God ihould annex a greater punishment

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punifhment to Adultery than to Robbery , but be it known to them, that in God's account the one is a greater Sin than the other; and indeed it feems to be fo ; for there is a poffibility of making refutation and reparation for the damage done by Robbery , but the injury done by Adultery can never be repaired, nor the loft Innocence reftored, but this only by the way.

If it mould be faid in favour of thefe laws, that all Societies muft have within themfelves a power of making laws, for the fecurity of property, and of annexing proper punifhments to the breach of them, otherwife there would be nothing but rapine and violence amongft mankind.

I anfwer, that as God is the fupreme Lord and Governor of the World, no man, nor body of men can have any power or authority to make laws contrary to his, nor to annex any punifhments to the breach of them, which he hath exprefly forbid.

If it be alledged, that when men enter into civil Societies, they may for their mutual benefit give up fome of their natural Rights, and agree to hold their Lives, Liberties and Properties upon certain terms and conditions, and to forfeit them upon the breach of thole conditions ; which compact Or agreement, when voluntarily entered into,

Ought to oblige the contracting parties ; and therefore, as every man in this Nation, hath either in person, or by his representatives, given his assent to those laws which punish robbery with Death, the inflicting such a punishment upon the offenders of these laws cannot be unjust.

To this it may be replied, that the great Author and Giver of Life is the sole disposer of it; and therefore, as no man hath a right to dispose either of his own, or of other men's Lives, all

compacts

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compacts or agreements entered into for that purpose, must of consequence be null and void.

If it be further urged, that every man, who robs, sins with his eyes open, and knows the penalty beforehand ; and therefore if he commits the crime, the law is not to be blamed, if he is hanged for it, since it was done knowingly and wilfully.

To which I answer, that the wilfulness of a transgression is not a sufficient reason for an excess of punishment, and therefore if laws ordain punishments for crimes, as greatly exceed the demerit of them, such laws must be blame-worthy ; which brings me to the next head, wherein I propose to shew,

That the taking away men's Lives for Robbery is not warranted by the reason and fitness of things. The reason of things, or the law of equity requires, that punishments should be proportioned to the crimes committed : But what proportion is there between the Life of a man* which when once lost, is lost for ever, and a little money, the loss of which may soon be recovered ? Or is it fit and reasonable, that for a few temporal goods a miserable Sinner should be for ever deprived of all opportunities of repentance and amendment, and hurried into an eternal World, with all his crimes about him, as it is to be feared is the condition of most of them ? O cruel Justice! I heartily wish that the Souls of these poor wretches may not cry to Heaven for vengeance against us. This severity I am persuaded hath been the occasion of a great many Murders,

which would not have been committed, if Robbery, hadnot been made puniiable with death, for when men know that they may be hanged for Robbery, and that they can be but hang'd for Murder, the principle of self-preservation will oftentimes prompt them to commit the one, in order to

conceal

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conceal the other; this likewise renders them desperate and bloody-minded, when they are under any apprehensions of being discovered and taken.

I may conclude this head with observing, that those laws which make no distinction in the punishment of crimes, so vastly different, as Robbery and Murder certainly are, cannot be agreeable to the eternal and immutable reason of* things ; and therefore I cannot but wish they were altered.

And that the punishment annexed to Robbery was only to be Slavery, and confinement to hard labour for Life, or at least, until * some reparation was made, and some plain signs of repentance and amendment appeared , and that persons convicted of Murder should not be executed by hanging them by the neck -, but that their blood should be shed by cutting off their heads, as is practised in Holland ; these, I think, would be punishment more agreeable to the Laws of God, and the reason of things , which require no more in case of Robbery than ample reparation, or perpetual slavery , but in case of Murder, the Law of God directs, that -f who sheddeth Man's Blood, by Man his Blood should be shed -, and indeed this method of execution seems to be -most proper in the nature of things, and is most likely to have a better effect upon others -, for when those Crowds of Spectators, who usually attend executions, see the blood of a Murderer flowing from his veins, it will strike them with more terror, than if they saw him only turned off a Ladder, with a cap before his face, to hide the distortions of his countenance , and consequently be more apt to restrain them from the like Sin, which is the chief end of all punishments. I shall only add

* ExoJut xxii. 3. f Genefu ix. 6.

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one one obfervation from the celebrated % Sir Thomas More \ That if under the Mofaic difpenfation, which was rigorous enough, Theft or Robbery was only punilri'd with fine or flavery ; it can never be fupposed, that under the Chriitian Difpenfation, which is infinitely more merciful and gracious, men mould have a greater liberty to delstroy their Fellow-Creatures.

Another Sin under which this Nation groans, though not encouraged by any Law, is that Luxury and Extravagance in Eating and Drinking, and in Drefs and Equipage, and all manner of Diverfions, efpecially that curfed one of Gaming, which fo generally prevails amongft us. It is a melancholy Truth, but true it is, that more money is often fpent by the Dives's of our Age, in one day's luxurious entertainment, than would feed an hundred poor Lazarus's for fome weeks , and that greater fums are frequently laid out in cloaths and ornaments for a Bride, or a Birth-Day, than would cloath a thoufand poor Creatures, who are almoft naked , and more loft in one night's gaming than would fupport many families for a whole year. But let thoft who are richly cloathed, and fare fumtuoufly every day, remember that temporal riches are talents which muft be accounted for , and if they are not laid out in Alms-giving and Charity, the fcene will foon be changed, and the time come, when they who have enjoyed this World's Goods^ but they have fhut up their Bowels of Companion from their Brethren in Want, mall themr fclves beg ir> vain, and be told, that they in their Life-times were pofTefs'd of abundance of good

X The practice of putting men to death for Robbery was very juftly cenfured by Sir T. Mere, i ord Chancellor of England, in the Reign of Henry VIII. in a Book called Utopia, but is neverthelefs continued among us.

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things, which the Poor were never the better for, but were spent in vanity and pleasure, which they esteemed as their chiefest good and therefore, as they had already received that portion of happiness which they chose, there now remained nothing for them, but great and endless misery % but for those who had received evil things, and had borne them with patience and resignation to the Divine Will, endless Joy, and ever during Felicity. God grant that this consideration may abate our Luxury and Pride, and increase our Charity and Humility.

To the Sins which have been mentioned, may be added a multitude of others, which though strictly speaking they are personal, yet by reason of their general prevalence, may in some sense be called national.

Such as the general neglect of divine worship, in public and in private, and the taking the holy and reverend Name of God in vain, both in common conversation, and by that horrible cursing and swearing which is daily heard in every place ; the little care and concern in parents and masters of families to train up their children and servants in the principles of Religion and Virtue ; and as the natural consequences of such neglect, the disobedient, rebellious, and profligate conduct: and behaviour of the rising generation -, the whoredoms and adulteries, which in this brazen age of ours are not only committed but boasted of; the murders and robberies which are so frequent amongst us ; and that spirit of detraction and calumny, envy and covetousness, which every where abounds, which are sad prefaces of approaching ruin, and unless speedily repented of and amended, must draw down the vengeance of Heaven upon us, and make it necessary for the righteous Governor of the World to vindicate

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the honour of his moral Government, by the destruction of a sinful Nation.

In the year 1748 I published my Sacred History of the Old and New Testament, from the creation of the world, till the days of Constantine the

Great : reduced into annals.

Containing withal the Fulfilling of Scripture Prophecies all along : A compleat Catalogue of the Eclipfes of the Sun and Moon mentioned by the Antients : Biihop Uoyd's Origines of the Jewijh Church, from the Exodus out of Egypt, till the Death of Mofes. The Preface to his Expositi- tion of Daniel's L.XX Weeks. Both thefe never before publilhed : Fragments of the oldeil Gofpels : Fragments of the Abls, &c. of Peter and Paul: An Account of the oldeft Copies of the New Tejlament, efpecially of Beza's ineftimable Greek and Latin Copy of the four Gofpels and Afts of the Apoftles, now in the Library of the Univerfity of Cambridge : From which, and from the Clermont and Alexandrian Manufcripts, Mr. JWhijlon's Primitive New Tejlament is now publifhed in Englijh.

Containing alfo CLV Obfervations, for cor- recting the modern errors in facred chronology : For difcovering the true chronology of Peter : For determing the Authors, times and places of the publication of the IV Gofpels, and the other books of the NewTejlament : For correction of the miftakes in our modern copies -, and, for dating the proper rules of judging about true readings, &V. Timothy's Epiftle to Diognetus, now firft put into Englijh, and proved to be genuine. A future State frequent in the original copies of the Old Tejlament : A Confutation of Porphyry : The Martyrdom of Polycarp : The Martyrdom of Perpetua and elicita, with notes : The Acts of the Council of Antioch in the third century, &V.

A

Mr. William Whifton* \$\$\$

A Propofal for a new and cheap edition of the primitive Writers, and for fixing them, as lending Libraries, in every parifh of Great-Britain and Ireland, a'nd the plantations thereunto belonging : A Table of LXXXI of Paul's Journeys and Voyages, in VII Periods, and XXXV years after his Converfion : Together with other proper Chronological Tables and Indexes are added at the end.

London printed for the Author, and fold by John Whifton in Fleet-ftreet, and Francis Bijhop, m

Little Turn-file Holborn, 1748. Price to Subscribers 1 /. 6 s. but to others a Guinea and half in Sheets.

N. B. When I was at Newberry with Mr. Collet, in the week after fWhitfiin--wtck, A. D. 1748, I met with very agreeable Company, and heard the worthy Mr. Mace preach twice on Sunday in the fame Meeting-houfe, where my old learned Friend Mr. James Pierce had preached, before he went to Exeter. I there alfo met with a very authentic account of the impofing and oppreflive Spirit of the late Mr. Edward Harley, and his Aihanafiims among the Diflenters : For he fent down an un-fcriptural Formulary of the Athanqfian Doctrine into Cumberland, to be fubfcribed by fuch of the diffenting preachers as defired afliftance out of the Diflenters fund at London ; the difpofal whereof lay much in his power. This was fubfcribed by four of thofe preachers, before they were aware, and before they had consulted their brethren. But when it came to the turn of one of much better confideration, he put a (top to it, and on the contrary drew up a very excellent declaration againft fuch impofitions, and againft taking away the ufual allowance to preachers on any fuch accounts ; which ws fully approved by the reft of

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his brethren, and even by the lour who' had been betrayed into the former fubfcription.

On the 1 9th of December, 1717, Dr. Colbatch preached his excellent fefmon in commemoration of the founders and benefactors of* Trinity Colledge, Cambridge. Of which Dr, Smalridge, then Dean of Chriji's Church, Oxford, faid to me, that it was fit to be read over, oncel a Quarter by all Governors of Colleges. In this Sermon, p. 30. :he fpeaks thus of my moft intimate friend Dr. Laugh-ton, then a Tutor at Clare Hall, who yet w r as very oppofite to him in party Notions : " We fee
44 what a Confiuerice of Nobility arid. .Gentry the
" Virtue of one Man daily draws to one or our
44 leaft Colleges : And is it pofiible that this
44 fhould lye hid in an inglorious obfeurity, when
44 governed according to our Statutes, and con-
44 fequently filled with perfons every way fit for
44 their refpective ftatkms ? " Now this Dr. Col-

batch was my particular Friend, and a person of great learning and regard to the severest discipline, and of the strictest virtue ; tho' that virtue seemed to have somewhat of the disagreeable, as his Friend Dr. Newton of Oxford** virtue, seems to me to have somewhat that is peculiarly agreeable. Dr. Colbatch and I were hearty friends to Dr. Bentley, the Master of that College, for several years, while he appeared to act uprightly ; but when he altered that his conduct, we were both of us forced to leave him : Nay the Doctor was at length so offended at his conduct, that he was at the head of a party in the College that prosecuted the Master in order to his expulsion, tho' to no Purpose. In which Prosecution he told us he had expended near 1000/. He was Rector of Orwell, five Miles from Cambridge, and is lately dead, and has bequeathed his Library to the University of Cambridge, and settled a Charity School

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at Orwell for twenty-five children for all generations, . And is much I thought fit to add here concerning two of my friends in Cambridge, that highly deserved to be known to posterity, who otherwise, by not affecting to be writers themselves, might easily be forgotten. Nor will it be improper to add, that when I once asked Dr. Colbatch-, who had lived some time in Portugal, as Chaplain to our Factory, or to our Consul, what it was that in such a grossly ignorant Popish Communion could preserve any serious religion ? His Answer was, that some of the Popish Confessors were so honest, as to assure those that made confession to them, and received absolution from them, that unless they amended their lives, their absolutions would be of no advantage to them, which was highly for their commendation. Now by the way did there want a Bishop in our time, who, as the News told us, . persuaded the French Monarch himself, when he was in danger of death and was to receive the Extreme-Unction, to dilate a famous Harlot of his upon the like principle ; tho' I think that King, upon his recovery, took her again, and sent the Bishop away from the Court down to his Diocese for his pains ; which was but too plain an indication that his repentance was not sincere in her former diffidence. May all Princes, Popish and Protestant, with their Cour-

tiers and Nobility, learn this important Lesson, which will equally hold true of them as of the lowest of their Subjects and Inferiors. Marriage is honourable in all, and the Bed undefiled ; but Whoremongers and Adulterers God will judge.

Out

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Cut of the General Evening-Post, from Jan. 5th

to Jan. 7th, 1747-8.

To the Printer.

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J I Ry

HAVING just seen Mr. Carte's History of England, I found the following remarkable story which he has laboriously introduced by way of Note, to illustrate his History a thousand years preceding. Speaking of the Unction of Kings, and the Gift of healing the Scrophulous Humour, called the King's Evil, exercised by some European Princes, anointed at their Coronations, and succeeding lineally to their Crowns by Proximity of Blood, he says : * But whatever is to be said in favour of its being appropriated to the eldest Defendant of the first Branch of the royal Line of the Kings of France, England, &c. I have myself seen a remarkable instance of such a Cure, which could not possibly be ascribed to the real Unction.

