MEMOIRS OF THE LIFE AND WRITINGS

OF

Mr. William Whiston:

containing memoirs of several of his friends also.
OF

Mr. WILLIAM WHISTON.

CONTAINING,

MEMOIRS

OF

Several of his Friends also.

WRITTEN

by

HIMSELF.

The

SECOND EDITION,

Corrected.

Ne quid falfi
Ne quid veri
dicere audeat:
non audeat.

LONDON:

Printed for J. Whiston and B. White, in Fket-jlrett.
M.DCC.LIII.
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. Thefric integrity andfincerity of the Author* were probably the Jirongefi motives for the favourable Re- ception which the pub lick have given to thefe Me- \^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

were printed in the former edition in the body of the
work, chiefly because each of them may be hadsepa-
rately for a small price, and also to oblige the Pur-
chafer 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 Dissenter's Or-
dination.

III. Preface to the Liturgy of the church of En-
gland, 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

OF THE

LIFE and WRITINGS

OF

Mr. WILLIAM WHISTON.

WILLIAM WHISTON* was
born at Norton juxta Twycrojfe, in
the county of Lekejier, upon Decem-
ber 9. A. D. 1667. O. S. My father
was Jofiah IVkijion, rector of the fame
place, who married the daughter of
Gabriel RoJfe> the former incumbent; whose cu-
rate he had been, and was io fortunate as to succeed
him, of which Gabriel Roffe, my grandfather, who
was rector of Norton near fifty years, and lived to
A 2 eighty-

* 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 professionhip 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 maister of Newminister 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 a 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, tho' he did not I believe stay there long. He had been approved by Peter Watkinson, moderator, and seven others of the classical prebytery at Wirksworth, in the province of Derby, and ordained a preaching prebyter June 21, 1653, by fasting, and prayer, and imposition of hands. He was after the reitoration kept in his living of Norton by the favour and interest of Mr. Merrey, his great friend of Gopjhill, in his neighbourhood, and was inftituted into that living by bishop Sanders, 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 mail here add that note. He there lets down my father's name in a list of clergymen of the county of Leicestershire, that addresse'd

true 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 Vth Volume. Where the reader will find compleat accounts of them all. See also the Memoirs of Dr. Cark'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 Jofiah Whifion was my father, and at this time 1659, become successor to my grandfather, Mr. Gabrkl Rofs, who died October 19. A. D. 1658. When I as his amanuensis (for he had himself lost his sight several years before his death) read the catalogue of subscribers, he was prodigiously uneasy at his name being in it. His account to me was this: that when some apparitor or messenger came from those at the helm to obtain the subscription, he was very unwilling to comply. He said, he lived privately, and endeavoured to do his own duty without interfering with the affairs of state, and so earnestly desired to be excused. But the apparitor or messenger would admit of no excuse, and told him, that if he refused, his name must be put into the roll of refusers, or into his black book, to be seen by those in authority. The consequence of which my father so dreaded, that he did atlast subscribe; but deeply repented it all the days of his life, and upon his death-bed also. Nay, I believe he kept the 30th of January [the anniversary day of humiliation for the death of king Charles 1.] more solemnly, as a religious fast, than any other clergyman in England, every year till the day of his death, A. D. 1685. He also wrote a book, though never published, against the lawfulness of that war which I have now by me, under his own hand, in manuscript, 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 this manuscript was begun January 11, and finished February 19, 1665, 1 b66. His brother, Mr. Joseph Pfiijon, of Lewes, in Sussex, a very pious dissenting, that wrote several books for infant baptism [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 still by me) but all in vain. Their differences in opinion however did not break their brotherly friendship, as appeared by his leave-
ing what he had among us, his brother's children, when he died. All this I attested, April 25, 1746. But before I proceed to my own history, 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 instance of the punishment of one John Dun-calf of Kings Swinford, about thirty miles from us in Staffordshire; of which I well remember we had several attestations at the very time, either from eye and ear-witnesses, or those who had spoken with eye and ear-witnesses. This John Dun-calf had cursed himself, upon his dealing a bible, and had wished, that if he stole it, his hands might rot off, before he died; which proved most true, and most affecting to the whole country and neighbourhood. An 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 itself, written by Mr. Illingworth, and the judicious sermon that accompanies it, preached by Dr. Ford, are now before me; and ought, in this sceptical age, to be reprinted, and recommended to all, who either deny, or doubt of the interposition of a particular divine providence sometimes, for the punishment of notorious wicked men, even in these last days. And I am, and have long been, of the great lord Verulam's opinion, here justly referred to by Dr. Ford, page 52, who takes notice of it as a defect in the historical part of

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

Now, since two remarkable things happened to me before, and when I went to school, which was A. D. 1684, I shall here relate them: The first belonged to my grandmother, Mrs. Rojfe, who then lived upon a small estate of her own at Ratcliffe, three miles from us at Norton; but still had her coffin at our house many years. About the year 1680, we heard she was sick, and so we might have some apprehensions, that she being of a great age, this sickness 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 lumbrimg 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 Swepston (my father wanting his figh) 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 Anrobat, 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 Swepston, with his father. With 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 compliaifant as to conduct my mother and myself part of the way to Snarefton, 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 smallpox 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 fo 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 entirely 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 entirely 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 Paraphrafo and Notes on the New Testament, (who was ten years rector of that very parish of Penheurft in Kent, which I was oflcred 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

So Memoirs, {f the Life of 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 frequent 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 Ross, his father-in-law, who was then about eighty-even, to beg of him not to suffer Mr. Whifton to be taken from them, when Mr. Ross 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 restoration, almost all profession of ferioufnefs 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 some flop to it: I mean The whole Duty of Man *, and Dr. Hammond's PracHnal Cate-
chism: (The latter of which I fometimes read in evenings to my pupils, when I was a tutor.) I also 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 exclusion 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 almofl 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 prieft: 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 severaf fermons to his small 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 king-
dom, 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: infomuch 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-fet the majority of weak, but zealous christians; fo, had he been as well versed in the original writers of the two or three first centuries, as he was in the schoolmen, his parts were fo considerabe, 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 fervousness 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 wise 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 approaching, 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 unregenerate 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, Deposita Jofia Whiflon, bujtis Ecclejix Reijoris, and had his funeral sermon preached by Dr. Grey.

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As to my mother, Katherine Rojfe, the youngest child of Mr. Gabriel Roffe, she was baptized January 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 Hill 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 Athanafian Creed: For refusal to read which he was once in danger of expulsion from his curacy. But by Dr. Clarke’s interpolation 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 publish’d under the title of a Prebendary of the Church of England, and (still insert it among the catalogue of my own writings, as I have long made use of it, and of it only in my Catechetical 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 Apostolical 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 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 occurred 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, especi-
my duty I conceive with respect to them, is
earnestly to pray to God, which I never omit to
do, That he would so guide and govern the
*bishops and pastors of his church, that we may
c by their means be led into all necessary truth;
ct particularly, which is the sincere desire of my
soul, that he would be pleased to remove their
* prejudices, and open the eyes of their under-
cot, that they may restore to us that ancient
* and truly pious form of worship contain'd in
cut the Constitutions : in respect of which, in my
"humble opinion, especially as to that divine office
c of the Eucharist, nothing can be said to be either
** equal or comparable to it. The great plainness
"and easiness of the style, the piety, ardor, and
evil constancy of devotion therein contain'd, and

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* if any thing can be yet added to it, the amazing
< l and comprehensive view of providence through
c all the periods of the world therein let forth, do
dl all bespeak it to be of divine original. There
ct are indeed some difficulties in several parts of the
"Constitution, which highly deserve to be con-
cider'd and clear'd : this however I need not
* scruple 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 uncontested books
ut of the New Testament with the like view: they
"being indeed more confident with themselves,
* e and with the other books of the New Testament,
* c than the said books have ever appear'd to me to
"be, especially if they are consider'd without that
* great light and assistance, which even the Con-
* stitutions now give us both in explaining and re-
44 conciling them to each other, &c.

Tour loving and affectionate brother,
Daniel Whifton.

Pray inform me, what state Primitive Chris-
** tianity 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 write 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. Whiston'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, 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 minister 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 seceded members of the long parliament, at my father's
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requeft, drew us up a form of fuch an addrefs; which 1 remember I copied out, and a writing-
mafter of Tamworth engroffed fair for us; and Sir Edward Abney of Willejley, the father of the
Jate 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 libe-
really endowed that noble fchool at Appleby, but a
mile from Norton, whither his relations were re-
moved; 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 dona-
tion, 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 after-
ward married;' who, with Mr. Samuel hangley, the
vigilant paftor of that large parifh, were great
blessings to the fame, and in intimate friend fhip
with one another. Whether i* was my want of
exercife when I was my father's amanuenfis, and
my long attendance both morning and afternoon
on my father at home, while he learned the chap-
ters, csV. for the Lord's Days; or whether it
aroofe from my original Stamina vit<e, 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 mi-
ferable and uneafy world, I verily hope and tmtf,
I fhull go into the bofom of Abraham, into Para-
dife, 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 indifpo-
fition at that time of my life, take one example.
When I was become fo vapoured and timorous at home, that I was ready to faint away if I did but go a few (tones caft from our own house, my father observed it; and fearing the increase of that distemper, and its bad colifquences in my future life, he forced me to walk with our clerk, John Flavell, four miles on a frofty morning, to my uncle Simmond's at Atherfion --, which force was yet the kinder 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 may et that account down here, nearly in the words I then wrote it, though somewhat shortened.

About November 26, 1685, began in good earned 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 exceflive sharp, infomuch 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 fit, which my father then kept for the murder of king Charles'] and 31st, it froze the hardeft of all; in some places three inches or more in one night. QThis account, taken and written when

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when I was but sixteen 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 fo far as he could well teach me without his eye-fight jfo 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 earneftly pur- fued my ftudies, and particularly the mathematicks,
eight hours in a day, till the year 1693.

However, in the year 1685 there was fo extraordinary a crisis of the protestant religion, as well deserves to be mentioned here: Infomuch that, as bishop Burnet partly implies, but Mr. Arthur Onflow more distinctly informs me, it once depended on a single vote in the house of commons, whether king James should be permitted to employ popish officers in his army or not: which point, had he gained, there was visibly an end of the publick establishment of the protestant religion in this kingdom. It came, as I said, to a single vote -, and a courtier, who was to watch every voter where the member had any employment under the king, observed one that had a regiment going to vote against the court-, and seeing him, put him warmly in mind of his regiment. He made answer, " my brother died last night, and has left me 700 / a year; " which single vote gained a majority, and saved the protestant religion at this time. If I might use an heathen expression in a case belonging to christianity, I would say, Non hoc fine numine divum.

Now during this time, and while I was undergraduate, an accident happened to me, which may deserve to be here related, for the caution and benefit of others in the like circumstances. I one summer observed, that my eyes did not see as usual, but dazzled after an awkward manner. Upon which, I imagined this might arise only from my too much application to my studies; and I thought proper to abate of that application for a fort-night, in hopes of recovering my usual sight by walking, during that time, much abroad in the green graps and green fields; but found myself disappointed: which occasioned some terror to me, especially because of my father's loss of sight 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 almofl 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 praised,
is hardly worfe now, that I perceive, at fourfcore
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 folemnity 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 char Kraftable 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 ex-
cellent temper. But, alas! alas!] When Dr. Vin-
cent found himfelf in thefe circumftances, and un-
provided of a compleat fermon fuitable to the occa-
sion, 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 compleated his
fermon. His text was, Rebellion is as the fin of
witchcraft, 1 Sam. xv. 23. Which he, as is uluai,
derftood 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
bimop's, Dr. Lloyd's palace, who was in great re-
putation at that time, and proved to be one of the
nonjuring bishops afterward. The next Lord's
Day, there was so excellent a sermon preached at
the same cathedral, by a clergyman, to me un-
known; but, by his hood, seemed to be a doctor
of divinity, I now suppose it was Dr. Prideaux,
and incredibly 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 Christiau
for Times of Persecution. [Almost like bishop
Sherlock's most excellent sermon at Salisbury last
October, which I have since republished, with addi-
tions 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 dan-
gers 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 cer-
tain 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. Watson, 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 col-
lege, for awhile: Accordingly, he called for me, as
then his page, to assist him in preparing for his re-
moval. But what may be here most worth men-
tioning is this, that I happened, by inadvertency,
to overthrow his foot 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. 1, 1687. Dr. Henry Mere 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 clothes.

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sees sessions; and so impatiently departed. Sic Obijt Divinus ille Philopbus Cantabrigienfs : Extinus 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 whose brother-in-law, Mr. Ward, was also my very good friend, and Dr. More's great admirer, and wrote his life very well. I would 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 expenses of a collegiate life been as extravagant then, as they are now
come to be, or had I not lived as frugally as pos-
fible, she 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
chaplain afterward. However, I find by my ac-
counts still preserved, that tho' I was a pensioner
for the last half year, yet did my whole expenses
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
Ex-pence of University Education Reduced. Soon
after I was made fellow of Clare-Hall, I set up for
a tutor there. And to encourage me in that em-
ployment, archbishop Tillotson sent his worthy
chaplain Dr. Barker, who afterwards publish'd
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 advan-
tage 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 bofom
friend, who was then chaplain to Dr. More, bishop
of Norwich, soon took my pupils, eleven in num-
ber, and I was kindly invited by the bishop to be
chaplain in his (lead, which I accepted of. How-
ever, soon after the archbishop had sent me his
nephew, or in 1694, I waited upon him at Lam-
beth. And being at chapel there, with that
defign, 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; in-
tending in a few days to come again; but in those
few days the archbishop was dead. So very un-
certain is human life! So that I did never converfe
with him at all: Tho' I once heard him preach
upon New-Year's Day, 1688-9, one of his excellent
sermons at his lecture at Laurence-Jury; Circumcifion
is nothing, and Uncircumcifion is nothing, but the
keeping of the Commandments of God, i Cor. vii, 19,
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However, having had occasion to mention the archbishop's chapel at Lambeth, give me leave to take notice how little courage both he and archbishop Sharp had in the rejection of that publick curfing of christianity, 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, 1st edit, page 81. and Mr. Emlyn's Life, page 58) yet does it no way appear that either of them had christian courage enough to banish it out of those places: however, since I have by me an authentic paper communicated by Dr. Laughton, which vindicates this excellent archbishop Tillotson from some false reports, which had been told of him, altho' I formerly permitted it to be published, yet shall I here repeat it. It runs thus, verbatim.

Mr. Denton's Paper.

SIR,

"I have thus long defen'd to return an answer to your letter, about the late worthy archbishop of Canterbury, because I was defirous to give you as punctual an account as I could of those things laid to his charge in the libel. I have found out two persons, who, besides myself, were in Clare-Hall that summer, in which Vorccfier fight was, viz. Sir Watkinfon 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, surely one or us who daily heard it read would have known it, but those persons do profess, as I do, they never knew, or heard of any fuch thing done, or attempted to be done, but do believe it to be a malicious lie. I perceive I was mistaken in the time of his being made fellow, which (you fay) by the buttery-books appears to be fome
cc time before Worcejier fight, and I muft believe
ct that record before my memory at this distance
* 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 would certainly have done,
" if not from him, from foma others, feveral of
** my acquaintance being there. It is true, that
* he had Dr. Gunning's fellowship, 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 thoie
* 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 refppected 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
"

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was done about college-affairs, giving great
* deference to his judgment. And Mr. Mountain
t (who was one of thoie 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 refppecV'

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, (Ø uneafy, that I could hardly perfuade my-
felf to comply with them, and have ever fince I
examined into primitive chriftianity, abfolutely re-
fufted 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 bifhop, how excellent
foever, who had come into the place of any who
were not fatisfied with the oaths to king William
and queen Mary, and fo had been deprived for
preferring confcience to preferment; which, as I
ever after refolved to do myfelf, fo had I at the
revolution written, tho' not printed, a very fmall
paper againft the lawfulnefs of that oath; tho'
tenderly, and with a caution fuitable to fo young
a man; as being then but 21 years old. How-
ever, tho' I haye a copy of that paper by me, yet,
becaufe I soon afterward more thoroughly examined
that matter, and fatisfied myfelf of the lawfulnefs
of that oath, at lead to thole who had not taken
an oath to king James, which was my cafe, 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-Poli-
ticks, of which hereafter: I think it no way proper
to infert it in this place. Yet do I too well re-
member, that the far greateft part of thofe of the
univerfity

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government, feemed to me to take them with a
doubttulconfcience, if not againft its dictates. Nor
confidering the doctrines of paffive obedience and
non-refiftence, they had generally been brought up
in, and generally figned before, was it to be other-
wife expected. Whether the oppofers of fuch
doubtful oaths and fubferiptions, or thofe that take
them while they are dhTatisfied, are under the
greater guilt I cannot determine. The great day
muft determine it.

However, I mod fortunately pitch'd upon the
great bifhop Lloyd, who had been bifhop of St.
Afaph before the revolution, and was then bifhop
of Coventry and Litchfield, in the neighbourhood
of Tamworth. To whom that year 1693, I brought
my college teftimonial, with a letter from Mr.
Langley, minifter of Tamworth, who was one of
the beft and moft confeientious clergymen in that
diocefe, and known by the bifhop to be fo. When
I therefore defired that his lordship, would pleafe
to give me deacon's orders on St. Matthews Day September 21ft, 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 letter, I might have gone away re infetitil Yet did his lordship favour me with a private ordination, to be a deacon, on the holyday: And after a most uncommon, but vastly improving examination 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 iordship'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 of

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of the senior and most considerable presbyters then present, was defired to lay his hands upon the persons to be ordained priests, he refused so to do; unless he had examined them himself, and found them fit for that holy function, which is an example, 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 relating to him, which I myself know to be true. I remember to have heard him once say, that after the affaffination-plot A. D. 1696, the odium of it was so great, that not a Jacobite would have remained in the nation, had not the extreme rigour of the following act of parliament against those that would not sign an association, 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 religion and their country as well as any jurors whomsoever: But having once taken an oath to king James, could not satisfy their consciences in breaking it, while he lived, for any consideration whatsoever. These two were long my particular acquaintance: And I well remember, that when king James died, which was 1701, they began to deliberate about taking the oath, and coming into the government, till the unhappy abjuration oath,
which was made the same year, had such clauses as
stopp'd all their farther deliberations. I wish, heartily
wish that almost all our oaths were abrogated,
excepting that of allegiance, and those in courts of
justice; as the principal, if not the only oaths of
any publick necessity or advantage-, in order to
clear our very wicked nation from those horrid
crimes of false or needless oaths; for which the
tew, very few thoroughly good men in our land,

have

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have long mourned: As did the land of Israel formerly
mourn because of /wearing. Jer. xxiii. 10.
Nor can I avoid taking notice of the foolish and
trifling manner of giving oaths, even in our supreme
courts of justice; which I have often seen myself
with great wonder and dissatisfaction. A thorough
_correction of such gross instances of profaneness
would afford me more hope of success as to our
arms, from the only giver of all victory; and of a
peaceable settlement of our public affairs, when
we pray to the Almighty, to give peace in our
time, O Lord, than all the political measures we
take for those purposes without it. And now I am
speaking of this truly great and good bishop, who
took me into his bosom, and loved me, as I did
him most sincerely; he understood the sacred chrono-
logy, the holy scriptures, and particularly the prophe-
cies therein contain'd, far better, I believe than any
Jew or Christian in the world before him; and
whom I have heard thank God for being able to read
the prophecies as he read history. However, I shall
now say somewhat to that common objection which
unthinking people too unjustly make to the accom-
plishment of some of the bishop's predictions;
made, not from any impulse of his own; for I have
also heard him say, that he was neither a prophet^
nor the son of a prophet, but from his judicious in-
terpretation of scripture prophecies only. 'Tis
true, that both he and I at first mistook some places
in the Apocalypse: Of which see my Literal Accom-
plishment of Prophecies, p. 90. 113. But that ei-
ther of us properly mistook our grand period, of
the end, or ends of the 1260 years of the perfe-
cution under Antichrist, as is commonly said, I ut-
terly deny. See my Essay on the Revelation of
St. John, 2d. Edit/ p. 319, 320, 322, 323,
324. And since it is made out undeniably in that
Essay, p. 198 221, and p. 238 242, that
bifliop

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bifliop Lloyd truly foretold the restoration of the Vaudois 1690, and the end of theTurkijh war 1698; both which he lived to see accomplished: It is very unjust to blame him for any other leffer coif-takes in fuch matters. We all gain light by degrees; 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: Remembranceing 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 short-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 married a relation of the bifhop's, and knew his cha-recters 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 chrifiitianity, 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, and

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and zeal for primitive chriftianity, as his firfl: work*
S'be Enquiry into the Confiitution, Difcipline, Unity +
and Worfhip 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 desperate 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 pe-
tition into the Lord's Prayer, Lead us not into temp-
tation.

I proceed now in my own his- tory.
' 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 im-
menfe pains, but no afiiftance, fet myfelf, with the
utmoft zeal, to the ftudy of Sir Ifaac Newton's won-
derful difcoveries in his Philofophi* Naturalis Prin-
cipia 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; where-
in 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 ge-
nius, and had already caufed fevcral of his fcholars
to keep Acls, as we call them, upon fevcral
branches of the Newtonian philofophy, while we
at Cambridge, poor wretches, were ignominioufly
ftudying the fictitious hypothefes of the Cartefian,
which Sir Ifaac Newton had also himfelf done for-
merly, as I have heard him fay. What the oc-
caaion 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
after

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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 somewhat 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 pro-
jectile 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 potulatum, which had been thought of before, that fuch power might decreafe in a duplicate proportion of the distances 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, ac-
cording to the grofs meafures then in ufe. He was, in fome degree, disappointment, and the power that restrained 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 disappointment, which made Sir Ifaac fufpect that this power was partly that of gravity, and partly that of Cartefius's vort-
tices, 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 Ifaac 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 difiance 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-
C adly

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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 menfhrual motion was ftopt, and (he was let fall by that power which before re-
tained her in her orbit, they would exactly fall to-
wards 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 neceffary, 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 phi-
lofophy: which indeed, I look upon in an higher light than others, and as an eminent prelude and
preparation to those happy times of the reclamation of all things, which God has spoken of by the mouth of all his holy prophets, since the world began, Acts ill. 21. To which purpose see his excellent corollaries relating to religion, of which hereafter. Nor can I forbear to wim* that my own mod important discoveries concerning true religion, and primitive christianity, may succeed in the second place to his surprizing discoveries, and may together have such a divine blessing 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 mathematicks, and natural philosophy, and their consequences: he is one of the greatext instances that ever was, how weak, how very weak, the greatext of mortal men may be in some things, though they be beyond all

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all men in others; and how prodigiously inclination, even in such men, can overbear the contrary superior evidence 5 nay, where they cannot wholly avoid seeing such superior evidence before them. Sir Isaac, in mathematicks, could sometimes see almoft 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 ellipsis 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 almoft 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 firft and principal chapter with his own hand, but little different one from another, which proved no better than a [agacious romance, as I have fully proved in my confutation of it j 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 obferved to me, I told him, that though it was impoffible to be defended, yet, had it not been for my confutation, it had been generally believed for seven years, upon account of the vaftly 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 would 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 fome of the prophecies in the Revelation of St. John, '

C 2

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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 di-
,ftinction oftheiv monarchies in prophetick lan-
guage, geographically, as well as chronologically ; which therefore, by his permiftion, I preferved in my own EfTay on that book, p. 258, 259, of the firft edition, and p. 296, 297, 298, of the fe-
cond. 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 chrono-
logy. Of which matters, fee my Confutation of his Chronology, and fhort View of his Expofitions of Daniel and the Revelation : of which here-
after.

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 bt the Author ? I imme-
diately 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 resignathn from those whom he made pre-

bendaries of Sarum, in cafe they left that dio-
cefe: 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 impowered 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 de-

fire 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 Stillingfleei\ 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 cafes 'tis usually expected, that the chaplain should present the candidate for

C 3 orders
orders to the bishop, and solemnly to declare his opinion as to his fitness for those orders which the public form of ordination requires: as I once presented the well known Mr. Echard, the historian, both to deacons and priests orders there; and never anyone but him: whose character was unexceptionable. When I understood this, I was in great perplexity, as not intending ever to present or consent to the presentation of a bad man to holy orders: and yet being unwilling to disoblige so great a man as bishop Stillingfleet. I do not remember that I directly told my uneasiness to anybody, unless it was guessed at from my countenance, or accidental intimations. However, archdeacon Jeffries soon came, and voluntarily offered to ease me of my trouble; and said, he had heard a better character of him than I had, and would examine and present him, which he did. And I have lately heard, he proved afterwards a worthy man.

It was also during my being chaplain to bishop More, that I published my first work, intitled, A New Theory of the Earth, from its Original to the Consummation of all Things, wherein the Creation of the World in six Days, the Universal Deluge, and the General Conflagration, as laid down in the Holy Scriptures, are shown to be perfectly agreeable to Reason and Philosophy. With a large Introduction concerning the genuine nature, style, and extent of the Mosaic history of the creation: this book was mewed in MS. to Dr. Benley, and to Sir Christopher Wren, but chiefly laid before Sir Isaac Newton himself, on whose principles it depended, and who well approved of it: the Epitome of it was made by me long afterward, in order to its insertion into a foreign journal: and has been added in the 5th edition, which may almost be called the 7th, since the first had 1500 copies printed off at once. Yet hence it is plain that this work was exceeding well received by the learned world. As to which reception hear the great Mr. John Leek, who speaks...
thus in his Letter to Mr. Molyveaux, concerning this my New Theory, soon after it was publifhed: dated from Oates, Feb. 22, 1696. > " You defire to know what the opinion of the ingenious is concerning Mr. Whifion*% book. I have not " heard any one of my acquaintance fpeak of it, but " with great commendations, as I think it deferves, <c and truly I think he is more to be admired that " he has laid down an hypothefis whereby he has " explained fo many wonderful, and before inexpli- " cable things in the great changes of this globe, " than that feme of them mould not eafily go down

V with fome men; when the whole was entirely new " to all. He is one of thofe fort of writers that I " always fancy fhould be moft efteemed and en- " couraged; I am always for the builders,, who " bring fome addition to our knowledge, or, at

V lead, fome new thing to our thoughts."

And tho' that great geometrician, Mr. John Keil/> foon wrote somewhat againft it twice, yet was it not till after fuch fair conceflions as defeated, in great meafure, his own pretended confutations. However, 1 immediately reply'd twice; and the fubftance of thofe replies is inlerted in their proper place?, in the later editions: tho', indeed, the third edition had, by far, the greater!: improvements: fince which, I have made very few alterations that are confider- able.

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

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 fatellities revolving

C 4 Leml

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Lem. xxx. Scholium 2. inftead .of the greatest pare of that Scholiuto, lead thus: but as to the fixed fstars, which are not repreffented in the figure, they are flill fo vaftly more remote trom the fun, that it is hardly certain that they are subjeft 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 Cosmochorius, page 137, computed, that the nearest of them could not well be at a less distance from the sun or from us then 27664 semidiameters of the Magnus Orbis, each of which semidiameters 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. Flamsteed'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 i 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 left 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 Isaac 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, jo; 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's mean quantity of idio, 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 Damascus 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 Dissertations, 
page 195 2ii.]

Hypoth. XI. page 222, dele the latter half of 
the corollary, and read thus in its stead *, I for-
merly supposed 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 to 
a vast magnitude. If any prefer the testimony 
of Enoch, preserved by Syncellus, from Alexander 
Polyhijler, Authentic Records, page 268, 269, which 
allures us that the year before the flood was just 
365 days −, the calculation must 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. 511. 49m. 
= 7549 only. In Corollary (3.) change the note, 
as directed page 452. Solut.

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

Now to return a little backward; while I was 
resident at Cambridge^ which I was in all about 17 
years, I observed great defects and disorders in the 
constitution of our college of Clare-Hall; as also in 
that of the university in general. And I accord-
ingly drew up two papers, the one under the title 
of Emendanda in Collegio, the other of Emendanda 
in Academia \ the former paper, which was of less 
consequence, I have not preferred, but the latter 
of greater consequence 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 matter's appointment; and to oversee to all those tutors and pupils in their own faculties; and to examine the scholars ever 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 standing, till they have made some competent
All elections into scholarships and fellowships to be after open examination and trial, as to learning; as well as full testimony as to morals. And the times for such election to be known long beforehand, and fixed in the statutes.

Visitors may openly examine again upon complaints; and in notorious cases may alter the election.

Defer t for learning and morals; fitness for the duty; and ceteris paribus want the only qualifications for free elections, viz. all such cases as are without propriety.

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

No present possessors to be displaced; [upon a visitation of the university :] otherwise than according to their former statutes, or those of the realm.

Fellowships to be annually diminished, if not vacated, after a certain number of years; excepting [heads of colleges] tutors, and professors.

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feisbrs. And this for the advantage of sending men into the world while they may be useful, and the procuring a quicker succession.

Heads of colleges and professors to be chosen as now, but from any college or place whatsoever, and to be approved by the bishop of the diocese where the founder lived: and in all royal foundations by the king.

Discipline to be strict, but not rigorous, prayers not to be too long, nor too early: short prayers at nine at night in winter, and ten in summer, for all to be present at.

Scholars to be encouraged to do their duty rather than forced, especially in the case of the communion, which should at least be monthly.

Fellows to be obliged to frequent the publick wor-
The college servants 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 mod: 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 undergraduates to go to taverns or public houses at all, without particular business with strangers there, and at early hours. Others to be restrained from much frequenting the same.

All undergraduates 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 Clerums.

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
fum, 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 thofe
preached by Mr. afterward bishop Fleetwood
by Mr. Gervafe Needham, of Emanuel college, at
St. Mary's, and at Sturbridge fair; and a single ser-
mon of Dr. Gouge's (the fon of that Mr. Gouge, the
apoftle of the Welch, whose funeral fermon was
preached by archbishop Tillotfon) before the uni-
versity, at St. Mary's, Feb. 8, 1690.

And fince I have still preferved ten religious
Meditations of mine, which I wrote in the five firft
years of my refiding in Cambridge, between 1686
and 1691; I fhall here infert them.

M E D I-

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... --...

MEDITATIONS.
%

Dec. 19, 1686.

I. Upon the fcandalous Lives of many Minijiers.

I Have always Jook'd on fuch men, who have
taken upon them this facred fun&ion, and
thereby not only obKg'd themfelves to a good life,
but alfo taken upon themfelves the care of a multi-
tude of other fouls, of which they muft give a find
account at the great day to be the moil defpicable
and miserable of mankind, when they do not only
neglect the care of those committed to them, but
by their excess in drinking, or their careless, 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 exam-
ple, yea, perhaps by one single instance of deba-
uchery, than they can diuade 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
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 chris-
tian virtues, shall be found to be one great occa-
sion of their eternal ruin and destruction! When
even their very tithes 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 dis-
charge that duty which such plentiful provisions
required at their hands!

O blessed God, if thou pleasest to lengthen out
my life, and to call me to serve thee in the mini-
stery, to which my father has devoted me, I hum-
bly beseech thee, to make me sensible of the weight
of the charge I undertake, and careful and conscien-
tious 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 flight the same: which, alas! is too common even among the learned themselves, who seem too much to have loft the sense of their duty as to the keeping holy this day,' and is, methinks, one of the worst pre- fages and forebodings of some future judgment im- pendent on this land. The eminent judge Hales obser- ves that he had long taken special notice that, according to his seriousness or carelessness 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 op- portunity to take care of our souls, and prepare for another world: and when we find God had ordained 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 first, (I suppose by the direction of the spirit of God) to alter the Jewish Sabbath to the Christian 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 so 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.

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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 later degree, as the Lord's- Day in a greater, by all christians.]

March 6, 1686-7.

III. Of the Temptations of the Devil,

ALTHO' 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, yea, not seldom so 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, disquietful, despairing fuggitions, which too many, by woful experience, have felt in themselves. Hither also may
be referred many of those idle, vain, distracting and wandering thoughts, which are so often cast into the soul, when it is about the great duties of religion, and come in without any other apparent cause, directly contrary to the desire and purpose of the person, which it ought to be our great care to avoid. Neither, perhaps, can we so well refer the extreme wickedness, debauchery, profaneness, perjury, and other the saddest instances of the depraved nature of man, which appear visibly in the world; contrary to all the dictates of sober 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, though 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, counsel, comfort, and conduct me so safely through the wildness of this world, that, whatsoever suggestions the devil may cast into my mind, I may abhor and cast them out again, without the least defilement 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 2nd, 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 amiable faculties of his soul to the highest pitch, and noble 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 for conducive and proper to the attainment of the forementioned ends; it must needs follow, that religion is really reasonable in itself, and every way worthy of human nature; and although it would lay more restraint upon the affections and actions of men, than indeed it doth, they might well be borne, in confederation of those greater benefits and advantages which it produces. But wherein lies this hardnes, and what are the restraints which are so burdensome, that religion must be thought unreasonably severe in imposing them on us? Is it in that temperance, sobriety, chastity, and diligence, it illjoins? 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 proposeth 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. Sure this unreasonable 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 arc for care-

D 2 Ids

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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, supposing 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-
ness 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 difallow? is there no torment in an accusing, Hinging, and condemning confeience? no croffes and troubles in the way to d effraction? is all fo fmoother and easy, fo plain and safe, free and un-
difturbed, that no troubles or afflictions can po-
figibly reach or affect them? nothing lefs. Nay, I think that it may be queftioned whether the life of wicked perfons, all things coidered, be not the harder and fuller of difficulties, excepting only fome particular times of perfecution, when God calls men to lay down their lives for his fake. How often does one vice contradict another? what quar-
rels and contentions do arife among copartners? what fears of the detection of fecret crimes? what horror of death, and future account? what poverty, difgrace, ficknefs, and a thoufand inconveniences do they often bring upon themselves? and however a perpetual guilt dogging and accompanying them wherefoever they go, which will return again with the greater horror, by how much the more they mall have drowned the fenfe of it in debauchery and drinking. Nay farther, I fuppofe, that intemperance, lux-
ury, quarrelling, and other vices, have brought innum-
erable more to an untimely death than ever re-
ligion did: fo little reafon men have to complain of the hardnefs of the way to heaven, when they take

fuch

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fuch pains to go through with that cotirfe which, in the end, will requite them with eternal miftry.

Never let me, O Lord, perform that drudgery, the wages whereof is eternal death, only to efcape fome difficulties and hardships in that way which leads to eternal blifs! Through Jefus Chrift.

May 5, 1689.

V. On the late great change s, and the prefent pojlire of affairs in England, C5Y.

WHOEVER he be that fets up his reft here below, and is not fufficientiy convinced of
the vanity and uncertainty of all worldly goods; let him but seriously within his own breast reflect on these late 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 unconformity state, 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 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 carefree'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, givest us heaven: by afflicting us in this world, preparest a place for us, where we (hall for evermore be freed from all manner of afflictions!
But we may make a farther use of those 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

ble assurance, look up to heaven, and solace himself in the favour of God, and the hopes of a blessed immortality: He can, as Horace says, Sua virtute fe 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 aflur'd, if his gracious Father had seen it best for him to have been still a courtier, or great, he would have remain'd still: and he is not so foolifh 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 fliiifts, 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 fiber ly difcufs V. ]
Shew me thy way, O Lord, and teach me thy 

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

wards God, and towards men. Amen.

D 4 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 detest 
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 Majesties 
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-
capities, 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, (he miserable fate and 
condition
condition of the generality of mankind! that I might bewail the madness, folly, and stupidity of wretched men! That there should be such a price and opportunity put into the hands of such fools to get wisdom, who have no heart to it! that so precious a privilege, purchased with the blood of the Son of God, as the promises of religion propose, of being heirs of eternal felicity, should be undervalued and rejected by ungrateful mortals! that what the Almighty design'd for the perfecting human nature should be so deform'd, alter'd, and chang'd, to be instrumental too often to its bane and misery! Such considerations as these might well make a man conclude there were some great cheat in the business of religion, some mighty imposition and abuse put upon mankind; and that its principles were quite of a different nature from what it is above represented; or else it must be resolved that, by one means or another, human nature is strangely distorted, and out of order, thus to convert meat into crudity; physic into diseases, and the most sovereign and universal medicine, into the most pernicious and epidemic malady. Which last will soon be found to be the real case of the world, when, (1.) 'tis undeniable to any one reading either the law of nature engraved in all men's hearts, or the law reveal'd to the Jews under dark representations, and to the Chriftians in its meridian splendour in the holy records, that the precepts, promises, threatenings, examples, and counsels of religion, are uniformly adapted, and do universally center in those noble ends, the glory and pleasing of God, in the perfecting and making happy of human nature, &c. (2.) 'Tis evident man's nature is a capable and proper subject of religion; and that the ends propos'd by it are attainable: because de fatio we find in the first ages of the church, that religion in a great measure attain'd its aim, and rendered the christians amiable, and honour'd in the eyes of the heathens themselves; whereby multitudes were every where converted to our most holy profession, seeing them Ishaw out of a good conversation, their
works with meekness of wisdom; as the apostle exhorts them. Then was the power and excellency of christianity feen, when non magna loquimur, sed vivimus, was the badge of a disciple of our Lord, when more pains was taken in conquering lulls 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 ferious fenfe of what they profefs'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 defire, 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 thofe that feek it earnefly in this world. Oh my good God! whither is thy fear banifled! 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 Jefus, driven and ab condo? alas! they have moit of them put on their astherial vehicle, and abandon'd the reaking ears, and smoaky mitts, of this dull and cloggy clay.

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clay, to fly among the oeleftial inhabitants; where they are better welcom'd than among depraved mortals. Oh! but do not quite leave us, G ye divine Graces, do not utterly forfake thofe few who earnefly defire your grateful company; tho' they are pref'd down by loads of dirt, and the weight of thofe chains by which they are tyed to their earthly tabernacles.

And grant, O Father of mercies, that at laft Christendom may become christians indeed, and we may all let our lights shine before men,- that they may fee our good works, and glorify thee our Father, who art in Heaven. That every one that
nameth the name of Christ, may depart from all iniquity. O that we may all understand in this our day, the things that belong to our everlasting peace! Amen. Amen.

November 3, 1689.

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

VII. Of Death.

Whenever we think or write of any things that concern this present life, we do it with some sense and feeling of that about which we are conversant, because we have ourselves experienced them, or the like to them. But when we reason and discourse of death, we are about what we never have had any taste of, nor any idea of our imagination, to which we might apply ourselves to describe it in a right manner. We indeed see, that after a hard struggle with a disease, at last the corpse grows stiff, cold, and fitter for a grave, than those actions to which before it always was so serviceable; but as to the immaterial part of the soul, 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, whether it is doomed, or how it fares with it in that other state; I say we know nothing of all this by experience, till it is too late to describe it to others. The Almighty having, in his unfathomable wisdom and providence, thought fit to hide from men many of those things which we have the greatest natural desire 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 refuse Moses and the Prophets, Christ and his Apostles, neither would we be persuaded though one rose from the dead, to tell us by his own late experience what passes in that other world, how gracious God is to his children, and how severe towards incorrigible offenders. 'Tis sufficient for us that we are sure we must all die, and we know not at all what hour our Lord will come to require an account of our stewardship; so 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 fin, 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 so it matters not much when or how they die, do not at all fear or foresee their own (laughter, though hundreds of their fellows be slain before their eyes. But man has reason, by viewing other's mortality, certainly to prefigure his own, and so has all the obligation imaginable to provide before-hand 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 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, Omnim crede diem tibi diluxijfe suprema; 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 (so 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 lees 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 companion 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 farther 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 fo take away the fins and the foul together, left if the authorsould be suffered to live long, they would more and more heat the furnace of God's wrath against themselves, and fo partake of a fadder condemnation. For when men have once abandon'd the grace of God, and call off the lligeltions of conference, and

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and motions of God's Spirit, and given themselves to Satan to work all uncleannefs with gredinefs, 'tis impoffible to do them a greater kind-, nefs than foon to take them away, and hurry them to a lefs punishment, that they may avoid a greater. Though if this be the beft of the wicked man's death, 'tis very sad and deplorable. How can any (inner 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 op-portunity 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 defrudtion. At this hour what can help, what can any way comfort ? nothing on every fide but fin, an offended God, an accufing confcience, an aggravating devil, and eternal burnings ! Oh the madnefs of wretched finners ! to court thole lufts, and hug thofe fins, which will at laft re-duce them to fuch a desparate and intolerable con-dition, the fadnefs and horror whereof is unexpref-fible ! but, on the other hand, if we look on the death of a good and righteous man, we fhall per-ceive 'tis fo far from a curfe, that 'tis his only refuce 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 security, from a far country to his father's houfe, from earth to hea-ven. 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 carafe into thy hands, who,. I hope, will one day ref ore it me freed from thofe ills 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; who wilt beftow on me, till my old tenement the body be re-edified, a more light and glorious vehicle, through which I mail more eafi¬ly fee the beauty and lovelinefs of my God, and perceive somewhat 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 en¬spirit 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 Re¬deemer's precious merits and mediation, my hea¬venly Father will gracioufly accept of my hearty and fincere endeavours of pleafing him, and obey¬ing his holy commandments; and that he will not overlook the meanefl 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 com¬mend 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 tempta¬tions or this enfaring world, that I may not be afraid or afhamed to die, and appear at thy dread-

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ful tribunal -, but may lead my life in this world (o watchfully, pioufly, righteoufly, foberly, and cir¬cumfe&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 goodnes, and rest of holy souls! Amen, Amen, bleffed Jefus.

VIII. Upon occasion of jufi having taken my Degree j>f Batchelor of Arts

WITH how great defire, and even impa-
tience, does every one wait for the leaft ho-
 nour 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, paffion, and
ardour of affection, are honours, dignities, and
promotions, fought after; as if they were an effen-
tial ingredient in beatitude; and, as if they would
make a mighty acceflion to the heap of thofe
goods, the accumulation of which is fupposed
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 fatis-
faction of reafonable defires is to the wife and
moderate, it not feldom becomes a vexatious bur-
then; and we have more reafon to wifh it off our
gall'd moulders, than before we had to purfue it
fo furiofely. But here what do men generally do
in this cafe? Do they renounce and defpire the
gaudy happinefs with which they are adorned?

Do they quietly return to their former condition?
No fuch matter: the gilded, and varnifhed
troubles pleaifes awhile, and though they feel them-
selves 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 recompence his late difappointment,
and fo with as fwiit a wing he fpeeds on to the
next ftage of dignity, as he did to that which he
is now pofTefTed of; which, when arrived at, in the
fame manner pleaifes and takes with him awhile, till
at laft he is fated and cloy'd with what he fo am-
bitioudy courted: yet he will not leave his beloved
evil, his tickling torture, but infenfible of his re-doubled experience, mainly 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 float 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 earned for the mayoralty of a small town, as a duke for a kingdom proportionally; it will appear I have noth 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 Cæsar 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 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 frequent of it, such as being at liberty, and 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 honorably to be employed, 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 preferred me untainted from any of those notorious vices which abound everywhere, 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 blesting 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 conscience of God and religion; and with the too formal, though infrequent and re-iterated exercise of public devotion: though I say, from these things, and my own backwardness, and want of serious improvement of sacraments, fabbaths, and those many excellent sermons I have hear'd 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 amending to me, and has continued his mercy also to me to this very moment: and, in particular, has so far preferred 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 away from thee, especially at Cambridge, where so many temptations on every side did surround me, accept of this unfeigned sacrifice of praise and thanksgiving, which I offer to thy Majesty, for all these, and all other thy innumerable and undeferved benefits to me, who am less 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 believing, 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, clothing, 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 will I 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 righteoufnefs, which the Lord the righteous judge fhall give me at that day. Grant all this, O Father! thro' Jefus Christ our Lord, and Saviour. Amen.

Sept. 21, 1690.

IX. Of Atheifm fpeculative and praclical.

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 litate of infenfibility, or at lead to the condition of the brutes that perifh, rather than live among canibals and lawlesf monfters, (fuch as mankind, by fuch a difbelif, would degenerate into) a prey to everyone iitronger 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 unjulfily 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 aifay 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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rors 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 laities, and dire forebodings; by its condemning fentence, and
dreadful foretelling the approaching Judgment, and subsequent 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 should 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! 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, contradictious humour; for a few fading, withering, beastly pleasures; for a not considerable time of licentiousness and uncleanliness, of fin and profaneness; for the sake of some base, hectoring, damming 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 of

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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 slings and goads of his confidence in an affliction, or in a sober interval; the meanerdrns and pufillanimitv his atheism betray him into; the voice of nature, and the fears and misgivings, left at last he should be mistaken, and fo 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. My soul, come not thou into their secrets; enter not into their society here, as ever thou defirerft
not to enjoy it hereafter. The condition of the speculative atheift, 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 consider awhile, and you will see the practical atheift 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 fee the belief of a God would be a severe restraint to his jollities, and put a stop to his career of fenfuality: he forefaw his conscience, if trusted with a belief of the almighty power and unrelenting justice, would be always an impertinent, troubl'dome 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 least 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 atheift, fcorns to trouble himself with so prevailing a belief, contents himself with following his swing of luft at a venture, and resolves (vivens videnfque 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 renegado, or turncoat; and though hell be the end of his Journey, he con-fefics, he finding much company in the road, is fixed to go with them, and lift 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 left he should be a small fin-ner, and so would 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; prefects to him the jaws of hell gaping to receive him, and sets before his eyes the miferies of an everlasting hell, which must soon be his portion, without timely and ferious repentance. Yet all this notwithstanding, the hardened wretch fops his ears, runs to his companions, and so, with new fins, takes away the remembrance of the former. But, O
molt miserable man! what dost thou do? with whom dost thou contend? with the eternal God. What joys dost thou lose? pure and never-failing at God's right-hand for evermore. What torments dost thou run farr into? endless, easeless, and remediless. And who can abide devouring fire? who can dwell with everlasting burnings? Consider a little with thyself the joys which thou now hast will be gone, and the torments present, what wilt thou then do? or to whom wilt thou flee for help and succour? no one can be able to give thee any comfort or release, but that Majesty whom thou art rendering inexorable; and who is treasuring up wrath against the day of his righteous judgment, to pour down on thy head, and consume thee with a never-dying death. What wilt thou do on a death-bed, when all thy friends cannot help thee, and the physician gives thee over for incurable? and how inexcusable wilt thou be at the great day, when the doom which then will be pronounced has been thy free choice, and uncompelled election: depart thou cuffed into everlasting fire, prepared for the devil and his angels; into outer darkness, where is weeping and gnashing of teeth, for evermore where the worm dieth not, and the fire is not quenched.

O my soul! envy thou not the sinners, and choose none of their ways; for their steps lead to destruction, and the chambers of death. If these are the paths, such the folly, and madness, and punishment of sinners, and atheistical persons, good Lord deliver me from them. Deliver me not into the bitter pains of eternal death! let my flesh tremble for fear of thee, and make me so afraid of thy judgments, as to work out my salvation with fear and trembling, as to go through any the mod irksome and tedious duties of religion, rather than thus to fall into the hands of the living and incensed God; who is a consuming fire, and can destroy both soul and body in hell. Through Jesus Christ, our Mediator and Redeemer. Amen!

X. On occasion of Mr. Hollis's death, July 15, 1691. and my being chose Fellow the next day.

Sad and miserable is their end, who have lived
without God in the world. Deplorable is their
cafe, who never laid up a good foundation againft
the time to come, that they might lay hold on eterno
nal life. Affrighting is the approach of death in
any shape; but when it comes on a sudden, in the
midst of jollity and drinking, debauchery and
merry company, and on a sudden seizes the tremb-
ling finner, 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 huzza's of
a jolly assignation to the judgment-feat 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
paftimes, 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-
lefs 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
finners, and dull all their jovial assignations, should,
like the hand-writing on the wall to Bel/Hazzar,
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
befool'd and fascinated with the charms of sin, as
not to be awakened with the daily spectacles of
mortality before his eyes, and rouzed out of his
lethargy and futility 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 anything can, will affect
men) should convert multitudes, and that, as Solo-
mon says, Tboe that go to the house of mourning
Jhould lay it to heart, Ecclef. vii. 2. But, alas!
daily examples of carelessness and unconcernedness
about these things, too plainly prove that nothing
can affect a hardened finner; nothing can make him
serious.
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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, not would be persuaded though one role 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 ferious 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 confciences, 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 fikeofs, 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 foever, may be like his, safe, secure, peaceable, and full of a joyful hope of a glorious immortality. Amen.

This sudden providence, and surprizing accident of Mr. Hollis's death, (who was meruy enough but a week before at the commencement) seems providentially disposed for my warning and caution, juft 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. Hol/is's end effectually work upon all the members of this college, and make them more

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more cautious of spending their time, more careful left 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 ferious con-
fideration of their duties, and make them all an-
swer the end of their maintenance in college, by
constantly endeavouring, by their learning and re-
ligion, to set forth God's glory, and let forward
the salvation of all men. And those who are de-
gined 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 recom-
mandation from any other friend, by their suf-
frages obtained this place for me. And I sincerely
beg of the divine Majesty, that as he has hitherto
shewn a very tender, fatherly care over me, as to
spiritual and temporal concerns, for which I ought
ever 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 back-
slide 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, de-
fires, resolutions and actions. That I may be faith-
ful 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
Clare-

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Clare-Hall, preached December 17, 1698, it being
short, and mitable to the occasion, and giving ac-
cidental hints at some irregularities of our college
at that time, which may supply in part the losses
of that foregoing paper, Emendanda in Col-
legio.
It shall be when the Lord thy God shall give thee great and goodly cities which thou buildest not; and houses full of all good things which thou fillest not; and wells digged which thou diggest not; vineyards and olive-trees which thou plantedst not, when thou hast eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt.

These words are part of a serious exhortation of the great legislator of the Jews to that people, after their deliverance out of Egypt, and before their admission into the land of Canaan. In which he takes occasion to remind them not only of the great obligations to the worship of the God of Israel, their great benefactor, from the consideration of his miraculous deliverance of them from the Egyptian bondage already past; but farther assures them, that the same obligation would be mightily increased hereafter; and that the plentiful provision he would make for them, at the cost and pains of their enemies, and the conveniences and advantages his providence would secure to them, without their own care or trouble, ought to be looked on as the greatest tie possible to their duty and obedience. As if Moses had said, Almighty God, by the continuance of that merciful course of his gracious providence, which he has already begun, and out of his tender care of you, his chosen people, will in a short time compleat your deliverance, and settle you...
with peace and security, with plenty and abundance, in the Land of Promise. He will, in a little while, bless you, who have hitherto endured the inconveniences of a wilderness, and of a wandering and uncertain state, with cities and houses of your own, and those great and goodly, well-furnished and adorned: he will bless you also with wells of water for your necessities, and with wine and oil for your pleasure and entertainment: In short, he will make every way such plenty and abundance round about you, that it will be in your power to enjoy all the pleasures of affluence, and all the delicacies and satisfactions of a wealthy and easy state of life. This will soon be your condition after you arrive at the land of Canaan: but when this is your case, be not like ungrateful Jeriahim, who waxed fat and kicked; who for sook God that made him, and lightly esteemed the rock of his salvation, Deut. xxxii. 15. Remember who it is to whom all the happiness is owing, and that every blessing you receive from God is to be returned back in gratitude and obedience. Consider the ends and intentions of all the divine goodness to you; to lead you to repentance; to encourage your religious services; to take off from you the burdens of poverty, and the diversions and interruptions of want, in order to your enjoying more time, and employing with greater alacrity more of your spare hours in the offices of his worship. Do not forget when you reflect upon your brave cities, your fine houses, your handsome furniture, your conveniences for pleasure, as well as necessities for life, that all these advantages were not originally your own, nor from yourselves; were not the product of your own industry or diligence, but the proper gifts of Almighty God, and the sole effects of his goodness and love to you. When you think upon your cities or your houses, remember withal they were not of your own building, nor enlarged and furnished at your own cost, but by those enemies whom the power of God alone has disposed for you. Whenever you make use of the water of your wells, or of the wine and oil of your plantations, consider 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 left you, who are but tenants or stewards, behave yourselves as if you were lords and possessors. Take heed left 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 left thou forget the Lord; left thou be unmindful of the rock that begat thee, and forgetteji 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 regard

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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 discourse upon which, I shall (1.) 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 sense 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 lead 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.

82 Memoirs of the Life of 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 entirely 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 deprive 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 lead, unworthy management and abuse of so great, and so well-designed benefactions. If we be willing to enjoy the benefits, we
ought never to think ourselves excused from the duties of a college. And I cannot tell whether we ought in justice, and with a safe conscience, to reap the advantages, if we be not careful to discharge the offices, and perform the fruit belonging to thofe, by the express will of the donors, who are intitled 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 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, instead of purfuing with all iincerity the glory of God, the advancement of learning and religion, the difpofoiing 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 omifljon of our duty, and the fingle unprofitabler.efs of our lives here be fo criminal, and fo perilous, how much more fo mul be the pofitive abufe of our plenty' and leifure; the actual dicouraging 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 these are fo far from having a proper right and title to what they have from thofe charitable foundations, that, if thole who fettled them could be fuppofed capable of re-viewing the fad mi$-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.
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 alic 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 entirely be disengaged, even

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even in point of veracity and faithfulnefs to his promises, from obeying the pious rules of our
society, from the endeavouring with all zeal and
cincerity to promote the great ends of this, and
all other such like religious and charitable foudna-
tions, the advancement of virtue, learning, and true
religion in the world.

III. This obligation is also founded upon grati-
tude, or the fenfe of favours bellowed upon us.
And this particular, to be sure, reaches every one
of us, and ought to secure our univerfal compliance
to all that is good and ufeful in this society, of
which we are members; and that whether we re-
gard thefe generous founders and benefactors, by
whose immediate bounty we are maintained, or
whether we go a ftep farther, and have repect
to the providence of God; which 'is the ultimate
fource and origin of all our bleflings. And sure,
in the firft place, if we go no farther than our im-
mediate founders and benefactors, we have fuch
mighty obligations to them, as mould be abundantly
fufficient, even tho' they had only defired, and not
at all commanded any of thofe duties which are
proper in fuch societies; according to all the rules
of generofity and good-nature, to secure their
performance. If we had been only told by their
lad wills and teftaments, that they, out of a fenfe
of God's mercy, in bellowing this world's goods
upon them, and for the continual advancement of
the chriflian religion, and promoting of all thofe
fciences, thofe offices, that virtuous behaviour,
and unblameable converfation, which mould mod
adorn and advance the fame; and particularly, in
order to the Uriel: and regular, the fober, pious,
fludious, and religious education of thofe who
might afterwards enter upon the mod sacred func-
F 3 emplary

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emplary preachers of the gofpel, that they, for
thefe great and noble ends and pu,rofes, did be--
queth fuch large portions of their eftates for a col-
legiate foundation; conjuring all thofe who mould
in future ages, to the end of the world, be par-?
takers of the benefits of their endowments, that,
without any other force or tie upon them, as eve?
they had any fenfe of gratitude to themfelves, and
inclination to fulfil the laft requiefs and dying
words of their benefactors, they would ftrictly
and conftandy perform the duties of their places,
and anfwer the ends of their inftiction. [Nay* as
ever they hoped to fee them with alacrity and comfort at the laft day,
] If, I fay, we had no other obligations laid upon us, than fuch parting defires of our founders and benefactors (which are no other than the juft conftuction, if not fometimes alfo the proper fenfe of thofe writings, thofe wills and teftaments, by which our colleges were fettled and eftablifhied for us) we muft forfeit our pre- tence to all that is humane, if we reject thefe obli- gations of gratitude, and can refolve to behave ourfclves flill!, as if we owed no acknowledgments to them. And mall even the moft preffing and af- fectionate intreaties of our belt and mod generous benefactors, have no manner of influence upon us 5 even when they importune us only to take care of our duty, and {o, by confequence, to fecure our preftent and our future happinefs ! But if this part of gratitude, which regards men, and thofe who arc the bare inftruments of our bleflings, fhould be too weak to affect us ; yet fure the other part, which regards Almighty God, the fountain and origin of all our enjoyments, will prove ftronger, and engage us effectually to a ready return of duty and obedience, in confederation of his peculiar bounty to us, and that plentiful provifion he has made for us in this place. We, indeed, can only fee the

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the external means which confer thefe benefits upon us-, but cannot fo readily obferve that invifible hand, which fecrely, but moil properly, orders and dif- pofes of all events, and beftows the good things of this life on whomlbever ic pleafeth.

It was the complaint of God, by his prophet Ho- fea, Ch. ii. 8, 9, 12. concerning the people of Ifrael in their plentiful flate, that they did not take notice of his iecret providence and bounty in that afluence they enjoyed, nor ufe it to his iervice as they ought to have done , and threatens, that, to convince them of their ingrateful and wicked mi- take, he would take it away from them. She did not know that I gave her corn, and wine, and oil, and multi-plied her silver and gold : therefore will I return, and take away my corn in the time thereof; and my wine in the feafon thereof ; and will recover my wool and my flax, and will deftroy her vines and her fig-trees. And the like complaint, I am afraid, the Almighty may but too juftly take up againft

the present, as well as the past generations; nay, against us in particular, who in this place enjoy so 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 in some good measure correspond to the proportion of God's mercies, and oblige us to view our grateful reproof of them, not only with our lips, but in our lives, not only with verbal praises and acknowledgments, which yet are very fit and suitable 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 lives to the service of our Saviour; and, in one word, with leading a godly, a righteous, and 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

lid general head of my discourse, which is to inquire 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 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 these three things I shall pitch upon shall, agreeably to the known division of our duty to God, ourselves, and to our neighbours, be (i.) The constant attendance upon the worship of God in this place. (2.) A strict temperance and sobriety towards ourselves. (3.) A diligent im-
(1.) We, who by the good providence of God are here so plentifully maintained, and secured from the cares and business of the world, are under a mighty obligation to a constant and serious attendance upon the worship of God in this place. This is one of the principal designs of all retired and monastic societies, and was undoubtedly a main part of the intentions of our religious founders, that

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that being sequestered from the common toils and anxieties of life, we should, with less interruption and distraction, every day apply ourselves to devotion; that we should continually own the divine providence, and implore its blessings on our studies and enquiries, that we should begin and end every day with the more immediate service of God, and attain, by degrees, that devout and heavenly temper of mind, which may direct all our studies to the service of religion, and devote even our profane learning to the ministration of the altar. And it will be worthy our care to provide, that, while we are labouring to improve ourselves in human sciences, we at the same time may not neglect what is of much greater importance, I mean, that heavenly-mindedness, devotion, resignation to the will, and dependence upon the goodness of the Almighty: In short, that divine nature, and god-like disposition of soul, which is the perfection of the Christian life here on earth, and will make us meet to be partakers of the inheritance of the saints in light hereafter in heaven. And give me leave in this place to say, that as this constant and serious attendance upon the publick prayers, is a duty incumbent upon all who are, in any degree, members of our society, it is most especially so, of those who enjoy the greatest advantages, and have the principal share in the government of the same. It is an observation that is sometimes made, (and I fear me is not always without truth,) that those who enjoy less of the advantages, and so are, on that account, under smaller ties to our daily morning and evening sacrifice of prayer, are yet, by some motives or other prevailed upon to a more constant and uninterrupted attendance on the same, than, perhaps,
some of those whose years and consideration, to say nothing of any other motives, ought to prevail upon

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 chose that very time for the slackening their attendance on these daily prayers, when, by their ad million to the highest benefits and advantages 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 shew, 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, 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 dependance on the nature of our foundations; which are no other than those of charity. And hence it is the greatest piece of abuse of

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of the charity of our founders, to fpend in extravagancies that allowance, which was only intended for the relief of our necessities, and the affiance of our learning. But to wave that consideration, there is another, which ought to have the greateft influence upon lis in this cafe; and it is this: that nothing has more contributed to the difhonour of our way of education here, to the reproach of the bed of churches; and to the rendering its clergy contemptible, and their labours unsuccessul *, and to the increafing the unreasonable divisions and Separations in this kingdom, than the general opinion of the too free and loofe courfe of life which fome amongft us, and that without any effectual discouragement, are fup-posed to lead. How far this opinion or prejudice taken up againft us is falfe, or at lead aggravated by our enemies, as is too ufual in all fuch cafes, I mall not now enquire. But I Shall only fay, God fend our future reformation in this point, (of fo vaft importance to the well-being of our whole community, nay, of the whole church of England,) may be remarkable enough to silence even our Sharped enemies; and may every one of us in particular, who either have already, or are here de-signing to take upon us the holy office of the mini-stry, be fo far from any indances of rioting, or excefs, that, with the bleffed apodle St. Paul, we may be temperate in all things, and be on the other fide difpofed to beat under our bodies, and bring thenr into Subjection, led, when we have preached to others, we ouriclvcs Should at lad become cadaways. 1 Cor. ix. 25, 27.