1 One Christopher Lovel, born at Wells, in Somersetshire, but when he grew up, residing in the city of Bristol, where he got his living by labour, was extremely afflicted for many years With that distemper, and such a flow of the scrophulous humour, that tho' it found a vent by five running sores, about his breast, neck and arms, there was such a tumour on one side of his neck, as left no hollow between his cheek and the upper part of his left moulder, and forced him to keep his head always awry. The young man was reduced, by the virulence of the humour to the lowest state of weakness ; appeared a misera-

ble object in the eyes of all the inhabitants of that populous city , and having for many years tried all the remedies which the art of phyfic could ad-

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minifter, without receiving any benefit, refolved at lad to go abroad to be touched. He had an uncle in the place, who was an old Seaman, and carried him from Brijiol at the end of Auguft 1 746, along with him to Cork in Ireland , where he put him on board a fhip that was bound to St. Martin's, in the ifle of Rhee. From thence Cbrifiopher made his way firft to Paris, and then to the r lace (Avignon) where he was touched in the beginning > of November following, by the eldeft lineal defendant of a race of Kings, who had indeed for a long fuccefiion of ages cured that diftemper by the Royal Touch : But this Defcendant, and next Heir of their Blood, had not, at leaft at that time, been either crowned or anointed. The ufual effect however followed, from the moment that the man was touched and inverted with the narrow Ribband, to which a fmall piece of Silver was pendant, according to the rites prefcribed in the office appointed by the church for that folem-

nity, the Humour difperfed infenfibly, his Sores healed up, and he recovered Strength daily, till he arrived in perfect Health, in the Beginning of January following, at Brijiol, having fpent only four months and fome few days in his voyage. There it was, and in the week preceding St. Paul's fair, that I faw the man in his recovered vigour of body, without any remains of his complaint, but what were to be ken in the red fears then left upon the five places where the fharp humour had found a vent ; but which were otherwife entirely healed, and as found as any other part of his body. Dr. Lane, an eminent Phyfician in the place, whom I vifited on my arrival, told me of this aire, . as the moft wonderful thing that had ever happened, and prefTed me as well to fee the man upon whom it was performed, as to talk about his cafe with Mr. Samuel Pye, a very fkilful Surgeon, Z 4 and

and I believe flill Hying in that city, who had tried in vain for three years to cure the man by phyfical remedies. I had an opportunity of doing both, and Mr. Pye, after dining together, carrying me to the man, I examined and informed myfelf fully- of all particulars, relating as well to his illnels as his cure, and found upon the whole, that if it is not to be deemed miraculous, it at leaft deferved the character given it by Dr. Lane, of being one of the mod wonderful events that had ever happened. There are abundance of inftances of the cure of the King's Evil by the touch of our Englijh Princes in former times, mentioned by Tucker, in his book on that fubjed : And it is obfervable, that the Author, Mr. Carte, was himfelf an Infidel on that head, till convinced of his miftake by the late learned Mr. Anjiis, Garter King of Arms, who furnifhed him with thofe proofs out of the Englijh Records, which atteft the facts, and are printed in that treatife. But I am apt to think there never was an inftance in which the diitemper had prevailed to an higher degree, or the furprizing cure of it was known to fuch infinite multitudes of people, as in the cure of Chrifiopher Lovel.

Tranfcribed by me Will. Whifton Jan. 15,

1747-8.

Out of the General Evening-Pott, from Jan. 14th to Jan. 16th, 1747-8.

Brijlol, Jan. 13.
To the Printer.

SIR,

I obferved in your paper of the feventh inftant, a quotation from Mr. G?r//s ffifiory of England, of one Chrifiopher Lovel, ot~ this city, whom the Author affirms he faw after he had been cured or

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an inveterate King's Evil, by the Touch of a certain R -1 hand, when the fkill of the moft

.able phyfician and furgeon,- he had employed before had proved ineffectual, and was indeed furprized to fee fuch an idle J te tale calculated

to support the old thread-bare notion of the divine hereditary right of a certain house ; which notion I thought had been long exploded by men of sense, and existed no where but in the brains of Popish enthusiasts, and credulous bigots. The illustrious Royal Family now on the throne despite such childish delusions, such little pious frauds, to prove their divine right to the crown. They act upon noble principles; they want no chicanery to support their throne ; they profess an honest open plainness in all their public actions ; the hearts and affections of their subjects they depend upon for protecting them on their throne, which they cannot fail of by protecting their subjects in the full enjoyment of their civil and religious rights and liberties : Whereas, Jesuits and Popish emissaries make life of frauds, and pretended miracles, and authority from Heaven, to support arbitrary princes on their thrones, in order to enslave their innocent credulous subjects.

I have made a faithful enquiry into the flory of this Christopher Lovely and small endeavour to prove the fallacy of it, by setting this wonderful event in an honest and fair light.

'Tis acknowledged that the rumour of this remarkable cure made a great noise in this city, among the ignorant and disaffected ; great numbers visited the patient, to be convinced of the truth of this miracle , who greedily swallowed the delusion, as the doctrine of divine hereditary right had been indifferently propagated for some years before, to prejudice the minds of the people against the succession of the present Royal Family.

Every

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Every Physician and Surgeon well know, that high scorbutic ulcers will accidentally cicatrize, and dry up, and afterwards break out in other parts of the body from unknown causes. But I will account for this cure in a natural way. Physicians and Surgeons all agree, that change of air, and diet, with a long course of exercise are the most probable means of removing and curing all chronic disorders. All these Lovell must necessarily have had from St. Martins in France* to Avignon^ and back again to England. Every day,

may every hour he travelled, he must imbibe new columns of air : His food, which before was beef, pork, and such sort of coarse and corrupt diet was thin light soups, and vegetables. His drink at home was generally a large draught of ale, and spirituous liquors : Whereas aboard it was water, or perhaps sometimes a little wine. This alteration of diet, with daily exercise, must doubtless have a salutary influence upon his disease.

When he had been touched by the P r, at

Avignon, he was immediately put under the care of Physicians and Surgeons, who used their art upon him, imagining the latter more efficacious than the former. After near five months absence, he returned to Bristol, and declared himself healed by the touch. But alas ! his cure lasted but a short time ; his sores broke out in many other parts of his body with violence : So he returned into France again, in hopes of the same success : But the poor wretch never reached Avignon, but died miserably upon the road. This, upon my reputation, is the best history I can give of this tremendous miracle in Mr. Carte, which can be well attested if required.

It is granted that this hovel was in appearance cured of the King's Evil ; but then this cure was only temporary. That the short interval of

health

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health was not owing to any R 1 Touch, or

Charm, or any supernatural cause, but to perfect natural means merely adventitious.

In the neighbourhood where he lived and worked as a labourer, (to turn the wheel for the pewterers) he had a very ill character in his morals ; but of great pretended orthodoxy, and the divine hereditary right of an abjured family.

Can any man with a grain of reason, believe that such an idle superstitious charm, as the touch of a man's hand, can convey a virtue sufficiently efficacious to heal so stubborn a chronic disorder, as an ulcerated inveterate King's Evil ?

As I have given you a faithful narrative of this J : te miracle, if you think it worth inferting in your paper it may be a means of convincing many of your readers of the folly of crediting tales, and vifionary fables, which hiftorians abound in.

Tranfcribed by me Will. Whiston, Jan. 18, 1747-8.

AMICUS FERITjriS.

Out of the General Evening-Poft, from Feb. 20th, to Feb. 23d, 1747-8.

To the Printer.

SIR,

WHEN I publifhed my Hiftory, I did not doubt but a flial of anonymous Writers, would be nibbling at fome particular paftages in it-, and in defect of fomething more material would attack any fmall incident even in the notes, though not hiferted in the body of the work.

It

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It is the duty of an Hiftorian to give an account of every inftitution when it comes to take piate-inu kingdom ; and I have difcharged that .duty fo far as I have gone (I would fain hope) to the fatisfaftion of the Reader. This obliged me to make a fhoft Difcourfe ori the Unclion of Kings, and to take notice or the extravagant effects afcribed' to - that .Unclion. The Sanative Virtue of touching for the King's Evil, being one of thofe 'effects, -the relation, of Chrijlopher hovel was inferted in a note, to fhew it was erroneoufly af-crroed to the Unclion. It was put there, with no other view, than to refute that notion ; and without any deftgn of publishing it : But the Note (^er^aps for want of a mark, directing it mould not be copied, as J ufed in fome other cafes) being tranferibed together with the Difcourfe, for the Prefs, I did not, when the proof meet was fent me, ftrike it out-, -obferving nothing in it that could reafonably give offence, were it not for the comments of malevolent people ^ for the perfon touching is not named, and what is faid of

him agrees to more than one person.

I have not in that discourse delivered my own opinion on the subject, contenting myself with relating those mentioned by W. of Malmfbury. Several curious and knowing persons have wrote upon it, particularly Dr. Looker, a Divine, and Mr. John Brown, Surgeon to King Charles the 1st. The Book of the former being published A. D. 1597, under the title of Charisma, that of the latter A. D. 1684, under the title of Charisma Bajilicon. I have not seen Tucker, or Toaker's book these thirty years, so long it is since the relation I quoted thence was copied. I have transferred others very remarkable (particularly the cure of a German, who had been thirteen months his patient, by the Royal Touch) from

ClowS)

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Clows, an experienced Surgeon, in Queen Elizabeth's time, who published A. D. 1602, a treatise of the Artificial Cure of that distemper; though he owns throughout it, that the Queen's Touch was the only infallible remedy. But though I have not these books by me, nor a thousand others! from which I have extracted passages, I think I may fairly make use of my own transcripts. The late, learned Mr. Anstis, in the twenty-sixth page of a MS. discourse on Coronations, which he left at his death unfinished, hath these words: .'

" The Miraculous Gift in curing this distemper, [the King's Evil] by the Royal Touch of our Kings, as well as of the French King, is undeniable" and in p. 49 taking notice of his having convinced a Surgeon of the antiquity of our Kings touching by several citations, he adds that he [the Surgeon] published these citations; and therefore I refer you [/. e. his son, the present garter, to whom the discourse is addressed] to that pamphlet. I passed some days with him, at Mortlake, about twenty-six years ago, when a pamphlet wrote by a Surgeon about the King's Evil, was advertised in the News-Paper, and had a good deal of discourse with him on the subject; and by what was then said, I am persuaded that Mr. Becket's enquiry into the antiquity and efficacy of touching for the King's Evil, printed in 'Svo. A. D. 1722 (according to the Bookfeller's Style,

who begin their year even before Chrifimas) was the pamphlet in queftion. But I never law it, and had intirely forgot the name of the Surgeon : When having Mr. Anfiis\ Difcourfe abovementioned before me, and confulting a learned gentleman (who had ftudied phyfic above forty years, and tranferibed my note for the Prefs) about the name of the Surgeon referred to by Mr. Anjiis ; it was either by his opinion or my own inadvertance

that

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that I put down Tucker for the name of that Surgeon. I have endeavoured to find out thi9 pamphlet, but in vain. The prefent Mr. Anftis hath neither that or any other treatife on the fubject in his library. Whoever hath it may obferve by the records cited in it, (efpecially if the Account- of the Houjhold in the 6th of Edward I. which there is fcarce a man in England befides the late Mr. Anftis hath ever look'd into, be cited for the cure of 182 perfons of the King's Evil by that Prince) whether the author be the Surgeon to whofe book, he refers. After all, whether the Surgeon's name be Tucker, or Becket, or any other is a matter of very little confequence.

Deans Tard, Feb. 13, 1748.

Fours, Tho. Carte.

Tranfcrib'd by me Will. Whifton, Feb. 24, 1747-8.

N. B. What remarkable facts we have well attefted of the cure of the King's Evil by the touch of one or two old families in Europe, and is fuppofed to be a kind of miraculous operation, done by thofe and only thofe families, of which already, feems to me to be a great miftake, and to be rather a remains of the old healing of the Sick by the anointing them with the Holy Oil, or in the want of fuch Oil, by the prayers and impofition of the hands of Prefbyters, in St. Mark. St. James, and the Apoftolical Conftitutions, of which in part already. For though the Kings or Queens ftroke the part affected, which is called the Impofition of Hands, and ought probably to be done by Prefbyters, and charitably bellow the gold and filver pieces, and put them about the necks of the patients, while they are on their

knees

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knees in the posture of Prayer ; yet are the Prayers themselves, and the Benediction, pronounced only by the Chaplains in waiting, who are always Presbyters. See the Form of Healing in the Common Prayer Books, printed in the reign of Queen Anne, who used to touch for the Evil ; though I think that neither King William, nor Queen Mary, nor King George the First or Second have ever done it -, while yet I suppose they might have done it with the like success as our former Kings, and even Queen Elizabeth herself had done it before. Mr. Carte, in the first volume of his history lately published, book IV. p. 291, has given us so extraordinary an history of the healing of one Christopher Hovel, of Bristol, in the year 1716, just now set down, as did Mr. Bates, the King's famous Surgeon in my hearing, do the like in another instance many years ago, that I cannot but think this matter deserves a more serious and exact consideration and examination than it has of late met with, while it ought always to be impartially taken notice of, in what cases and circumstances, and how far this Touch has been effectual, and when, as well as how far it has failed. For that it has by God's Blessing frequently healed the patients, at least in part, and for some time, is I believe absolutely undeniable and is, I presume, pretended that it has never failed of its effect. But of this Royal Touch, see Dr. Tucker's book on that subject, and Mr. Fuller's Church History, pretty largely, under Edward the Confessor, Cent. VI. p. 145 148.

As to any plea for the Title of Royal Families, from the success of this Touch, I know nothing of it : Nor can I find in the Sacred Writings, any other divine right they have, but free choice and recognition of the people. Nor by

confe-

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consequence can I find any other rightful and law-

ful King of Great -Britain, than our present King
George II. See my Scripture Politicks through-
out.

'The Form of the Healing in Queen Anne's Time.

Prevent us, O Lord, in all our doings with
thy most gracious Favour^ and further us
with thy continual Help ; that in all our Works
begun, continued, and ended in thee, we may
glorify thy holy Name, and finally by thy Mercy
obtain everlasting Life, through Jesus .Christ our
Lord. Amen.

The Holy Gospel is written in the 16th Chapter of St.
Mark, beginning at the i^th Verse.

Jesus appeared to the Eleven, as they sat at
meat, and upbraided them of their Unbelief and
Hardness of Heart, because they believed not
them which had seen him after he was risen.
And he said unto them, Go ye into all the
World, and preach the Gospel to every Crea-
ture : He that believeth and is baptized shall be
saved , but he that believeth not shall be damn'd.
And these signs shall follow them that believe:
In my name they shall call out Devils ; they shall
(speak with new Tongues, they shall take up
Serpents, and if they drink any deadly thing, it
shall not hurt them : They shall lay their- -hands on
the Sick, and they shall recover : So then after the
Lord had spoken unto them, he was received up
into Heaven, and sat on the Right-hand of God :
And they went forth and preached every where,
the Lord working with them, and confirming
the word with signs following. ,

Let

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Let us pray.
Lord have Mercy upon us.
Christ have Mercy upon us.
Lord have Mercy upon us.
Our Father* &c. with the Doxology, and
Amen.

Then shall the infirm persons, one by one, be presented to the Queen, upon their knees; and as every one is presented, and when the Queen is laying her hands upon them, and putting the gold about their necks, the Chaplain that officiates, turning himself to her Majesty, shall say these words following.

God give a blessing to this work \ and grant that these sick persons, on whom the Queen lays her hands, may recover, through Jesus Christ our Lord.

After all have been presented, the Chaplain shall say,

Verf. O Lord have thy servants,

Refp. Who put their trust in thee :

Verf. Send them help from thy Holy Place,

Refp; And evermore mightily defend them :

Verf. Help us, O God- or our Salvation,

Refp. And for the glory of thy Name deliver

Us \ and be merciful to us sinners, for thy Name's

Sake :

Verf O Lord hear our Prayers ;

Refp. And let our cry come unto thee.

These answers are to be made by them that come to be healed.

Let Us Pray.

O Almighty God, who art the giver of all health, and the aid of them that look to thee for succour, A a we

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we call upon thee for thy help and goodness, mercifully to be moved upon these thy servants , that they being healed of their infirmities, may give thanks unto thee in thy Holy Church, through Jesus Christ our Lord, Amen.

Then the Chaplain, standing with his face towards them that come to be healed, shall say.

The Almighty Lord, who is a strong tower to all them that put their trust in him, to whom all things in Heaven, in Earth, and under the Earth do bow and obey ; be now and evermore

your defence, and make you know and feel, that there is none other' name under Heaven given to man, in whom, and through Whom, you may receive Health and Salvation, but only the name of "our Lord, Jefits Chrijl, Amen.