(3.) Ladly, we, who enjoy the advantages of theie generous foundations, are under a mighty obligation, not only to devotion towards God, and fobnty towards ourfelves, but alio to diligence in our dudies and learning, in order to the advan-tage

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vantage of others. Since the extraordinary effu-ions of the gifts of the bleffed fpirit are ceafed in the church, thofe qualifications which are proper.
to fit us for the understanding the holy fcriptures, for the propagation of chriftianity, for the con-* erfion of infidels, for the edification of believers, and for the maintenance of true religion in the world, are to be acquired, under the divine blef-
fing, by our own labour and diligence; by con-
stant study and application. And this acquisi-
tion of solid and useful learning was generally one prin-
cipal intention in all the collegiate foundations of
the Christian world, as well as of ours in particu-
lar. So that a diligent pursuit of useful know-
ledge, and found 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 dependance 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
fame; 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 encou-
ragement 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 accom-
pany

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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
secure'd for the future generations also. To con-
clude, God grant, that we may lead such piou9
and devout, such temperate and sober, such dili-
gent and studious lives, in this religious society,
instituted by our generous and bountiful bene-
factors, 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. Bentky 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 demonf rated the Being and providence of God, from Sir Jfaac Newton's wonderful discoveries, to such a degree of satisfaction, as to the scepticks or infidels themselves, that he informed me him- self, of a club of such people, who had heard his sermons, and were asked by a friend of his, at his desire, What they had to say against him? they honestly owned, they did not know what to say. But added withal, what is this to the fable of Jesus Christ? Which made him fay, that he doubted he had done harm to Christianity by those sermons; as occasioning these scepticks or infidels to divert from their denial of a God and a providence, from which they might be always driven with great ease, to the picking up objections against the bible in general; 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 soon after the preaching of those sermons it was, that Dr. Bentley, as he informed me himself, went to bishop Lloyd* of whom he had then the greatest opinion, both as to his skill in chronology and the scriptures, and particularly in the scripture-prophecies; and this, in order to see, whether it might not be fit for him to insert some of his predictions from those prophecies into a preface to those sermons; that upon their completion they might be of service to Christianity; upon some of which prophecies he also himself preached part of his second year's sermons, as his relation, who is now in possession of those sermons, as well as another friend of mine who heard some of them, have informed me, though he never printed them; the reason of which will appear by what follows. For, upon his application to the bishop, and the bishop's frank and open answers, he was so far from being satisfied, that he immediately began to suppose, that his disappointment arose from the sacred books of Daniel and the Revelation themselves, and not only from his own, or the bishop's misunderstanding them. He was offended, that the bishop understood a day in the prophecies to denote a year in their completion, as all expounders had done before him, and as the ancient language of prophecy plainly imply'd. [See EJfay on the Revelation, 2d Edition, page 518.] 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 fame. 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, so far did he carry this matter, as to persuade the learned Mr. Daubuz, though in the way of banter only, but such

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\ich a banter as Mr. Baubuz 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 Expofition of the Apocalypte -, which exposition yet, on account of the great critical fagacity of its author therein mewed, Dr. Bently had in high esteem. He pretended also, that there had never been a verfion of Daniel made by the Septuagint interpreters; which yet is notoriously known to have been several times quoted by the moft ancient fathers; altho' this was afterwards banished out of the church, by Tbeodotion's verfion. Nay, when Dr. Bentley was courting his lady, who was a moft excellent chriftian woman, he had like to have loft her, by ftarting to her an objection againft 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 jo times their breadth, whereas it is well known to be not more than 6 times. Which made the good lady weep. While the ftatue, with a pedeftal, might eafily be 10 times high, even fuppofing it were a figure of a man; which yet is not at all in the text. It might be an idol Handing on the top of a pillar \ as there is, I remember, one in old Perfepolis, as the cuts of it in one of our latter travellers demonfrates. He aimed alfo to pick a quarrel with some fmall niceties in Daniel's chronology and fuppofed the book to have been written after the time of Onias, the high pried -, and that this Onias was Daniel's. Mejfiab; and the flaughter of this Onias at/Intiocb was the cutting off the Meffiah. Dan. ix. 26. 2 Maccabees ii. 34, 35. In flhort, he
was very desirous to get clear of the authority of the book of Daniel. Yet, when he was put in mind how our blest Saviour expressly quoted this book, as

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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 ft and an End: but that at last he pretended that was done only ad hominem, as we speak; or by way of condescension 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 fo long before he was born, viz. that he supposed it an interpolation, I had at second-hand from a learned bishop: But it fo 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 comparatively ignorant and unlearned writers, I mean, such as Collins, Tindal, Toland, Morgan, and Chubb, may have proceeded in their groffer degrees of infidelity.

As to Dr. Bentley's grand dispute with Mr. Boyle, and his learned friends at Oxford, about
the epistles of Phalaris, which was esteemed then
so important, that the great bishop Lloyd was drawn
into the chronological part of it; and which then
made a mighty noise in the world; I cannot but
wonder, that any serious clergymen should satisfy
themselves to divert from their sacred employment,
and enter into such useless and trifling speculations.
Laymen, I allow it, may divert themselves as well
with such literary amusements, as with hunting,
or hawking: but for clergymen, who are to give
themselves wholly to sacred matters, i John iv. 15.
To avoid foolish and unlearned questions, knowing
that they do gender Jlrifes. 2 Tim. ii. 23. How
they can satisfy their consciences in so doing, if
they be in earnest in their religion, is hard, exceeding
hard, to say.

If any wonder, that I added Dr. Hare to Dr. Bent-
ley, as a kind of sceptic, I shall give my reasons for
so doing. Tho' when I first published my Essay on the
Revelation, Dr. Hare greatly attended to it (which
eflay had also preserved a courtier, a friend of
mine, from infidelity for a great while; and which,
among other books upon the prophecies, had in-
tirely recovered the late Lord Abercom, a consider-
able member of the Royal Society, from his fcep-
ticism or infidelity, as he fully owned to me him-
self long before his death:) yet did Dr. Hare so
accustom himself to talk ludicrously of sacred mat-
ters; (which Mr. Rundle greatly complained of to
me, when I first introduced him to Dr. Cannon
and his acquaintance.) He was for laying wagers
about the fulfilling of scripture prophecies, in the
same ludicrous way: nay, when he wrote about the
difficulties and discouragements to the study of
the scriptures, he could not forbear doing it after a
ludicrous manner, tho' he firmly then to mean it
very honestly: he was greatly similar with Dr.
Cannon, one of the greatest sceptics that ever v. as
born. He put such a flight upon our most au-
thentic historian Josephus, in the preface to his
psalms, which hardly any but such sceptics ever
do. Nay, he once blab'd out to me, that grand
secret which I suppos'd Dr. Cannon had asserted:
viz. that " He feared Christ and his apostles were

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born. He put such a flight upon our most au-
thentic historian Josephus, in the preface to his
psalms, which hardly any but such sceptics ever
do. Nay, he once blab'd out to me, that grand
secret which I suppos'd Dr. Cannon had asserted:
viz. that " He feared Christ and his apostles were
fo weak, as to depend on the double fene of "prophecies for the truth of chriftianity:" fuch as Grotius, and all our late modern commentators admit of; and which even fuch ftil later learned men as bifhop Chandler, and Dr. Clarke, made ufe of till 1, upon Sir Ifaac Newton**, original iugjeftion, (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 mathematicks themfelves, 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 itself

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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 anfwcr was, What is one maris 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 fentimcnts. 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 Trimnell, my old intimate friend, and Dr.
Cannon, with whom I had long had great acquain-
tance, and from their natural tempers, I thought
the former would endeavour to save me from
publick censure and punishment, when I was per-
secuted; and the latter would be severer upon me;
the reverse proved true. Nor could bishop Trim-
nell, the greatest tritheist that I ever knew, bear
one that was supposed to be an Arian, notwithstand-
ing 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
the king then turned himself much to the
"meditations of religion, and to secret prayer:
"that the new archbishop (Tillotson) was often and
"long with him; and that he entered into so-
lemn 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 sorrowful 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 Fillers,
with whom it was well known king William had
been too familiar, and had given her great endow-
ments. Upon the queen's death, the new arch-
bishop, whether as desired by the queen before her
death, or of his own voluntary motion, I do not
know, took the freedom, after his loss of so excel-
alent a wife, to represent to him, the great inju-
ry he had done that excellent wife by his adultery
with the lady Fillers. 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 i
I having heard another way that this lady wondred
Ihe could never fee that king after the queen's death. Now for an attetation to this history, the bishop added, that the archbifhop's fermon concerning holy refolution, which was preach'd in the king's lodgings at Kenfington, before he appeared publickly, was defign'd particularly to confirm him in that refolution of never feeing her more: It is in print, and, to an attentive reader, upon this key, will appear to agree very well with the foregoing circumftances.

But having now mentioned two fuch eminent and learned men, as Dr. Bentley and Dr. Hare, it will not be amifs to relate what hand they had in fome 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 apcftolical conftitutions, by me firft introduced to publick notice; and to the harmony of the four evangelifs, by me a little earlier determined to include above four years. As to the former, the apoftolical conftitutions, when Dr. Bentley, was about to peruie them, upon my firft proving them to be genuine, he pretended to me, that he would cut the grafs from under my feet, as his expreffion was, and prove them to be fpurious: I reply, mailer, you will not write againlt me upon that head; for when you examine them you will find them to be genuine. Accordingly, when he had, in fome meafure, examined them, he gave this for his opinion; that fome 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 conftitutions, by that very good man Mr. Anderfon, then our ambafldor's chaplain at Vienna, and afterwards rector of Lutterworth; and one who feemed ftill to fuppofe them genuine:) nor did Dr. Hare, I fay, appear to me ever to deny their being fo, altho* neither were Dr. Bentley, nor Dr. Hare firm believers enough, nor ferious enough in chriftianity, to hazard any thing in this world, for their reception. And as to the latter, the har- mony of the four evangelifs, Dr. Bentley had anf old revived, from his own perufal of Matthew, M<ark y and Luke (not pretending the fame of John,) that Va- lentinian notion, that our Saviour preached only one
year; and this in the days of archbishop Sharp, whom I have heard speak of it with concern. This notion, I say, came first from Dr. Bentley, to Dr. Hare and from him to his pupil, Mr. Nicolas Mann, now master of the Charter-House; who being unacquainted whence it came, till I informed him of it, but a per-

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son of very good learning, and sagacity, managed the hypothesis so well, that I once told the bishop of Durham, he had demonstrated an impossibility, as well as an impossibility could be demonstrated. And which yet I thoroughly confuted from Matthew, Mark, and Luke, as well as John, afterward. See that confutation at the end of my VI. Difections, page 347-355, of which hereafter. Dr. Hare also, about the end of queen Anne's reign, wrote a mod remarkable paper, that sold greatly, intituled

** The difficulties and discouragements which attend the study of the scriptures, in the way of private judgment. In order to shew, that since such a study of the scriptures is men's indispensable duty, it concerns all Christian societies to remove (as much as possible) those discouragements.** This was done in such a seeming ludicrous way, that the convocation fell upon him, as if he were really against the study of the scriptures. And he finding this paper rather an hindrance to the preferment he soon after was seeking for, aimed to conceal his being the author, which yet everybody was satisfied he really was. I mention that pamphlet in this account of my own life particularly, because he there introduces me, as well as Dr. Clark, and gives both our characters. Mine is in the words following, at large.

There are, says this author, two clergymen of the town, who have studied themselves into infidelity, or at least into a suspicion of it. Both of them men of fair, unblemished characters. One has all his life been cultivating piety and virtue, and good learning, rigidly constant himself in the publick and private duties of religion; and always promoting in others virtue, and such learning as he thought would conduce most to the honour of God, by manifesting the greatness and wisdom of his works. He has given the world
world sufficient proofs that he has not mispent his time, by very useful works of philosophy, and mathematicks; he has apply'd one to the explanation 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, considering the difficulty of the subjects he was 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 meddied with the same subjects; nor is he more to be blamed than they. To be blamed did I say? I should have said, not less to be commended: for 'tis a commendable design to explain scripture difficulties, and to remove the objections of pros. But what does a life thus spent avail? To what purpose so many watchful nights and 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 many noble specimens of a great genius, and a fine imagination? 'Tis the poor man's misfortune (for poor he is, and like to be, not having the lead preferment) to have a warm head, and to be very zealous in what he thinks the cause of God. He thinks prudence the worldly wisdom condemned by Christ and his apostles: and that 'tis gross prevarication and hypocrisy to conceal the discoveries he conceives he has made. This heat of temper betrays him into indigreet expressions, and hafty alertions, designing to hurt no body, he fanfies no bod/ defigns to hurt him; and is simple enough to expect the fame favourable allowances will be made to him, that he sees made to those who write against him. As to his learning; 'tis his misfortune that he is not skilled 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
this, that he has not left beat, and more critical?
* His learning is treated in that manner, that
you would think he did not know the first ele-
cments of Greek; tho' even in that he is much
superior to most of those who make so free with
him: and you every day hear his performances
(* run down as whimsies and chimneys, by men
who never read them; and if they did, could
not understand them: nor does his warmth of
11 temper come off better; 'tis all obduracy, pride,
and heretical pravity, a want of modesty, and
due deference to just authority: they that speak
mildly, look upon him as craz'd, and not little better than a madman. This is the poor
man's character; and, low as he is, they can-
not be content to leave him quiet in his po-
verty. Whereas, had he not been early posse'sd
with a passionate love for the scriptures, and
philosophy; had he not thought it his duty,
above all things, to promote the glory of God,
and been persuaded that could be no way so well
done as by the study of his word and works;
li 'tis more than probable he had at this time been
orthodox; and then, instead of his present treat-
ment, his faults would have been overlook'd -,
* the learning he excels in would have been ex-
tol'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-
fered

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

As for Dr. Hare's scepticism in religion, I was
so thoroughly apprized of it, that I once obferved
to bishop Sherlock, when the doctor had preached,
and printed, and I had read a fermo-n of his for the
reformation of manners, what an exceeding good fer-
mon it was, if he were in earneft, the bishop 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 Athanalian 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 upon 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, 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 male-administration, which he escaped with great difficulty: (after having exposed himself farther in a strange manner,

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manner, both in Westminster-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 waive the rest, and only relate here what I take to have been the utmost ill/u<50f, or first Beginning of his unhappy management, which I was myself a witness to. I always compare this his proceeding to the pythagoric 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 distance 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, h3d proceeded up
the bottom ftem very directly, and had examined
every candidate for fcholarfhips and fellowships
throughly, and feemed as near as poffible to have
given every one the place he really defer ved: but
at an election for fellowships, about 1703, or
1 704, he ventured for once only, as he faid, to re-
cede from that excellent rule, dctur Digniori , and
gave a fellowfhip to one whom he confefied to be
inferior in learning to his antagonifl , 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
defering, 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
ould give the college io s ooo/. (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 thele
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 difrepu-
tation, but he, together with his uncle, came be-
fore the bifhop of Ely (biiriop 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 ftrongefl man-
ner ; I mean Mattery , concerning which he told
me this remarkable ftory. A city divine, of good
defert, and preferment, but wanting still more preferment, applied himself to the great bishop Stillingfleet, to whom Mr. Bentley was then chaplain, 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 lordship'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 lordship." Upon which Mr. Bentley said, he could

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 everybody.'

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 successor, to be in a mathematick professorship at Oxford, and bishop Stillingfleet was desired to recommend him at court, but hearing that he was a sceptic, and a banterer of religion, he scrupled to concern'd; 'till his chaplain, Mr. Bentley, should 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 christian 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 successor Mr. Sanders's christianity, even when the university 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 Loivejestof cum KeJjingland, by the sea-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 him, while yet I could hardly promise
myself clear above 120/. a year: the revenues
then chiefly arising from the north- sea, herring
and

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and mackrel-fishery: where my dues were half a dole
out of every fishing-boat, which were usually about
thirty in each: so that instead of ly'thes, or the 10th
part, I received only about one 60th of the product
of the sea. I here let 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, be-
sides a lefTon out of the New 'Testament, that a-
bridgment 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 lec-
ture at the chappel in the evening, deign'd more
for the instruction of the adult, than for the
children themselves; to which lecture the dijfen-
ters 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 moved 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 Lowesloft
were also: which gained 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 edifi-
ying and acceptable than elaborate, composed cli-
courses; which, in thole of a learned education,
are not feldom quite above the level of ordinary capacities', such as the generality of our hearers must needs be. I also took care that my curate preached once a day at Kejflingland, and once at Corton; a very poor neighbouring ignorant village, of hardly any revenues, and formerly abandoned to diversions on the Lord's days: while every month I gave them of Kejflngland a sermon myself, in the morning, and a catechetick lecture in the afternoon. I also, a little, tried there to instruct the private families on week days at home, but found their heads and hands so engaged, about their husbandry, that I could only do it in the evenings of Lord's days, when they were at leisure: but I was soon recalled to Cambridge, to be Sir Ifaac Newton's deputy, and afterward his successor, in the beginning of this century, when I resigned my living, so I shall not enlarge farther on my behaviour in that place. I shall only add to what is in my life of Dr. Clarke (page 9. 1st edit.) these two facts which I well remember to have happened to me, while I lived at Lowesjoft. The parish-officers came once to me to desire me to set my hand to a licence, for setting up a new alehouse in Lowesjoft, the justices, it seems, paying that compliment to the town, as not to set it up without the consent of the minister, (and I suppose of the church-wardens also.) My answer was short. "If they would bring me a paper to sign to pull down an alehouse, I would certainly sign it; but would never sign one to set up an alehouse." At another time there came to me an order from Mr. Bachelor, who then acted in the ecclesiasticall court as a deputy to Dr. Pepper, chancellor of Norwich, for reading an excommunication against a woman of my parish, who, it seems, had called another woman a whore: these courts not being able to proceed, till such an excommunication is read in the parish-church:

upon

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upon this, I went and enquired of the sober people in the neighbourhood, whether this imputation was believed to be true or false? The answer was, that the accuser might have kept her tongue between her teeth, yet they doubted the thing was too true.* I then wrote to Mr. Bachelor, that I was surprized to have an order for reading an excom-
munication against a poor woman, for speaking what
the sober people in the neighbourhood thought to be
true. His answer 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 bishop of St. Afaph, who
was difpofed to life his power more for the real ad-
vantage 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 bishop Lloyd, a true
account of fome late elections of fellows at Clare-Hall,
Cambridge, juft before I married and left the col-
lege; as I had written to him another letter in a
like cafe. These elections were things of great con-
fequence to the college at that time; and I was ib
deeply concerned in them, and, at laft, fo unwor-
thily 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 pub-
lished 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
foberity and virtue, and defect of college difci-
pline, 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 extraor-
dinary, and was accordingly very much beloved in
the fociety: he came a sober youth, and fo con-
tinued for his firft year; but after that year, he fell
into the acquaintance of a drinking fophifter, who
oon made him drink like himself: I then gave him a friendly caution, and told him, that if he did not take care, that sopsifter 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 till 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 soon go with his other companions to the tavern, to drink in piem 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 stabb'd 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 came.

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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 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 discharged him, and resolved to choose a better, because a more sober candidate, in his room, I mean Mr. Trughtori, 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 fining down in one of the end seats: 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
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
have confessed that you have sacrificed your inte-
grity to your preferment, and thereby made it
impossible for me to serve you." After which,
his opposite candidate, Mr. Troughton was choosen,
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, prceboque; dcterioa fequor. Which was the
date of this poor man; whose amazing ill conduct

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 authentick; 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
authentick 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
thereunto relating-, with the VI. Difcretions, page
213 219. and the IVth Dissection, 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 be-
tween the learned Dr. Whitby and myself-, as also
between a great friend of mine and fellow collegian,
Mr. Thomas Henchman and myself, about the
Harmony-, which letters I have (still by me-, but as

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they are too long to be here inserted, and much light has been afforded me from the Apotheoretical Cov.ritutions, and Monfieur Tcinard's Harmony, and otherwise since that time, which partly appears in my corrected copy, I add no more about them in this place.

In March 1702-3, I published my third book, which was Taiguefs Eudid, with Sect Theorems of Archimedes

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Archimedes, and with the addition of Practical Corollaries, in Latin; for the use of young students in the university. The second edition was printed at Cambridge, by Mr. Crownfield, for Mr. T Burlborn, and Mr. Dickenfon, A. D. 1710. It was also put into English at London, from the second edition, under my own review. The price of my own edition in 8vo. was 4 j. Now it was the accidental purchase of Tacquet's own Euclid at an auction, that occasioned my first application to the mathematicks, wherein Tacquet was a very clear writer.

On November 27, 1703, was that prodigious storm 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 stop'd its fury so much, that, comparatively, few persons 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 restraints, whole cities and towns might have been utterly overthrown, and their inhabitants might almost all have perished. But what makes me mention it here is this, that the public had then so extraordinary a collect of praise and thanksgiving sent about, when Dr. Tenifon was archbishop, to be used for some time afterwards, with the most moving expressions of the deepest sense of the divine attributes, proper for such an occasion, that I ever remember in any modern, I had almost laid, or even ancient composition whatsoever. Now I have very lately recovered this collect, by the means of the present archbishop of Canterbury, and shall exhibit the same, with the archbishop'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

H 2 they

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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 St.
tity church in Cambridge, and soon after printed, a
Sermon on 2 Tim. iv. 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 endeav-
ours, 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 cate-
chizing 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 reprinted this sermon, among my sermons and
effays, 1709, a particular account of the same charity
schools: but as to my later correction of the Doxo-
logy, at the end of that sermon, to the Father, the
Son, and the Holy Ghost, three Person's 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 phi-
losophy 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, by 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; by the Votes were unanimous for him.

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A. D. 1706. I printed my Essay on the Revelation of St. John, so far as concerns the past and present times; to which were then added, two dissertations, the one upon Mark ii. 25, 26. that Abiaathar, and not Ahimelech was really the Jewish high-priest, when David ate the (chew-bread; which notion was proposed by Eusebius in his comment on the title of Psalm xxxiii. The other upon Matthew xxiv. and the parallel chapters, to distinguish what parts of our Saviour's discourse concerned the destruction of Jerusalem, and what parts concerned the day of judgment; together with a large collection of scripture prophecies relating to the times after the coming of the Messiah.

N. B. Though in my second edition of this Essay, 1744, which was greatly corrected and improved, I omitted these two dissertations, and collection of prophecies, for cheapness: and tho' Beza's copy entirely wants the name of Abiaathar in Mark's gospel, and thereby greatly weakens its authority; yet do I desire they may all three be re-printed in any new edition of that book, for the satisfaction of the curious.

In the year 1707, I published Præsiiones Astronomicae Cantabrigiae in scholis publicis habitis, inibus accedunt tabulae pluries astronomicæ, Flamsteidianæ correctæ, Halliaeana, Cassiiana, et Streatiana. In usum juventutis academicæ. They were put into English afterward.

N. B. There were, by mistake, two astronomical tables omitted in the Latin edition, pag. 332, and 339. but they were added afterward to my Præleffiones Physico-Mathematics pag. 366, 367. whence, in any future edition, they are to be taken and inserted here in their proper places. It must also be noted, that the calculation of the sun's place in lect. X. was made from the uncorrected table of Mr. llamjieed, in Sir Joras Moor's Sytem of the mathematicks, before I had amended them at Mr. Flamsteed's admonition. It must also be observed, that I hardly ever had patience, in any of my tables or calculations, to find the seconds nicely; as esteeming them very troublesome 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. Hawksbee 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, a:.d 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 the Accomplishment of Scripture Prophecies;
with an Appendix to the same purpose: to which is
subjoined, a Dissertation to prove that our Saviour
ascended into heaven on the evening after his re-
direction. 8vo.

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

N. B. I made mention in these sermons, 1707,
of the modern French prophets, who, at that time,
made a great noise among us, with plain disap-
probation of their pretences: and, about the year
1713, I held a conference at my house, (they are
my words, sag. 68. of the first edition of my life
of Dr. Clarke,) with Mr. Lacy, and several other
of those prophets, wherein I gave my reasons why,
upon supposition of their agitations and impulses
being supernatural, I thought they were evil and
not good spirits that were the authors of those agi-
tations and impulses: where I also add, that the
heads of the reasons I infilled on are still preserved:
I shall here therefore add those heads in this place,
as follows.

Reasons against the new prophets;

That their spirit is not the spirit of God.

(i.) They father ridiculous things upon God.

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

(iii.) They falsely pretend to miracles.

(iv.) They permit sin as in Mr. Lacy's adultery
with Eliz. Grey,

(v.) They misinterpret scripture.

(vi.) They think the scripture the rule of faith,
contrary to all antiquity.

(vii.) They reject the use of reason.
(8.) They make it impoffible to difcover falfe pro-
phets.

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

(10.) Tho' fome true prophets might not work
miracles, nor foretel future events, yet they
never then pretend* to them, as thefe have done;
do none were condemned for rejecting John the
Baptity becaufe he wrought no miracles , and
our Saviour fays, If 1 bad not done among them
the works which none other man d,d, they had not
had Jin.

(11.) Wild agitations are rather figns of demo-
niacal poffeifions, than of a prophetick afflatus.

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

(13.) They entertain vulgar untrue notions in
divinity ; fuch as the Atbanafian trinity , the
imperfect canon of- fcripture, csV.

(14.) The old prophets were owned for true, by
their ver^ enemies , and fo had either certain
credentials of their own, or were attefted to by
others that had fuch credentials, &V. But 'tis
not fo here.

At laft I took Mr. Lacy by the hand, andfaid to
him, and his coanp.mions, I hope you are honefl;
hut I am Jatisfed you are very weak: which is
what I would fay to our prtfent enthufiafts alfo.

Nor

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Nor was the great bifhop Lloyd's opinion of the
French prophets to be defpifed, who called this
pretence of theirs, the deviVs banter \ by their
folly to bring the true fcripture prophecies into
contempt.

N. B. Mr. John Weflley, one among the prefent
Methodifi, having already freed himfelf from the
folly of Calvinifm ; having written for the obser-
vation of the old Wednedfday and Friday ftations, in
which I gave hirrr'my affiftance long ago-, having
also preached and printed an excellent fermon before
the university of Oxford, and having lately shewed somewhat of a true christian temper, in unfaying what he had heard about Mr. Emlyn. I hope he will, at last, leave off his athanafian follies, and come entirely into old christianity.

About August, in the year 1708, as is noted in my Historical Preface, pag. 5$, 5$, I drew up a small imperfect Essay upon the Apofiolical Constitutions, and offered it to Dr. Lany, our vice-chancellor, for his licence, to be printed at Cambridge, but he refused to licence it.

In this year, 1708, my great friend Mr. Pierce, near whom I had formerly lived in intimate friendship at Cambridge, and who was really the most learned of all the dissenting teachers that I had known; but was at this time a preacher at Newberry in Berkshire, heard that I was become an heretical Eusebian, or Arian; so he wrote me the following letter, in the way of a true friend, and a good scholar, but a zealous Athanafian.

Newberry, July 10, 1705.
Dear Sir,

In several companies in London, (from whence I returned last week) I met with a most displeasing account of you; but it being from persons altogether unacquainted with you, I thought it the part of a friend not to give credit to it; and therefore did endeavour to quaff that kind of discourse, and alleged, what I thought rendered it improbable: but casually meeting with a common friend of ours, I was forced to believe, what was so much against my inclination. I need not apologize to you, that I use this liberty of writing to you upon that subject. It is the part of friends to deal freely with one another; and, especially, when any thing is observed, that allays the pleasant remembrance of former conversation.

If I would urge you with the circumstances which the unhappy notions you have lately entertained are like to bring you into, I could not promise myself that it would have any great influence upon you: for a generous mind will not be swayed thereby, contrary to its own apprehensions. Leav-
ing then the confederation of worldly emoluments, which, tho' they may excite us to caution and de-
liberation, yet ought not to rule us, let me mind
you of what I always judged to be your great aim
and defign, the doing good in the world: which,
I conceive, will be much prejudiced thereby: and
of this we on our fide have had a very melancholy
initance, in a perfon of great accompli{hments for
fervice, but now by fuch notions become wholly ufe-
lefs; [I fuppofs he meant my great friend Mr. Tbo.
Emlyn\ and it really grieves me to think, how much
people will be prejudiced againft your other writings,
and particularly thofe on the Apocalypfe, by this
means. Bear with the freedom of a friend, who loves
you as a brother. It is really amazing to me, that
you mould ever fall in with the Unitarians \ I mould
have thought you were moll effectually fecured
againft danger from that corner, by that one no-
tion, which you formerly entertained, and which I
think Dr, Sect has well eftablilhed: that the God of
Ijrael

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Ifraek of whom fo many and great things are
fpoken in the Old 'teftament, is no other than the
XoFog, who afterward became incarnate: I cannot
apprehend how an Unitarian can hold this, and it is
plain that thofe, who in thefe later ages have op-
pofed the deity of Chrift, have much infilled upon
our producing fuch great things fpoken of Chrift,
as are in the Old Tejlament fpoken of the God of
Ijrael', wherein they have, in my apprehenfions,
betrayed their own weaknefs. But you, my dear
friend, that have been throughly convinced of that
truth, let me afk you, how have you got off it ?
or, how can you make it conflift with your prefent
fcheme? I understand you lay great ftrefs upon
the fathers of the two firft centuries; but why
flould you leave the fure rule for a fallible one?
I own a deference due to them, but it fttems un-
reasonable to me, to form our notions firfl from
them, and then to drain the fcriptures to fppeak
their fene. Not that I think they favour your
caufe. I think it a plain end, that, as all the
christian churches in the world do now, fo they
did then worship the Father, Son, and Holy Spirit.
I will mention two places in Justin Martyr's Apo-
logy, both to the fame purpofe, but the one clear-
ing the other from the popifh glofs that would eltab-
blifli the worlfhipping of angels. In the third
Page of his second Apology we have these words, as an account of all Christians. Ilium (Patron) ipfiusq; Filium venientem et nos et exercitum bonorum angelorum fui sequacium et /milium docentem, et [pint urm propheticum adoramus et coi.w.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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express the author's peculiar sentiment: for if this were the constant and universal practice of Christians, what could it be built upon, but such principles as are held by the defenders of this blessed 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 first ground your notions on the holy scriptures: I think it is not without foundation, for while I lived near you, no man studied the scriptures more, and no man freer from those apprehensions. This makes me judge that somewhat else gave the first turn, which, in my judgment, was not sufficient.