The Grace of our Lord Jefus Chrijl; and the Love of God - 9 and the Fellowhip of the Holy Ghoft, be with us all evermore, Amen.

N. B. It appears by Mr. Fuller, that the Gofpel in his days, was the firft nine verfes 6f St. John's Gofpel ; and that the King or Queen made the fig of the Croft upon the lore, in the impofition of hands.

Lyifdori, Jan. 20, 1747

Will. Whiston.

Calvijius from Vafccus, at A. D. 6yi, and 680, fpeaks of Batoibd, a very religious Gohick King in Spain, ' that when Ervigius had infufed ' poifon into his food -frhich quite took away .his c memory, and brought him into fuch a diflem- * per, that he feemed'to be "giving up the Ghoft,

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* the Bifhop offered him the facrament of ex- ' treme unction. But when he was recovered, 4 and made acquainted with the offer he had 4 had of the facrament, he utterly renoun- 4 ced his kingdom, and the world, and re-

* tired into a monaftrey.'

Mr. Grantham, in his Chriflianifmus Primitivus, page 38, 39, upon James v. 14. fays, ' The gift 4 of healing is not wholly taken away : If we ' dare believe our eyes, or the perfons who have 4 been reftored to health very fuddenly, at the

* earned prayer of faithful men, and oftentimes 4 in the uie of that ordinance, Jamesv. 14 18.

* The truth is, that miracles are rarely found;
4 yet from what my eyes have seen, and from
' what I have heard by report, from some
4 whom Charity will not suffer me to think,

* would affirm an untruth, I may not say (as
' some) that they are not at all to be found, &c*

I shall add one very remarkable passage, in
Mr. Fuller's Church History, page 146. I now
" will it be amiss here to relate a passage, which
44 happened about the middle of the reign of
" Queen Elizabeth, after Pope Pius did let fly
" his excommunication against her. There was
" a stiff Roman Catholic, (as they delight to
" term themselves) otherwise a man well ac-
" complished, and of an ingenuous disposition,
" who being cast into prison (I conceive for his
" religion) was there visited in a high degree
" with the King's Evil; and having, with great
" pain and expence, but no success, long used
" the advice of physicians, at last he humbly ad-
" dressed himself to the Queen's Majesty, by
" whom, with God's help he was completely
" cured. And being demanded what news? I
" perceive, said he, now at last by plain expe-
44 rience, that the excommunication denounced,-
A u 2 " by

tc

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ct by the Pope, against her Majesty, is in very
" deed of none effect; seeing God hath blessed
her with so great and miraculous a virtue. For
which relation Mr. Fuller quotes Tucker[^] in
" Charismatic, cap. 6, page 92."

Wixl. Whiston.

Now when I discoursed with that eminent Bap-
tist Mr. Grantham Killingworth, about this matter,
he was thoroughly satisfied of the success of this
holy unction, and told me, that some of those
cures were so remarkable, that a memorial of
them was put on a gravestone of a Baptist that
had cured several by the same unction.

I also William Whiston have enquired of our

own Elder or Prefbyter, Mr. Matthew Stanger, whose elder brother, Mr. William Stanger, was that Baptift Bifhop, or mefienger, that anointed a Tick woman at Ijham, near Kettering, when he was prefent and joined in the prayers ; though without faith in the operation himfelf, which woman recovered. The fame Mr. Matthew Stanger allures me, that his mother, when fhe was alive, ufed to tell him, that this anointing was more frequent among die Baptifts formerly than it has been of late. I have alfb been informed, by Mr. Copper, an acquaintance of Mr. Killingworth* \$, and the prefent Baptift Bifhop, or meftenger, at Tunbridge-Wells, that he had been himfelf with other Baptift Bifhops, or mefiengers concern'd in the anointing one under an ill tongue, as he called it ; which I fuppofe to be the fame diftemper, with what the Apoftles would have rail'd Demoniacal Madnefs: While after arirft and Fecond failure it was found a fort of magic ceremonies or conjurations had been ufed by fome people for the cure. But when thofe wicked methods

had

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had been detected, and laid afide, the cure was perfected. Our Bifhop or MefTenger Mr. Goods, alfo writes to me thus.

Rev. SIR,

According to your requeft I made fome farther inquiry into the circumflance you afked me of, relating to the inftitution of anointing with Oil, according to St. James, chap. v. ver. 14, 15, 16, though time has eras'd fome things out of the minds of thofe who were either eye or ear witneffes, yet that which they remember, very much agrees with that which I formerly received from feveral perfons of great credit. According to the accounts I have received, Mr. Thomas Level, a Prefbyter of the Baptift Church' of JVejlton, in the parifh oiWeedon in the county of Northampton, fome time about the year 1720, was very ill, of a pleuretic fever, and had the late Mr. Hodges, apothecary in Tocejler to adminifter phyfic to him; he declared that, if his illnefs re urned, he could not live to furvive it; and immediately went to bed in the next room to that where Mr. hovel lay. There was at the fame time in

the house Mr. John Britain, a Presbyter of the Baptist Church at Stony Stratford, in Buckinghamshire, who came to visit him. Mr. Level's illness returned in the night, with a violent pain in one of his sides, and perceiving the approaches of death to draw near, exercised faith in his institution, and desired Mr. Britain to be called up, who was in bed in another room, to administer it to him. He arose, and after asking him some questions relating to his faith, and other qualifications, administered it : And immediately his great pain abated, and he was quickly restored to health. I have been also informed, that Mr. A a 3 Hodges

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Hedges who heard the service performed, declared in the morning, that if God had not heard these Prayers, he must inevitably have died immediately, and that he could raise a man up by such religious means, when all the arts of men failed.

Secondly, Mrs. Boddington of Ather, in Warwickshire was under a long and great illness some time, about thirty years ago. She was a member of the general Baptist Church, professing the Baptism of the Adult by immersion, meeting in West-Orchard in Coventry, and sent for Mr. John Eld, who was then a Presbyter in the same Church, (but afterwards ordained a Bishop.) He went to visit her : She desired to have the anointing with Oil administered to her, in the name "of the Lord. Which he, after being satisfied that she had competent qualifications, administered; and it was attended with so good effects, that she, who before was not able to help herself in scarce any degree, raised herself up in a few minutes, and in a few hours dressed herself, walked about the room, and went into the other parts of the house, to the admiration of all her family and acquaintance.

Thirdly, Circumstance was relating to Stephen Matthews of Killing-worth, who was a member of the same Church in West-Orchard ; he was under great affliction about the time above mentioned, which seized his body, and lay very heavy upon him, for six or seven years, until he, for a considerable time, became like a skeleton, and could not get out of bed. He sent for Mr. Eld, and for Mr. Samuel Welton, who was a Presbyter in

the fame congregation, and after he, in their apprehensions, declared a true repentance for all his past sins, and a great desire of living up to the rectitude of the Gospel, desired to be anointed with Oil, according to St. James, chap. v.

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Rev. SIR,

According to your request I will give you this following account. The Rev. Mr. Drinkwater, minister and minister of the baptist church at Chichester, in the county of Sussex, gave me this following account. A woman that was a member of his congregation had a daughter that was troubled with fits, to that degree, that they confined her to her bed, and had several in one day, and rendered her incapable of any business. The said mother desired Mr. Drinkwater to come to her daughter, in order to anoint her with oil, in the Name of the Lord, which he did. And after the anointing, while they were in prayer for her, these words came into his mind, In the Name of the Lord, arise and walk, but fearing it would be too great presumption, he omitted it in the prayer, but continued in the duty till it returned a second and third time; then he took her by the hand and said, In the Name of the Lord Jesus, arise and walk: And she came out of the bed immediately and was well - as Mr. Drinkwater told me.

There was a minister and elder of his congregation that was not satisfied in the practice of anointing with oil, and could not have faith in it, unless he could see a miracle wrought by it. He lived in or near Chichester, and had never been at London. He had two brothers that lived at IJlington; one a housekeeper, the other a lodger, and once in the night he dreamed, that there was a near and dear friend of his that lived near London, then under a distemper that threatened death: It was a fever, and the doctor had given him over. But that the said friend was desirous of some sweetmeats, and that would make him well: but the said sweetmeats could not be had, but in the Borough

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rough [of Southwark], and before they could be
procured, he would be dead. This was the sub-
ject of his dream. When he awaked it left a great
impression upon his mind : But before he got up,
a messenger came from IJlington, with this news,
that his brother was near death, and given over by
the doctors -, desiring him to go to him with all
speed. When he came thither, his brother was
thought to be near death, and he and his other
brother walked in his garden, consulting about the
manner of his burial : But when they came in, he
was sensible, and was greatly desirous to be anoint-
ed ; but none could be found that did practise the
same, but Mr. Richardson, a messenger of the bap-
tists, that lived in the Borough, and he could not
be had it that time. Then the friends of the sick
man desired the said minister to anoint him ; and
in the extremity of the case he did ; and whilst
he was praying for him, he came out of the bed
immediately, and was well. Now this sick man
was under the censure of the church for some dis-
order of life, for which he declared his repentance.

Mr. Benjamin Miller, messenger and elder of a
baptist's congregation at Wootton, near Sarum, in
Wiltshire, told me, that as he came once to Brighthelmston
on Saturday night, there was one Mrs. Stagg of
Bedminster, one mile from Brighthelmston, that was on a
bed of weakness, near unto death : She sent for
the said Mr. Miller, in order to anoint her with
oil, in the Name of the Lord, the next morning :
He went ; but when he came she was almost speech-
less, and it was thought she was dying, but sen-
sible, and by signs shewed her desire of being
anointed ; which he did, and in a few minutes she
spoke, and said she was better. Soon after she
added, she would get up , and sending Mr. Mather
out of the chamber, she got up and went to Brighthelmston
that day in the afternoon, and received the sacra-

ment

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ment that day. Then she invited her friends to
come and dine with her the next day. But when
they came she was stripped of her gown, and was \
cook and dressed the dinner.

In the year 1740, Mr. Samuel Fly, elder of the
baptist church at Horfley-down, London, was under

a rheumatic diforder in its extremity; whom I went to see in his illness. He laid to the doctor, and his friends, that he was willing to be anointed, in the Name of the Lord. But the doctor not knowing the nature of it, thought he was delirious; and Mrs. Killingworth brought a bottle of something in, that she thought would do him good, but his Stomach was so weak that he could not take it. Then she cried, saying. If he did well she would say, that miracles were not ceased. On the Lord's day following Mr. Smith and Mr. Cornthwait preached for him; and that day anointed him with oil, in the name of the Lord. And the next day he could walk about his chamber with ease, and soon went abroad, whom I saw soon after his Recovery.

Witness my Hand,

William Bond.

The aforefaid Mrs. Stagg was anointed once before at Taunton, for a quinfey in her throat, and was cured,

A Copy of a Letter from a Gentleman in Scotland, dated February 29, 1747-8. Out of the Gentleman's Magazine for March 1748. pag. 136.

WE have had some extraordinary events in our neighbourhood, which can't as yet be accounted for. On January 25, the river. Teviot, for two miles before it joins the Tweed, flopped its current, and its channel became dry, leaving

fishes,

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fifties, &c. on dry ground, many of which were taken up by the country people, and sold at Lvingtown, and other places. It continued in this condition for the space of nine hours, and when it began to resume its course, it began gradually, till it ran as usual again, but in no greater quantity from its flopping, as might be expected. How to account for this phenomenon we know not; for there are no mines of any sort, or any other cavity in the whole country. And if the waters had been stop'd by any rising of that part of the ground by an earthquake, they would have been heaping up in such quantities in a minute's time, that upon the ground's descending, the

whole country muft have been overflow'd. On

February 19, the river Kirtle was dry for fix hours, leaving fifties, &c. at the bottom. This alarmed the whole country ; infomuch that Sir William Maxwell, who lives within 500 yards of it, and many rode with, him along the banks of the river, and faw it dry for feven miles, but could not find out the caufe of the water's flopping. And on February 23 the river EJK itfelf flopped its courfe, and the channel was quite dry (except fome deep holes where the water could not get out) for the fpace of fix hours, to the admiration of the whole country, the more fo becaufe this large river is as rapid as moft in England. See a folution of thefe wonders in the fame Magazine for April, 1748, pag. 142. But fee rather 4 Efd. vi. 24. The veins of the foundations fhall ft and fill, and fhall not run for the fpace of three hours.

As to the famous woman who brought forth monflers in Surrey, above 20 years ago, if the fact was real : And as to the flrangf- gigantic boy at Willingham, near Cambridge, much later, hiflory is undoubtedly real, in Tranfacl. Philof. No. 475.

See

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See 4 EJd. v. 8. Monftrous women Jhall bring forth monitors, or in the Arabic copy, There Jhall be figns in the women. See alfo vi. 2 1 .

I conclude with this additional reflection, that as it was the horrible Athanafian Creed that directly brought me to the Baptifts, fo mould I think it one good ftep towards the Church of England's, admiffion of Primitive Chriftianity, if her Archbifhops and Bifhops would but leave off the ufe of that Creed in their own Chapels ; and thereby recommend its omiffion to all their fubordinate Clergy.

Lyndon, November 15, 1747,

Will. Whifton.

The Copy of a Letter that came to me on Sunday, Augult 24th, 1746, being St. BartholomewV- JDay, at Tunbridge- Wells.

. Revd. SIR,

TH O' I am an entire ftranger to you, yet I flatter myielf the importance of the fubjecl: will excufe the liberty I have taken in addreffino- you in this manner. The reafon of which, with- out preface is as follows.

'Tis now about eight years fince I accidentally happen'd to meet with your Hijlorical Prejace. I muft own, at my firft perufing it, I was vafly furprized to find proportions fo contrary to thofe generally held as orthodox. I had been brought up in the Church of England, and attended divine Service (as I believe many others do) without fo much as once examining the truth or fal- hood of thofe principles I had been educated in. But the reading your book foon gave mc a hap- pier

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pier way of thinking, and put me upon a more ftrict enquiry. I afterwards procured your Primi- tive Chrijlianity: A work for which the whole Pro- teftant Church, in my opinion, is under the great- eft obligation to you : It being collected with that care and fidelity, that to an ingenuous mind, it mult certainly appear convincing and unanfwe- rable, as to the doctrine therein contained. But to return, I then perufed Dr. Clarke's Scripture DoElrine of the Trinity, and Mr. Emlytfs Traits ; two excellent writers in the fame glorious caufe *, and both recommended by you in your other writings. In fhort, I was fully convinced of this grand fun- damental truth, that the Father alone, exclusive Of all other Beings and perfons whatfoever, was the moft high God. Or in other words, the only God of the Chriftian Religion. A doctrine evidently taught by our bleffed Saviour and his Apoftles. Thus far all was right/till reading the authors who wrote on the other fide of the queftion,Iwas fome- whatperplex'd ; not On account of thofe opinions I had embraced, but in regard of the legality of conti- nuing a member of the Church : From which I find the pretended orthodox were for excluding the poor Arians. Among many others, I mall ^uft mention one or two, which feem applicable to the prefent purpofe. The author of a pamph- let called federal hundred texts to prove our Saviour to be the moji high God ; (a character I am fure he

never laid the least claim to, but always attributed it to his father :) This author, I say, has these words, " If any deny the eternal deity of our Saviour, they exclude themselves from all Christian assemblies, &c. It must be gross hypocrisy and prevarication in such to be present, so much as occasionally, at the liturgy of the Church of England-, where all the offices either suppose the divinity of our Saviour, or plainly declare

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" declare it." Another writer, in an Address to the conforming Arians, both among the Clergy and Laity, " accuses them of the vilest hypocrisy, in being present at Prayers and Creeds which they profess not to believe : And absolutely inflicting on it, as their indispensable duty, to separate from the Church. And affirms that a Protestant might as well conform with the Papists, or a Christian with a Mahometan, as an Unitarian with the Orthodox. And by no means admits that false, viz. Their not repeating those prayers or passages in the liturgy which, in their opinion, are blasphemous, and derogatory to the supreme unequalled majesty of God the Father." Now as hypocrisy is undoubtedly a very odious to God and man, I, with many others should take it as a singular favour, if in some of your future writings, you would discuss this important question, viz. With what Church or Set the Arians in this present corrupted state of things ought to communicate, till it pleases God more completely to reform the Christian world ? Whether with that established, or whether he ought to separate, and go over to the Dissenters ? As many Arian ministers are supposed to be amongst them. Now had the Unitarians the liberty of public assemblies, and a ministry of their own, the point would easily then be determined. To speak the truth, I think their case a little hard ; for while all sects and opinions are tolerated, even idolatrous Papists, and infidel Jews, they alone are denied this happy privilege, which so many good men wish for. Before I conclude, I beg leave to mention a passage I lately met with, in a modern writer, relative to the matter in hand. The ingenious author observes, " That in points speculative, a man ought not to be too rigid. " Nothing he says, is more common now-a-days,

" than

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" than to see those who strictly believe the divine
" unity, communicating with those who firmly
" assert the truth of the Athanasian principles.
" The difference of opinion hindering not, that
" both might with equal piety receive the memo-
" rials of their Saviour's death." However, as
soon as you have an opportunity, the settling
of this point would confer the greatest obliga-
tion on

Revd. SIR,

Your very humble Servant,

Though unknown.

P S. It would I fear be but at best impertinent
to advise you how or in what manner to discuss
this matter : Whether in one of the Magazines,
or in a distinct Treatise, which I fear will never
answer. I cannot however help thinking, you
have a fair opportunity in your Connexion of
Sacred and Profane History, now publishing.
I find you intend in that useful work to inter-
mix several dissertations. Amongst which,
when you come to treat of the times of Con-
stantine the Great, I fancy that now-deferred
might aptly and happily be placed.

Although I have before, in the Memoirs of
my Life, pleaded some excuses for myself,
while I have so long communicated with the
Church of England, even in the Eucharist itself,
notwithstanding my open dissent from several
parts of her worship, nay my open disclaim-
ing to join in any thing wherein my conscience
would not permit it, as is above said ; nay altho'
I have since the receipt of the foregoing remarka-

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ble letter at Tunbridge Wells (which I own to have
greatly affected me) once ventured to receive that

holy communion from Mr. Harrifon, at St. George's Church, Queen's Square, London ; though I went out of the Church during his reading the Athanafian Creed at the fame time : And had indeed, I believe, ventur'd to receive the fame of Mr. Belgrade on Chrifimas-day laft here at Lyndon\ after the like abfenting myfelf during his reading of the fame Creed, had I then been well enough to go to Church on that day, as I was not -, yet, upon mature deliberation fince that time, I do not think I {hall eafily fatisfy myfelf to do fo any more. I mean if he that officiates is a reader of the horrible Athanafian Creed, and by confequence frequently and folemnly pronounces me, and the reft of the Eufebians, or primitive Chriftians, accurfed. For this curfe extends to everyone of us who does not keep the groft part of the Athanafian herefy " whole and undefiled, that without doubt we " mall perih everlaftingly : That he who will be " faved muft think as do the Athanajians, of the " Trinity : That it is neceffary to everlafting " falvation that we alfo believe, as do the Atha-*' nafians of the Incarnation of our Lord Jefus " Chrifft : And that, this is the Catholic Faith, " which except a man believe faithfully he can- " not be faved." How is it poffible for a ferious Clergyman, after fuch bitter curfing of all the Eufebians, to give any of them, who are known to be fuch, the holy elements, the moft facred tokens of Chriftian friendfhip, and the moll fo-lemn pledges of the divine favour,' that this world can afford, is to me wholly unaccountable. This feems too near what the Apoftle Paul, Heb. vi. 5, 6, calls Crucifying the Son of God a-fre/h, and putting him to an open Jhame, and deems there the moft ' dii'mal mark of reprobation. This is too near r

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on both fides, to being guilty of the Body and Blood of our Lord, I Cor. xi. 1 7. At leaft it is too near to ridiculing holy things, and pouring contempt upon Chrifft's divine religion, to be any longer endured in any fociety that call themfelves Chriftians : Let the legal obligations to fuch a vile practice be never fo undeniable. Whether it be right in the fight of God, to hearken unto men wore than to God, judge ye. Ails iv. 19. Nay if any ferious Clergyman knows any of his flock to be in fo dreadful a flate, as thefe curfes fuppofe, he

ought to admonish him first alone ; and if he will not hear him, to do it before two or three witnesses ; and if he will not hear them to tell it to the Church in order to his exclusion from its communion, especially in the Eucharist. Nor so far as I can judge, ought any serious Eusebian, or primitive Christian, such as I own myself to be, especially if he be also a Clergyman himself, as I am, to receive the communion from such an Athanasian who thus frequently and solemnly, though most unjustly, pronounces him accursed and in state of damnation. I do not mean that such a Clergyman's private opinion, or even public profession of what I call the Athanasian Heresy, though its defence be now clearly abandoned by all the learned here (as it is, I have great reason to believe, sinking apace out of the Christian World) requires such a refusal : But I mean that by thus cursing the Eusebians or primitive Christians, he renders himself, by the laws of Christianity, absolutely unfit for and unworthy of celebrating the holy communion, and giving it to the faithful: How inclinable soever I may be to hope, that such a Clergyman may not be absolutely unfit for or unworthy of performing the other sacred offices, such I mean as which of old Heathens, as well as Jews and Catechumens were allowed to be pre-

ferred :

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frnc : Between which offices the primitive church made a mighty distinction. Now what is here very remarkable, and proper to direct Christian people, is the known Case of the great Origen : when he was very young, and himself, ' with his mother and brethren, reduced to the utmost poverty. At which time a rich lady, out of respect and compassion for his misery, afforded him all kind of assistance, and took him into her house. This lady at the same time maintained one Paul, a notorious heretic (such as I for certain esteem our present supporters of the Athanasian faith and Athanasian creed to be) whom she adopted for her son, who held conferences in her house ; where a great number, not only of the heretics, but also of the catholics were present* But tho ?

Origen was obliged, out of necessity, to converse with this man, yet would he never hold communion with him in prayer-, keeping exactly to the canon of the church, as the historian informs us, and testifying his abhorrence of the doctrines of heretics. Ev. Angl. Hist. Eccl. vi. 2.

But note, That as I am not fully satisfied that it is lawful for me to communicate with the church of England, so far as I have already been willing to allow, and do at present practice, so do I thoroughly take it still for granted, that it can be no longer lawful for me so to do, than till I can light upon a way to set up a truly primitive congregation of Christians, at least of such a church in a house: Which I earnestly wish may be very soon.

Memorandum. That I continued in the communion of the church of England, till Trinity Sunday, for then I had resolved to go out of the church, if Mr. Belgrave continued to read the Athanasian Creed, so did lie by omitting it, both on Easterday and Whit Sunday this year, prevent my

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leaving the public worship till Trinity Sunday: When he knew I should go out of the church if he began to read it. Yet did he read it that day, to my great surprize. Upon which I was obliged to go out, and to go to the Baptist Meeting at Morcot, two miles off, as I intend to do hereafter, while I am here at Lyndon, till some better opportunity presents of setting up a more primitive congregation myself.

Lyndon, June 15, 1747.

Will. Whiston.

As I also intend to observe Wednesdays and Fridays, not at church, but at home, and to use my Liturgy of the church of England reduced nearer to the primitive standard, till Providence call me to a larger congregation.

N. B. About Auguft this year, 1748, I was informed of one Dr. Gill, a particular or Cahinift Baptift, of whofe fkill in the oriental languages I had heard a great character. So I had a mind to hear him preach. But being informed that he had written a folio book on the Canticles, I declined to go to hear him.

About the fame time I had a mind to know fomewhat authentically of the Moravians, of whofe ferioufnefs in religion I had heard a good character. Accordingly I went to their bookfeller, Mr. Mutton's fhop, in Fetter-lane, to enquire about them, or buy fomewhat good account of them. But not meeting with him at home, nor any fuch account, I bought however a fmall book of their fermons, and reading fome of them I found fo much weaknefs, and enthufiafm mixed with a great degree of ferioufnefs, that I was cured of my

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inclination to go to their public worfhip, and avoided it.

I fhall now add my laft famous difcovery, or rather my revival of Dr. Giles Fletchers famous difcovery, that the 'Tartars are no other than the ten tribes of Ifrael ; V/Jiich have been fo long fought for in vain.

&*

A Difcourfe concerning the Tartars, proving (in all Probability) that they are the Ifraelites, or Ten Tribes, ivhich being captivated by SalmanafTar, were transplanted into Media.

By Giles Fletcher, Dotlor of both Laws, and fome-time Ambaffador from Elifabeth Queen of England, to the Emperor 0/Ruffia.

For Zion\ fake I will not hold my tongue, and for Jerufalem\ fake I will not relt ; until the righteoufnefs thereof break forth as the light,

and the falvation thereof as a burning lamp.

Ifa. lxii. 1.

[This was found in Sir Francis NetherfoleV Jludy after his death.']

The TARTARS.

WHat is become of thofe Ten Tribes which were fubdued and carried captive by the , tffyrrians , and whether they live and hold together as a people apart or feveral by themfelves, or are confufed with other nations , and where they arc ? is often queftioned by divines, but not refolved (for ought I know) with any reafonable probability.

That they have loft their name, and the diftinction of their tribes, is more than probable. For no nation of the world are called Ifraelites, and fo divided at this day. Neither was there caufe why the diftinction of their tribes mould be continued ,
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feeling the end for which the people were difparted by God himfelf, is pafied, and fully accomplished long ago. For that men might know where to look for that bicfibd feed, it pleafed God to elet one nation of ail the world ; and out of that nation, one tribe, or kindred , and out of that tribe one houfe or family, whereof the Mefias mould be born, as touching the flefh : Who being now come, there is no caufe the diftinction of their tribes mould frill continue. Only the Jews, or the tribe of Judab retain their name, but are fo commixed with that of Benjamin, as that they are called by one name, (o that neither the Benjamites, nor r!he Jeivs can tell of what tribe they come.

But that the Ifraelitijh ten tribes are fomewhere extant, and (by God's providence) as a people kept intirely and unconfufed with other nations, is plain by this" ; for that they were not quite deftroyed, nor difpepled, but only captived or tranfplanted by the AJfyrians. And becaufe all Jfrael (whereby is meant the whole nation) mall be called to the acknowledgment of Jefus Chrijl, to be the Mejjias, fo long expected ; yet refufed by that people, when he came : Which general Calling cannot be true, except thofe tribes be ftill

continuing, and fomewhere extant in the world, to be conjoined and reunited as one nation, as once they were.

As for thofe other two tribes, to wit of Judab and of Benjamin, which for their notable infidelity, and contempt of the Son of God, are made a fpectacle to the world, and plagued with this fo horrible a defolation, and difperfion through the world, it is well known both where they are, and how they live , not diftinguifhed by their tribes, nor yet united into one policy or community among thcmfelves, but diffufed, tho' not confufed ; and difperfed in fmall numbers here and there ; deprived

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prived of all fave their name, which they retain ; and that rather for a reproach, than for any honour or eftimation in thofe places where they live; that they may be known by other nations to be that people whom God hath punifhed, and rejected for that fin in fo rejecting the Son of God; but will receive and call again for his own mercy and promife fake.

A thing exemplary to the world ; as well of the rigour and feverity of God's juftice, which he would have pbferved and marked by all ; but efpecially by thofe Chriftian ftates wherein they live, left for like contempt and infidelity they procure unto themfelves the like judgment. As alfo that of his great and infinite mercy in preferring that people from mixture and confufion with other nations, that the truth and certainty of his Word may fo be known, when they ihall be called to the public knowledge and profefiion of Jefus'CbriJt, as by his Apoftle he hath foretold, and will perform in good time.

But thefe other tribes, whereof we ipeak, that were not mafiaced nor extirpated, but tranfplanted by the AJfyrians, where they now are, and how they have lived ever fince, and whether they be a fveral people, or elfe commixed with other nations, is no where mentioned, either in heathen or faced ftory, for ought I know. Yet is it not hard to find them out, if we enquire and leek for them where it is likely they may be found. And the likelier!, place to find them in, is it not in or near thofe Colonies where they were planted at

firft?

And what I pray you if we fhould feek them among the Tartars, who are efteemed to be the mod vile or barbarous nation in the world : You will fay perhaps, a thing unworthy and unbelieving that great mercy which God vouchsafed
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to that people, when they were yet his own peculiar, an holy nation, eleded by God, out or all the nations of the world ! And if it could not ftand with that moil holy and perfect juitice, fo to abafe a wicked people, and lb rebellious againil their God, as were thefe Iraelites -, tho' he had caft them down from the higheil heaven to the loweft centre of all dilhonour, even ad Tartaros ; whereby (in the poets phrafe) is meant the place of the damned fouls, and hell itfelf ; in a reiemblance (as may be thought) of like diforder and confufion in both places.

As for that conjecture of fome divines that they are the people called Alani, it is not only a very improbable, but a very abfurd and grofs opinion. Thefe Alani (as all Men know) being a people not of Afia but of Europe ; by their other name called Triballi, and this their palTage and expedition through the one country to the other (which was to be made through fo great nations, both of the upper and lower Afia) being impoflible (at leaft very unlikely) to be palled over by all ftories, which fince have written in every age. Only I hear the fame affirmed by that learned Frenchman, Philip Morney, Lord of Plejfey, (whom I name for honour's fake ; both for his learning and nobility thrice renowned) but not confirmed by any reafon, fave that he drav/eth from the notation of the word. For that Tartar, in the Syrian tongue, fignifieth Remnants or Remainers. But that the Tartars are the Iraelites, which were tranfported into Media, and the other two adjoining countries, you fhall hear fuch reafons as I obferved when I remained among the Ruffes, their next neighbours, fome years ago , which il they be not demonftrative, yet to me feem fo probable, as that myfelf am now periuaded and fully fettled in that opinion,

that

that they are the natural and true offspring and pollen ty of thole Ifraelites.

My firft reaſon is from the place. The place whither they were tranſported by the Affyrians, and there planted (as is in the manner of great Conquerors, when they aſpire unto a monarchy, to abate the ſpirits of ſuch a people as may be dangerous to their State, and likely otherwiſe to make a revolt, as were the Ifraelites, who could not endure a foreign prince, to break their ſtrength by dividing them into many parts) were the cities and parts of Media, then a province, and in ſubjection to the Ajfyrians ; where they placed the greateſt number, as by the ſtory may be gathered, the reſt in Harack, and by the river Habor. Of which the one is part of Chaldaran, the other a river of Mefopotamia, with a town adjoining of the ſame name.