But observe that the famous Mr. Peirce had before shewed himself to me as a like zealous Athisian in the year 1706. For when he perused 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 addition of the usual words in his Human Nature, he would have no nay, but I must add those words: which I then did, by his over persuasion, against my own judgment. But since I have seen full reason to omit them, as he did himself afterward.
Even somewhat after this time, he was so ftanch an Athanaenant, that when at my recommendation he had read over that ancient and eminent book, Novatian

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Dalian D. Trinitate, and acknowledged, it favoured the fame Eufebians or Unitarians, yet did he hold fail his Athanaenant doctrine ftill. However, when the fame Mr. Peirce came to London, soon after I had publifhed my four volumes, which was in 1 7 1 1; he met me, accidentally, at Mr. Bateman's, the bookfeller's chop, in Pater-nojier-row. I afked him whether he was reading my volumes? he con-

fefifed he was not; and began to make fome excufes why he was not bound to read them. Upon this I fpoke with great vehemence to him; " That a per-
*" fon of his learning, and acquaintance with me, " while I had publifhed things of fuch great corrfu-
' quence, would never be abletoanfwer his refufal " to read them to God and his own confcience." This moved him. He bought my books immedi-
ately, and read them, and was convinced by them to become an Unitarian, or Eufebian, as I was, and was perfecuted for the fame by the Difenters, as I was by the church of England afterward.

In the year 1 709, I printed Sermons and Efays upon fever al Subjects.
(1.) On the penitent thief.

(2.) The peculiar excellency of the chriftian reli-
gion.
(3.) The antiquity of the chriftian covenant, [which two laft give, I think, more light to iome difputes now on foot about Mofes's law, and his omiffion of the fanftions of the rewards and punifhments of the next world, in his legis-
lation, than all that has been of late written upon that argument.]

'4.) Againft the fleep of the foul.
(5.) Charity-fchools recommended. This is the fame fermon that was preached at Trinity- Church, January 25th, 1704-5, but now reprinted with the addition of 3 particular account of our charity-
lchools in Cambridge, of which already.

(6.) U r on
When I first wrote the 8th discourse here set down, I passed 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 inkiperable 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 nowhere mean a proper eternity: which he confessed before I left him; and acknowledged that I had given him a freedom 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 Athanaesian 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 depressed by his confinement to the pastoral care, in two small neighbouring villages, Badgly and Baxterly, where I used sometimes to preach for him, together with the business 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. Hallett, a dissenter, 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, I shall give it the reader presently, for his own instruction, as it was then written; tho' some few things might be full corrected and improved.

(11.) To these 10 was added at first Incerti Autoris de regula Fennat is, five Fidei: Vulgo Novatiani de Trinitale 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 i, 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 goodnens of God to me in blesffing 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 Athanafian heresy; and which the Athanafians would needs call Arian: without any other just occasion for such a title, but that thee would not defert any christian truths, because Arius and his particular followers affermed them; nor would she peremptorily condemn the Arians, strictly so called, for some novel expressions, which yet she did not approve nor justify, because she was not fully satisfy'd of their being fall. As to the method of your studies, Varenius'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 testimonies, when

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when you nicely examine that geography *, which will not be neccessary the first time. You are right as to the bishop of Worcefter's Bible: 'tis now grown the common Bible in thelarger editions. As to the method of common-placing in an interleave'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. Allirfs 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 Messias was to have a mother, but not a father; 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 purふ'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 grovelly imposed upon, as she has long been, by the writers of controversy, and the tyranny of antichrist. Yet, blessed be 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 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,
About this year, 1710, Menkenius, a learned man in Germany, wrote to Dr. Hudfon, 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. Hudfon employ'd his darling pupil and relation Mr. Fisher, my late very good friend, and very useful justice of peace, at Ihirby near Bourn, Lincolnshire, but now dead, to go to my patron bishop Moor,

Mr. William Whiston: fr$f

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 alarmed at what they heard I was going about, both as to the Eusebian Doctrine, which then was universally called the Jrian Herey, which I had embraced; and as to the Apolectic Conclitutions, which favoured that doctrine, and were by me fully asserted to be genuine. Two of them, Dr. Laughton and Mr. Priesty 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. Priesty, 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 <c the christian church has been long and groffly cheated in them 5 and, by God's bleffing, if it <s 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 (hone bright into the room where we were) to come down from the firmament, as turn me from this my refo-
"solution." 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 irresistible authority. After which, I was hardly assailed any more in this way, and continuing to act boldly, according to my duty and conscience, enjoyed a great calm within, how roughly forever 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 my deep 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 should generally think unupportable 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 improved, and became a large dissertation, and is prefixed before these epistles in the first volume of my Primitive Christianity Revived whither I refer the reader.

About the middle of the same year 1710, I wrote a small Memorial for setting up charity-schools universally.
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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 Chrijiian Knowledge; which had charity-schools 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 reprinted, and fubjoined to what copies I had remaining of my Primitive Infant Baptifm Reviv'd, of which presently.

Since I am fallen upon the mention of Dr. Bray, I cannot but recommend a fmall book lately publimed, by a namelefs author, concerning him; intituled, Publick Spirit illufirated in the Life and De- figns of the Reverend Thomas Bray, D. D. late Mi- nifter of Aldgate; which I was prefented with, when 1 lately, 2XAtherJlon, met with Mr. Shaw, jun. and Mr. Carpenter, Dr. Bray's very worthy fon-in-law, and fucceffor in the pastoral 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 almost always atteft to be true myfelf, and have ever etteem'd Dr. Bray, not as one of the greateft abilities, but, by far, the moft ufeful clergymen, and moft indefatigable promoter of religion, and of thofe pious defigns and focieties which conduce thereto, that I ever knew; whom I always ho- noured 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 mifiionary or com miliary to the Weft- Indians, and expected a good income to be provided for his fuport there, " brother Whifton, " if you will go with me, you fliall go halves with I 3 i( mc

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"< 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 restoration of Pri-
mitive 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 ende-
avours! 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 concern'd. The very learned
Mr. Mason 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. Mason, 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 indig-
nation 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. Mason'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 princess of Wales was one of them.
Whereupon, discourseing with Dr. Bray about that
matter, who with all good men had such enormi-
ties in the utmost detestation: [tho' by the way
this demonstrated but too plainly the truth of Mr.
Mason's prediction.] I told him, that I knew Dr.

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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 his about it. It being
naturally the chaplain's duty to take cognizance of
such scandals in their own families. The doctor
reply'd, "Dr. Harris expects preferment, you
must therefore take care of it yourself." I al-
low'd this hint, which at first I had not thought
of, was proper: accordingly I waited myself on
the lady Gemmingen, who was with the princes, and
whose brother was my scholar in the mathe-
maticks, because the princefs of Wales then lay-in, and I could not directly come at her royal highness. I then informed her of the story, on purpose that she might inform the princefs, which she did: but upon enquiry, no body would confess they themselves guilty: tho' the thing at that time was but too notorious. Only some flop was, I suppose, put to that infamous club for that time.

But O, what a sad, but prevalent topic am I now come to! The Expectation of Preferment: More Preferment! the grand thing commonly aimed at both by clergy and laity and generally the utter ruin of virtue and religion among them both! poison, sweet poison; first poured upon the church by Constantine the Great, and greedily swallowed, both by papists and protestants, ever since. But blest be God who hath given me, instead of that sweet poison, Agur's admirable wish: Neither poverty nor riches: But hath fed me with food convenient for me. Prov. xxx. 8. Dr. Barrow may have confuted the pope's supremacy, beyond the possibility of a reply: but the popes will still exercise that supremacy, and the Romanists submit to it, without any scruple notwithstanding. Dr. Newton may have proved the unlawfulness of pluralities of cures and non-residence, to the utmost satisfaction of every impartial reader: but the clergy,
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, so 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 refidentiaries 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 possessors.

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 deanaries, and archdeaconsries; 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 advertize 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: nevertheles, 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 feci: of prebendaries have not only spent their time in much idleness, and their subsidence in superfluous belly-cheer, I think it not to be a convenient date 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 preeminence 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 said 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 defisted from their good and godly studies, and all other virtuous exercise of preaching and teaching. Wherefore, if it may fo (and 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 (and 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 ap-

ply for making of good cheer. And as for your
twenty children in grammar, their mailer and
their usher be daily otherwife occupied in the
rudiments of grammar, than that they have
pace and time to hear the lectures. So that to
thefe good lectures is prepared no convenient au-
ditory. And therefore, my lord, I pray you let
it be considered, what a great los it will be to have
so many good lectures read without profit to any,
aving to the fix preachers. Farther, as concern-
ing 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 prophan authors, and
fhall have as much to do as he can, to prepare his
lecture to be fubftantially read : and, in like man-
ner, he that readeth in humanity had not need to
alter his study, if he fhould make an erudite lec-
ture. And there, in mine opinion, it would be
office for two fundry learned men. Now concern-
ing the dean and others to be elected into the col-
lege, 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 high-
nefs 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 sincer learning, godly converfation, and
good example of living, with his great fobernefs,
hath done unto the king's majefty as good fcr-
vice, I dare fay, as any prieft in England. And
yet his grace daily remembrith all others that do him
fervice, 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 majefty to put him in the dean's room, I do not
doubt

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

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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, moil heartily fare you well.

At Croyden, lath day v n- j of Nov. [153-9.] Your own ever assured,
T. Cantuarien.

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 scrupks. [Strange doctrine in the mouth of one bred up among dissenters! whose whole dissent from the legally established church was built on scrup/es.) 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 intituled, A Bill for the more effectual Suppression of Blasphemy and Profane-
nefs, supposed to be written by the bishop of London, be not quite mistaken, "That thole 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
"most certain; because the Test is part of the
"thirty-nine articles: and it is an avowed prin-
"ciple among them, that those articles may law-
"fully 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 occa-
"sionally 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 pro-
"motions 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 at some
"time, have refused all preferments that require
that subscription: not to name others within my
acquaintance, because their cases are not so well
known: yet are such examples, to be fare, very
rare among us; and the generality seem, by their
practice, to approve of the Lord King's grand ex-
pedient 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 posses-
sed of a living at this day; and which I must
have run through myself, before I could have been
possessed of the living of Penfehrft, some time
since offered me, had I accepted it, of which here-
after, take this doleful catalogue, in the words of
Sir Simon Degg, in his Parson's Compendious, printed
1676, chap. vi. as follows.

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acquaintance, because their cases are not so well
known: yet are such examples, to be fare, very
rare among us; and the generality seem, by their
practice, to approve of the Lord King's grand ex-
pedient j Not to lose their usefulness for scruples.
The sixth chapter fhews what a clerk is to do before, at, and after his admiffion, infitution, and induction, to make him a compleat parfon.

c * No man at this day, fays the author, is capable 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, infituted, and inducted into any living, before he is in holy orders, his admiffion, infitution, and induction are void, by the late Acl of Uniformity.

Secondly, he muft. make his fubfcription [to the 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; and then, within two months after he is inducted, he muft, upon fome Sunday or Lord's-Day, during divine fervice, (that is, after fome 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, in the parifh church, &c. into which he mall be inducted, and declare his unfeigned afient and consent to all that is therein contain'd; and he muft likewife, within two months actual poffeflion of fuch benefice, &c. (which is intended within two months of induction, or infallation, &c.) read The Book of Common- Prayer (that is, the whole fervice of the church appointed for that day, as it is there appointed,) and likewife declare his afTent and consent to all the matters and things therein contained, in thefe words, I A. B. do declare my unfeigned affent and consent to all and every thing contained in and prefcribed, 13 c. by the book intituled, The Book of Common- Prayer, and Adminifration of 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, 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

* 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 lapfed to the king, that
<4 they obtain prefentations from the king ad coro-
" u hrandum, and that thereupon they perfect all
their former neglects.

" And for the future I advife them, that they
* firft have fome credible witneffes prefent, when
' they make their fubfcription before the bifnop ;
' and that they atteft the bifhops certificate ; and
< 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
< 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 conflent to all the matters
*' and things therein contained, by fubfcrlbing 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 likewise make
" fome intelligent parifhioners to read with him,
and give him a copy of the declaration aforesaid, and at the foot of it take an attestation under their hands of his reading the same book of Common-Prayer and Declaration. Which may be done in this form.

Firft, in a fair and legible hand, write the Declaration aforesaid. Then write under to this effect: Memorandum, That, upon Sunday the day of in the year of our Lord A. B.

Parson of D in the county of D read Common-Prayers in the parish church of i) aforesaid, both in the forenoon and afternoon of the same day; according to the form and order prescribed and directed by the book, * e intitled, &c. And immediately after the reading ' the same, made a declaration of his unfeigned consent and consent, to all the matters and things therein contained, in the former words above written. And then let the witnesses hereunto subscribe: which the clerk is to keep carefully with his institution, induction, and certificate, with the book of articles, attested as is above directed, and, in these things, I advise all clergymen to be very tender and careful.'*

Now the reader may note here, that the New Testament, with the /tpofialick Constitutions and Canons and all the qualifications in the epistles to Timothy 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 Christendom, the church of Rome and the church of England; that the former pretended to be in fallible, and the latter to be always in the right.

N. B. The reader must give me leave to tell him here another fact, which will hardly come in better anywhere 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 accession of the house of Hanover to the throne, Sir Joseph Jelyl, that mod excelKnt and upright matter of the rolls, and sincere chrifitian ; 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 propofal, if it ever fhould be made me : my anfwer was direct and fudden, that I would not fign the xxxix Ar-K tides

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ticks to be arch bifhop of Canterbury : to which Sir Jofepb reply'd, that bifhops are not obliged to fign thole articles. I faid I never knew fo much before. But ftill I added, if I were a bifhop I muft oblige others to fign them j which would go forely againft the gram with me. However, I added further, that fuppofting I would get over that fcrupe, and efteem this act-only as m.nifterial ; which would by no means imply my own approbation, yet when I were a bifhop, 1 mould certainly endeavour to govern my diocefe by the ehrifitian 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 toimprifonment as long as the king pleased. And this, concluded I, would be the end of bifhop 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 bifhop makes ufe of the rulers of this worlds and by their means obtains to be a bifhop 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 pro- digious number this] were deprived for non-confor-mity, he had been repreenting 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 must die. Than which a better answer could not possibly be given.

Upon

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Upon this occasion of the turning out 1800 peaceable clergymen in England out of their Cures, into the wide world, for iTIf^conformityj 1662, and upon occasion of the indignity put upon the very name of jIVIf- conformists, by the publick vogue ever since: As also upon occasion of the turning out of no small 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 since; I cannot but remark how unjustly this is done in both cases; since it appears that thefes JIVIffl-conformifts and jIV<?#-juring clergymen, whether they were in the right or wrong, have acted mull against their worldly interest, and according to the consciences of all their brethren; and deserve real honour on those accounts. And I cannot but fear that a time will come hereafter, when the tables will be turned, and many ambitious Conformists and Jurors will be in evil case; and even the names of Conformists and Jurors will be rather in reproach because they seem'd to prefer their interest to their conscience in this world.

N. B. Our late addrefTes to the crown, nay, our prayers and fermons ftill call our prefent constitution in church and state, an Happy Conflitufion. I cannot join in the epithet happy: Since I verily think it a moft unhappy one, as having not the leaft distinct regard to the laws of God, to the Bible, or to Christi¬anity, in any of our courts, civil or temporal, nay, not in our ecclefliaftical or fpiritual courts neither. To fay nothing more of the permiffion of a bishop to be Non-refident for fix years together, and yet to be prefer'd afterward to three other bishopricks fucceftively: of the like permiffion of bishops, as well as priefts and deacons, to marry twice, nay thrice, nay four times, and ftill to give them leave to officiate as bishops, priefts, and deacons ftill; contrary to the known laws of the gofpel, not only

K 2 recorded

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recorded in the Apostolical Constitutions and Canons, but in the ordinary books of the New Testament. See my Christian Discipline, page 31, 38, and my Friendly Adareys to the Baptists.

Nor can I do other than pity, heartily pity, every good protestant king and queen of England; as well as eye; y good protestant A. B. of Canterbury since the Reformation} between whom the old usurped power of the pope of Rome, as pretended head of the church, is now divided by act of parliament, for granting these dispensations, as to the laws of Christ and the Apostolical Canons, which quite enervate christian discipline, and almost set aside the christian religion in this kingdom.

But before I proceed farther, give me leave to try to shame those called christians, to act with more regard to the Bible and the laws of christianity than they do at present, by producing a most remarkable relation, taken out of Prince Cantemir's History of the Ottomans, page 103, 104, 105, which will clearly show, how vastly greater regard the Turks pay to their Coran, than we do to our Bible. The history is this. When Sultan Mahomet II. took Constantinople, A. D. 1453, it was part of it taken by force; and in that part the christian religion was suppressed. But the other part was delivered up by composition; and an agreement was made that the christian religion would be preserved, 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 christians to turn Mahometans, as the only way to their salvation. Accordingly, when the Mufty was once with him, he asked him, "Whether it was most meritorious, to fight for the propagation of the true religion, and the salvation of souls, or for temporal dominion?" The Mufty was not thoroughly

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throughly apprized of the full intention of the Grand Seignior, but said, "That to fight for the true religion and salvation of souls (one of which was of more worth than the whole world) was by far the most meritorious." So that when a decree of the Grand Seignior's was brought him to sign, for abolishing the christian religion in ConstantinopK
and obliging all the christians there to turn mullufmen, he rashly signed it; and thereby, according to their law, it was become sacred and irrevocable. When the Grand Vifier found how this matter stood, he was sorely grieved; and went and reproached the Mufty for what he had done; shewing him how expressly this decree contradicted the Coran, which directly allowed toleration to all that would pay annual tribute: The Mufty hereupon confessed his mistake, and swore that he would undo what he had done. Accordingly the Grand Vifier and Mufty sent to the christian patriarch and clergy to demand a legal trial before the Mufty; which, it seems, could not be denied them. At which time they solemnly pleaded the express law of the Coran, and the public league which had been made with them. When this law of the Coran was pleaded from the text itself, and the agreement of the commentators in its interpretation, the Mufty declared, that so it was: and that this law was to stand inviolable; and therefore the decree must be reverted. Nor durst the Grand Seignior oppose. However, the Tefdar, or treasurer, who, as his office required, pleaded for the Sultan, said farther, that the christians, besides the authority of the Coran, alleged an agreement or league also, which he infilled they should produce. In this case the christians pleaded, that such a league was certainly made, but the record of it was burnt in a fire, that had some time since happened at Constantinople. Which they proved by producing three very old Janifaiics; who solemnly attested the truth of it, which they well remembered. So the christians carried their cause entirely, and the toleration which they still enjoy at Constantinople, must be owing to their success in this important trial, with the Sultan's own submission to their sacred Coran, and strict regard to their league. Nor was he able to do more against the christians at this time, than to order the demolition of the generality of the christians fine churches there, built of stone, 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 wish, heartily wish, that the most christian and catholic kings, with our own Defender of the Faith, may shew 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 Glaifton, afterward reproached Dr. Richardfon, rector of that town, and Mater of Peter-houfe 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.


N. B. These lectures were also put into Engi-Jh 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 of elaftick bodies after their collifion: which was rectified in the English by Mr. Cunn.

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N. B. I had been several years, before my banishment, a member of that mod valuable society, called, The Society for Promoting Chrijlian Knowledge; one of those greatly encouraged, if not firft formed, by my old friend Dr. Bray, already mentioned. Now it happened, that from the year 1708, I had gone into deeper enquiries and defigns, no lefs than the discovery and reftoration of truly Primitive Chriftianity, as our Saviour and his apoftles left it, without all regard to modern ages: while this society thought themselves only capable of supporting things as they then flood in the church of England, by law eftablifhed: I therefore soon found my frequenting that society any longer, would rather oc- cafion contefts and difputes, than promote chriftianity; would hinder rather than further even thofe really good defigns, as I would esteem them, of the society. Hereupon I thought it beft to with- draw 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. Nelfon, 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 my self 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. 1710.

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 so seldom use 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. Infomuch, that the very same design of doing good, which prompted the society to choose 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 myself 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 (still be ready to promote by my own private endeavours, good wishes, 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 so excellent a person as Mr. Nelfon, 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 Athana-jianifm, when her 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 wishes and prayers for me; as opposing me running into a dangerous heresy, and nothing can be more charitable-
ble or more Christian than what you do upon that sup-
position. But sure, good Sir, the opinions I have
entertained,

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entertained, 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 fa-
tisfaction to some others, who came with dread and
cautions every Hep, yet were not able to deny the
evidence that I produced; after not only offering,
but earnestly preferring the examination of my pa-
ers upon the archbishops and bishops, and the
univerfity, after having plainly silenced the truly
learned, so far that not one of them appears will-
ing 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 endeavours 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
d 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 Chris-
tianity: and as to the main, not to be disbeliv’d
by me while I am a Christian. And the evidence
I have for what I say is undeniable: as I am ready
to shew 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 propa-
gated by those ignorant and pernicious Heretics,
Marcellus and Athanasius, contrary to the sense of
the

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the body of the christian church in their times and which, as improv'd by the later ignorant ages, have come down to our days; but begins to be seen and rejected by all the most learned and most impartial enquirers. Sure, Sir, we are not to believe mysteries farther than they are a part of the revelation of Christ; and so far I fully believe any that are laid before me. But to believe any on the credit of such ignorant forgers as Athanasius, or Vigilius Thaphuanus, you must excuse me. We are to call no man master upon earth; since one is our master, even Christ. Even an apostle would not pretend to have dominion over the faith of christians, but exactly kept to that which Christ had delivered. Neither they, nor an angel from heaven, could preach any other doctrines of the gospel than had been committed to them by Christ himself, and which now appear in the apostles constitutions. And as I am fully satisfy'd that those constitutions are of equal authority with the four gospels themselves, and contain no other than that faith I contend for, so do I think you greatly guilty of the neglect of those cautions before-mentioned, when you declare so firm a belief of, and eager concern for such doctrines, as have plainly no foundation in all the original books of our religion. I run no hazard as to another world, because I keep close to that faith and practice which was once delivered to the faint 'r, without suffering any synod or human authority to turn me at all out of the way: whereas you venture in the most sacred concerns, to believe and practice as the country and church, wherein you were educated, happen'd to instruct you, and seem to think it a piece of impiety to do otherwise. I must confess, I cannot but wonder at the learned, and especially at the clergy; that when things of that mighty consequence are so solemnly proposed to their consideration, they generally satisfy themselves to go on year after year, without troubling themselves about them: nay, they still venture to use the most heretical creed that is now extant in the world, I mean that ascrib'd to Athanasius: as if there were no account to be given hereafter, but the authority of the church were sufficient to set aside that of our blessed Saviour, and his holy apostles, and to excuse all such antichristian practices now among us. I heartily wish that your zeal, integrity, and concern for true religion, might be made an-
frument of bringing thefe moft important matters to a fair and publick examination -, for then I eafily forefee the confequence. Pure and primitive chrif-
tianity muft then obtain : and the confituations of Chriji by his apoftles, inftead of human laws and articles, muft be the ftandard of our religious actions, and of our faith alfo. Which that they mayfoon be, is the earneft endeavouer and prayer of,

Tour mojl affectionate Servant,

Will. Whiston.

At the end of the fame year, 1710, I firft pub-
limed my Hijiorical 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 firft appendix, an account of my profecution at, and banifhment from the university of Cambridge. But fince that edition, this laft account was repiinted 1718, with fome addi-
tions ; I defire the future editions may be made from that copy. The fame thing is true of that Account of the Convocation' 's Proceedings with rela-
tion to me, which, at firft, was publilhed by itlelf, fome confiderable time before the end of the year 1711. But this having been reprinted, and made 'The Second Appendix to my Hijiorical Preface,

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

N. B. I alfo read about a year other publick lectures, after thofe before-mentioned, and before my banifhment from the univerfity : which con-
tained an account of all the ancient eclifpes of the fun and moon, that have been preferved to us, in the very words of the original hisتورians. A copy of which lectures was repofited in the archives of that univerfity. Which lectures were afterward printed, and ought to be added at the end of fome of the fore-mentioned aftronomical, or phyfico mathematical lectures.

The reader is alfo to obferve, that I invented the Copernicus\' an aftronomical inftrumenr, and afterward published, for the examination of all thofe,
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 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, i. e. for four 18 y. 1 id. yh. 43m. 1, 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.

It

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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 Caverly, 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 studying the revelation of St. John, about which she was greatly inquisitive. She had now living with her one Sir John Hubern, 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 Hubern, 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 Caverly and Sir John Hubern were married or not? his account was blind and uncertain: that he supposed they had been
married somewhere beyond sea, when she met with him in the army, after some awkwark fort or other; and that they had lived as man and wife ever since, tho' he would never own her for his wife. This account made me so uneasy, that I could not go on with my visits to my own satisfaction, till the matter was better cleared up; and I desired to know the bottom of it before I proceeded; of which I had a very good opportunity soon offered, which I took hold of immediately:

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\y: it was this, dining myself alone with the lady Caverly one Saturday, I happen to say, that I design'd the next day to go to Bow Church, of which Dr. Bradford was minister, and indeed one of the belt of all the London ministers; to stay the communion with him. Upon which she said, she would also 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 desired 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 resolved to act accordingly: so in the morning we both came, as was agreed, and Dr. Bradford told the lady, that upon occasion of this scandal, he must refuse her the communion, if she offered herself: upon which she fell into tears; as earnestly desiring to be owned for Sir John Hubern's wife, but not able to compass it. After the communion was over, the lady carried us home in her coach, where we found Sir John. I soon 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 refuse her the communion, because they lived as man and wife, but he did not own her for his wife. I said, that this behaviour was unjustifiable, not only upon the foot of christianity, but of common morality and humanity; while an heathen ought not so unworthily to expose the honour of a lady. Sir Jobi, 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 myself lived with our wives. So
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/. in her will; to her I say, not to me; who, as she supposed, would quickly be in prison, and ruined for hereby. 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 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 ftil), 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 throughly knew them both to be true, that I could not fatisfy myfelf to omit them in this place.

The fame year, 171 1, I pubJifhed A reply to Dr. Alix'j remarks on fome places of my booh \ either printed or MSS, with an Appendix; contain-ing (1.) The Preface to the doblrine of the Apo-files. (2.) Propo/itions, containing the Primitive Faith of Chriftians, about the Trinity and Incarna- tion. (3.) A Letter to the moft Reverend Thomas Lord Archbijhop 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 Tcfiament, 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 be- lieve, from other ancient teffi monies, that thefe two principally had other predictions, befides thofe that now appear in their prefent copies. See the fore-mentioned EfJ'ay, page ^y, 58, 83, 84. Note alio, that the able nee of the and, in the fecond verfe of L Ezdiel,

id Memoirs tf the Life of 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 elfay upon them , of which prcfently.

Page 18, 19. Note, that the anfwers to certain objections againft the Apojlolical Conjlitutions here offered, are but imperfect : as to which, more will occur when I come to the third Volume of Primitive
Page 25, &c. as to the Appendix, the reader may also find more satisfaction in the same third Volume of Primitive Christianity Reviv'd, page 287, &c.

Page 36, 37. at the bottom, that clause in the common copies of the council of Nice, that this council anathematiz'd those who affirmed that Christ was %\textit{i}-q created; and which I both here, and elsewhere, for some time, allowed to be genuine, proved afterwards, for certain, to be an interpolation; nay, for certain, an Athanasian interpolation; nay, with very great probability, an interpolation made by Athanasius himself: See my Athanasius convicted of forgery. Of which hereafter.

Soon after this, the same year, 1711, I published A Second Reply to Dr. Alix with two Postscripts, the first to Mr. Chifflou; the second to the author of Reflections on Mr. Whifton's Conduct, [Dr. Smallbroke.~\ 8vo. price 6d.

Page 15, 16, 17. See, as before, what will be noted upon the third Volume of Primitive Christianity Reviv'd, and upon St. Clement's and St. Irenaeus's Vindication of the Apostolical Conjunctions.

Page 37, 38. As to my assertion concerning the positions in St. Matthew's gospel, here refer'd to, see what I have in my corrected copy quoted out of Monf. Toinard's Harmony, to the same purpose, page of this last Harmony, 108, 109.

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In the same year, 1711, I published Remarks on Br. Grabe's Essay upon two Arabick MSS. But since both the history of these two sorts of MSS. as well as what Dr. Grabe and I understood of them, is much fuller set down in the third Volume of my Primitive Christianity Reviv'd, page 525 564. I desire this very imperfect paper may be printed no more.