The country of Media (as it is deſcribed by cofmographers, but more particularly by our merchants, and other travellers which have been there) lieth about the Caſpian Sea ; which the Ruffe calleth Bachualenjkey, and by taking away the firſt ſyllable for ihortnefs ſake (wherewith the Sclavon and Ruffe tongues are much delighted) Cbualenjkey More. All which countries lying upon the north-eaſt and northern ſide of the Cajpan or Cbualenjkey, to the Siberian and northern ſea (which containeth in it a large territory, by the deſcription of cofmographers, and the report ex ſuch as have been there) is now poſſeſſed and inhabited by the Tartars , and by the conſent of all itories, which ſince have written ot the Affyan and Per/tan monarchies, hath fo continued ſince Cyrus's time , who, after he had obtained the monarchy, did firſt invade thole Scythian ſhepherds, or Tartar people, two hundred years (or thereabout) after the Ifraelites deportation, who were grown by that time a very great and mighty B b 4 people.

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people. For we may not think, neither is it likely, that the Ajlyrians, who were the monarch* of all the Eali, would place a conquered and captive people in the ſame cities of all Media, and

placafantest places of that country, which lie on the
Jbuth and fourth-west parts of the Bacbualenfkey or
Caspian sea, which by report of all histories and
travellers which have been there, is one of the
fweetest and fertilest countries of ail the world,
and bcil replenished with all things neccessary and
deightful, but rather in the remote and barren
places of that country, which were beyond the
Caspian sea, upon the north and north-east. parts ;
where these Tartar people have had their dwelling
and habitation ever since.

As for those other two colonies of the Israelites
which were placed in Ilaracb and Habere, they
bordered both upon the Medians \ so that all these
tribes might easily meet and join together, when
opportunity served their turn ; which happened to
them not long after, when ail those provinces of
Media, Chaldaran, Mesopotamia, with their gover-
nors, Merodach-Bdadan, and Deicces, by a defec-
tion fell away from the Assyrians, in the tenth
year of Asser-Adon. And that these tribes not long
after did reunite themselves, and join together in
one nation, as they were before, being induced
partly by their own desire ; (as ever desiring to
live commixed with other people-,) and partly-
forced by the violence of the Medians, who ex-
pelled them thence ; being but strangers and thrust
upon them by the Assyrians^ it will appear plainly
by that which follows.

2. A second reason is from the names and ap-
pellations of their cities and great towns, which
are situated upon the east and north-east side of the
Bacbualenfkey or Caspian Sea. These 'Tartar cities,
which yet are extant, have many of them the same

names

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names as had those ancient towns and cities which
were inhabited by the Israelites, while they enjoyed
their own country. Their metropolite or chief
city (though now deformed by many ruins) is
Samarchian ; which hath many monuments of that
nation (as they report who have been there :)
Where the great Tamerlane, who led about in a
golden chain the Turkish Emperor, called Bajazet,
had his seat and place of residence. And how
little is Samarchian from Samaria, the chief city
of these Israelites, the seat and chamber of their

kings ; only differing in termination ; a thing usual in proper names of men or cities, when they are pronounced in divers languages. For what differs the name of Londres (as it is termed by the French) from this of London ? or the Town of Antwerp from that of Anverfe? or Edinborough from Edinburgum ? The same difference may be observed in the proper names of men and women, both in the front and first syllable and termination of the name. For what consonance hath Maria or Mariamne with that of Miriam among the Hebrew; ? or the English James, or the Scottish Jamie, with the French Jaques, or the Latin Jacobus ? and yet these names are all one.

They have also Mount Tabor, a great town and well fenced with a strong fort, situated upon an high hill, nothing differing in form or name from that Mount Tabor of the Israelites, so often mentioned in the Scriptures. They have a city called Jericho, seated upon the river Ardock, near the Caspian, upon the north and north-east. They have Corazen the Great and Less, whereof the less was surprized not long ago (deftionnibil, I guess by the Rnjje) upon whose country the Tartar people sometime encroach, and he on theirs.

This univocation of Tartar cities with those of Israel, concurring with the former reason from the

place

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place and country, whither they were sometime transplanted by the Assyrians, doth plainly shew that the Israelitish people have been there, and given the names unto these cities ; as the manner is in all places, for remembrance of their countries and dwellings from whence they came, or of the planters and first founders of the colonies, as of Galatia, by the Gauls ; and the Tyre of Africa from that of Pbcenice \ the like is now used in new colonies, as Nova Francia, Nova Hispania, St. Domingo, Carthagenia, and other like.

These Tartar cities are inhabited by so many as are sufficient to defend them from the hostility of the Persians and other borderers. But the greater part, which are commonly called "a& rf* ; , or Scythian shepherds, do seldom come within any city or Handing houses, except it be in winter

time y but abide in tents, or walking houfes, which the Latin writers call Weij ; which are built and carried upon wheels, like carts or waggons.

Their manner is in fummer time, when grafs is grown, and fit for pafturage, with their herds and flocks to march northward and north-weft, from the fouth-eaft parts (where they continue all winter) not altogether, but in their Hoards and feveral armies, under the conduct and direction of their Morfeyes and Divoymorfeys, which are their Princes and Vicegerents, under the great Cham, their Emperor ; and to graze along by the way they go until they come to their next itage, or refting-place ; where they plant their Veij or waggon-houfes, and fo make the form of a great city, with many ftreets, continuing there till their cattle have grazed up all. Thus they proceed by fmall ftages till they arrive at the fartheft point towards the North, and then return toward the South, or fouth-eaft parts, by another way ; where their cattle have frefh pafturage : And fo retiring

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by fhort journeys, by the end of fummer, they arrive again in the fouth-eaft country, near the Cafpian, in a more mild and temperate climate ; where they continue all the winter, within their cities or cart-houfes, fet together, in form and fafhion of a town, as before was faid.

3. My third reafon is from the Diftinttion of their tribes, which by the Tartars are called Hoords y which being united in one Government, and communicable in all things elfe, yet may not unite or mix together by intermarriage , but keep apart, to avoid the confufion of their kindred , except it be for the defence or public benefit of the whole. And this divifion of the nation into tribes, without commixion of their kindreds (which was nowhere ufed by any nation, fave the Ifraelites) is ftill continued, and obferved among the Tartars molt religioufly.

A fourth reafon is, from the number of their tribes, which are ten in all, neither more nor lefs, as were the Ifraelites. Their names are thefe :
r. The Crim Tartar ; who mod infefteth the Ruffe Borders , for which refpect the chief leaders of

this tribe, whom they call Morfeys, or Divoymorfeys y receive their penfions from the Ruj/e, not to invade or hurt their country : 2. The Chercmijjim : 3. The Morduit Tartar : 4. The Nagay, whereof the one is the warlyeft people, the other the cruelleft, and mod barbarous of all the reft : 5. The Zeibair \ from whence the Siberes, or Siberians, which dwell by the river Obba, derive their pedigree,, and are therefore reckoned and annumbered to this tribe: 6. The Mecrit Hocrd : 7. The. Shalcan: 8. The Chircajfey ; the moft civil Tartar of all the reft , of a comely perfon, and much afle&ing to be like the Lachifi or Polonian, in his habit, gefture, and whole behaviour : 9. The Cajfacb : The 10th and laft is called Tur-

chijtan\

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cheftan ; which imports as much as Herdman-Tar~tar ; becaufe this Hoord is the greateft herd-mafter and cattle-breeder of all the reft ; from whom the Turks had their beginning, as faith the Ruffe.

And that this is true, befide the report of the Ruffe people, and other borderers, which have beft caufe to know their pedigree, it is the opinion of all hiftorians which lived about the time when the Turkijh nation firfb invaded the upper Afia, and began to grow a great and mighty monarchy. Among the reft it fliall not be idle or impertinent to report here what Laonicus Chakocondylas (the Athenian) briefly writeth, in the beginning of his ftory, touching the origin of the Turks.

It is thought (faith he) that the Turkijh nation derives their pedigree from the Scythians, which are commonly called the Tartarians\ very probably, becaufe they differ very little in tongue or manners. That the Tartar people have fundry times invaded Afia (what time the Parthians held the monarchy of the Eaft',) firfb the upper, and then the lower, zsPhrygia, Lydia, andCappadocia, it is well known to the inhabitants of thofe countries. And truly even at this day you may fee a great number of fuch people difperied abroad here and there through all Afia, who in their diet and whole Behaviour refemble the Scythian or Tartar people. And a little after ; It is a very manifef

truth, that the Tartars which now inhabit a part of Europe towards the Eaft (whereby he meaneth the Crim Tartar) have a refemblance every way with the Turkijh nation, which are of Afia \ daily bartering and commercing with them in diet, habit, and whole behaviour, agreeing with the Turk. And no marvel is it, becaufe the Scythians or Tartar people were fomctimes Lords both of the higher and lower Afia. The name of Turk, whereby is fignified an Herdman, or one

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that liveth a wild life among beaits and cattle, doth likewife argue the very fame, that the Turkijh nation hath their beginning from the Tartars, or Scythian fhepherds. Thus i-iv Laonicu's Cbalcocondytas, in his itory, written in Greek, where he beginneth with the Qgujians, the Turkijh Emperors, afterward called Othomans, about the year of Chrifft 1294.

But to return : Thefe Scythian fhepherds, now called Tartars (as by all Stories both Greek and Latin may appear) have contained themfelves in thofe countries betwixt the Cafpian and Northern Seas fince Cyrus's time , when for their victory againft fo great and mighty a monarch, they began to be nrft known, and famous to other nations. How long before it is not recorded by any (lory, but that they inhabited not that country which is now poffeiled by the Tartars, till after the Ifraelite deportation into Media (which was 240 years or thereabout before Cyrus's time) may be collected out of the beft and ancienteft ftories.

5. Themfelves affirm (as they have received it by Tradition from their anccftors) that they had their origin from the Ifraelites, who were transplanted near the Cafpian or Hircane Sea. By which tradition (as by the ftories of thofe times is reported) the great Tamerlane would boait himfelf that he was defcended from the Tribe of Dan.

6. Sixthly, Though the Tartar language be yet unknown, becaufe they live as a favage people, without fociety or commerce with other nations, iuffcring none to come within them, yet it is conjectured by certain words of the Tartar language, which I have heard repeated by the Ruffe. \ that they have many Hebrew and Chaldce words :

Whereof alio this may be an argument, that the Turkif}) is a dialect little differing from the Scythian or Tartar tongue. But the Turkijh language, though it be mingled with much Arabic and fome

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Greek, hath great confonance with the IMrezc\ as by learned travellers is obferved.

7. Seventhly, They are circumcised, as were the Ifraelite and Jeivijh people.

8. The laft reafon (which I allege to give oc- eafion to our divines to confider better of this place) is taken out of the fixteenth chapter of the Apocalypfe : Where the Angel of the fixth Phial is commanded to prepare the paffage for the kings of the Eaft, by drying up the river Euphrates, which by all Interpreters of that place is under- ftood of the Jews calling from the difperfion among the Gentiles, unto their ancient dwelling, and native county, there to profefs the true know- ledge of God in Chrifft : which (as I take it) can- not be meant of the tribe of Judah, for the ex- ceptions which may be forced from the very place, and text itfelf.

Firft, Befcaufe the tribe of Judah, and the re- mainder of that of Benjamin, which were difpeo- pled, and carried captive by the Romans, have their being, and are difperfed, not in the eaft, or north-eaft countries, from whence the paffage to- ward Syria and Palefiine lyeth over the river Eu- phrates ; but in thefe weftern and fouthern parts of AJia, Africa, and Europe, where ever fince they have continued in that exiled and fervile ftate. From whence the paffage toward Syria and Pale- fiine, lieth not over the river Euphrates, but is far wide and diftant from it, toward the North and North-eaft. Secondly, becaufe the perfons there mentioned, which are to pafs over the river Eu- phrates, are called Kings, which being taken for ipiritual kings (as they intend it) is but a forced cxpofition , the whole number of the faithful Chrifftians (in this fenfe) being kings alike ; nei- ther is it agreeable with the meaning of that place, which fpeaketh plainly of fuch kings, as are to

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Lead some great army over the river Euphrates. But being literally understood of Kings indeed, can no ways suit with the Jewish tribe, which hath no kings ; but is all a poor and fervile people to the towns and countries where they dwell. The place' therefore is literally to be understood of these Ifraelitish ten tribes, which we affirm to be the Tartar.

Firft, Because these ten tribes, or Hoords of Tartars from the ifle of Patmos, where John wrote, are an orient or eastern people, on the East and North-east of the Caspian -, which cannot be said of the Jewish tribe, or that of Benjamin, as now they dwell in the hither parts of Asia, Africa^ or Europe, which lie fourth and fourth-west towards Euphrates. Secondly, From the situation of the place : For that the Tartars, whom we suppose to be the Ifraelites, can no way pass out of the countries where they now dwell, toward Judaea y or Palestine, which lieth fourthward from the Caspian or Hircan Sea, but over the river Euphrates^ which lieth across, and intermeddle between these two countries. Thirdly, Because the title and name of Kings (in the plural number) agreeth properly with the Tartars, who have many kings, to wit, as many as they have tribes : Every Mor-Jcy, or Divoymorfey (besides their Emperor the Great Cham, whom they esteem above the dignity of a King) being a Prince, or sovereign Lord over his tribe.

To which purpose the feigned Efdras (whom I alledge not as authentic, to confirm matters of faith, and doctrine , but to illustrate as a story this holy prophecy, which is more obscurely here let down by the apostle) inferreth the .Angel thus expounding his night-vision of things to come in the later times. 2 Efdras, 13. cap. That which thou faivest, (to wit) the Man who there is called

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Tribes, which were carried captive out of their land in the time of Ofeas King of Ifrael, whom Salma-naffar King of Afer, carried beyond the River Euphrates : So were they brought into another land. But they took this counfel among themfelves, that they would leave the mnlitude of the heathen, and go into a farther country, where never men had dwelt before. Whereby it feems he meant the country which lieth betwixt the Bachualenfkey, and Northern Seas j which is pofleffed by the 'Tartars. And a little after (ver. 46.) Then dwelt they there till the latter time. But when they fhall come forth again, the Moji High fhall hold f aft the fprings of the river, (to wit, Euphrates) that they may pafs through. Therefore faw eft thou the multitude peaceable.

Where he telleth that this return of the holy people over Euphrates towards their country, in the latter times, is meant of the Ifraelitish ten tribes, which were carried captives, by the Affyrians, who, after the manner of that people, would live alone, not commixed with other nations ; and therefore brake out of the colonies where they were placed by the Affyrians, and went from thence to a remote and inward country, as is Tartaria, from the fociety of other men : Which cannot be laid of the Jewi/h tribe, which notwithstanding, by the example of thefe other tribes, fhall be encouraged to join together, and to march likewife out of the places where now they are, towards the country of Judea, without any impeachment or refiftance of other nations.

As for the manner of paffing over the faid river, whether it fhall be an actual drying of the water, or a removal of all impediments which may flop or hinder their fpeedy pailage, in this their cxpediton toward their country, I will not

now

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now argue it at this time. That it mail be an actual exficcation of that river, with no lefs miracle than the drying up of the Red Sea, or the river Jordan, when they paffed towards the land of Canaan, that fo this work of God, which fhall be famous in all the world, even the reftoring of this people, may be obferved by other nations, with great reafon and probability is affirmed by Thomas Brightman, the laft interpreter of that book,

whom God endued with special gifts and great brightnefs, after his name, for the full clearing and expofition of that prophecy, above all that hitherto have written of it.

TV". B. Several of the obfervations in this paper of Dr. Giles Fletcher (whole brother was afterward Bifhop of London, in the days of King James I.) are confirmed in his own fmall, but moil accurate account of Ruffia, written A.D. 1589, it feems, before he difcovered the Tartars were the ten tribes, as the inquifitive reader may fee in the xixth chapter of that hiftory concerning the Tartars as bordering on the Ruffians, pag. 155 179.

N. B. The name of the country, whither the ten tribes went in, 4 Efd. xiii. 45. as in the Margin Ararath, and in the Arabic Ach-arari, or Armenia, which is no way improbable.

N. B. Altho' this author's notions, that Media, rxtrnded to the north of the Cafpian Sea ; that Cyrus the Great had war with the Scythians, and was conquered by them, and that the Vlth Vial in the Revelation is meant of the ten tribes, cannot, I think, be defended ; yet may his opinion of the Tartars being the ten tribes, be throughly lupported, by deriving their origin from the Cadi'Jiavs, which in my Sacred Hiftory of the OH Te-

C c Clament,

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Jiament, pag. 542, 543. I fuppofe to have been really thofe ten tribes, in the days of Artaxerxes Mncmon. And fince it appears that what this author affirms of the Tartars, is true, that they are circumcised, the known ancient circumcifwn of the Colchians, and thofe people that . dwelt near them, in the days of Herodotus, of which in the place juft now quoted, will be a notable confirmation that they are really the fame ten tribes. I therefore here infert this fmall paper, which I have long had in my cuftody, but which has been very little known by the learned hitherto : It was found in MS. in Sir Francis Netherfole's ftudy (who had been- an ambalTador himfelf) at Pole/worth, Warwick/hire, after his death, in Charles the lid's time ; "tho* I find it is in print, and in the Bodleian Library.

N. B. It may be proper to fet down here what evidence I have already produced out of my Sacred Hifiory of the Old Teflamcnt, pag. 542, 543. and what is there quoted out of my Authentic Records, pag. \$%, 54. about this matter. Artaxerxes (Mnemon) having thus finifhed the Cyprian war, * led an army of 300,000 foot, and 10,000 horfe againft the Cadufians : But the country, by reafon of its barrennefs, not affording provifions enough to feed fo large an army, he had like to have loll them all for want thereof; but that Tiribafus extricated him from this danger : He followed the king in this expedition, or rather was led with the court in it as a prifoner, being in great difgrace becaufe ofOronte's accufation ; and having received information, that whereas the Cadufians had two kings, they did not at in thorough concert together, by reafon of the jealoufy and mii-trufl

* Plutarch': in drta.xerxe. Diodorus Sic. lib. 15. p. 462.

which

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which they had of each other, but that each led and encamped his forces apart from the other, he propofed to Artaxerxes the bringing them to fubmiifion by a treaty : And having undertaken the management of it, he went to one of the kings, and lent his fon to the other, and fo ordered the matter that making each of them believe that the other was treating feparately with the king, brought both feparately to fubmit to him, and fo faved him and all his army. Thefe people * inhabited fome part of the mountainous country which lies between the Euxine and the Cafpian Seas, to the north of Media, where \ they having neither feed-time nor harveft, lived moftly upon apples and pears, and other fuch tree fruits -, the land by reafon of its ruggednefs and unfertility not being capable of tillage : And this was that which brought the Per/tans into fuch diftrcfs, when they invaded them ; the country not being capable of affording provifions for fo great an army. Fuller X hath a conceit that thefe Cadufians were the descendants of the Ifraelites of the ten tribes, which the kings of AJfyria carried captive out of the land of Canaan : But his reafon for it being only that he thinks they were called Cadufians from the Hebrew word Kcdi(Jhim> which fignifieth holy people : This is not foundation enough to build fuch an

affertion upon : It would have been a better argu-
ment for this purpofe, had he urged for it, that
II the Colchiam and neighbouring nations are laid
anciently to have ufed circumcilion , for not far
from the Colchians was the country of the Cadufians.
[But that this opinion is not an improbable one,

* Strabo, lib. 2. p. 507, 503, 510, 523, 52.J.

\ Pint arc hus in Artaxtrxe.

X Mi feci. lib. 2. C. 5.

i; He cJofus, lib. 2. Dicdorus Siiuhs, lib. I.

C c 2 fee

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fee Authent. Rec. part 1. pag. 53, 54. This coun-
try is alfo by Xenophon called Cald<a, the original
feat of Abraham, the father of all the twelve tribes,
as is well known.]

So far out of my Sacred Hijlory of the Old and
Nezv Tejtament. Take now what is in my Authen-
tic Records , pag. \$3, 54.

5. We have another very ftrong internal argu-
ment for the genuine truth of this fourth book of
Efdras, which ufed to be made a principal argu-
ment againft it, I mean that account we have of
the removal of the ten tribes but of the Medoper-
fian empire, into a country uninhabited till that
time. 4 Efd. xiii. %g 47. It is evident and con-
feJTed by all, that thefe ten tribes were carried thi-
ther by the Affyrians, Put, Tiglath-Pul-Ajfar, and
Salman- Afar : They were there till the death of
Tobias jun. who was one of them, when Niniveth
was deftroyed by Nebuchadnezzar and AJlyages :
Tobit xiv. 14, 15. Their fituation beyond Eu-
phrates was known when Baruch wrote his epiflle
and poftfeript to them, after the Jewijh temple
was burned by Nebuchadnezzar ; of which we have
already treated: See Authent. Rec. pag. 13 27.
They were alfo there in the days of our Efdras,
when he wrote his two firft chapters of this book
to them, as then captives under the Medes and
Per fans ; 4 Efd. i. 24. which I take to have been
about the fifteenth year of this Artaxerxes ; yet it
is withal evident, that when Zerdufht, the great
legiflator of the Medes and Perfians, fet up his

Religion of Abraham in that empire, which, as we shall see, was about the middle of this reign, there appear no Jews there, as we may easily observe thro' the whole history of Dr. Hyde, and that neither their brethren, the Jews of the two tribes in Judea, nor those in Babylon have ever since been able to give us any good account of them; or

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have indeed at all known were they were to this very day. What is the natural, the necessary consequence of all this? but that about the very time here specified, these ten tribes really removed themselves unto some, till then, and till now, unknown part of the world, as we are here particularly informed. Accordingly we find an account in Plutarch's Life of this Artaxerxes Mnemon, that in the twenty-first year of his reign [Anno ante Alram Chrijli 384.] there were a people called Cadujians or Holy People, (which was the common name for the Jews there in those days) situated on the north-west parts of Media, near the beginning of the river Euphrates, whither this account supposes the ten tribes to have bent their course*. We also find these Cadufii or Holy People, when pursued and attacked by the Persians, escaping those Persians under the conduct of two kings or leaders -f, as the forefathers of the Jews had escaped the Egyptians under the conduct of Moses and Aaron; and probably not without some such signs or wonderful works as Moses and Aaron of old wrought, and of which our accounts here make express mention. 4 Efd. xiii. 44. Though the Persians, as is very usual, endeavour to palliate the matter, by ascribing their own deliverance to a knavish stratagem of one Tiribazus \ while they confess that otherwise their army had been destroyed by these Cadufians. We may also take notice, that of these Cadufians, yet we have nothing till this time, and that Strabo calls them Foreigners, that came thither from elsewhere. XL pag. 794.

We also find that this rout or journey is very agreeable to that year and half's time, which this author allows for it -, the road from Ecbatana the

* See Fullers Miscellanies, 1. ii. c. 5.

J- Prid. iXAmto 384. & Anno bio.

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capital of Media, to Samarchand the capital of the ten tribes, round the Caspian Sea, being little less than 2000 miles, xiii. 45.

And lastly, we may remark, that since Artaxerxes thought fit to bring no fewer than 310,000 men into the field against these Cadufians, as Plutarch witnesses, it looks much more like an attempt to recover these entire ten tribes of Israel, who had long been his subjects, his slaves, and his captives, but were now departed out of his dominions, (like Pharaoh's attempt in Egypt) than to reduce only certain scattered mountaineers who were in rebellion against him, as Plutarch supposes, &c. *

To conclude, the judicious reader need but carefully read the learned N. Fuller's second book and fifth chapter, written on purpose against this notion, and he will be thereby strongly confirmed in its truth.

N. B. There being just now come out the first volume of a very remarkable book, by Mr. Archibald Bower, a convert from popery, Of the History of the Popes : Which volume includes that earliest period, in which I have so long and so thoroughly been conversant ; it may justly be expected I should take some notice of it ; which I shall do in this place, tho' very briefly.

But before I begin my other observations, I shall own that I have met with one in him, as to Clemens Romanus, which as often as I have read his writings, neither I, nor any other, I suppose, ever took notice of before, viz. that he says, Jacob was his father, *zto.txp h^m 'i*xu\$, Epist. i. 4.* as if he were by birth a Jew. This might be true even of a citizen of Rome, and one born at

* See Strabo ubi prius.

Rome,

Rome, as was Clement. So I heartily thank Mr. Bower for this observation.

Now this Notion that Clement Romanus was a Jew, is strongly confirmed by what he says himself, Epist. i. 12. That Rahab tyed a red or scarlet thread to her house to give notice it was to be preserved ; but withal to denote that salvation was to be had by the blood of the Lord; and that they were to esteem that as a prophetic indication of the death of Christ. [This looks much more like a Jew than a Gentile,] But to proceed :

1 . Mr. Bower, with some weak protestants before him, almost pretends to deny that Peter ever was at Rome, pag, 1, 2, 3. concerning which matter take my own former words, out of my three Tracts, pag. 53. * Mr. Baratier proves in his first chap, most thoroughly, as Bishop Pearson had done before him, that St. Peter was at Rome.

This is so clear in Christian antiquity, that 'tis

* a shame for a protestant to confess that any protestant ever denied it.' I think St. John, in the Revelation xi. 8. as the most and best copies have it, where also their lord [Peter] was crucified, has fully determined this point , and assured us that Peter was crucified at Rome, as all antiquity agrees also. This partial procedure demonstrates, that tho* Mr. Bower has gotten clear of the prejudices of popery, yet has he by no means gotten clear of the prejudices of some protestants, as an impartial writer of history, which he strongly pretends to be, ought to do, and has in this case greatly hurt the protestant cause, instead of helping it. He might have denied his being bishop of Rome, without disputing his being there.

2. Mr. Bower is but poorly acquainted with the first, and part of the second centuries of Christianity, as all men must necessarily be, who take little notice of any books of the New Testament

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but those which the vulgar Latin Bible contains. This is one of the most pernicious errors which the moderns are guilty of, and which when it is once corrected, the greater errors of the protestants,

as well as the grosser errors of the papists, will be too plain to be denied or excused any longer. Nor ought Mr. Bower to flight that excellent book of the Recognitions of Clement, tho' it be not properly a book of the New Testament, nor has come so uncorrupt to our hands as were to be wished, since it appears to be a work of the first century itself. See Sacred History of the New Testament, pag. 373, 441. and the Preface to my English edition.

3. Mr. Bower banter the famous vidlory of St. Peter over Simon Magus, at Rome, one of the best attested miracles of the New Testament, and contained in the Apostolical Constitutions themselves, lib. vi, chap. 9. See my sheet against Mr. Collins, pag. 9.

4. He flights the second epistle of Clement ; which when we examined it in our society, above thirty years ago, appeared to be certainly genuine.

5. He does not allow that Paul was in Spain* contrary to Clement's, undisputed testimony, that he went to the utmost bounds of the West. See Sacred History of the New Testament, pag. 6y.

6. Mr. Bower places the series of the first bishops of Rome wrong, as others had done before him-, for want of considering that much more authentic account in my three Tracts, pag. 49, and Sacred History of the New Testament, pag. 89. As demonstrated long ago in the third volume of my Primitive Christianity Revived, pag. 96 106.

7. He despises traditions, even near the times of the apostles themselves, from whom all such traditions were then derived ; and which I have

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commonly found to be of more pure authority, as to points of practice and discipline, in those early times, than the quotations of particular texts of Scripture themselves ; I mean after the apostolical age. Traditions of the fourth and following centuries are one thing, and those of the second and third quite another.

8. In page 27, Mr. Bower mistakes the Affair of Anicetus and Polycarp, as belonging to the i^uartodeciman controverfy, as do others, and I myself did formerly. See Three Tracts, pag. 70, 71. where it is fet right from the original evidence itself.

9. He, without reafon, rejects the epiftles of Pope Viclor to Defiderius and Paracodas, which appear to be quite of another nature and origin from the other grofs decretals, fo juflly now rejected by all the learned. See Three Tracts, pag. 6370.

10. Mr. Bower generally believes the tales of Atbanq/ius, a notorious forger and liar, and with Pope Julius[^] the firft proper papift in the world ; againft the better evidence of genuine antiquity. See my Ancient Monuments , pag. 102, &c. and Athanafian Forgeries[^] at large.

.11. Mr. Bower excufes the translation of bifhops, contrary to the old laws and practice of the Chriftian church till the fourth century. This is the grofcft article in this whole volume \ which if the Englifh bifhops had not practifed, I fuppofe he would hardly have ventured upon. See my" Chriftian Difcipline, pag. 39 43.

12. Mr. Bower is too bitter in his reflections, and while, after the heats arifen upon the late rebellion, had but too much exalperated the Britifh proteftants againft the papifts, he increafes that ferment, which he ought to have endeavoured to allay. When the prpteftants have corrected

their

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their own many and grievous errors and evil practices, it will be time enough to be fo fevere upon thofe of others. However, Mr. Bower feems to be a great matter of thefe later popiih antiquities and knaveries in and fince the fourth century. But as I am very little acquainted with thofe agds I intend to meddle no farther about them.

Sept. 28, 1748.

Will. Whifton.

An extract out of Dr. Watts's Funeral Sermon, by Mr. David Jennings, Page 24.

IN the month of September, 1712, he was visited with a violent fever, which broke his constitution, and left such weakness upon his Nerves, as continued with him, in some measure, to his dying day. Upon this occasion, prayer was made without ceasing, of the church, unto God for him. Several days of prayer were kept on his account, in which many of his brethren in the ministry afflicted and wrestled earnestly with God for the continuance of so valuable a life -, and God has been graciously pleased to answer their prayers, by adding to his life thirty-six years.

Lyndon, Dec. 27, 1748.
A Letter to Mr. Arnauld,

Hon. SIR.

I have pretty carefully perused part of your Commentary on Ecclesiasticus, and am going on in its perusal. I am in the main highly pleased with the work, and am very glad of the number of your subscribers, and have recommended the same to the Society at Stamford.