N. B. What I had asserted here, and elsewhere, in my earlier writings, viz. That Eusebius, and the generality of the ancient writers had, in my
opinion, copies of the eight books of Apofio-
cal Conjiilutions by them continually: tho' they
thought themselves obliged to conceal them from
the publickj (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 Apofioical Didafcaly,
or Doclrine, or Apofioical Preaching, or Apofioical
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 foit wing centuries, in the severall 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 ge-
neration 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-
fo feen by the generality of thofe writers, \\nfo frequently and undeniably bear witnefs to tfiF
Contents of them. It indeed appears to me very
L 2 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 Elfay
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, late-
ly recovered by Pfaffius, quotes them as a Book or
written Record-, tho' as not then commonly known,
law them and used them as the most sacred concealed record of Christianity; and that the author of the Synopsia Sacra 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 Athanasius, 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 Aquitians, in the days of Epiphanius, there were a book, frequently acknowledged by both parties, to be really apostolical, and in those parts seem to have been a public book also. See the

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the same volume, page 585-586. That yet it was 150 years or more after that time, before it became a public 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 referred 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 public 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 those constitutions to be really genuine and apostolical; Mr. Benjamin Hoadley (now bishop) had informed me, that the bishop was surprised, 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 surprised 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 unacquaintance with such matters or antiquity, (which Mr. Hcadly had hinted to nip)

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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 son's 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 meet, intitled, Animadversions on the New Arian Reproofed, which had been published by Dr. Smallbroke;
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. 5s.

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 Pojifcript. 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 Eunomius intirej 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 V11th 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
Eajler was promulgated, viz. That it then fell on
the 2 2d. of Dyjtrus, 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

L 4 ot

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of the Jews at Jerusalem, by Adrian, when the
equinox was leaving the 23d, and coming upon the
2 2d day of March) as the astronomical observa-
tions, and tables agree. Now since the first rule
belonging to the original copies of the Constitutions,
it still preferv'd in Biphanius, was tfoXu Trpc-rspov,
much ancierter than this second rule; as we learn
from Eufebius and Epiphanius; that first rule, and
the Constitutions to which it belonged, must have
been much ancierter than A. D. 135, or before the
second century began. But what strongly confirms
this rule as really apostolical, or rather as really de-
riv'd from our Lord himself, is the denomination
which the learned Anatolius gave it, when, about
A. D. 270, he (tiles its contents in the plainest
words possible, The Lord's own Demonfrations \ tho*
one of the translators or critics durft fo under-
ftand them: for had they fo done, they must
have confefed that the lateft of thefe Constitutions
was not only of apostolical, but of Divine Author-
ity, in the opinion of Anatolius.

III. An Essay on the Apostolical Constitutions,
wherein is proved that they are the mod facred ot
the canonical books of the New 'Tejament.

N. B. That in my firft edition of thefe four
volumes, I introduced the fourth book of Eajdras, as
a spurious book, written in a fictitious manner, and
under the fictitious name of Ezra or Eajdras,
whereas the honourable Mr. Archibald Camfbel y
as he told me himelf, firft ftarted an opinion, that
it was a true genuine prophetick book of the Old
Teftament \ and Dr. Lee afterward examined it
with the utmoft nicety: and though he could by
no means anfwer feveral of the objections made
againfc ir, yet, upon the whole, he took it to be genuine, and frequently quoted or alluded to by Christ and

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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 entire dissertation upon it, which is in print, but also wrote a most valuable exposition of its VII. visions, which I have formerly read in MS. and published my exposition of its Vth vision, 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 Arabic copies, as it stands at the end of my fourth volume, and with the various readings given me, either by Mr. Crufius, 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-blessed 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 Esdras, both from the common and the Arabic copy, just now mentioned.

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

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

May it please Your Grace,

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

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integrity of my conduct in several matters, but has
given such credit and encouragement to them, as
frequently to fpeak of them with approbation, to
my great disadvantage; nay, to the great disadvantage of that sacred cause I am engaged in; and
that without being pleased to afford me any notice
of your having received such 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 faw my fcheme, you
would freely and without bias give me your thoughts
of it, which promife has not yet been perform'd;
nor will I complain of the hardships which the laft
convocation put upon me, nor of the neglect of the
publick communication of that letter, which I inten-
tended for the convocation; nor of that unfair
treatment I have met with in print, from one of
your own chaplains', nor of the severe usage I have
received from my diocefan, and the rector of the
parifh, by not admitting me to the Holy Commu-
nion, nor of the hard measure I have had both the
laft year and this at Cambridge; becaufe all these
things, how material foever in themfelves, are ei-
ther not intirely owing to your grace, or are some-
what foreign to my prefent defign. But then, al-
though I fhall not here complain of these things,
yet I cannot but complain of thofe other things, in
which I think the hardships am under is very great,
afreets my reputation very much, and is fo far
owing to your grace, that I cannot properly apply
myself 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 fiate I am in, together with
the ^reat duty and obfervance that is owing to
that

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that your sacred 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 proposal whereof to the christian world, the providence of God has been pleased to make use of me, as an instrument, and for my faithfulnes to which trust all this hardship has befallen me. I cannot therefore be silent 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 justice, that I be openly heard before your Grace, and whom else you please to choose to be present, as to these stories or informations you have received to my disadvantage. I only hope that I may be allowed to bring with me a few friends, as witnesses on my side, that any expressions I may use 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 persons then to be present, or letters with names to them, that for such stories, as have no authors to support them, may be quite discouraged, 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 justice in the present matter. I am, I confess, not a little surpriz'd, that a person of your grace's sincerity, prudence, and experience, should so easily change your opinion of my integrity, as you seem of late to have done; and that without any other foundation than hearing partial and gross mistakes, and misrepresentations of matters of fact, without your once desiring to know the real truth, and what I had to say in my own vindication, especially when your grace cannot but be fenfible, that in such a case as mine, the

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the like scandals and false reports will of course abound everywhere. Were those reports indeed never, so true, they would not invalidate my evidence, nor render a solemn examination of my Writings unnecessary. Yet because it is of great consequence, as the prejudices of mankind are, that they should be publicly known to be vain and groundless; and I am sure, that by the affittance of God, I have all along acted fairly, openly, and honestly in these matters, that I fear no examination, I do therefore desire a publick hearing; being very
confident, that whatever sufferings may come on me as a christian, I shall be able to satisfy your Grace and the world, that they cannot be inflicted on me as an evil-doer. 'Tis very hard, my lord, that before the learned have answered the evidence I have laid before them, for the authority of those sacred books and doctrines of our religion which I embrace, any should endeavour to run me down by reproaches, calumnies, violence, and persecution; and the hardest of all, that your grace's character and authority should be made use of for the credit of such unjust reproaches and calumnies, and by consequence at last, for the encouragement of such violence and persecution also. I humbly beg your grace to receive this with your wonted equity and candour, and to believe me to be, with the greatest submission and humility,

Your Grace's most obedient Servant,

Will. Whiston.

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

My

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

SIR,

TH E letter you lately sent inclos'd to me, I deliver'd to his grace, and he has order'd me to acquaint you with two things.

First, That the reason why he formerly abtain'd from writing to you, was his observation of the manner of your dealing with others, in publishing, without leave, what they wrote to you.

Secondly, That the reason why he does now forbear to correspond with you, is the unfitness of it from the nature of your case, which forbids him to intermeddle otherwise than in a publick capacity.
He is sorry that you have written in this letter what is false, concerning the last you sent to him at Lambeth, and which, upon the least enquiry, you might have found to be so; viz. That he neglected the publick communication of a letter intended for the convocation.

I know it was sent over to his grace's substitute, as soon as he had receiv'd and read it. It is true, it came to him just after the bishops were risen; but that happened from your own slovenliness in sending of it; and it was not judged of moment enough to be laid before the synod on the following synodical day.

My lord assures you, that he wishes you no ill; but cannot do unfitting things for your sake, and would rejoice more at your conversion, than your ruin.

I am,

your affectionate friend,
end brother,

Ben. Ibbot,

To

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To which I replied the next day,

January 16, 1711-12.

SIR,

1 Received yours; and find thereby, that the answering the main design of my letter is entirely avoided. I perceive also, that his grace, as well as the rest of the learned, are not willing their proper unbiased thoughts should be known to me and to the world: so I shall no longer expect what his grace so freely promised me on that head; tho' he may be allured, that the least hints of his desire against a publication would certainly have prevented any such thing; had those his thoughts been never so freely communicated to me. As to the falsehood of what I said, 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 false: Since I
meant by the neglect of that publick communication, that letter was not communicated to the convocation publickly, as it was defigned to have been, in distinction from any communication to any other persons. Nor am I any way relieved by saying his grace's subfittute dropt it for private reasons; for 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 subfittute, 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 infilled 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 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 defired 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.)

Tour affectionate

h other and fervant,

Will. Whiston.

To which I never received any answer, but only the archbifhop 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 Seheme of Government; humbly offered to publick consideration, 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 same 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 2"eur, for the Ottoman deviations, A'oc. ix. 15. to have been put by his glorious victory over the Turks; Septem-

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iter 1, I ^97> 0. S'. or the succeeding peace of Car-

lowitz 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 3 upon which he sent me a present of fifteen guineas.

The Dedication was thus,

Illustrium Principi Eugenia Sabaudienfi, Vaticiniorum Apocalypsicorum Unum, Turcarum Vaflationibus finiendis de jinat urn, dudum adimpknti; Alter um etiam, de'Gallorum imperio fubvertendo, magna exparte, utifpes eft, mox adimpleturo, bunc Libellum summd 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, Athanafius convicted of For-
gery. In a letter to Mr. Thirlby, of Jefus 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 Argu-
ment \ where was added withal, A Reply to Mr,
Thirlby's second Defence of Athanafius; i refer the reader to this last edition for his satisfaction.

In the same year, 1712, I published Primitive
Mr. William Whifton; %jy

As to the Ebionite edition, and interpolations of the catholick edition of these Recognitions, see the Collection of Authentick Records, Appendix VIII.

In the same year, 1712, I published a small pamphlet, entitled, Primitive Infant-Baptism Reviv'd: Or, An account of the doctrine and practice of the two first centuries, concerning the Baptism of Infants, in the words of the sacred and primitive writers themselves, 8vo. to which is to be added, the Memorial for setting up charity-schools in England and Wales, dated June 10, 1610; of which already. This treatise of Infant-Baptism was afterward reprinted, without any alterations, and added to the small edition of my four volumes.

Now the occasion of my discovery of this ancient error, of the baptism of uncatechized infants, was a question put to me by Mr. Shelfwell, when I was preparing to baptize him and a filler of his, who were good Christians, excepting that they had never been baptiz'd before, whether I should not think it were better, if baptism were deferred till after instruction, than used before it? My answer was this; That I must honestly confess, I should myself have thought so: but that I was no legislator, and so submitted to what I then took to be a law of Christ. Constitut. VI. 15. "Do you also baptize your *' infants, and bring them up in the nurture and admonition of God? For, says he, suffer the little *' children to come unto me, and forbid them not." When Mr. Shelfwell was gone, I reflected upon what had been said, and was dissatisfied that I had been forced to allow that, in my opinion, this law of Christ was not so rigorous as it should be. Whereupon I immediately set myself to examine, what the New Testament and the most early fathers meant by the words which they used, when they speak of baptism of Infants, or Little Children, I mean
Memoirs of the Life, of

capable of that holy ordinance. And I soon discov-
ered, that they were only thofe that were capa-
ble of catechetick instruction, but not fit for under-
Handing harder matters; and that none but fuch
infants and little children were ever, m the firft and
fecond century, made partakers of baptifm. This
mod important difcovery I foon communicated to
the world, in this paper; which both bifhop Hoed-
ly and Dr. Clarke greatly approved; but hull went
on in the ordinary practice, notwithstanding. I
fent this paper alfo, by an intimate friend, Mr.
Haines, to Sir Ifaac Newton, and defired to know
his opinion; the anfwer returned was this, that they
both had difcovered the Tame before: nay, I after-
ward found that Sir Ifaac Newton was fo hearty for
the baptifts, as well as for the Eufebiam or Arians y
that he fometimes fufpectcd thefc two were the twa
witnejfes in the Revelation. See Autbent. Rec. pare
II. page 1075.

I now defire 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 re-
lation 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 bene-
factors of the corporation, 'till May 1 731, when
my family was in diftrefs; yet does it really belong
to this year 1712, when I fent the letter therein
contained to Dr. Turner.
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 300L. per Annum, for about 12 years: that he continued also rector of Tharfield near Royjon, a living of near 300L. per Annum, for about the same twelve years: and that he continued also prebendary of Ely—, which prebend was worth about 120L. per Annum, for the same time, I mean all these after 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 20,000L. 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 whose loss he came to die possessed of such good preferments, and was able to become ib 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 myself, 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 informed on any equitable right for my family on that account: nur indeed had I now done it, had I not been

...
only; because they all bear the nearest relation to the clergy; and are both by the father's and mother's side, the children, the grand children, and the great grand children of Clergymen; if that may deserve any consideration with this society.

Be pleased 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 such preferments, Dr. Turner went down from London to Oxford, July 28th, with a resolution not to take the oath, but to quit all his preferments: that the A. B. of Canterbury, Dr. Tennifon, thereupon wrote immediate word of such his resolution, to the Bp. of Ely, Dr. Patrick -, that so he might have time to think of a proper successor to his prebend of Ely: that Bp. Patrick did, in the most 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 prebendarry of that church. But as soon as I came thither, I met the bishop with a second letter to me in his hand upon that subject, which letter will fully prove the truth of my narration hitherto. And tho' I lean not yet find the first letter, this which I have now by me, will, of itself, abundantly supply the other's place also. It was in these words.

Ely.

Mr. William Whifton.

Ely, Aug. 18, 1702*

Good Sir,

HAVING the intelligence which I sent you about Dr. Turner, from no less person than his grace the archbishop of Canterbury, I thought it might be relied on; for he said 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 last post received an answer, that he doth not know what to believe, reports are so various. Certain it is, he went on the 28th of July from London, with a resolution not to take the oath, but quit all his preferments: and yet, on the 3d of August, 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 presidentialhip, 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 kindnels, if it be in my power.

2'curs,

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 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 prebendar 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 retailed his preferments without taking 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 strait enough.

Upon which enquiry, finding that the doctor's character was not only in general a good one, but
that he was one of the greatest exemplars and promoters of learning, virtue, and good discipline in the university of Oxford, I resolved to keep that grand piece of knowledge secret; and accordingly did so, and suffered him all along to enjoy all his preferments, without the least molestation: and this notwithstanding the additional confirmation I some time afterwards had, of his not having taken the oath, from both Sir Peter King, afterward lord chancellor, and Dr. Rundle, afterward bishop Runale, who themselves knew Dr. Turner's case: to whom I then communicate my knowledge of it also, and to no other persons living. However, about ten years after, when my banishment from the university of Cambridge had brought my affairs low, and redused me to seek the greatest part of my daily bread

Mr. William Whifton. 183

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

Lower End of Creft-street>
Hatton-Garde*, October 25, 1712.

Hon. Sir,

THO' I am not personally known to you, yet are your circumstances and mine such, as make it not improper for me to address myself to you. 'Tis not impossible but you may have heard, that some years ago, when the oath of abjuration was imposed, you declared yourself entirely dissatisfied therewith, and when by consequence your prebend of Ely would have been void by your refusal of that oath, I was the person on whom bishop Patrick intended tobestow it: as accordingly his lordship was pleased 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 refuse the oath, nor quit any preferment therupon, and so that matter was over for the present. Upon this, tho' I was pretty authentickly inform'd, that you had never taken that abjuration oath, (which I have since heard confirm'd from more hands than one, and those such 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.

And you will easily suppose, that I have been as secret in this matter since, as in bishop Patrick** 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 fore'd to be beholden to the generosity of some good friends towards 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 (till enjoy, I think you cannot excuse yourself from affording me some considerable assistance, now I am, on the like account of conscience, deprived 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, tefts, and subseriptions 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 aiftift and support each other in all their necessities which arise on that accounts.

Which is all that is desired and expected by

Tour very humble and obedient Servant,

Will. Whiston.

And here the society may please to obferve, that
altho' this letter produced not the least effect in Dr. Turner, to my advantage, nor did I ever receive any fort of answer to it, yet was I willing to suppose Mr. William Whifton. 

Mr. William Whifton.

sion easily gone into, by persons of his education and notions, that to supporting 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 Hill 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 hardship 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

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fince 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/. richer, and myself 1200/. poorer by my behaviour towards him, I may justly esteem myself, per accdens, 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.

Londons, 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 fit 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 meet *, 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 afterward carefully revised, abridged, and improved, at the first setting up of such a society at my house, of which prefently. 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 life 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' 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 entire set 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 shew. 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 mathematicks in Cambridge, a learned man, of a sober and exemplary life, but much let on hunting for paradoxes, fell on the reviving the Avian heresy though he pretended to differ from Arius in several particulars; yet, upon the main, he was partly Apolinarian, partly Arian. For he thought the Nous or Word was all the soul that acted in our Saviour’s body. He found his notions favoured by the Apolitical Conclinations; so he reckon’d them a part, and the chief part of the canon of
the fcriptures. For thefe tenets he was cenfured at Cambridge, and expelled the university. Upon that he wrote a vindication of himfeJf, and his doctrine, and dedicated it to the convocation, * promifing a larger work on thefe fubjects.

At the convocation meeting in winter, no an-
c fwer came from the queen ; and two bifhops *' were fent to afk it, but fhe could not tell what was become of' the paper which the archbifhop c had fent her ; fo a new extract: of the cenfure * was again fent to her ; but fhe has not thought fit * to fend an anfwcr to it : fo Whiftcn' confafur fleeps ;

'thio' he has publifhed a large work in four vo-
t4 lumes in 8vo. juftifying his doctrine, and main-
tc taining the canonicalneis of the Apojiolical Conji-
tut ions ; preferring their authority not only to the ** epiflles, but even to the gofpels. In this laft I do " not find he has made any profelytes, tho* he has " fft himfelf much to fupport that paradox.

" 1 7 1 2, The cenfure that was pafs'd OK\Whijl:rfs cc book in the former fefiions had been laid before 44 the queen in due form, for her approbation , but ' at the opening of this fefiions in December, the " bifhops finding that no return was come from the tC throne in lhat matter, fent two of their Number " to receive her majefly's pleafure in it ; the arch-** bifhop being fo ill of the gout, that lie came not " among us all that winter. The queen had put *' the cenfure into the hands of fome of her Mini-
" iters, but could not remember to whom fhe gave " it;
Mr. William Whifton. 189

* 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 flep 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 intereft of the 
<{ chriflian religion was beft consulted, 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 his fon, now Mr. Juftice Burnet. 
He was much carefs'd and efteemed by the princi-
pal men of Geneva, [about 1686.] He faw they 
infifted ftrongly upon their conflent of doftrine: 
[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 
subfcriptions, whereby the honefleft and worthief 
men were frequently reduc'd to the necfeilities of 
quitting their native country, and feeking a fubfif-
tance elfewhere: whilfl others, of lefs virtue, were 
induced to fubmit, and comply againft their con-
fcience, and even begin their miniltry 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 thfe sub-
fcriptions,

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fcriptions, and only left fubject to punifhment or 
cenfure, in cafe of writing or preaching againit the 
eftablifhed 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 signed their advices to the people of Exeter, (for whose sake the assembly was called,) without infilling 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 Apocryphal 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 Mr. William Whifton. 191

About the same year, 1712, I published A Scheme of the Solar System, with the orbits of 21 comets, in a large methe 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 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 Prin-
iples of Religion, page 24, 25, for the periods of 
one 1 or two more of the comets, which have been 
difcovered since I publiihed this Solar Syjlem.

At the end of this year, 1712, I printed Dr. 
Mather's Old Paths Reftar'd, which had been print-
ed the year before at Bofton in New- England-, and 
was an extract of Calviniftical papers, formerly by 
him publiih'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 
publilhed, Refections on a Pamphlet of Mr. An-
thony Collins, intitled, 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 publiihed Syn-
chronifmorum Apocalypticcrum Series, or, An Epit om 
'f

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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 Revelation itlfelf, formerly pubilh'd, and was afterward 
corrected alfo in my Literal Accomplijhment 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 same year, 1713, I published Three Essays, 8vo. Price 4s. 6d. containing,

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

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

III. The Liturgy of the Church of England, reduced nearer to the primitive Standard.

N. B. This is that Liturgy, which I have ever since made use of, at Tunbridge and London \ and in particular, when a few select persons of us, that were no Athanafians, did chiefly on Athanafian creed days, formerly met together for publick worship, for some years at my house. It contains also the same form of baptism I ever made use of, when I baptized my grandchildren and a few others, after they were come to years of discretion, and had been carefully instructed in the principles of Christianity: when it is reprinted it should be done with a very few corrections, as they fit and in my own copy.

In September the same year, 1713, I published The Christian's Rule of Faith; or, A Table of the most ancient Creeds: engraved in copper, by Mr. Senex, in one large sheet. Price 1s.

N. B. The words of Rufinus's version, of Origem\ account of the Apostolical Preaching, concerning the Holy Ghost, honor et dignitate patri ac sicuti fosociatum; 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 confessions at the end of my Reply to the Earl of Nottingham.

In November, the same year, 1713, I published Reasons for not proceeding against Mr. Whifton 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 assizes, the baron, in giving his charge to the grand jury, exhorted them to present 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 levelled against me in particular. 'Yhz baron reply'd, that "lie meant no such thinft;"

N " thinft;"

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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 what I heard him say publickly, in the court of delegates, when the bishop of Winchejier, 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. k may not withal be amifs to make mention of his grace the
duke of Newcafile, my old friend and patron, upon this occasion, who gave me ten guineas to see Mr. Nich. Lechmere, with leave to keep those ten guineas to myself; it he would not accept of them; and of Mr. Lechmere himself, who, as he would not take a fee of me, he did give me the best advice in the world, as I thought, and what I highly approved 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 teas'd to appoint a day for farther proceedings by the bishop of Win-

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Mefier, was so uneasy at his felicitations* that, at length, he return'd him this short answer, that he would not be a judge about hereby: which put an end to the meetings of that court, till the act of trace 1715, which pardoned all such pretended herey 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 begged my pardon, and told me, how my asserting that to be primitive christianity, which was then esteemed the greatest hereby, made their hair stand an end. I replied, "Mr. Alex-

* torn. They charge me with twelve articles of hereby, meaning the Arian hereby, as it was condemned at the council of Nice. Now if I could have the same justice done me in this court, which 41 you aim to do in other cases, which I know I can-

** not have; (for if you should clear me, you would t 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 hereby, 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 defign was to haften on the profection to a determination or sentence, fo very soon after the Chriflmas holydays 1714, as if poftible

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to get all over before the courts were open in Wejlminjler-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 adjournment 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 progreis 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 ferious manner, the advice of our convocation, which, in the fimplicity of their hearts, they thought to be in earned for primitive chriftianity, about this queftion, whether the wafting 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 till 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 thofe which of late they have been engaged in. One or two of thefe deputies came to Dr. Smalridge, and to me. We both agreed, that it was not fo intended; no intimation appearing that the apostles or primitive chriftians fo underftood this command; nor ever practifed accordingly: As was yet rrioft frequent and undeniable in the cafe of Baptifm and the Lord's Supper. I alfo added, that in the apoftolical conftitutions or canons, the only compleat repository of the laws of the gospel, no fuch appointment any where appears.

During the meetings of the court of delegates about me, and on the very day they feomnly met, and determined that I muft anfwer to this accusation of herefy; when I was in the greateft danger that ever I was in through my whole life; I was fo little concern'd at what they were doing with me, that I then firft published, and prefented to feveral of my judges, inftcad of a petition for mercy, as at firft they fuppofed it to be, a fingle fHEET, wet from the prefs, intituled, The Caffe of the Deluge demonftrated. It was afterward added to the later editions of my New Theory. Page 186 197. It was alfo printed in the firft edition of my Aflron.mical Principles of Religion; of which prefently.

And now, upon occafion of this profecution againft myfelf, it may not be a mils to give fome account of the character and profecution of Mr. IVcoljlon, fellow of Sidney-College in Cambridge, who for fome time made a great noife in the world. But oblerve, this Mr. Woolflon has nothing to do with tint great and learned, and excellent author of

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The Reltgim of Nature Delineated, Mr. Wollafion, tho* he were of the fame college, and almoft 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. fWoolfton, 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\n'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 ufeful
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
effed

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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 arose 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 those 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 denied; 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 chriftianity, 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 his fellowship for his ftipport; he came of his own accord to the college, to fhew 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 fellowship: 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 interceflion could prevail for him.

After this, the government fell upon him, and had him indicted in Wejlminjicr-Hall, for blafphemy and profanefefs. 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. Woljicn, and how he came into his allegorical no- tions: and told him, that their common lawyers would not know what fuch an allegorical caufe could mean, offering to come myself into the court, and explain it to them, in cafe they pro- ceeded: 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 Tewtijhend, 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, alledging that the report would then go abroad, that the king supported blasphemy. However, no farther progress was made in Mr. Wocl/lon's trial, till he had published another pamphlet, against our Saviour's miracles, and that with such reproachful words, that tho' I pitied his cafe, 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 afterted seemed to me nearer to the sin against the Holy Ghost, than what had ever been afterted by any since the first times of the gospel. I withal asked him, why he did not afferr, 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 Jefus Cbrifi. 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 confirm nearly as he did, tho' with a quite different design, that Jefus Cbrifi dealt in allegorical prohecies, "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 Jezvifh or Gentih chriftians, till after the destruction of Jerufalem; 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 T'efiament, 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 Shewell, with
the trine immersion, &c. according to the form
published by myself in the aforementioned Liturgy
cf the Church of England, reduced nearer to the Pri-
mitive Standard &c and administered to them both
Confirmation and the Eucharist; about seventeen
communicants present.

Not long afterward, the same year, 1714, Mr.
Haukfbee and myself published A Course of Mechanical,
Optical, Hydrostatical and Pneumatical Experiments,
as performed by us; in twenty copper plates, briefly
explained. This has been several times printed, and
belongs to the course itself. 4-to. Price 5s.

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The same year, 1714, Mr. Humphrey Ditton and
myself published A New Method of Discovering the
Longitude by Signals. 8vo. The second edition is far
the most compleat, and was printed the next year,
1715. Price 2s.

In this last year, 1715, I published A Vindication of
the Sibylline Oracles, with the genuine oracles them-
tselves, and the ancient citations from them, in their
originals, and in English: besides a few brief notes.
8vo. Price 2s.

N. B. On Easter-Day, 1715, we began to have
a solemn assembly for worship, and the Eucharist,
at my house in Cross-Street, Hatton-Garden:
according to the form in my liturgy, (about
fifteen communicants present.) On Whitsunday the
same year, we had a second solemn assembly for
the same purpose: which was continued several
years, at least three times in a year: at Easter,
Whitsuntide, and Christmas.

N. B. In pursuance of my proposals for erecting
Societies for Promoting Primitive Christianity, such
a society was erected about this time: and met
weekly at the primitive library, which was at my
house in Cross-Street, Nation-Garden (in which
house I have heard the famous Mr. Flamsteed once
also lived.) It lasted about two years, from July
3, 1715, to June 28, 1717. Of which society,
its chairmen, and secretary, and rules, see Dr.
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 to

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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 entirely 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. Pel-ling in that cause.

III. Mr. Whifton's Defence of himself from tiof: Articles.
To which was added,

IV. His Letter to Dr. Sacheverel.

V. His

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

VI. His Letter to Mr. Broughton, and Mr. Broughton's Answer, 8vo. price 35. But these two last letters being on both sides much too warm, and of little consequence, may be omitted hereafter: nor need the letter to the archbishop of Canterbury, page 96 100, be here reprinted any more, it having been printed elsewhere: nor need the observations on Dr. Clarke's Scripture Doctrine of the Trinity be reprinted here; they being printed at the end of my fifth volume, The Recognitions of Clement; and the testimonies 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 eclipse of the Sun, April 22, this year, 1715, I published two schemes of that eclipse: the latter of which is inserted into that larger collection of schemes, an account of that and of the next total eclipse of the Sun, May 11, 1724, which I published a little afterward, and together, rolled, amounted to js. tho* my own later scheme of the eclipse, in 1715, was but 2s. 6d.

N. B. This mod eminent eclipse, 17 15, was exactly foretold by Mr. Flamsteed, Dr. Halley, and myself: its beginning came to one minute, and its end within four of the calculations. And it was, perhaps, more exactly observed by the French astronomers in London, and by our own at the royal society, and elsewhere, than any other eclipse ever was. I myself by my lectures before, by the sale of my schemes before and after, by the generous presents of my numerous and noble audience; who at the recommendation of my great friend, the lord Stanhope, then secretary of late, gave me a guinea apiece*, by the very uncommon present of
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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 distraught, by pretending to know fo very punctually when God Almighty would totally eclipse the Sun; which his own musulmen 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 overbearing persecution in two of the ten idolatrous and persecuting kingdoms, which a role in the fifth century, in the Roman empire, the Britain* and the Saxons. See Essay on the Revelation of St. John, second edition, 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 Astronomical Tear, published 1737, of which hereafter.

About the same year, 1715, I published an astronomical instrument, called The Copernicus, for the ready calculation and exhibition of all eclipses, both of the Sun and Moon, past and to come. With a small manual of directions for its use. The price of the instrument was six guineas; and of the manual only 1 s. But of this instrument before, at A.D. 1710.

June 14th the same year, 1715, I sent a letter to Mr. Lydal, assistant to Dr. Sacheverell, on his preaching against me at St. Andrew's, Holborn, when I was present. This letter I afterwards printed, and gave away to the parishioners of St. Andrew's, gratis. It has been added at the end of the collection of papers, about my prosecution in the court of delegates.

About the end of the same year, 1715, I published St. Clement's and St. Irenæus's Vindication of the Apostolical Constitutions, from several objections made against them; as also, An Account of the chief ancient Rules for the celebration of Easter; with a Postscript, on occasion of Mr. Turner's discourse against the Apostolical Constitutions. There was afterwards added a large Supplement, containing Mr. Pfaffins's account of a most remarkable Fragment of Jrenæus's, by him just before published. And just in Martyr's account of the Christian Lord's Day Worship, of Baptism, and the Lord's Supper; with Dr. Grabe's and my notes, to show how very agreeable this account is to that in the Constitutions, 8vo. Three together, 1 s.

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N. B. I well remember, that the very learned Mr. John exprest a particular regard to this pamphlet, as of great force for the unification of thefe Constitutions.

It may not, perhaps, be here improper to take particular notice of that branch of this pamphlet which treats of the Wednesday and Friday's Stations, or half fasts, and produces more evidence for their observance by the first Chrijrians, than can be produced for their observance of the Lord's Day.
ltelf, 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 Christ and his apostles in the Constitutions, so do the Roman Catholicks, who profess a much greater regard to them, so far as their church enjoins them, than the Proteijants, have, in part, corrupted them also, and that, from their known maxim, that liquidum non solvit 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 dem of chocolate, which I refused, telling him that I kept the old rule of Christians, 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 Christian practice, nor did Dr. Hailie'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 same 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 himseif have gone, down on his knees to St. Winifrid 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 bishop Hoadley, our once famous writer of controversy, and observe how preferment, 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 thofe
others who have often, and so notoriously, bro-
ken the canons of the apostles, and the known
laws of Chriftianity, both in their coming in, and
behaviour afterwards, can be efteemed Chriftian
Bishops or not. Now in the year 1711, after I had
publifhed my four volumes of Primitive Chriftian-
ity Revived, we had a meeting at Mr. Benjamin
Hoadley's (that was his name then, and I do but
transcribe my own account from The Life of Dr.
Clarke, fxtfb edition, page 28, 29.) who, upon our
debate about the genuinenefs of the Apoijilical Con-
jurations, 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 1716, Mr. Hoadley was made bifhop
of Bangor. At which time, I told his lordfhip,
that he had now 500/.
[it proved 800 1.) a year,
to keep the [primitive] Chriftian 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/.
20 a year, which was intended to main-
tain 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 Chriftianity
in the world, as well as difagreeable to the peace-
able temper of a good Chriftian. 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 bifhoprick of Bangor
to that of Hereford,-, and from Hereford to Salijbury;
and from Salijbury 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 Chriftianity. 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 Chriftiian 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 fonewhat of bifhio p Hoadley's
grand antagonift, Dr. Snape, who once dined with
me at archbifhop Sharp's, with ferveral 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-
ers. I wifh that every man who means ho-
neftly, and acts fairly, may meet with, however
he fails to give, fatisfa&ion.

Tour 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 he'vevn a great averfion to their admiffion ; and indeed to the admiffion of any old proper Chijlitin rules of dilcipline at all : and he has always

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always efteemed me as one defirous of bringing perfeccion into the church, by my endeavours for the reftroration of that discipline: and no great wonder, for I have long perceived that he, and not a few others of his ftamp, and degree of ignorance and folly, are not indeed quite unwilling to admit the New Tejlament, if it will bear an interpretation fitted to their loofe way of thinking and acting; but if otherwife, they are ready to fay, iVe will not have this Man to reign over us. Accordingly, when Mr. Arthur Onflow once acknowledged to me, that he had' a hand in recommend- ing him to an Irijh bifhoprick, I told him, with the utmoft warmth and freedom, " That I mould " come in a witnefs againft him at the great day, " for his recommendation of fo unfit and unwor- " thy a perfon." And to make one fo grofsly ignorant, archbifhop of Armagh^ the feat of the moft learned, perhaps, of all the archbifhops that ever were, I mean primate Uijher, was ftill more abfurdf and intolerable.

N. B. How little occafion there is for writing or reading modern books of controverfy in divi- nity, in order to a man's fatisfaetion, every one may easily perceive, if he will but believe what I allure him to be fact, that above two years ago, befides my former perufals, I did myftlf read ovtr all the Chrijlian writers of the two firil centuries, in their original languages, abating the known books of the New Teftament, twice in the fpance of five months ;' and made not a few obfervations upon them, which I have now by me. I alio can allure him, upon thofe, and my former perufals, there is hardly any difference of opinion in all thofe writers of two centuries. How easfy therefore is it to know, and to practice, true primitive Cbriftianity; had men but a fincere defire io know and to prac-
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 destryo-
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 busy 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 mylelf at Cambridge:
When he all along flrenuouQy, and like a critick,
endeavoured to support 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-
fanifn, as he told me himfelf, 'till he faw my
dmonfration, that Tertullian's fort of Athanafan
cxpli-

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 Hereick as myself. Nay, he was at Jaft fo throughly fatisfied, that he not only had a great while omitted the Athanafian creed himfelf, and endeavoured to per- fuade his neighbouring clergy to omit it alfo , but, in my hearing, he publi ckly omitted in his church at Ainboe* both the third and fourth petitions of the litany , that to the Holy Gheft, and that to the Tri- nity* as knowing them to be intirely unjuftifiable, and unexampled in primitive Chrjiianity , as I had done the very fame at Cambridge at firft, to the great furprise and diforder of the whole univer- sity. He alfo, after he was thus fully fatisfied him- felf, offered, as he told me, to have debated thofe matters with the late archbifhop of Canterbury* Dr. Potter, then regius profeiTor 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 conclu sence, while they have now, for above thirty-eight years together, refuted all offers for examination, either ot the Eufebian doctrines, or oi the genuinenefs of St. IgnatiuSs larger epiftles, or of the apoftolical conhiftutions themelves ; whence thofe epiftles are, in great part, nken ; to which they have been fo honellly and frequently invited, I cannot pofiibly undertand.

After thefe perfons of p.re.n note, I mall fay somewhat of another flnccie fiiend 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 aitromony, 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 objurgatory, but friendly letter, about his seeming 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 Lloydly, of Mr. Waffe, and Mr. Lawrence, I must, say somewhat of bishop Gibbon; one of 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 r, and grave, and solemn way, becoming a Christian bishop: one of such great generosity, that he freely gave the 2500/. kft 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 Maffquadrades, and procured an address to the king from several of his brethren the bishops, to put them down; tho* without effect: which, in my opinion, was an action both very bold, and very meritorious. This bishop has also published several 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 papish canons, and parliamentary laws, and political injunctions of princes; like the infamous doctrine of Mr. Hobbes of Mamelbury. 'Tis now about 20 years ago that I wrote to this bishop of London to call the prebys, deacons, and principal of the laity of his diocese 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 Marjial, was this, "that since no canon [now in "force"] enabled him so to proceed, he could do no-" thins." 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 we and foolishest of our modern enthuufuits, 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 seemed to think the church of England, as it just then happened to be, established by modern laws and canons, came down from heaven, with the athenaian 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 Eufebians or primitive christians should be publickly curst thirteen times every year, in their two dioceces; by the reading the monitory Athanaian creed by their clergy. Whether they can believe it or not, I call it monitory Creed, in the words of the very learned Dr. Kujier, who to me, many years ago called the doctrine therein contain'd, monitum Trinitatis. He said afo, in my hearing, upon his perusal of the third volume of my Primitive Christiinity 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 seemed 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, if he was a
great canonist, whether the canons of the apo-
fistles [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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ey 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 par-
liament to abrogate our Saviour's own laws, by
his apostles; but afterward found, upon further
enquiry, that these canons were not "yet abroga-
ted 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 stiles it, against
pluralities, Preface, page 18, are everywhere
given up for impracticable. However, when I
farther intilled with his lordship for the exami-
nation of the entire 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 pre-
fent unwarrantable impositions, which can no way
be supported by the primitive records, and fall to
the perusal of the most primitive ages in earned,
both the clergy and laity would certainly fol-
low 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;
na sometimes become fcepricks or infidels as to
our common Christianity itself. Moreover, this
bishop of London did not only patronize that
horrible curie upon the Eujebiavon or christians,
the
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 Athanafian Heresy -, 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 Year 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; lest at the great day he should 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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London, who was once esteemed the heir apparent of the archbishopric of Canterbury, till the un-
happy circumstances already mentioned befel him, it may not be improper to set down a large letter of mine to archbishop Wake, who, in the year 1721, united with the then lord Nottingham, to bring in such a new test upon those called Arians, as the bishop of London himself, as it was supposed, wrote against, under the title of *Remarks on Part of a Bill lately brought into the House 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 suppose, help to get the bill rejected. However, my letter to the archbishop is so full and distinct as to need no farther introduction, and is, I think, one of the most material of all the letters that I publish on this occasion: it runs thus verbatim.

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

May it please your Grace, 

Call to mind, that in the summer of the year 1710, I came from Cambridge, in company with Dr. Laughton of Clarehall, who was then tutor to a relation of your grace's, [Martin Folkes, Esq; now president of the royal society:] and with several of his pupils, members of the same college, to wait on your grace, who, at that time, was bishop of Lincoln, at Bugden; and to desire your permission for printing your translation of the smaller Epistles of Ignatius; (which had been before published, in your grace's very useful English edition of the Apostolical Fathers;) together with my own translation of the larger Epistles, in my Primitive Christianity Revived; which I was, at that time, about to publish. Your grace will also call

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call to mind, that, upon my coming to Bugden, you was pleased to receive me with great humanity and kindnes; tho' you well knew what doctrines I had then openly embrac'd, and was going to make publick: inasmuch that you was pleased, not only to grant my request for my use of your translation of Ignatius' Epistles, as I did accordingly; but to do me the favour of taking me into your study, and of discoursing freely with me there about the ancient doctrines of chritianity; 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 againfb the Papijls, wherein your grace had been formerly engaged with so great reputation. You was 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 entire Dissertation on the Epifles of Ignatius, before it was printed, for your perusal, correction, and opinion: which dissertation you was 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 fit, 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 was also pleased to add this truly honeji, truly memorable, and truly christian promise or declaration, which I am sure I never made, and I heartily wish your grace never may forget.

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forget, viz. "That altho* what I then afferted " concerning the Trinity, was contrary to what " you had believed, even as fundamental, all your " life; yet did you allure me, that in case you would be one of the chosen by the convocation for the examination of that matter, you would do it with the fame impartiality, as if you had " never been of the contrary opinion at all."
Which appear'd also to be, for several years afterwards, your real, tho' not perhaps sufficiently refolute 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 concern'd.

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 on such a public examination, or, 

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at least, on as plain and public 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 entirely to the faith of the three first centuries and an half, without having so much as occasioned the far greater part of the testimonies produced 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 expounders 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 addreffers, feem to vie one
with another in their congratulations for it, and
celebration of it. The cafe is juft the fame, may
it pleafe your grace, as if fome honett and zealous
Prefbyterian nobleman, belonging to the kirk of
Scotland, that had frequently read the New Tejla-
ment, with Beza's and Mr. Baxter's annotations;
and had read Mr. Clarkfon againft epifcopacy, and
two or three more modern writers of that fide,
fhould pretend, without having, even occasionally,
confulted

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confulted much the greateft part of. the ancient tefti-
monies for epifcopacy, or indeed, himfelf, read any
one of the ancient writers themfelves, to determine
that controverfy, and to demonftrate that epifco-
pacy was not the government of the church, dur-
ing the four firft centuries. What opinion would
your grace, and the other real matters of cbrijian
antiquity, have of the value of fuch a perform-
ance? But fuppofe you mould farther hear, that
the univerfity of GlafeGW, the univerfity of Aber-
deen, Sec. and the clergy of Edinburgh, to fay
nothing of the clafiical confiftories in the country,
were bufy alfo in returning this honett and zealous
nobleman folemn thanks, for that imperfeft and
unlearned treatife, and, perhaps, celebrate it as un-
answerable. "What opinion would your grace, and
the really learned have of fuch a procedure? The
application is eafy. I do not mean this for dero-
gation to my lord Nottingham; his anfwer is no
ill one, for an Englijh temporal peer; and (hews
that his lordfhip has been very much, and very
religioufly converfant in his Bible, and in several
good commentators of the church of England;
and has a ferious regard to what his education and
fluudies have recommended to his belief, and prac-
tice as genuine cbrijianity > which are qualifica-
tions fo very uncommon, and fo very valuable,
especially at this time, in an Englijh temporal
peer, that his lordhip juftly deierves very great
commendations on thefe accounts. But how ho-
nourable fo ever it be for an Englijh peer among
the laity, to be able to write fuch an anfwer, I
venture to fay, it is not at nil honourable for thofe
learned bodies of the clergy, to have fo folemnly
celebrated that anfwer, as if it were a really learn-
ed and confiderable performance, and likely to
contribute to the determination of the contro-
and very much unacquainted with Christian antiquity that think so. Nor, indeed, have I heard that any one truly learned master of Christian antiquity, has ever said so. What is then the meaning of all these learned thanks, and this learned noise from the clergy, about my lord Nottingham's answer, I believe the thinking part of mankind observe, that to the Answer itself there is a Postscript, wherein my lord Nottingham, an eminent peer of Great Britain, has openly declared for church power, and for persecution; and that hence laudes f hinc gratia. But those last words, church power and persecution, brings me naturally to the present bill for subscriptions, and for an inquisition to support them. Yet certainly, my lord, this unhappy nation has, of late, had oaths enow, tefts enow, subscriptions enow imposed upon them: certainly this unhappy nation has, and that in great measure, by such means, sufficiently funk the real and conscientious regard to Almighty God, to his true religion, and to all common honesty, justice, truth, and integrity; unless the nation be resolv'd utterly to exclude those few, very few honest men, and sincere Christians, I mean those who are such by thorough examination and conviction, who still remain, from the common privileges of men and of Christians, on that very account, and of set purpose determine to select those, and those only, for indulgence and preferment, who, with or without conviction, according to M. Hebbes's notion, will always be as near as possible, to the legal and established religion, whatsoever it be. Nor indeed, my lord, if the publick proceeds much farther in this way, will there be almost any openly honest men, and sincere Christians, that dare to appear publickly in these kingdoms. However, my lord, if the Church and State do resolve to quench those small remnants of learning, justice, and inte-
tainly be convenient, for its future reputation, that the several forts of blasphemy referred to in the present bill, may be distinguished by several forts 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 Athanarius: 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 honed 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 ecclesiastic affairs, and of the principal ecclesiastic 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 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 I must forebore lament your grace's fall from your old pure and peaceable christianity; as did the dathanarians the fall of the great Hoftus, from their novel and pernicious heresy. I am, my lord,
Your 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 aposto-
lical fathers, give me leave to set down here a famous passage out of the principal of those fathers; I mean Clement of Rome, one so little favourable to the athanarian doctrine, that it was with some difficulty that he escaped the censure of blasphemy from Photius on that account, Cod. cxxvi. and yet one whose name your grace, with all the learned Christian world, own, after St. Paul, to have been in the Book of Life, Philip, iv. 3. And see what he thought of persecution and of persecutors; even in cases where the pretended criminals had the charge, at least, of contradicting some fundamentals of the established religion, if not of blasphemy, and of atheism also laid upon them, in order to cover the barbarity of their enemies proceedings against them. The words are these, according to your grace's own version, page 0,6. "Look into the holy scriptures, which are the true words of the Holy Ghost. Ye know that there is nothing unjust or counterfeit written in them. There you shall not find that righteous

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righteous men were ever cast off by such as " were good themselves: they were persecuted, 'tis true, but it was by the wicked and unjust: * they were cast into prison; but they were cast " in by those that were unholy: they were ftoned; " but it was by transgressors: they were killed, " but by accursed men, and such as had taken up " an unjust envy against them: and all these " things they underwent gloriously. For what " shall we say, brethren? was Daniel cast into " the den of lions, by men fearing God? Ananias, " Azarias, and Michael were they cast into the " fiery furnace, by men professing the excellent " and glorious worship of the Most High? God " forbid! what kind of persons then were they " that did these things? they were men abomi- " nable, full of all wickedness; who were incensed " to so great a degree, as to bring those into suf- " fering, who, with a holy and unblameable pur- *" pose of mind, worshipped God: not knowing
"that the Moft High is the protector and de-
fender of all fuch, as, with a pure confcience,
"ierve his holy Name: to whom be glory for
"ever and ever. Amen."

For a farther demonftration of this archbifliop's prodigious change of conduct, take thefe words of his own letter to the fuperintendant of Zurich, pub- limed at Zurich, and afterwards here, in a paper then printed, which I have by me, as follows:
"Some of our bifhops, fays he, are labouring to
"pull down the church in which they minifter; and
"to introduce fuch licentioufnefs, as would over--
"throw the grace of the Holy Spirit, the divinity
"of Chrijl, and all other fundamental articles of
"our religion. That it is to be lamented by all,
"that theie grievous ivohes are not only not driven.
"away from the (hecpfold, but are received within

P 2 " the

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the walls of the church; and, what is more, pre-
cl ferred to its honours, its offices, and its govern-
"ment! that the miniftry, who have nothing at
"heart but their own power, and the prefer vation
<s of their places, becaufe they think by tolerating
"and promoting thefe men, they fhali ingratiate
"themselves with the populace, are therefore en-
'* tirely carelefs what becomes of the church, of
< the faith, or of religion; in Ihort, of Jefus Chrift
"himfelf, and of his truth. That he fhould think
"himfelf guilty of betraying the faith, if he did
*\ not, whenever opportunity ferved, anathematize
"thefe hereticks and enemies of our religion."

N. B. That I fometimes comply with cuftom as
to the denomination of great men, both in church artd ftate, to prevent giving too much offence: 
Such as, His most Excellent Majefty: His Royal Highness: His Grace: The most Reverend, or Right Reverend Father in God, &c. Without being quite satisfied, with the justness of such flattering titles, as Elihu, in our version, calls them, Job xxxii. 21. or their perfect agreement with the sacred writings: which rather, on all occasions, aim to depress human pride and vanity, and to exalt the divine Omnipotence and Authority. Accordingly, when the present bishop of Durham had once told me of a doubt he had, whether Linus, mentioned by Paul, with his mother Claudia, (for so the confutations inform us he was, vii. 46.) 2. Tim. iv. 21. Eubulus greeth 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 bishop of Rome; as all the ancients agree he was. I reply'd, "Bishops, my lord, were not then right reverend fathers in God;" which quite (ikneed the objection. And indeed not only the Corinthians, in writing to Paul the apostle, in their

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their epistle preferv'd by the Armenians, title him no other than their brother Paul: but God himself made a jaw for the kings of Israel, that they should not have their hearts lifted up above their brethren; meaning their subje&.s. Deut. xvii. 20. And truly 'tis to me not a little shocking, who have long convers'd with plain Clement, bishop of Rome, plain Ignatius, bishop of Antioch; plain Polycarp, bishop of Smyrna, and the rest of the most primitive bishops, to come down to, The moji reverend father in God Lancelot, late lord archbishop of York: The moji reverend father in God, John late lord archbishop of Dublin, and then of Armagh: The right reverend father in God John, late lord bishop of Landaff: The right reverend father in God Richard, late lord bishop of Lincoln: The right reverend father in God Robert, late lord bishop of Ely: To say nothing of any now alive: And to compare the admirable characters, but humble titles of the former, with the poor characters, and swelling titles of the other. My bre->thren, these things ought not fo to be.

And now having had occasion lately to mention Dr. Run die, as one vehemently oppoled by the bishop of London, when the lord chancellor Talbot re-
commended him to the court lor 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 Christianity. He was of Exeter College; and soon introduced himself and his tutor Mr. Rennet into my acquaintance: they both seemed very sensible of modern errors and corruptions; but very ready 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 recommendation before me 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 bosom, and family -, and thence came into the great favour of another of that bishop's sons, the truly excellent lord chancellor 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 ecclesiastic laws, that he sometimes declared against obeying them, even where they were in themselves not unlawful; 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 councils, 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...
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Rom. xii. 18. Which is, I confess, the proper foundation of my obedience in such cases. Now at this time, when he had no design to take orders, but rather desired to proceed in my downright upright way, and to hazard all he had for promoting primitive Christianity, he was recommended to John Cater of Kempston, Esq; n^v Bedford, to teach his only son -, where I was once with him; and where another time my old friend Mr. John Lawrence was with him; whose character, at that time of his life, take from the same Mr. Lawrence's letter to me. "When I came from Aynho y
* I found a letter from Mr. Cater, inviting me to
* c Kempston, whither I accordingly went. And

But now when I was busy in looking into the character of old Christian books, and had a great mind to have the fibyline oracles, so frequently quoted by the primitive christians, throughly enquired into, I" desired Mr. Handle to undertake that work, but lie soon found the tad-: too hard for him; so I was forced to examine: them myseif, with the very kind and very valuable assistance of my fon-in-law, Samuel Barker, hfq; ot l.y in the county of Rutland. \\ hole Hebrew gram-
Mar, which he has been so many years about, if
once perfected, and published, would shew how
much original authors, even in understanding that
language, would outgo all the modern Hebrew
grammars whatsoever.]] Of which oracles I have
spoken already. But now I have mentioned my
ibn-in-law, Mr. Barker, and his assistance to me
in this particular case, I must do him the justice
to own farther, his very great assistance to me on
many other occasions also, not only by furnishing
me with many of the best ancient books, proper to
my designs, which I was no way able to purchase
myself, but by adding frequently his own great
fagacity and exactness in examination, to my own
discoveries; in which assistance 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 paradise, can
at all be compared to him. Nor is it easy possible
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 same both
in this and the next world.

Now altho' Mr. Rundle was at first so zealous for
religion, as a member of our society, yet did not
he keep himself in so temperate and abstemious a
way of living, as one that seemed disposed to be a
confessor ought to use himself to; which made
that real confessor, Mr. Etnlyn, then say, "that
" Mr. Rundle did not seem cut cut for such suffer-
" ings as confessors are to expect." Accordingly
Mr. Rundle once invited me to eat a cheesecake, as
he termed it, with Mr. 'Talbot, and himself: to which
invitation I agreed, without suspicion of any parti-
cular design. But when I came I found a collection of wine and waters-melts prepared, as little cor-
responded to the terms of the invitation. After some
time the grand secret was disclosed, and I was in-
formed

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formed that they were both determined to sign
the thirty-nine articles, and take holy orders, and
preferment. This greatly surpriz'd me, and occa-
sioned this short but sharp answer from me; "I
"understand you well-, you are going to leave the paths of uprightness to walk in the ways of darknefs, and I will have nothing more to do with you." Now what wonder foever may poſsefs other people, at this my furprize and answer, Mr. Arthur Onflow, fometimes chairman of that society, and one that held a frequent correpondence 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 Salisbury and Durham, I was informed, that tho' he had appeared fo zealouſ before for the genuine antiquity of the apoitolical conftitutions, he faid now, they were not written 'till the fourth century, 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 doctor's great preferment fucceed well with him; while by indulging himſelf in fine cofly eating and drinking at Durham, he fo fpooled the tone of his ftomach there, that it never recover'd its natural temper, even when he lived very abftemiouſly afterward. But then it mutt be obſerved 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 friendſhip again, (as I mus do him the juſtice to fay, he was always of a very kind, generous, friendly dispoſition, and afforded me in particular, confiderable afiiftance in the laſt 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 dXtjOſveiv sv d*ycc7rvi to his laſt moments) when, I fay, we came into a kind of friendſhip again, it happened that an unlucky imputation 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 fon Ifaac. I never met with the words charged upon him, fo I cannot give them my reader; the difcourfe was in the company of Dr. Robert Cannon, when Mr. Venn was by: this was fo charged upon him by Mr. Venn, in a letter to the bifhop of London, and the charge fo profe-
cuted, that it was likely to be urged publickly and legally againft him, when Dr. Rundle was to be confirmed by Dr. Paul. I being, as I have already faid, well acquainted with the accufer and the ac-
cufed, went to them both, and upon hearing what Mr. Venn teftified, and knowing that Mr. Chubb, of Sarum, with whom Dr. Rundle, as archdeacon there, was well acquainted, had taken particular offence at that put of the facrcd hiftory, and had pubiifhed a pamphlet againtt it, which I had ieen; and thence began to be very fceptical: I fupected ftrongly that Dr. Rundle had been to blame, and had faid more thin became a believer of rhe Bible to fay. Accordingly I went to him, and rold n.m of my fufpicicn: Dr. Rundle, in his anfwer, utterly denied the charge: but ftill did not impute any wilful faiehood to Mr. Venn -, but rather thought the words might belong to Dr. Cannon, and by a miftake of the fpeaker, be afcribed to him: which

Dr. Cfn-

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Dr. Cannon, we all knew ufed to fay, that " If he " had been a juftice of peace in the days of Abra-
" ham, and feen him about to offer up his fon for " a facrihxe, he would have laid him by the heels." I charged Dr. Rundle farther, that there was reafon to fufpect he had learned that profanenefs of Mr. ChiibPs pamphlet, or his converfation upon it. He reply 'd, that Mr. Chubb's pamphlet did not come out 'till a year or two after this conver-
fation, whence arose the prefent imputation. In this I did not then believe him; but, upon my going home, I foon light upon the pamphlet itfelf, and found it was as Dr. Rundle faid. Whereupon I went again to Mr. Venn, and told him, that iince this fufpcion of mine about Mr. Chubb proved groundlets, I, who had known Dr. Rundle fo many years, knew no reafon for any fuch fufpcion upon him: which I alfo went and told my old and faith-
ful advocate Dr. Paul-, and affured him that there feem'd to be no fufficient reafon for Mr. Venn's accufation, 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 great, one of which was the last gin bill, (which gin is, by one of the best judges, estimated to kill no fewer than 100,000 poor people in Europe 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 Hands as an act of parliament, assedent 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 sometime 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 grievances 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 aforementioned first and best book that ever he wrote, and besides introduced him into the favour of Mr. William Whifton; and family of Sir Joseph Jekyll, who allow'd him an annual salary; and when I thought myself obliged to inform Sir. Joseph afterward, that he was become a sceptic, 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 public, 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 sceptic; 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 sceptic, not only in revealed, but in natural religion also, and had written against men's 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 against thanksgiving. I never saw this pamphlet of Mr. Chubb's myself, that I can remember, for I think it was never printed;
had this account from Mr. Thomas Emlyn, who

About this time also it was, I suppose, that he wrote his Previous Question, against the morality of that most eminent act of obedience in Abraham, when he went to offer his son Isaac as a sacrifice to God. This pamphlet gave me the occasion of writing a short treatise, Concerning God's Command to Abraham to offer up Isaac his Son for a Sacrifice: which I afterward made the third dissertation prefixed to my English Josephus, and which I found gave great satisfaction to the inquisitive; for it was chiefly Mr. Chubb that I had in view, when I said near its beginning, that "This command is become a stone of stumbling, and a rock of offence among us; and that sometimes to persons of otherwise good sense, and of a religious disposition of mind also." But as to Mr. Chubb's later writings, I perceive they are so wild and extravagant, that I shall say nothing more about them; but put men rather in mind of the words of a wiser man than either he, or any of his followers, which I recommended to him before, in the aforementioned dissertation; I mean Solomon: trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes. Prov. iii. 5, 6, 7. Nor are the late wild writings of Dr. Morgan, and Mr. Elwatt, considerable enough to deserve a place in this account; nor was I so deeply concerned about them myself, as to require me to pursue this digression any farther on their account, only so far, that I think those who preach or write otherwise against this as those who do them a great deal too much honour. If they can fully prove any of the prophecies or miracles, by which the Jewish and Christian religion are supported to be false, they ought to be heard; but while that is not pretended to, Nicodemus's words to Jesus of Nazareth, are so perfectly agreeable to common sense, and the light of nature, that all pretences to the contrary are absurd.

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and unreasonable, in the highest degree, Rabbit.

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 fully clearing
that matter, in my dissertation thereto relating: thus Mr. Collins's Grounds and Reasons, which
pretended to prove that Christ and his apostles
depended on double senses of prophecies, occa-
 tioned my discovery, that no such double senses
were heard of till the fourth century of Christi-
 anity. The same book occasioned me to write
that sheet of Prophecy, which demonstrated, that
almost all Mr. Collins's assertions in opposition to
the Bible were utterly groundless and indefensible:
and the like might be observed of almost all the
other pamphlets written against Christianity, in this
and the last age. Nor indeed, as I veni hope,
will all the other follies, and enthusiasm, and
disorders, of the present churches and parties, end
in anything else at last, than in sober persons, of
all persuasions, laying aside their several peculiar-
ities in religion, and uniting in truly Primitive
Christianity, as it stands in all the original records
or. the gospel and principally in the apostolical
constitutions, which, if it please God, may I myself
live to see also. Amen,

In 1716, I published An Account of a surprising 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 Extracts from such Letters and Accounts of this as the Author has received.

III. The Principal Phenomena of this Meteor.

IV. Conjectures for their Solution.

V. Reasons why our Solutions are so imperfect.

VI. Inferences and Observations from the Premises, 8vo. Price 6d.

N. B. Whatever hypotheses have been thought of about these Meteors or Northern Lights, none do pretend to give any sure account why they were for above 20 years together so much more frequent than in former ages; which fact I know to be undeniable. However, the usual, if not constant direction of the line thro' the middle of the bales of these fteams, of about 15 or 16 westward from the north, as all horizontal magnetick needles do here decline at this time: and the center of their cupola, when compleat, usuallly, if not constantly reclining southward nearly as much from the vertex, as all the magnetick meridians in England do, seem evidently to imply, that they are no other than magnetick effuvia that occasion them. Tho' how the particular mechanical causes or circumstances thereof do at present act, in their production, is not known. Dr. Halley imagined, that one side of each particle was light, and the other dark, and the light part was still toward the south; but could give no probable cause.

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cause of such a diversity and position, and so could afford us no real satisfaction.

In this year, 1716, I published An humble and serious Address to the Princes and States of Europe, for the Admission, or, at least, open Toleration of the Christian Religion in their Dominions, 8vo. Price is,

N. B. Tho' this pamphlet has now been publimed above 30 years, yet has it been hitherto without a reply. And the reason is, because what doubts soever may be moved, whether Clement of Rome wrote the Apojlatical Conftitutions, the only books that pretend to be an entire original fytem of the chrifian religion, from the mouths of the apoftles,
at their five synods or councils, which I take to be the plain truth of the case; yet it is undeniable that they contain an authentick account of the worship, discipline, and institutions of the gospel of Christ, and of the whole Christian economy, both for faith and practice, as they were left by the apostles, and their companions, in the latter end of the first, and former part of the second century, till the martyrdoms of Ignatius, Justin Martyr, and Polycarp. Which is most evident in even the bare notes of Coterehus themselves; which I remember to have heard Dr. Grabe call Jurccg Not*, Golden Notes; as well as more fully in my Third Volume of Primitive Christianity, and other later writings, as also in Mr. Baratier's vindication of them, out of Epiphanius himself; who directly attests that they certainly contained the genuine laws of Christianity.