As

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As for the Authentic Records, and Dr. Lee's Dissertation, which should always go along with the double copy of Ephras, I have them not here, but at London, where I hope to be in less than a month, and where you may have them of me at Mr. Bihofs, 21 bookfeller, in Little-Turn-ftile, Hclbourn : But instead of money for them, I had rather have three copies of both your commentaries for them, and for the great last work of my life, the six volumes of my Sacred History of the Old and New Testament ; which are now sent by the bearer accordingly. Your talent in the moral and religious books of Apocrypha, is very great and uncommon, and I am so much concerned for the good success of the same, that I wish you would stop here, and not venture upon Tobit, Judith, Baruch, Maccabees, and Ephras, which are quite of another nature, and require

quite another talent. You did very well to procure the bifhop of Durham's Chronological Dijfer-
t at ion, to prefix to your Comment on Ecclefiacijii-
cus ; he being a great mafler of chronology :
But I believe he will not enter into the chrono-
logy of the other books, as I have done. And
I beg of you not to venture upon them without
his Affiftance. I am,

SIR,

Tour very loving Brother
and Servant,

Will. Whiston.

Lyndon

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Lyndon Rutland, Dec. 28, 1741.
To the Bifhop of Durham.

My Lord,

EInding fo great a chronologer as your Lord-
fhip, quite puzzled about the date of the
k of Ecclefiiaflicus, as appears by your Chrono-
logical Differtation prefixed to Mr. Arnald's Com-
mentary j I venture to put you in mind, how ob-
vious that date is, as fet down by Calvifius him-
felf, or any common chronologer; even without
recourfe to the Monumentum Adulitanum, which
yet I had made ufe of in my Sacred Hijlory of the
Old Tejlament, pag. 736. viz. that Jefus the tran-
flator came into Egypt in the thirty-eighth year of
the common Dionyfian or Egyptian Mr a ; which be-
gan, as is well known, June 26th, anno ante aram
Chriflianam 285, and of which the 38th year ac-
cordingly began, June 26, 247, and ended June
26, A. 248. We therefore clearly learn from
this original author, that Euergetes reigned before
the thirty-eighth Dionyfian or Egyptian year was
ended , whether his father was actually dead, or
quite diftracted and incapable of government
only, as he was a good while before his death.
As for that notation of time, almojl after all the
prophets, in the Alexandrian author of the Synopjis,
a very learned perfon, and as ancient as Origen

himself, which I have proved above twenty years ago, Auth. Rec. pag. 691 701. it exactly agrees to his determination, since he himself names some prophets in his Alexandrian canon, not only later than Jesus the grandfather, the author of this book, whom I suppose to have been one of the seventy-two interpreters also thirty years before, but then Jesus the grandson, the translator, as is

evident,

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evident, pag. 694, 695. tho* your Lordship, by confounding the Jerusalemitic with the Alexandrian canon, cannot see it : But then, why you should so groundlessly esteem the history of Arius uncertain, while I have proved it genuine, beyond a possibility of reply, above twenty-four years ago, at the conclusion of my Literal Accomplishment of Scripture prophecies, I cannot possibly understand. If your Lordship remember how I formerly sent you two testimonies out of Tertullian and Africanus, that greatly illustrated the date of Daniel's LXX weeks, from the 25th of Xerxes ; which testimonies all the learned had overlooked before ; and add this, clearing the date of Ecclesiasticus, by what I now suggest, you and other learned men will find a necessity of re-examining many other of their old notions also. *1 am,

My Lord,

Your obliged humble Servant,

Will. Whiston.

Jan. 6, 1748-9.

The Bishop's Answer.

Mr. Whifton,

I Thank you for your learned Remarks on the age of the eldest son of Socrates, which I am at present in no condition to consider, and doubt I never will, my infirmities do so multiply and increase with my age, that my comfort is, that my life can't last long. But while I am on this side the grave, I shall always remain,

S I R, your affectionate

Friend and Brother,

E. DURESME.

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4 r 4 Memoirs of the Life of

Lyndon, Feb. 1. 1748-9.

To the Speaker of the Houfe of Commons.

Mr. Speaker,

YO U have long been fo well acquainted with my affairs, and the circumftances of my family , I will add that you have all along been fo very kind to me, and fo greatly concerned for the misfortunes and troubles that have befallen me, and them, that I think I need make no long apology for this my addrefs to you on our account. You are not I believe unacquainted either with the abilities or application of my fon George, or of my eldelt fon William. (One, while he was alive, well known to the committee of the houfe of commons, on account of his fagacity and diligence in their affairs, and on account of his labour in preferving fome books remaining from the fire at Cotton library.) Neither was you unapprised of the late Queen's kind promife to my fon William, when me was Regent, of a place of King's waiter, fuch as Dr. Clark's fon now enjoys, worth much about 100/. a year, and how it failed. You alfo know what vaft pains he and his brother George took in learning the Armenian tongue, and how much too intenfe application George made to perfect, the tranflation and notes of the principal hiftorian of that nation, Mofes Chorenensis ; to fuch a degree indeed, in a weak and valetudinary conftitution of body, as has for feveral years rendered him incapable of hard ftudy, and of moft employments, otherwife befitting his learning and capacity. You will alfo foon know, upon the publication of the Memoirs of my own Life, what a flrange difappointment I and my family long ago met with in the affair of Dr. Turner, prebendary of Ely, and the generous regard I had to him, which occafioned

my

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my own lofs of full 1200/. and the increafe of his benefadtion to clergymens widows and orphans, of 5000 /. You will alfo there know of my voluntary augmentation of a living I once had with 20/. a year, which in my late diftrefTes I might legally have kept all jmy life. So that you cannot but be fenfible the public is under ibme obligation, if not to me, in my old age, now I am going out of the world, yet to my family, or rather to my fon George in particular, who alone of my children is hitherto wholly unprovided for.

Upon this occafion therefore, Mr. Speaker, you will give me leave to make my addrefs to yourfelf, and fuch of my other friends as may have it in their power to aflift me, and procure fome employment or place for my fon George y that may be eafy and advantageous to him ; and that without burdening him with what his nerves will not at prefent bear. Now fuch a place of 100 /. a year has been lately vacated, by the death of a very worthy man, and a very good fcholar, Mr. Say, to whom the Queen herfelf gave the place of keeper of her own library , and which I verily believe, were fhe now alive, fhe would not have denied me for my fon George. I have indeed been informed that this place has been fupprefTed, fince Mr. Say's death, without any direct intention of filling it up again , yet do I humbly hope, the foregoing circumftances confidered, that 'tis not too late to apply for its being reftored and given

to my fon : Which is what: I earneftly beg of you,
and all my other friends to whom copies of this
letter are lent, to endeavour at this time. I am,
SIR,

Your Old Friend and
Humble Servant,
Will. Whistov.

N. B.

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N. B. Of this Letter were copies fent to the
Archbifhop of Canterbury ; the Lord Chancellor ;
the Duke of Newcaftle ; and Mr. Poyntz.

About the year 1746 I remember I once ftep'd
into Lincolns-Inn Hall, and found the prefent Lord
Chancellor with his court about him, hearing
caufes. One of thofe prefent knowing me, and
wifhing me well, faid to me, Mr. Whifton, I hope
you have no bufinefs here. I reply'd, No : But
I added withal, That if the Lord Chancellor would
determine caufes by the laws of God, inftead of
the laws of men, I would come and hear him.
Nor do I defire better chairmen for the Society for
promoting primitive Chriftianity, which I am endea-
vouring to revive, than thofe worthy perfons, who
have been long ufed to moderate in the moll emi-
nent public focieties of this nation : The houfe of
Lords, the houfe of Commons, and the Royal
Society, to be the chairmen or moderators there :
Which I cannot but eileem of vaftly more dignity
and confequence than the other. And fince I ve-
rily believe Providence is, in an extraordinary de-
gree, now interpofing in the affairs of the world,
and beginning to fet up the Millennium, or the
kingdom of our Lord Chrift, who is King of kings
and Lord of lords ; I cannot but believe liich em-
ployment will be a greater honour to them, even
in this world, than thofe they have at prefent, how
honourable foever.

In the year 1747, on the fecond Sunday in Ad-
vent, a molt remarkable fcrmon was preached at
Dublin, by Mr. Hort, chaplain to the Archbifhop
of Tuam. Sold by Mr. Reeve at Sbakefpear's Head,
near Serjeant's-Inn, Fleet -Jlreet. It is On the glo-

rious Kingdom of Chrifft upon Earth, or the Millen-
nium : Which I heartily recommend to theperufal
of the inquifitive. Only a miftake of the preacher

in

Mr. William Whifton. 4 X 7

in the Preface, pag. 9. is to be corrected; where
for want of confulting the original Greek, and
by following our EttgUJh yerficri, he twice cites
2 Cor. xii. 4. as if St., Paul was caught up into
Paradife, and thence concludes that Paradife 1
feme region above us ; contrary to the plaineft evi-
dence, that When our Saviour was to be with the
penitent thief, during his continuance in Hades or
in Paradife, Luke xxiii. 43. he was to be in trie
lav er parts of the earth, Ephef. iv. 9. See Sacred
Hiftory of the New T eft anient, vol. V. pag. 296,
297.

Memorandum, That on tfuefday, April 28, 1747,
Samuel Collet, my mod intimate Chrifftian friend,
informed me, at Great Marlow, that his brother
Governor Collet, allured him from Sir Peter King's
own mouth, who was one of my council in the
Court of Delegates, that when none of the Judges
would agree to a fentence againft me, in that
caufe of herefy, the reft of the court confifling of
bifhops and civilians, were refolving to proceed
without them : Till Sir Peter told them, we mould
then proceed againft them, and fue them to a
Premunire, which fuch a fentence would incur :
Upon which they defifted. This remarkable paf-
fage Iliad never before heard of; but being ib
very material, and fo fully attefted, I could not
but add it in this place, and leave it to the rea-
der's own reflections.

Memorandum, That on Whitfur.day morning,
June 7, 1747, I called to mind a very remarkable
prophecy of Ifaiah\, concerning the reftoration of
the Jews, lx. 9, 10. Surely the ifles /hall wait for
me, and the /hips of Tarfhifh [the Mediterranean
fea, Jonah i. 3.] fir/l, to bring thy fens from far,
their ftlver and their gold with them, v.n'.o the nam

D d of

of the Lord thy God, and to the lioly one of Jfrael; becaufe he hath glorified thee. And the fons of gran- gers fhall build up thy walls, and their kings foatt minijer unto thee, &c. Which clearly implies, that thzfirjl return of thefe Jews mall be by fhips, pafling along the Mediterranean, from remote iflands: Which agrees to no nation fo exprefly, as to the Britifh nation, joined probably by the States of Holland, their near ally and neighbouring mari- time power. For as to fome other nations, that have mips in the Mediterranean alfo (and cannot be gone to from Judea, but by fea, and fo are in- cluded under the ijles of the fea, as is well known) fuch as the Spaniards and Portuguefe, they are fo little difpofed for affording the returning Jews fuch kind affiftance, that they (till fupport that vileft of courts, the tribunal of the inquifition ; and perfecute, nay, fometimes burn the Jews for their religion ; and the former of them does it as near to a port of our own, at the ifle of Minorca, and under the eye of our governors or admirals there alfo , as Mr. Secretary Stanhope informed me long ago, from his own eyes. Which per- miffion of that horrid barbarity, feems to me ut- terly unworthy of a Chriflian and protectant Go- vernment.

I fhall here add a melancholy, deeply melan- choly reflection, on the wretched and profligate ftate of our nation at prefent, which moft evi- dently forebodes fome fuch great and amazing Judgments, as I declared in my letter to the Arch- bifhop of Canterbury, Jan. 23, 1747-8, already fet down, pag. 407. I did fully and fuddenly expect upon the moft authentic evidence [of fcripture pro- phecies.] I fay, as aipecimen only of our wicked- nefs, fuch as is noted in that feafonable and ex- cellent fermon preached at court, December u, 1 745, by Dr. Cobden, with relation to the horrid

guilt

Mr. William Whifbft. J^tg

guilt of fornication and adultery^ and even worfe crimes of that nature ; which as he truly affirms, are rifen, perhaps, to a greater height, and fpread to a wider extent than was ever known in former ages. Infomuch that the two fexes feem to vie With each other, which mail be moft forward in difregarding all rules of decency, and violating

actions of the marriage contract. It would not become me, says he, to mention some of those mischievous and unnatural obsequies, with which our land hath been stained. They would be offensive indeed to the ears even of a modest heathen. If we consider fornication with the unprejudiced eye of reason, before the passions have corrupted the judgment, I am persuaded there are few sins which people condemn more in their own breasts, which they commit at first with more reluctance, and recoils of conscience, and which upon cool reflection fills them with more horror and keener censures of their own conduct. 'Tis well if the female offender does not endeavour to screen herself from censure, by the commission of a more dreadful sin, in the murder of a furious infant; and discard the bowels of a mother, to avoid the scandal of being known to be one. Considering how many seducers, especially in this corrupted city, lie in wait to entice women from the paths of peace and virtue, they cannot be secured against them by too watchful an education; nor can we be too earnest in our cautions that they would escape as Lot did out of Sodom for their life. But to endeavour to alienate the affections of a woman from her husband, is an injustice, complicated with the foulest benefits, and attended with the most aggravated ingredients of cruelty: An injustice for which no recompense can possibly be made. 'Tis a sin so abominable in its own nature, and so tragical in its consequences, that there

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is no thinking of it without horror. Whole nations have felt the dismal effects of it. And would it not become us, in order to prevent our ruin, to enquire whether the judgments we of this nation have lately suffered, have not, in some measure, been owing to the increase of the sins of uncleanness, together with those of every other kind among us? Whether the contagious distemper, fall raging among one part of the brute creation, appointed for our food, be not an awakening call on us to a general repentance? without which we have too much reason to expect that

God will be avenged on such a nation as this.

It highly imports us therefore to fly all opportunities and temptations to immodesty. -To avoid

all filthy communication, and the reading such books as are filled with flories of infamous gallantry, and to abstain from such dramatic entertainments as are an offence to good manners, and enframe the impurer pailicns : But more especially to fly from those fashionable assemblies, which seem calculated for no other end but to promote the purposes of lewdness : Assemblies so very low and ridiculous, that they are not more a mark to virtue than a reproach to common sense.

As to myself, I confess the sense of guilt seems to me so very terrible, and the fears of the fatal consequence of wickedness appears to me so ghastly and affrighting, that I cannot imagine how such as live in adultery, or the like flagrant vices can sleep a single night in peace, while they cannot but know that they may be in another world before morning.

But before I conclude, I must give some account of Dr. Cillel's very serious and reasonable Address to the Jews : Or, a Treatise of their future Restoration. Printed for G. Freer, at the Bible in Bell-yard, near "St. Pauls Church-yard, 1747. This

LJUU.-!

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book, tho' containing, I think, many mistakes, which want to be corrected, does yet give a particular and well attested account of the goodness of the country of Judea, and of the Jews future happy condition there, upon their restoration, when the Messiah will establish his kingdom at Jerusalem, and bring in the last glorious ages. He also therein, pag. 53, gives us an accurate plan of the city and suburbs of Jerusalem when it is rebuilt, with the Priests and Levites, and Princes portions, according to Ezekiel xlv, xlvi. wherein, I confess, he has corrected an error that I and others had run into, as if the temple was to be built in the midst of the city itself ; whereas he justly, I think, determines it will be very near, but not within the city, either on the north or south side. And if the author expected the restoration of the Jews fifteen years 'too soon, it was by following our present copies of Daniel, in the date of the famous 2300 days or years, viii. 1, 14. which I had discovered twenty-five years ago to be a gross mistake, I mean, of the

3d of BelJJozzar, inlead of the. 1 ft of Darius die
Mede. See my Literal Accomplishment of Prophecies,
pag. 106, 107, 108. Which addrefs therefore I
cannot but heartily recommend to the reader's
careful confidcration at this tim .