It may not be amiss to take notice here of the consolation I used to receive by Mitzcn's character of the seraph Ahdiel, who was the only one of the innumerable wicked crew of invisible beings who continued obedient to God and his Messiah, when all the rest fell: it so near fitting my case, who have almost alone attempted to restore primitive Christianity, when the rest of my fellow-labourers seemed to give it up, and to content themselves with the hopes of getting rid of the Athanasian heresy only*, that I could not but frequently solace myself with it: which, with due allowance for human frailty in the application, shall be here all set down 'verbatim:

So spake the seraph Abdhiel, faithful found
Among the faithless, faithful only he.
Among innumerable false, unmoved,
Unshaken, unshaken, unterrified,
His loyalty he kept, his love, his zeal.

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

Tho' single.

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 testimony 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

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Which Jaft unfpeakable reward of all my honeft,
tho' imperfect endeavours, I have long ufed for
the reforation 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 haws 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.
In the same year, 1717, I improved some hints I had preserved ever since I was a member of the univerfity 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. 1609. 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 Visions of Efdras, which I read over more than once, in manuscript, long ago, 'and which are now in Mr. I's hands, is clearly of the same opinion; and blames our later divines for their
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 cf the Earth, as he might tranflate and iniert into his French hibliotheque Angloife; which, at his defire, I did accordingly. This Epitome is the lVth article

of the fecond part of his third tome for 1718, page 410, 441. It is also 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 Eanfhment from the univerfity ot 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 projecution, fufpenfion, 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 superirer 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 cf 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
This year, 1718, alio, I carefully revisited, improved, and published, a small pamphlet, which was originally written by my own brother, Mr. Daniel JENNON, as has been already noted, page 13. Its title was this: A Primitive Catechism, by way of question and answer. In two parts. The one for the Catechumens, the other for the Illuminates. Useful for charity-schools. With the texts proper for the proof of the several answers. And, note, that as the present edition was a little defective in the account of the Eucharist or Lord's Supper, it must be hereafter supplied from my own improved copy, page 97, 98, and the pages after 56 are to be corrected.

N. B. It is this Primitive Catechism upon the want of the Doctrine of the Apostles, which I ever make use of for the instruction before baptism, in such as have not yet been baptized; and before confirmation and communion to those that have only been baptized, but not confirmed; (for I have never ventured to rebaptize any.) Accordingly, when I, about seven years ago, supported a charity school of 10 boys and 10 girls, by my own and some friends contributions, for two years and a half, I went, at least, one day every week, to hear them repeat, and explain to them the Epitome of this Primitive Catechism, which is at the end, and to use the collects out of our Liturgy, which were appointed for their morning and evening worship. Other catechisms instruct children in the doctrines and duties of that party that composed them; but this instructs them in the doctrines and duties of Primitive Christianity, without regard to any party whatsoever, being all taken out of the Bible, or the Apostolical Constitutions. Nor is there, that I know of, any party of men now among Christians, excepting the JESSIANS, but what agree to almost every thing in that catechism.
thanks to the Bishops of London, [Robinson] for his late Letter to his Clergy against the life of New Forms of Doxology, 8vo. Price 4 d.

N. B. The groffness of Bishop Robinforfs Ignorance in the old doxologics, tempted me to do a thing here that I never did before, nor since; I mean exposing him in a way of banter or ridicule, and so cutting him with great sharpness: which, tho' he highly deserves, yet was it perhaps, a little unfit for 'me to do; as says Terence-, Dignus Hie contumelis eft vel maxime: In dig nus tu qui facer es tamen. However, I desire this letter may still be published as it was written, with this additional defence, which I made for myself, when the late queen blamed me for what I had done, viz. When the bishop 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 majesty for a just and equitable proposal.

Upon my publication of this Letter of Thanks to the bishop of London, happened Dr. Sacheverell's attempt to exclude me from St. Andrew's, which was then my parish church, at which time I published my Account of Dr. Sacheverell's Proceedings, in order to exclude me from St. Andrew's Church in Hoiborn: which is added to the collection of my small pamphlets,

N. B. I was at this time desired by a lawyer, that did not love Dr. Sacheverell, to give him leave to prosecute him, for this insult upon me in a church: promising it should cost me nothing. To which proposal I utterly refused to give my consent; and told him, "If I should give my consent, I should shew myself to be as foolish and passionate as the doctor himself."

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The same year, 1719, I published a Second Letter to the lord bishop of London, concerning the Primitive Doxologies; wherein the Seasonable Review of my account of them is considered, 8vo. Price 6d.

In the same year, 1719, I published An Account of a surprising Meteor, seen 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 Catholic 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).
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 already set 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 previously; I drop this first essay entirely.

In the same year, 1720, I published a pamphlet, intitled, The true Origin of the Sabeilian 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 reviv'd by the Montanijs in the second; drawn from all the original accounts now extant, and humbly recommended to the confederation of Dr. Waterland, Svo. 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 case was this; Sir Jans Shane, and Dr. 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 Ham 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 infilling upon it. Nay, as soon as I was informed of Sir Isaac's uneafiness, I told his bofom friend, Dr. Clarke, that had I known his mind, I would have done nothing that might bring that great man's
grey hairs with forrcw to the grave: Nor has that
society ever refufed to let me come, and lay any
of my papers or instrumets before them, when-
ever I defired it; without my being an actual mem-
ber: which, confidering my small ability to pay
the ufual fums for ad million, and annual dues,
was almoft as agreeable to me as being a confant
member. Now if the reader defires to know the
reafon of Sir Ifaac Newton's unwillingnefs to have me
a member, he muft take notice, that as his making
me firft 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 fuccefibr, lb 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 i.s, learn of him,
without contradicting him, when I differed in opi-
nion from him, lie could not, in his old age, bear
iuch contradiction; and Co he was afraid cf me the

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lad thirteen years of his life. See my Authentick
Records, page 1070, 1071. He was of the moll
fearful, cautious, and fufpicious temper, that I ever
knew: and had he been alive when I wrote againft
his chronology, and fo throughly confuted it, that
no-body has ever ventured to vindicate it, that I
know of, fince my confutation was publilhed, I
fhould not have thought proper to publifli it during
his life-time; becaufe I knew his temper fo well,
that I mould have expected it would have killed
him. As Dr. Bentley, Bp. Stillingfleet's chaplain
told me, that he belicv'd Mr. Lock's thorough con-
futation of the bifhop's metaphyficks about the
Trinity, haftened his end alio.

About the year 1720, it was, that I walked to
Bum/wood in EJJ'ex, where I found my excellent
and pious friend, and fellow-fufferer for religion,
Mr. Martin Tomkins, who had been lately expell'd
by his Dijfenting congregation at Newington, on
iufpicion of the Arian Ileresy, as I had been from
Cambridge long before. Pie was the author of that
remarkable and good-natur'd Appeal to a Turk or
an Indian, about the Athanafian doctrine of the
Trinity, which greatly moved good Dr. Watts*
who had before written for it, and the late edi-
tion of which has, I believe, intirely cooled Dr.
Watts, and all his friends zeal in that controversy. My friend lodged with Mr. Barber, the then Diifent-minifter at Burn tin 00 d, 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 Protejiant, and was condemned to be burnt in Smitlfield; the faggots were accordingly laid about the flame, fo which poor Mr. Barber was tied, and were about to be fet on fire, when the news came that queen Mary was dead j upon which all knew that her sister Elizabeth was to succeed:

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succeed: this took away all the power of such officers as were to see the execution, and saved Mr. Barber, In memory, of which most 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 fame 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 Cafar, 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. Flamfteed, 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 subscription against my conscience, tho' somewhat against my inclination, as rather too old to begin astronomical obsevation, and not having mechanical accuracy, nor the sharpness of sight, which were requisite thereto. However, I went to my valuable friend and patron, the then 'lord chancellor Parker, and spake to him about it. His
answer was, that he was lorry that I came fo late; for he had spoken already to the king for Dr. Halley. Whereupon, to make me easy, and shew his great kindness to me, he presented me with a roll of fifty guineas;

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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 Ine Unitary 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 benefactors, 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 prefently. 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 concussion 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 Horary 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 near half or two thirds of a degree, if not sometimes of a whole degree (which small quantity I once observed 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
pfalms of David into English, from the best copy now known in the world, which is evidently that in the Roman Pfalter: 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 public 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.
Deduct the Treasury Officers Abatements,

£
s.
d.

100
Received

The Prince of Wales,
The Princefs of Wales,
The Lord Chancellor Parker,
The Duke of Chandos,

Carried over,

Mr. William Whifton.

Brought over,

Matter of the Rolls Sir. J. Jekytt, 3 1
Mr. Molyneux, .
Mr. Cartwright
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,
Sum total, 470 3 6

About the end of this year, 1721, by the leave of the editor Mr. Ticket!, as well as the bookfeller Mr. Tonfon, 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 myself, and left

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left it with the bookfeller, Mr. Ton/on, both in
their originals; and m English, to be added in the future editions of that discourse, as well as to be printed by them selves, 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. Ton/on suppreses 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 Jehojhua, the son of Hananiah, the emperor [Julian] commanded that the temple should be rebuilt. Now Papus and Julian had prepared a very plentiful table for the Jews, who came out of their captivity, (to help the work forward) from Hako to Antioch. But the Cutheans or Samaritans affirmed to the emperor, that if Jerusalem should be restored, the Jews would pay no more tribute, and would thenceforward rebel against him. To whom the emperor said, *How 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 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 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 Jehojhuay 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 Shalchekt HaccabbaJa y afferts, that this temple, rebuilt at a great expense, fell down; and, that the next day, a great fire, from heaven, melted the tools that remained, and destroyed an innumerable multitude of Jews. Bagnage'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 Steel, brought me, upon my banishment from Cambridge, to have many agricultural lectures at Mr. Button's coffee-house, 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 purpose, and procured him 400/. a year of king William, to enable him to improve himself by travelling: which when he had accomplished, he was at last made secretary of state. Yet did he retain such a great regard to the christian religion, that he began to read the ancient fathers of the three first centuries, before he died, and the last of them that I knew of his reading was Justin Martyr, the first of the heathen philosophers, whose writings are now extant, that became a christian, and a martyr: about which time of his life it was, I suppose, that he wrote his before-mentioned work on the christian religion. Now not to enter farther into his life, as foreign to my present design, I shall only relate what I was concerned in myself—,

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my friend Mr. Addifon, but the answer was, that the physicians had given order that no-body would be admitted to see him; I replied, that notwithstanding such order, if he knew I was there, I believed he would see me; but I could not prevail: so I saw him not. As to Sir Richard Steely he has given a character of me in his address to the pope, but this is too ludicrous to appear in this place. Sir Richard was indeed eminent for wit; yet was he destitute of true wisdom, in the whole conduct of his life: he wrote very well, but lived very ill: he was a christian in principle, but not in practice: however, not to go too far out of my way in his character, I shall only set down one encounter I had with him at Button's coffee-house, when he was a member of parliament, and had been making a speech in the house of commons, in the days of king George I. to please the court, but against his own conscience, for the South-Sea directors, then under the great disgrace of the nation; and against which South-Sea scheme, he had before, for some time, written weekly papers, till he saw he could not recover his poll of censor of the play-house, from which he had been turned out, which
ufed to bring him some hundreds a year, without making such a speech. I accosted 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 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: 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, or rather none at all, either of the clergy or laity, men or women, made better by a court,
and its preferments, and fo 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 per-
sions 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 con-
science. Yet alas! alas! all our present bishops
and deans, C3V. are made by the court! Nine ilia
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, Jofephus, Sanchoniatho, Herodotus, Dicaarehus, Manetho, Eratojlenes, Abidenus, Berothus, Varro, Ptolemy of Mendes, the Egyptian obelisk, the Parian marble, 3nd all the other original authors: begun by bishop Cumberland, by me improved, and brought down to the sera of Nabonajfar. 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 meets, price 2 s. See Collection of Authentick Records, page ion, 1041, 10 55* 1068. and Supplement to Literal Accomplishment of Prophecies, page 124, 125. and Essay on the Old Testament, Appendix, page 223, 224, 225, of which lull immediately.

In the year 1722, I published An Essay towards rejoyning 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 treatife 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 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 ex-
tant in the first century, in the days of Cephi 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
Efra, as the modern Jews pretend; but by the
Jews themselves, about the beginning of the second
century of Christianity.

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 Cephi
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 stood both in the Hebrew and Greek copies of
the first century.

VIII. Philo the Jew, the sacred authors of the
New Testament, the Apologetic Fathers, with the
primitive Greek and Latin writers now extant, of
age over four entire centuries, do every one make
their citations out of the Old Testament, not from
the present Hebrew original, but from one agree-
ing 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 Jew/historian, con-
temporary 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 chron-
ology 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 Apostolical Constitutions were written in the first century.

III. That Sefoftris 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 Cant'ides is not a sacred book of the Old Testament, nor was originally owned as such by the Jewish or Christian church, 8vo. Price together, 6 s. 6d.

R 4 AbouC

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About this year, 1723, as it is in my life of Dr. Clarke* ift 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 Vth 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...
themfelves, will be foon 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 lid's reigns, we had, humanly
speaking, been quite over- borne by the Jefuits, and
they had entirely conquered us. I give one in-
ftance of my own knowledge. My fon-in-law,
Mr. Barker, and myfeif, wanted the Synoffis Satr# Scripture: one of the mod valuable remains of
christian antiquity now known. It is only extant
in Athanajius's works, which are voluminous, and
the principal fountain of orthodoxy among papifts
and proteftsants. However, this excellent piece
being no where elfe to be had, I went to one
of our principal bookfellers, and afked for lome
edition of Alhanqfms that had the Synopf.s. At
length Commeline > % edition appeared in the mop,
which had it. It is a thick folio, and before the
Bcncdifi'.ne edition, in three folio's, I fuppoie the
beft edition of that celebrated father's works. I
afked the price, and no more was demanded than
5 j - . fo contemptible is the fludy of the fathers
grown ! and fo unconcerned are even our Atha-

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naffians grown about Athanafim himzelf ! Nor, by
my obfervation of the books bought by our clergy,
are the bare two firft centuries read by one in an
hundred: which yet I have read twice over in five
months time. If the two or three firft centuries,
fay the moderns, in effect, be againit us, we will
also be againft them.

At the end of March, 1724, I wrote a pretty
remarkable letter to a young man, a very honeft,
inquiAtive, deferving friend of mine, Mr. William
Paul, a ftudent ofGladgow in Scotland, from whom
I have received leveral very kind letters, which
are ftill preferred. He was then labouring in that
univerfity, for the reftoration of Christiftian Liberty,
and Primitive Chrifiianity, as I had done at Cam-
bridge, and elfewhere. It had not yet been pub-
lished, fo I here exhibit it verbatim.
Dear Sir,

I received your kind and obliging letter, dated from Glasgow the 16th instant; and tho' I be removed from Cross-Streei, Hatt on-Garden, your letter readily found me; nor am I apprehensive that we have any reason to expect an unfair interruption of any literary intercourse between us, of which you seem so very apprehensive. If I see any of the persons you refer me to, or any of those friends you desire me to speak to on your account, I will send them your letter, as I have done already to Mr. Emlyn. The length of your address, and your over-great respect will be spared hereafter. I shall be a plain hearty friend to yourself, or any other the like pious and sincere inquirers, and therefore I beg you will please to look upon me accordingly. I am very sorry that

that when you came into the southern parts, 1721, you did not meet with me, nor sufficiently inform yourself where I then was: for tho' I was absent from London, yet, very probably, I must have been at my son-in-law's, Sam. Barker, Esq.; at Lyndon, Rutland, within five miles of Stamford, the great North road. Mr. Emlyn is also very sorry you did not go to his bookseller, and enquire him out; he being, very probably, in London at that time. As to your coming hither again, in order to our mutual conversation, and the clearing any difficulties you seem to be under, we would be very glad to see you; and with the greatest readiness should communicate our advice and assistance; but the journey is so long, and the charges so great, that unless your own private circumstances will admit of it, or you will venture by sea, as your great mathematician MacLaurin of Aberdeen, I think did, either coming or going, or both, of all which circumstances you are the best judge, we know not how to expect it. You seem to me to resolve openly and honestly to bear the like testimony to some mod sacred, but long discarded truths of Christianity 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 followers here, while almoft all thoife who are pri-
vately of our judgment, temporize, or prevaricate, or ufe political management, to avoid the los of preferment or perfecution. You have, I hope, counted the Coft, and are aware that polfibly Bonds and Ajflititions may be the confequence of fucli a fincere and undifguis'd adherence to primitive Chriflianity, 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 eftablifhments, and but a very few of

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of the diflenting 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-
fiience gives me leave, only we have many years made up a few times in the year, a very fmall congregation of Chrifliians, at my own house, 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 state of Chrifliianity, in order to reftore it. But it has dropt feveral years ago, for want of the afiiftance 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 diflenting publick worfhip, unlefs the original form in the Apojlolical 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 afiifts Mr. Jack/on; yet does he hinder his fpaking his mind fo freely, as he would otherwife be difpoled 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. Jackson's last book, lately published, tho' answered already, will click by the doctor while he lives. If the truly great and learned men, who are thoroughly mailers of Christian antiquity, would openly declare what they know

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know to have been the ancient doctrines and worship of Christians, I believe that dispute would be at an end. But they are, in general, too worldly-wise for that. The Lord Chief Justice King, when very young, was the author of the Enquiry into the primitive Constitution of the Church, which book is in very great esteem. Mr. Emlyn meant Dr. Bentley in his 331st page, who read a very learned lecture at Cambridge, to prove 1 John v. 7. to be spurious. But he dares not now wholly omit it in the text of his edition of the New Testament, which he has promised, but not yet performed. The non subscribiers, I think, gain ground generally with the better sort of dissenters, but the subscribiers keep the lower sort. They have much ado to agree together. The address to king George you mention, like all such addresses, came to nothing. The unbelievers write so bare-facedly against the Bible, and would so far pass for free-thinkers in our sense, that it does our honed and Christian designs a great deal of prejudice, especially with the high church, and since the public will amend nothing, and the court is unconcerned about religion, they pervert not a few to their infidelity. This is the sad state of things among us; nor is there any prospect of amendment, 'till providence open fame new scene for the revival of primitive Christianity. However, my resolution is one: to do all I can in that glorious design, while God continues my life and health, with the liberty of the press; which, tho' prodigiously abused by others, yet affords great opportunities to good men to lay their sincere thoughts before the world, seris faetura nepotibus umbram. I heartily pray God to bless your, and our honest endeavours, for the recovery of the pure and holy religion of our Blessed Saviour, and to keep us so undefined in this wicked generation, that we may not fail of our
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our reward from him at the great day of his appearing: And am, with the utmost sincerity, and affection,

Tout 'very cordial Friend and Servant,

Will. Whistont.

In the same year, 1724, I published The Calculation of Solar Eclipses without Parallaxes, with the Discovery of the Geographical Longitude of Places by such Eclipses. And an Account of some Observations made with Dipping- Needles, 8vo. Price u. 6d.

N. B. This book has so many millakes, that 'till they are corrected, I do not defire to have it spread abroad any longer. I am myself now too old to take pains in the review: and as I have heard Sir Issac Newton say, that no old men (excepting Dr. Walks) love mathematicks; I may well be excused here, especially when I have been long so busy about things of much greater consequence, as the world has long known, and will soon know it more fully, now my Sacred History of the Old and New Testament, in six volumes, 8vo. is published.

In the same year, 1724, I published The literal Accomplishment of Scripture Prophecies, being a full answer to Mr. Collins’s discourse of The Grounds and Reafons of the Christian Religion: with a large Appendix, proving that Arifteus’s history of the version of the Pentateuch, by the LXXII. Interpreters, still extant, is genuine. To which is added, a single Sheet, formerly written in opposition to the forelaid discourse, containing also Propofals for a collection of Authentic Records concerning the Jewfi and Christian religion, 8vo. Price is, 6d.

N. B.

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Mr. Collins’s pamphlet here opposed, when it came firft out, made a very great noife, and occasioned me to publish 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 answer. I
well remember that I was then teaching mathematics to a very ingenious German youth, the baron Gemmingen, who, upon his curiously looking at the bottom of several leaves of that pamphlet, justly, of himself, observed, that the evidences or citations were generally confined to the last 200 years, instead of originals; which was an instance of sagacity in the baron, and a kind of conutation 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 such 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 produced, 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; Mr. William Whifton. 271

cafe, and, with Dr. Nathaniel Marshall, 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 Manks language; being an explication of our church catechism. He has always appeared 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 Brifol, in the year 1724,
I paffed through Marlborough, and there met with
one Mr. Morgan, who was then a Difenting
minifter there; but soon left oft that employment,
and, fo far as appeared, becaufe he was become one
of us that are called Avians. However, he soon
fell upon the ftudy of phyfick, with great pre-
tences of noftrums, and with a great degree of
real fkill in the Newtonian philofopby. When he
came to London things did not lucceed with him;
tho' he turned infidel, and with very little know-
ledge of the fcritures, fell upon them outragi-
oufly. yet, when he was going to practice phy-
fick at Briflcl, among the rich Quakers there, he
wrote a pamphlet for fuch divine affiitance of
good men, as might recommend himfelf to them.
Now when I was this time at Bath and Brifol,
I there met with one of the it range il and vileft in-
tances ot wickednefs, that I have ever heard c:\

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It was done by the earl of Effex \ one who was
afterward fent envoy to the then duke of Savoy, or
king of Sardinia; but would not admit of any
of the Vaudois minifters to come and officiate at his
chapel, as the ufual cuftom was. Take this ac-
count in the words of that Memorial, which I drew
up at that time, in order to lay it before the then
prince and princes of Wales, tho' I do much doubt
whether it was erer preiented to them or not.

A Memorial concerning the Earl of Eflfex, humbly
submitted to the Conjideration of their Royal High-
neffes the Prince and Princefs of Wales.

UPON the 1 6th of September laft I came to
Bath, and the next day I dined with my great
friend and patron Sam. Molyneux, Efq-, fecretary
to the prince, who was then at the Bath, where
iaw his brother-in-law, the earl of Effex; his lord-
ship was then in no very good fitate of health,
tho' somewhat recovered from a much worfe
The fame day I went to Brijlol, whither I had been invited, in order to go through a course 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, whose father was a sadler, of good account, the doctor's tenant. He was there, and was just come thither from the Bath, with a lamentable complaint against the Earl of Eijex, and told a very sad story of that Earl's open impudence and lewdness, in decoying away and debauching his own father; which yet is well known at Brijlol, not to have been the first attempt of that kind there. The story was this, That a little while ago his father, Martin, had been apprentice to a manteau-maker at Brijlol,

and

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and was just: out of her time, and must needs fee a play there, before she went home to Taunton, at which play the Earl of Eijex happened to be present also; that upon his sight of her, he pretended greatly to admire her, and his passion for her grew soon to that degree, as to offer ten guineas to one Smith, a procurefs in Bristol, 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, whose name was, or had been, Morgan, with her; they were openly sent down by the earl, in a coach and fix, to Taunton, with a letter under his lordship's own hand; which letter the girl's mother told me she still had in her possession, to persuade her to submit to his inclination; assuring her, upon honour, that every thing would be according to her own desire, but without any promise of marriage. Smith, the procurefs, allured her, that the earl was a person of great honour, and one that never did an ill thing; and that, without question, he meant no other than to marry her. Upon that, the mother, Mrs. Martin, went to advise 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 so very weak as to advise her, by all means, to go, lest it would be said, that she had neglected an opportunity of marrying her daughter to such 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 foon 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 commission to Smith, to try any such thing in his name, and storming at her for pretending to do it; and owning, plainly, that he intended her only for his mistrels, 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 strumpet 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 sent a letter to his lordship to resign herself up to his will, does not fully appear; tho' the earl seemed to suppose the latter case to be truth, in his conversation 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 saddler, and, as supposed, 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 clowns of Baib, where (lie 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 filler, at last, confessed 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
c
Mr. William Whiftom $p

chief to himself. The brother went to the town-clerk of Bath for a warrant, to search for his sister, as one who was gone away from her parents, and whom he perceiv'd, at last, to be kept in an house adjoining to the play-house: but the town-clerk, after a frivolous delay, directly refused 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 sign it: but as he was at the town-clerk's, in order to gain that form, the mayor himself came by, of whom he again desired the warrant: but, when the mayor had discours'd with the town-clerk, he also directly refused it. Upon which the mother and brother, hearing where the girl was, went to the house, and desired to speak with her, but me was under the guard of the mistress of the house, and would not be spoken with, saying, if she would see her mother, she would drop down dead.

Upon all which disappointments, they both came to Bristol, 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 spoke of this matter, which was already become very publick and notorious at Taunton, Bath, and Bristol, to the lord Barrington, and counsellor Row, who were both in our course of experiments, and desired their advice what was fit to be done to recover the girl to her parents; to bring such notorious lewdness in the earl to punishment; and to correct such an open denial of justice in the officers at the Bath; or, at least, to prevent the like for the time to come. Two ways were proposed; either to desire a warrant from the lord chief justice of the king's bench, to recover the girl to her parents; or to indict the earl in Westminster-hall, for decoy her from them, or both. But before any resolution could be taken, the earl himself came to Bristol, 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 Essex, That I had some-
what to say to his lordship in private; and I de-
sired therefore that we might withdraw into another
room; upon which the company offered to with-
draw: but his lordship not stirring himself, nor
seeming desirous of the company's withdrawing,
I repeated my former motion, and told his lord-
ship 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 wick-
edness he had been guilty of, in decoying and
detaining a girl from her parents, in order to de-
bauch 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 cor-
rupt this girl's chastity, was not very unlike the
violence offered to hucretia, by Tarquin, which
the Romans would not bear even in their king;
but expell'd Tarquin for his lewdness, and thence-
forward altered the form of their government;

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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 daugh-
ter; that there was advice taking to lay this mat-
ter before the lord chief justice, or bring it into
Westminster-Hall, that also it ought to be laid be-
fore the prince and princes of Wales in order to
their difcarding a perfon of fuch a wicked and lewd character from their service; and that as I myself could, I believed, have access to their royal highnesses, it was probable I should think fit to lay it before them with that design; of which I gave his lordship notice before-hand. To which his lordship reply'd, without any passion at all, that he was utterly against second marriages, and therefore must have a mistress; that he did not keep the girl by force, but that if (she would go home she might; his affection for her (however) probably, would not last above three months; and that she was not now in the case of Lucretia; that however, her brother had best have a care of attempting to seize her, lest he came to some mischief himself; that for the lord chief justice, and Westminster Hall he did not much care, since he could appeal from thence to the house of lords, which, he believed, would not hurt him, and that for the prince and princess, they were persons of too good sense, to be concerned at what he had done: with like impudent expressions, in way of justification, and resolution to go on in his wickedness. This behaviour save me so great an indignation, that I could bear the conversation no longer, and so I took my leave very abruptly, in these or the like true, but severe words, "My lord, you * are the most abandon'd perfon that I ever convers'd with in my whole life." That if he perished in such his lewdness, I should be a witness against him at the great day, when both his lordship and myself should stand before Christ's judgment-seat. After all which, I am informed his lordship has sent this his trumpet in a coach, well guarded, to London; where I suppose he keeps her at this day. This, may it please your royal highnesses, is a faithful account of one of the most avow'd and public instances of wicked lewdness that I have ever met with, in all my knowledge of mankind. And I verily believe that if you would please to dismiss the earl from your service, 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 otherwise soon bring himself to the grave, by his present lewdness. It would also greatly tend to your own honour and re-
putation, and interest, in this kingdom: and if you take due care of the better character of him, who shall succeed, you would thereby give an eminent specimen of the discouragement of vice and immorality, and encouragement to virtue and goodness in those about your royal highness's persons, which the king himself has been pleased to promise, as to those about his own royal person. All which is most humbly, and out of the most sincere good will to your royal highnesses, submitted to your royal highnesses serious consideration, by

Your most obliged humble servant,

Will. Whiston.

In the year 1725, I published A Supplement to the "Literal Accomplishment of Scripture Prophecies. Containing observations on Dr. Clarke's and Bishop Chandler's Discourses of the Prophecies of the Old Testament: With four dissertations,

I. Upon Isaiah'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 compared with the Sibylline Oracles.

IV. Upon the Curse denounced against Cain and Lamech, before the Flood: Proving that the Africans and Indians are their posterity, 8vo. Price is.

It was about the same year, or rather long before it, as I have learned lately, that Dr. Calamy* a' leading teacher among the dissenters, travelling for his health into Scotland, came to Edinburgh, when the general assembly was sitting, and there heard such a very nice and particular scrutiny made into the opinions and conduct of a clergyman that came before them by appeal, from some lower judicature, as shewed too great an inclination to set him aside, and provoked Dr. Calamy so much, that he whispered to one that was near him, that he never knew there was an inquisition in Scotland
before; which was overheard by some, who handed it about till it came to the prolocutor himself: where this freedom of cenfuring the acts of the general assembly was very ill taken. This I had from the doctor's son'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 Athanafian 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 chewed this Mr. Simffou, 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 might 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 Priest 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 Ezekiel's Temple, according to the Alexandrian Copy.

V. A large Dissertation on the IVth Book of EfdraSy to prove it genuine.

VI. A

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VI.. A particular Explication of the XLth and XHth Chapters.