I could eafily add a great many other pafTages
in the courfe of my long life -, but that I may not
render this account too lr-r.r, rrd ot too great a
price, I forbear. Only I del; ler to ob-

serve that I have fiid very little of the Ray til Fa-
mily, for peculiar rcacons.

To conclude the whole : If it (hall appear at
length to any number oi ; l ople, as I

verily believe it will, that I have been enabled to
direct them in a srreat number oi points of the

]d ; . gr.atjil

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greateft importance to the good and the right way \
i Sam, xii. 23. to fhew them thofe old paths of
Chriftianity, which when they fhall walk in, they
fhall find reft unto their fouls -, Jer. vi. 16. I fhall
earneltly beg this one favour at their hands,
that they will not be fo hafty and fo weak, as to
take from me any tares with the wheat -, that they
will not ralhly follow me. in any errors, becaufe I
may have been fo happy as to lead them into many
momentous Truths. This has been the great mif-
fortune of feveral good Men hitherto , of feveral
that, for the very ignorant ages and places in
which they lived, might be efteemed great men
alfo : Such as Wickliff, Luther ; Calvin, Cranmer[^]
Knox, &c. who having been made happy inftru-
ments in the hand of God, for the correction of
feveral grofs errors, in doctrine and practice,
which had long prevailed under Antichrift, their
followers foon became fuch foolifh admirers of
them, as to adopt their errors, which were ftill not
a few, together with their truths. Nor is there
fometimes any other fure original foundation for
feveral peculiarities among the Wickliffits, Lu-
therans, Cahinifts, the churches of England, Scot-
land, &x. at this day, but that thofe their firft
reformers, in times and places of great ignorance,

as already intimated, happened to entertain those peculiar opinions. 1 Cor. 1. 12. 1 Clem. . 47. One said, not, I am of Paul, or / of Apollos, or / of Cephas, the original apolles, or preachers of Christianity, in the first century; but, I am of Wickliff, / am of Luther, I am of Calvin, I am of Cranmer, I am of Knox, &c. in the fourteenth or fifteenth centuries. While yet they all knew that they ought to have imitated Paul himself, and every one with the same voice, have said, / am of Christ only. Now in order to prevent any such

great

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great unhappiness in my own case, I have taken the pains by repeated perusals, to make a careful and entire review of my several writings, though they be very numerous hitherto, and to correct the principal, if not all the mistakes, which I have myself discovered in them, in the course of fifty-three years study, many of which are quoted and corrected in these Memoirs: That so, if possible, I may not be guilty of wilfully, or even negligently misleading honest Christians in any thing of consequence whatsoever. And I seriously insist upon it, that the same method of Review and Correction, of fresh Examination and Emendation^ be ever followed by all good Christians. That Christ Jesus alone, the author and finisher of our Faith, Heb. xii. 2. with his holy apostles, and their companions, or immediate successors, be ever in their eyes in all their attempts for reformation, till the several mistakes of frail and mortal men being utterly rejected, Christianity, true, pure, and primitive Christianity, may at length be discovered and settled entirely, upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone.

N. B. I say nothing here about my own interlined bible; nor of my additions prepared for a new edition of Grotius, of the truth of the Christian religion or the like collection of ancient testimonies to the confirmation of the Bible and Josephus, mentioned in the first Index to my Josephus, because they were never brought to perfection, and can hardly be expected to be brought to perfection at this age by myself. If any other persons would undertake to perfect them, I would willingly communicate what I have done already to them.

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And now I heartily blefs the God and Father of our Lord Jefus Chrifft, who has enabled me under a very valetudinary conflitution of body, by his bleiir.g on my ftudics to go through fuch labour and finifh fuch a number of books for the advancement of facred learning and true religion ; and yet - have my ilrength either of body and mind I at this age. And I heartily pray tvihe jVlajefty, that all I have done may tend to the glory of his great Name ; the good of his church 2.r,d people, and the rendring up my account with icy in the day of the Lord Jefus. That I may frill perievere to fight the good fight % to fitrijJj my bey courfe ; and to keep the Faith ; that Jo c'. 1 " length may I? e laid up for me a Crozvn of righ- ' :h the Lord, the "righteous Judge, may give me at the great day ; and not to me only, but to all other good Chrifftians, which love, and wait for his glorious appearing. Amen.

I conclude the whole with that folemn wih of my own the feventh time, which I have already repeatedy?* times before, to no purpofe, and that in the fame words, and with the fame fincerity as formerly. O that I might live to fee that happy in Great Britain, when public authority, ecclefjnRical and fecular, fnould depute a committee cf learned, impartial, and pious men, with this commiffion, that they diligently, freely, and honeftly examine her prefent constitution in all its parts, and bring in an unbiafs'd and unprejudiced account of her defects and aberrations, whether in dec ..nine, worfh-p, or difcipline of all forts, ; ' e piimitive tlandard, in order to their

< Lual correction and reformation! Then d our Si en be i; deed a praife in the earth ; the darling and pattern of all other proteRant churches, and [q become the foundation and centre of their

unity,

unity, love and peace, and thereby mofl effectually

hajian the coming of that glorious day of God, 2 Pet.
iii. 12. when, according to our Lord's moil lure
promife, and that of the Father alfo, we look for
new heavens and a new earth ; a new and better
ftate of the church here on earth ; wherein righ-
teoujnefs will dwell, ver. 13. till it end in the glo-
rious Millennium, the kingdom of our Lord, ad-
vanced to its higheft perfection, and fpread over
the face of the whole world, till the confumma-
tion of all things.

July ?, 1749.

Will. Whiston,

Addenda

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Addenda & Emendanda,

*To the Sacred Hrftory of the Old Teftament.

PAG. 33. Line 18 add, N. B. This Rock is
mentioned by the oldeft travellers, as there
when they travelled, as well as it is there now, as
Dr. Shaw informed me. It is alfo too large to
be brought thither by any mechanical contrivance,
either then, or now known in the world ; it being
near a cube of 18 feet, or almoft of 500 ton
weight. It is alfo of that prodigious hardnefs, as
almoft intirely to defy the duffel ; infomuch that
Dr. Shaw believes the Monks there, to whom fome
have been willing to afcribe them, could not
make one large and deep hole in it with a chiffel
in a hundred years. See my Note on Jofephus
slntiq. x. 11. 7. This rock, as the Doclor alfo
informed me, lies at no more diftance from the
main rock or Mount Horeb itfelf, than eight or
ten yards. Now the difficulty that appears upon
comparing this fmaller rock, with Mofes\ ac-
count, [See Dr. Shaw, pag. 350, 352.] is this,
that it is feparate from the main rock j while

that which was fmitten by Mofes, feems to have been united to it, or a part of it, and not a fe-
parate rock as this is. Now this difficulty is ta-
ken away by the hiftory of the prophet Elijah,
i Kings xix. 7, &c. where he, after travelling in
the ftrength of one double meal, forty days and
forty nights, came to this Horeb the Mount of
God; and where the Lord pajfed by, and a great

and

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and ftrong wind rent the mountains ', and brake in
pieces the rocks before the Lord: and after the
wind an earthquake. Now it feems to me highly-
probable, that at this very wind and earthquake,
this lefler rock was fevered from the greater, as
it appears to have been iome time or other, and
thence it is that it lies no farther from it. Nor
is it any wonder that thofe that fee it, as the
Doctor lays, are fo greatly affected at the fight of
it, as of an illuftrious and undeniable teftimony of
the truth, of fo very ancient and wonderful a
miracle, related in the Pentateuch, at this day.

To the Sacred Hiftory of the New Tejlament,
pag. 178. line 34. add,

N. B. "What Paul fays to the Jewifh converts
in his epiftle to the Remans, about original fin -,
about the prevalency of that original fin or cor-
ruption in himfelf, at leaft while he was unrege-
nerate ; and about election and reprobation, in
his fifth, feventh, and ninth chapters, feem to
have been no part of (Thrift's revelation to him ;
but rather certain reafonings of his own, accom-
modated to the weak Roman Jews, at that time
only. My reafons follow :

(1.) Paul himfelf confefles, 1 Cor. ix. 20, 22.
that, To the Jews, he became as a Jew, that he might
gain the Jews : To than that are under the law, as
under the law, that he might gain them that are un-
der the law, and that directly. To the weak he be-
er-,;: as :- cak, that he might gain the weak. Thefe
teffi monies of his own give us the grcateft reafon
to expect fuch condefcenfion and accommodation
fometimes in his writings to the Jews as thefe be-
fore us , and which we meet with chiefly in him,
and his companion Barnabas, and that with rela-
tion to Jews, and them only. Nor if we compare

Paul's admirable and most rational speech to the

learned

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learned Athenian philosophers, Acts xvii. 22-31, with these strange and weak reasonings, to weak Jews at Rome, in these chapters before us, shall we be disposed to believe otherwise of their author, than of a very great and wise teacher, treating these very different people, in a very different manner, and accommodating himself to their different capacities and notions; but still for their own edification and salvation.

(2.) Paul might do this the rather, because he never appears to have designed such occasional epistles as this to the Romans for systems, or standards of Christianity to the churches, which indeed had been long before settled upon their foundations, and fuller instructions, as they stand in the only authentic system of Christianity, the Apostolical Constitutions: How weakly forever the later ages have laid them in great measure aside, and drawn most of their darling opinions from their own interpretation of Paul's epistles, and principally of this his very obscure epistle to the Romans.

(3.) The original complete catalogues of the fundamental doctrines of Christianity, near to which such as these have been long supposed to be, I mean those delivered to the twelve Apostles by our Saviour himself, in the forty days after his resurrection, in the Catholic Didache of the sixth, and contained also in the Baptismal Creed of the seventh book of those Constitutions; while Paul himself informs us, that what he received from Christ afterward in all things agreed with them, Gal. ii. 19, have not a syllable of these notions, but rather the contrary > I mean they contain the rational doctrines of the freedom of human actions; and of God's dealing with men according to their works only, and not according to election and reprobation.

(4.) Paul

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(4.) Paul himself, in all the rest of his epistles, thirteen in number, seems to have no such opinions ; but still to deliver very different doctrines ; as the freedom of human actions, and of God's dealing with men according to their works only, without regard to election and reprobation, as is very evident on their perusal. So that there must have been some particular occasion for these particular reasonings in this epistle to the Romans^ which had no place in his other epistles.

(5.) Paul ever disclaims all authority in himself, as well as in the other Apostles, for delivering Christ's religion any otherwise than they received it from Christ himself; which authority he does not in the least pretend to in any of these chapters. He blames the Corinthians for following either himself, or Apollos, or Cephas, i. e. Peter, in any such separate manner , and assures them they ought to follow Christ only, 1 Cor. i. 12, & v. and iii. 4, 5. He also, more distinctly than any of the rest, observes what he had from Christ, and what were his own opinions or directions, 1 Cor. vii. 10, 12, 25, 40. The former of which he infers on as entirely obligatory to every Christian ; but the latter as not so.

(6.) None of Paul's companions, Luke or Timothy, or Barnabas, or Clement, or Hermas, remains of every one of which are still extant, have any doctrines of this nature, but rather the contrary every where ; as is obvious on their perusal also.

(7.) Peter himself, in the Recognitions of Clement I. 17. II. 33, 34. (a work of the first century. See Sacred History of the New Testament, pag. 373.) supposes that he might be sometimes overcome in disputation with Simon Magus, yet still without any impeachment of the truth of Christ's religion, of which he was a preacher.

And

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And that the Apostles themselves had not the least authority to add to, or alter that religion -, but were only to deliver what they received from Christ himself, uncorrupted and unaltered to all the churches. (He indeed seems to have known

of no other Calling and Election, than might be made for e by mens own diligence, I. 10.

(8.) The fame Peter gives us a particular caution, i Pet. iii. 16. about fome things hard to be understood, in Paul's Epiftles, even in the apoftolical age itfelf ; and which the learned and unftable wrefted, as they did the other Scriptures, to their own deftruction. Poffibly Peter might have thefe chapters in his eye, among others ; and might include the errors thence arifen, when, in the verfe following, he bids good Chriftians beware left they alfo being led away with the error of the wicked, fall from their own ftedfaftnefs. Which caution Auguftin, and Calvin, and their followers, efpecially the fynod of Dort, feem to have quite difregarded, to the unpeakable mifchief of the church of Chrift. So far however feems to me undeniable, that all Paul's companions, nay all the companions of the other Apoftles, with the other Apoftles themfelves, nay indeed almoft all catholic Chriftians, till the days of Auguftin, either entirely understood Paul, as not meaning what they think they find in thefe chapters, or elfe they had no regard to what he there faid about fuch abftrufe matters at all ; but always went upon the plain principles of common fenfe, natural religion, and their original Chriftianity ; while yet thefe Calvinifts ftill think the like Jewifh reafonings in Barnabas, Paul's own companion, of almoft no authority at all : Which yet is no other than a great degree of prejudice and partiality.

But

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But if, after all, any think that this my opinion takes away the ftrict Infpiration of Paul's Epiftles, which they fuppofe of dangerous confequence to Chriftianity, I confefs it does imply, that under what degree of Divine Conducl, or Wifdom foever, Paul wrote his Epiftles, as the Conftitutions, II. §j. and Peter, 2 Pet. iii. 15. do affirm, yet is that degree to be efteemed inferior to what ought to be properly called Infpiration ; fuch as the prophets were under in the reception of their prophecies ; which proper Infpiration I take to be here groundlefs, and never pretended to by any writers of the New Tefiament, excepting the prophetic parts of Hefaias, in his admirable vifions ; and the prophetic parts of St. John, in his no lefs ad-

mirable Revelation. See Sacred Hijery of the New
Tejiament, pag. 122, 123.

Addenda

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Addenda to thefe Memoirs*

N. B. In the beginning of the year 1716, Mr.
JVilfon, Archdeacon of Nottingham^ about 90 years
of age, publifhed a fmall pamphlet, entitled, The
Wonders of the Tear 17 16. It was taken almoft
entirely out of the firft imperfect edition of my
EJfay on the Revelation of St. John y without once
citing me, or that Effay. The fecond edition was
alfo printed at Nottingham towards the end of the
fame year 17 16, and dedicated to Archdeacon
JMarfden his, fucceffor. What corrections ought
to be made in this extract: will eafily be learned
From the vaftly more correct fecond edition of
that Effay itfelf, printed A. D. 1744.

An Alpha-

An Alphabetical

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i\T. 5. I defire the Reader to take notice, that the Very learned Gerard John VoJJlus, in his three accurate DifTertations De Tribus Symbclis, or, Of the 'Three Creeds -, that called the Apojlks Creed, that called the Athanqfian Creed, and that called the Nicene or Conjlantinopolitan Creed, with the Ft-lioque, has proved them to be all falſely fo called. That the firft was only the Creed of the Roman Church, about A. D. 400. That the fecond was a Forgery about 400 Years after Athanafius had, been dead, or about A. D. 767, and this in the Weft and in Latin only, and did not obtain in the Greek Church till above 400 Years afterward, or about A. D. 1200 , and that the third had the term Filioque firft inferted into it about the time when the Athanajian Creed was forged, and not i'ooner, or about A. D. j6j.

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