VII. Eighteen Psalms of Solomon lid.

VIII. A Dissertation to prove them genuine.

IX. The third Book of the Maccabees.

X. Some Account of the fourth Book, now lost.

XI. The Epistle of the Jews of Jerusalem to the Jews of Egypt. 2 Mace. i. and ii.

XII. A Dissertation to prove it genuine.

XIII. The true Origin of the ancient Sect of the Magians in Persia, from the ten Tribes in Captivity there.

XIV. That Zerdusht their Legislator did not live in the Days of Darius Hytafpis, but of Artaxerxes Mnemon.

XV. That the Religion of Zerdusht was that of the Jews, without Circumcision, as it was in the Days of Abraham.

XVI. That the Occasion of his Institution of covered Fire Temples, was the Miracle that is related in the forementioned Epistle of the Jews of Jerusalem to the Jews of Egypt*

XVII. Extracts out of the Book of Enoch.

XVIII. A Dissertation to prove it genuine.

XIX. The Testaments of the XII Patriarchs.

XX. A Dissertation to prove them genuine.

XXI. Fragments of Apocryphal Books of the
PART II.


N. B. The Genuineness of this History has been proved at large in my Appendix to The Literal Accomplishment of Scripture Prophecies, p. 117154-

II. An

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II. An Epistle of the Corinthians to St. Paul y with St. Paul's Answer: In Arabick, Latin and English; recovered now first entire from the Armenians.

N. B. It was afterwards published by my Sons in Armenian and Latin.

III. Reasons for their being genuine.

IV. The State of Spiritual Gifts in the Churches; and their Government by Bishops, Priests, and Deacons, in the Age of the Apostles.

V. Of the Magical Arts of Simon Magus.

VI. That the Ebionites rejected the Authority of all the Apostles.

VII. The Unlawfulness of eating Blood among Christians.

VIII. A Demonstration of the Truth of the miraculous Gifts in the Age of the Apostles.

IX. Fragments of the Apocryphal Books of the New Testament, now lost.

X. An Ebionite Apocryphal Fragment.

XL A large Part of the Synopsis Sacra Scripture, with Athanasius's Feftal Epistle, in parallel Columns.

XII. A Scholium, proving the Synopsis to be as old as Origen: With other Observations.

XIV. Appendix (i.) A Table of the Subject and Order of the several Prophecies of the Old Testament, from Isaiah to Esdras.

XV. Appendix (2.) Arguments to the Psalms of David.

XVI. Appendix (3.) A Supicion that a Prophecy of Micaiah has been dillocated.

XVII.

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XVII. Appendix (4.) A Supicion that a Prophecy of Zephaniah has been dillocated.

XVI I J. Appendix (5.) The several Predictions concerning the Destruction of the Assyrian Army of Senacherib before Jerusalem: "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 Christ.

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 also the Sacred History of the New Testament, 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 skilful workman, but according to my own directions, and at the expense of about forty guineas, a model of the tabernacle of Moses, and of the temple at Jerusalem, serving to explain Solomon's, Zorobabel's, Herod's, and Ezekiel's temples; and had lectures upon that at London, Bristol, Bath and Tunbridge-wells. The substance of which important lectures, I added about the year 1728, or 1729, to a large scheme of that model, after I had compared it with Sir Isaac Newton's scheme of the temple of Solomon, then just published in his chronology, to which it almost entirely agreed. I have also had the

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like lectures upon the same model above two years ago, at Hackney, and Tunbridge-wells, to the great satisfaction, I think of both my audiences, as I intend many more like lectures, and those that are a preparatory to the reformation of the Jews hereafter, while it (shall please God to continue my health and abilities to go through them. And this I take to be my peculiar business at present; since I have, I think, plainly discovered, that it will not be many years before the Messiah will come for the reformation of the Jews, and the first resurrection, when the last of these temples, the temple of Ezekiel, will be built upon Mount Sion, as the three former had been built upon Mount Moriah. Of which more towards the end of these memoirs. One thing, however, I will add as to this model, when twenty-two years ago I explained it at Bristol, viz. that a schoolmaster there, Mr. Catcot, by name, one of my auditors, was so affected and pleased with the model and the lectures, that long before I had made that scheme or ground-plot which is now in my Josephus, he, from his memory, made one for himelf, and brought to me to be corrected. This Mr. Catcot I then took to be one or the best scholars, and of as sober a mind as any of my auditors or friends at Bristol, whatever unhappy bias afterward made him a proselyte, to my real grief and surprize, to that wild Hebrew enthu-
siaft Mr. Huichir'fon.

It may also be worth mentioning, that in this year, 1726, and at my course at Bristol, the bishop
of the dioces, Hcoper, who had been one of the
court of delegates, that fat upon me in contradiction
to the opinion of good bishop Waddiugton, who
uled to kneel by me when we were there at the
communion together, lent orders to the incumbent
of the parish to refuse me the communion, which
was figoified to me by my old friend Dr. Siddal,

afterward

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afterward bishop of Eoucefter. Upon which I
quietly withdrew, without making any complaints
to the publick of fo great an hardship.

In the year 1728, Dr. Pember ton publifhed his
View of Sir Isaac Newton's Philosophy. I would
fain have had him added those famous Scholia, or
Corollaries of his, which are of the greatest value
for the support of natural and revealed religion 5
but I could not persuade him to it. Upon his
refusal, I translated them myself into English, and
published them, with some few additions and
notes, the next year, 1729, both in 4to. and 8vo.
Price 6d.

In the year 1730, I publifhed the Horeb Covenant
Revived: or, An Account of those Laws of Moab
which oblige Christians. To which is added, Apofto-
Heal Rules for Ecclesiastical Courts. Written 1739,
upon occasion of the trial and conviction of poor
Mr. Robert Hales, for forgery, 8vo. Price to-
gether is. 6d.

N. B. I entered deep into Mr. Hales's character
and behaviour, which was supported 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 1 might have difcomposled
the scheme that was laid by the pleaders. Yet up-
on hearing the trial, both I and Dr. Nath. Mar-
hal also, as well as some others, were satisfied of
his innocence, the papers and vouchers lor which,
I have (till by me. And indeed that trial gave me
such a terrible idea of our present courts, and of
some 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 earnestly defire to fee that time, when
the sacred gospel of Clrriji may regain its liberty -,
and when the laws of God ihall every- where
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 jusi, 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, Svo.

What a worthy friend of mine, Mr. John Lau-
rence, 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 re-
ligion in particular; by so freely, and so justly re-
proving our bishops, for that secularity of spirit,
which 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
dioceces, 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 repre-
fenting the odium, which must arise from such
grofs neglects; you might, in your memoirs,
have added the fatal mischief and inconveniences
that must necessarily follow, from the evil example
of such bishops. For with what grace can a non-
resident bishop reprove, (and sure reproof is ne-
cessary) his non-resident clergy? and so indeed it

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refident bishop reprove, (and sure reproof is ne-
cessary) 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 ilia 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,)

Bishops 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, sen. 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

archbishops

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archbishops Saner oft, and was a member of that convocation, which fell upon me A.J. 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. Whifion is like the proceedings in the <c 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 so, 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 providence, 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 formerly proved. Essay on the Apo. Const. page 174 179. I propose it for a proper query to the inquisitive, whether, as the circumstances of the first or original sin of Adam and Eve, were preserved, in the Pudor circa res Verier eas, 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 circumcision of the males? We find this circumcision in Sanchoniatho, before the flood: Essay on 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 probable, and so agreeable to the ancient 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 parson of a country parish, Ditchingham, was, in A. D. 1698 and 1699, poiffessed of about 20/. a year of the tithes of Kejmgland, a village but three miles off Lowetoff) and annexed to it. He had been educated under Mr. Robinford, 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 paf-
fed between us thereto relating, he left the differt-
ers, 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 firrit acquaintance he feemed
uneafy at retaining thofe church-lands, which yet
came to him by inheritance, and offered them to
be fettled on the church for eight years purchase,
or 160/. which moft kind offer tempted me to
try my friends for the purchase of them: which
was likely then to be for my own confiderable ad-
vantarge alfo. I remember that the bishop gave
5/. Dr. Prideaux 10/. the lord Weymouth 10/.
&c. fo that I at length made it up within 50 /.
which I advanced myfelf, or reckoned my felt fo
much out ol pockt-t. But (till I got the money
paid, and the title was vetted in me, but fo,
that I always intended not to keep it in my own
family, but in due time, when I had repaid my-
T fdt;

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felf, to transfer my right to the vicarage for ever.
Yet did there some unexpected circumftances in-
tervene *, for when I was admitted mathematical
profeffor, A. D. 1703, which voided my living,
yet did it not void my title to thefe tythes. Ac-
cordingly I kept them for some years, till, upon
my banifhment from the univerfity, the revenues
of my profeiTorfhip were taken away from me,
and molt men would have thought that I might,
in this cafe, keep this small remains for my family.
However, I being always defirous to do what
equity rather than law could oblige me to, I
offered, when Dr. Trimnel was bifhop, upon my
being reimburft the 50/. which I reckoned was
not cleared to me, to fettle it abfolutely upon the
vicarage for ever, and truft myfelf and my family
to the Divine Providence. Accordingly it has
been between thirty and forty years fettled upon
that vicarage. Only I mutt do the prefent in-
cumbent Mr. Tanner the juftice to acknowledge,
that he has now, for many years, of his own ac-
cord, fent me out of it five guineas every Chrijimas :
for which 1 muft own myfelf greatly obliged to
him. Nor did dean Baron forget me at his death,
but ordered his executors to make me a prefent
of 20/. as did Mr. Leigh, an IriJJj gentleman, a
most dear friend of mine, and an excellent chri-
flian, order me the like fum of Irijh money by
his will. Mr. Brockman alfo left me by will 10 /
which, with a small farm of my own near New-
market \ the queen's bounty of 40 /. clear, Sir Jofeph
Jekyl's annuity for life of 20 /. a year clear, with
eclipses, comets, lectures of several forts in London
and elfewhere, and fome benefactions by ptrfons
now alive, and the greateft of all long ago by
Mr. John Bromley of Horfeheatb, Cambridgejhire, has
made me up fuch a competency as has greatly con-
tented

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tented me, and made me to go on all a long com-
fortably in my ftudies.

In the year 1732, I wrote A Paraphrafe on the
Book of Job -, with a preliminary differtation and
obervations fujoined. To which I lately added
a very small difTertation on the book of Ecclefia-
Jles, to fhew that it is a collection of Solomon's
reflections, about points of the greatest confe-
quence: the mod of them when he was a reli-
gious man, in his firft and lad days: but fe-
veral of them when he was irreligious and Icep-
tical, during his amours and idolatry. This book
is not yet printed.

In the fame year, 1732, I publifbed A Vindication
of the Teflimony of Phlegon : or, An Account of
the great Darknefs and Earthquake at our' Saviour's
PaJlion, defcribed by Phlegon. Being an anlwer
to Dr. Sykes's differtation concerning that eclipfe
and earthquake, 8vo. Price, 1 s.

In the year 1733, I published A Map 0/ Eu-
rope, with the courfe of eight remarkable eclipses
of the Sun, drawn upon it. An open fheet.
Price 1 s.

In the fame year 1 733, I publifhed An Enquiry
into the Evidence of Archbifhop Cranmer'j Recanta-
tion: or, Reafons for a Suspicion that the pretended
large Copy of it is not genuine, bvo. Price 6d.

About the fame year 1733, Dr. Seeker was
made bifhop oi 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 luceseves and reputation, for many
years. And pity, great pity it is, that so very worthy a person, and so indefatigable a pastor of that large parish, as Dr. Seeker is, would appear so grofily 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 afforded by Dr. Clarke might have been carried on nearer to perfection, and to the restoration of that mod holy religion, not which Luther, Calvin, Knox, Cranmer, &c. &c. have left us, but which our bleffed Saviour delivered to the apostles. Whereas I perceive bishop Seeker ventures to excuse what he is himself alledged to justify, even the monstrous Jthanajian creed itself, with all its curses: and pretends it was permitted to (land ia 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 firft English Common-Prayer-Book appointed it only to be read on the fix great feftivals, but fince the Church of England has amended, or rather corrupted that firft and bed Common-Prayer-Book, it is appointed to be read upon fewn other holidays, or thir- teen times in all. Nor are the poor apologies, or, rather, excuses, that his lordfhip made lor the foolifh niceties of that creed, better than may at any time be made for the niceties of transub- ftantiadpn, and the other groiTeft errors of popery. Tis always, for certain, better to correct modern errors and mi flakes by our original ftandards, than to apologize for, or excuse thofe errors and mi fakes. Only I fear Dr. Seeker, with the generality of his brethren, in fea of defiring to know more of the genuine religion of our Saviour, r.s he left it, in its primitive purity, are differing themfelves to fink into almost as grofs ignorance of chriflian antiquity, and of the two fir fb centuries, as the popifh bifhaps were funk into before the protestant reformation -, particularly in the doctrine of Alhanafianijm. Tho' I dare venture to afiure them, that let the Jaws go on as they pleafe, and the practice of the poor opprefild clergy of our church be never fo con- formable,
formable, the light of primitive truth mines too bright in Chrijlendorn to be thereby any longer extinguifhed or eclipfed. The Athanafian herefy is even here fo low, that the principal examiners give it up, and no perfon of note for learning has dared, thefe many years, to publifh any thing in its vindication. Nor do I find any confiderable party among us, but the weakeft of all our prefent feels, the Cahinijls, that lhew any concern for it. As to Germany, enquiry goes on there fo faft, that I believe it cannot hold long among the learned profeflbrs, Mr. Wetjlein, who was feveral years ago profecuted there for Arianifm, and forced to retire to Holland on that account, was afterward, as it were, rechefen upon better confederation, but is now a profefTor among the remonfrants in Holland. He was here very lately, and allured me himfelf, that among the remonfrants of that country, which are known to be their moft learned body, he believes there is not one Athanafian remaining. For Geneva, at firft the famous head of the Calvinijis and Trinitarians, I have largely chewn elfewhere, that they have taken away the sixty-four articles of their Confenfus, and allow no human authority to impofe upon their paftors; but have brought all to the holy fcriptures themfelves. 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 Jewfo Sacrifices, he was afked, Why he chose to enter into the Jewifb antiquities of the Rabbins, rather than into the chriftian antiquities of the firft centuries? His anfwer was, What, would you have me be an Avian? He know- ing that fuch primitive chriftian learning would endanger his Athanafianism, and tempt him to T 3 embrace

embrace what the later ages have called Arianifm. I am very forry that I am forced to write fo feverely to bifhop Seeker, one of the bed of our prefent biihops and paftors, and for whom I have the greateft efteeem: but the miferable condition of the true primitive chriftian religion among us, forces me to be fo plain with him, and by his means with his brethren, the refl of our prefent bifhops alfo; who feem to be in a deep fleep 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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N. 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 taking 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's late archdeacon of Berkshire, 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 bishop had long kept after a most religious manner. Why this life is not hitherto published, I do not know. He was in the old war-time a great royalist, and therefore under no temptation to deny, as he does here, that king Charles I. was the original author of the Eikon Buxtorf, had he not been fully satisfied 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 expressed the sense of his own mind, and so was his true Portraiture as the title signifies it to be. Another thing I remember is in bishop Patrick's account of himself, and of the great events that happened in his time, viz. "That just before the death of king Charles II. there was over-bearing evidence coming out, of the truth of Gates's plot, "and then the king died." What inference the bishop made from this coincidence, does not appear in this MS. But I suppose everybody will easily supply it in their own mind. I read this MS. four times over; so I can be positive of the truth of these two things. When I afterward gave Sir Joseph Jekyll and Mr. Arthur Onslow an account of what I had seen, they were both hearty for having the copy entirely printed in puris naturalibus, which I told Dr. Knight. But he thought himself not at liberty to do more than take some extracts out of it, to be inserted elsewhere as he saw cause. So it is not yet published.

In the year 1735, that great and good friend of mine Mr. Samuel Collet, a baptif, who was so zealous to have primitive Christianity examined into and restored, thought he has allured me, he thinks he never once missed a meeting of our old Society for promoting that primitive Christianity, was very ill, and thought himself in danger of death, at Newington-Green. I went to see him, and at his desire, prayed with him, and for him, as became a Christian clergyman to do. He also defired me to anoint him with oil, according to the injunction in St. James v. 14, 15, 16. Is any sick among you, let him call for the presbyters of the church, and let them pray over him and anointing him with oil in the name of the Lord. And the prayer of
faith shall save the sick, and the Lord shall raise him up: and if he have committed sins they shall be forgiven him. Confess therefore your faults one to another, and pray one for another, that ye may be healed, the Bvivpevr, the prayer for the Ener-gumens, Covfiiut. V Hi. 7. or the fervent prayer of a righteous man availeth much. Upon which desire of his, I hesitated, and told him I durst not venture to do that, till I had examined antiquity about it. As not then remembering that the Apojlolical Consti- tutions, both in the ordination of a prefbyter, book VIII. chap. iS. order the Gift of Healing to be d. Tired for him, and the fame Consti- tutions, book VII. chap. 29. appoint a form for the consecration of oil, and in want of oil, of water, VII. 22. for the healing of the sick, and

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and the casting 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 historian, informs us. And had I been then apprized of this evidence, 'tis very probable I would have consecrated some oil, and anointed, him. However, he fully supposes 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 sides: for he recovered, and he has ever since been in a better state of health than he had been long before. 'Tis true, that another baptift, and one of the most learned of the baptists, an old friend of mine also, Mr. Morris, in a sermon of his, has shewed himself a notable critic upon this text in St. James, in order to get clear of the obligation of this anointing: for many of the baptists do not allow of it: but since his critics are not thoroughly satisfactory, since we have the constant tradition and practice of this duty delivered in the several churches of the world, as far as the christians of St. Thomas in the Eajl-Indies, nay, have it in the first and best Common- Prayer- Book of the church of England; and thence in my own Common- Prayer- Book, reduced nearer to the primitive standard. And since it appears this practice has had great and eminent successes in healing the afflicted, which the following baptists, Mr. Killingworth, the two Mr. Stangers, Mr. Copper, and Mr. Goode, all of my own acquaintance, do
fully attested; these seem to me to give a divine approbation to it, so that any criticisms notwithstanding, I am clear that it is a certain law of the gospel, and ought to be put in practice by all churches accordingly: tho' the particular subjects of this unction, and the circumstances in which it ought to be done, will ill deliver our farther very

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very serious enquiry. Only Grotius observes, that the eastern churches appointed seven presbyters 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 most dreadful fire, which consumed no small part of their dwellings in that place, and many of the poorer sort were thereupon under a very sore degree of distress. When the news-writers informed the publick of this terrible calamity, a christian gentleman of a plentiful estate of my acquaintance, and a great student in the scriptures, without any application, to shew his universal charity and kindness to all in distress, of what denomination soever, sent me a letter, with a note of no /. inclosed, to be received by me, and to permit me to apply the 10 /. to myself, and desired me to pay the 100 /. to the Jews, towards their relief, and send him the Jews receipt for that sum; but under a strict charge not to have himself named in the whole transaction. Which directions I executed accordingly. And although no body but myself knew, nor does yet, I suppose, know his name, yet does that Omnicient Being, who is good to all, and whose 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 Christianity, and of so good a Christian, as well as for the example of others.

About the same year 1736, and before queen Caroline died, Mr. Jortin, a great and learned friend of mine, and from whom I afterward received a remedy of Sir Edward Hulfe\ for a great disorder I was then in, which, by God's blessing, favored my life, told me, that the late duke of Somerset, a great Athanaftan, once forbid his chaplain to read the Athanaftan creed, (which I imagined was
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occasioned 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 chriiftian religion: which I fuppofe he believes, as do the reft of his brethren, but hardly in earneft, fo as to fuffer anything 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 Eufeibians, or primitive chriiftians. 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 firfi Centuries concerning the Celebration of the hordes Supper \ occasioned 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 filth edition, this year, J 736.

I publifhed the next year 1737, The Afironomical Tear: or, An Account of the many remark-able cceleflial Phenomena of the great Tear 1736.

Parti-
Particularly of the comet which was foretold by Sir Isaac Newton, and came accordingly. 8vo. Price 6d.

On this year also, 1736, the late archbishop of Canterbury, Dr. Potter, was removed from Oxford to Lambeth. I have some reason to speak my mind freely of him, and of the most unhappy change this great exaltation made in him, because the late queen, when consultation was had who should be made archbishop, asked me about his character, and the book he had written against the Erasmians, or for the ecclesiastical authority, as distinct from the date. For his character at that time was with me as one of great Piety, Learning, and Moderation, and an excellent pastor of a parish, as I heard afterward, without any marks of pride or vanity, whom I accordingly recommended to her majesty, as one proper to be archbishop; which I then sincerely wished he might be. As to his book, I said it was a very good one; and that he proved his points very well; only that he had taken one thing for granted at first, which he could not prove; namely, "That Constantine 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 state upon him; that he could bear the kneeling of even bishops before him, when, at a solemn meeting of the members of the society for propagating the gospel in foreign parts, he gave the blessing, which I myself saw: that he would procure half a dozen footmen to walk bare-headed by him, when he was in his coach, three of a side, besides his train-bearer, at such his appearances; that he would give up the poor remains of Christian discipline, as his predecessor had done, and sometimes ordain such ignoramus's as the great bishop Lloyd, of whom I know Mr. William Whifton.

know he had the greatest opinion, would, upon examination, have hardly thought worthy any holy orders at all; that he would not only bear the
groffeft 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 set his learned chaplain, Dr. Chapman, to preach against the christians, falsely called Arians, at the lady Moyer's lecture; that he would send abroad rich mean forms of prayer and praise, upon days of humiliation and thanksgiving, to flatter the court—such indeed as are ibetimes hardly true, and frequently such as are wholly inconsequent 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 cursing of the christians in the Athanafian creed, which he still supported in his own chapel at Lambeth, and everywhere 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 Athanafianism, which are now so fully detected, as to be sinking out of the learned world, as any of the papists were to see the other grofs 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 written

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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 scepticks and infidels, than all of them, above an hundred in number, put together, have done. To fo little advantage does the present disposition of preferments turn, and to 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 arch-
bishop 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 Ecclef. xii. 10. The
preacher did seek 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
"conclave, to accommodate his sermon the bet-
"ter. 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 after
"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 ac
"ease, never or seldom to preach, then surely
"St. Peter was a fool, who took such a hard
"way in travelling, in failing, 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 pus.

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. Cont-
taining 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, Zorcbabel'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 compleat indexes, and the true chronology of the several histories adjusted in the margin. To which are prefixed VIII dissertations, viz.

I. The testimonies of Jofephus vindicated.

II. The copy of the Old Testament made use of by Jofephus, proved to be that which was collected by Nehemiah.

III. Concerning God's command to Abraham, to offer up his Ion Isaac for a sacrifice.

IV. A large enquiry into the true chronology of Jofephus,

V. An extract out of Jofephus'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 Jofephus.

VIII. A dissertation of Cellarius's against Harduin, in vindication of Jofephus'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 Decemniacks, 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, intituled, 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 Chrijiians, during the same four centuries, Svo. Price is. 6d.
N the year 1738 I sent 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 in Norwich, who had desired my opinion and advice in some points of great consequence.

U 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 fide, and return you this short anfwcr to your queries.

(1.) That the word "GW", when it is made the subjecl: of a propofition, means always the moft High God, which you say Dr. Clarke and others grant, I do not know. That it ufually does fo
is very plain, and confessed by all. However, the text your Athanafian has pitched upon, 1 Tim. iii. 16. is luckily 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 Ifaac Newton's, to disprove that reading. And upon its perusal, I cannot say, whether the word written by St. Paul, were &io; , or Aeye; , or XpTo?, or S: which left all the Latin copies suppose, and implies the context to have been, Great is the mystery of godliness, which was manifested in the flesh, &c. Thus do the Athanafians 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 Athanafians. See Athanafian 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 Rente, and {landing in our common Bible, and all the rest unjustly rejected by the Athanafians, and by that Church, and even by us from them, and commonly stiled Apostolical Fathers only; I attest to the world what doctrines, worship, and discipline I find therein contained; and this without any imaginary suppoſeſs whatsoever. See Athanafian 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 Tefament, as un-
derftood in the very next ages alfo, viz. That the 
Divine Perfon that fo often appeared to the Patri-
archs was not the moft Kigh God, but the Aiyo;,
having the Name of God in him; Ex. xxiii. 21. 
and the name Jehovah communicated to him; and 
feaking 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 Pro-
phets. But whether the vulgar carnal Jews did 
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 dif-
covered the miftake about infant baptifm, and 
that upon the principles of Doctor IValPs hifto-
ry of infant baptifm, or] with acutenefs ad ho-
memin, as we fay, but feems to me deftitute of 
all real foundation. The authority of the Tal-
mud, and the modern Rabbins no way deferv-
ing any regard, when they not only are unfup-
ported but contradicted by all other genuine evi-
dence. Nor do I believe any fuch baptifm of 
profelytes, till John the Baptift. I have lent you 
your old paper of baptifm, which includes the 
testimonies of two centuries relating to that mat-
ter, wherein, page 25, you have this apoftolical 
injunction, let no one eat of the Eucharift that is 
not initiated, but thofe only who have been bap-
tized unto the death of the Lord; and in page 
34. the exprefs testimony of Juftin Martyr, one 
that might be ten years old when St. John died, 
it is not lawful for any to partake of the Eucha-
rift, but fuch as believe die things we teach, and 
have received that wafhing which is for the re-
miflion of their fins, and regeneration; fo that 
you mult then confine the Eucharift to profe-
lytes 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 abundantly prove; the discovery of which secret made

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made me a Baptifl 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 occasional criticisms, and little hypotheses of the Athanasians 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 pulpit, which ought generally to be sacred to the fundamental doctrines, and practical duties of the Gospel.

/ am, SIR, your hearty well wiper,

and bumble servant,

Will. Whifton.

IN the same year, 1738, I publish'd The Longitude discovered by the Eclipses, Occultations, 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 Table of the Eclipses, Occultations, and Conjunctions 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.

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N. B. I procured a copy of those tables by which these eclipses were calculated for that skilful 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 Jeffreys: 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 beside the large provifion 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 Affiftance 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. Sanderson, my successor in the Mathematic Professorship at Cambridge, I wrote, and sent the following Letter to Dr. Ashton, 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. Colfon 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. Sanderson; and you, Sir, being the only I lead 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 forely regret, from, fo good a scholar, and so good a man as yourseif; I think I 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 Hujssey 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 negligence 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 all ancient Fathers, that the one only God of the Christians is God the Father.

(2) My affirming 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 vacancy 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 Meads 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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berfhip 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 Universitv 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 fo endeavour to prevent it, I have little reason to doubt but you will succeed in it, So far at least I infill 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 unapprized 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 affeionate Brother^ and humble Servant,

Will. Whiston.

N.B. This

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N.B. This Dr. Athton published himself many years ago, an excellent edition of Origen, npt Et^?. After which I asked Dr. Bentley, then Matter of Trinity College, and Regius Professor of Divinity, why they did not banish Dr. Athton, as they had done me for Arianism? since he had publish'd the grofleft Arian 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 Restoration 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 foot with oil, which I have very lately satisfied 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 Baratier, A Chronological Enquiry about the most ancient Bishops of Rome, from Peter to Victor; with, four other dissertations about the Apostolical Constitutions, and Ignatius'.? 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 profefs, in
several points relating to the original date of
Christianity, than from all the other writings that
have been publish'd, since I first publish'd 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 thefe tracts: that " till Mr. Baratier
" wrote upon thefe Constitutions, and Ignatius' 
" larger Epiftles, like a real fcholar, and one
" well verfed in Chriflian antiquity, thefe pre-
" cious remains of the Apoftolical Age were hard-
" ly looked into with the leaft degree of judg-
" ment and impartiality by any of the learned;
" even fince I publish'd them, and wrote fo fully
" and largely in their vindication. The learned
" Mr. le Clerk wrote againft the Constitutions fo
" poorly, in the preface to his edition of Cotel-
" M rius, that I had not patience to confute him.
" and for the learned Dr. Whitby \ he was fo fe-
" cure of their being fpurious at random, that he
* c feemed to think them unworthy of any fcholar's
" confideration. He only faying, as I have
" heard as to my believing them genuine, that
" this was for a Madman to do, or rather for one
* c worfe than a madman. Non fani effe hominis y
pt non f anus juret Orefles. To fuch a degree of
" contempt have the original laws of Chrift
" therein contained been reduced among the moft
" learned modern Chriftians!

In the next year, 1740, I publish'd a Treatife,
entituled, The Eternity of Hell Torments consider'd:
or, a Collection of Texts of Scripture, and Testi-
monies of the Three Firft Centuries relating to them.
With Notes and Obfervations, 8vo. Price 2 s.

In the following year, 1741, I publish'd An
Appeal to xxx primitive Councils againft the Atha-
nafian Herefy. A fingly Jet, as an Appendix to
the Athanafian Forgeries already mentioned. 8vo.
Price 3s. Which together prevent all poftible
Pretences for the Vindication of Athanaftanism
hereafter by Learned Men.

JV. B. Upon
N. B. Upon occasion of these perfectly unanswerable papers, it may not be amiss to take notice of a thin quarto book, printed in Germany; which contains a collection of the Theses of many young men, who were candidates for degrees there, to confute my doctrines; and without opposing which doctrines, I suppose they could not obtain those degrees: and to observe what poor replies they were sometimes able to make to my strongest arguments, so that when I read some of them, I could hardly forbear smiling at them; nor can I suppose they were all unapprized of that their strength. Whence we may easily learn how very weak arguments, joined to great prejudices and great interests in this world, can overbear the strongest arguments.

N. B. To confirm this last reflection, give me leave to produce Mr. Godfrey Wajhington of Peterhouse, in Cambridge, as an example, perfectly unparallel'd in this way: this Mr. Wajhington was an exceeding good and religious man, and one of the best pallors of a parish in Cambridge; a through Athanafian, but by no means acquainted with Christian antiquity; tho' he was my particular friend, and took the principal care of the charity-schools when I was banished, which burden till that time had chiefly been laid upon me. Mr. Wajhington was so terribly affrighted at the information he had received, that I had produced a very great number of primitive testimonies against the Athanafians: I said he had received information of this, for I never heard that he durst read any of them himself, that I was told he said, "That if there were in antiquity one testimony in forty for the doctrine of the church, he would continue an Athanafian till." A very moderate proportion this, to be contented with all! and yet in some of the principal points hardly to be made out. The fame Mr. Wajhington being one of those members of the University of Cambridge that had 30 l. a year given them by the Bishop ot Lon^ don's project for preaching at Court, in order to...
induce the University to favour the Court, chose once to preach there against 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 strongest texts against the Athanasians, in the whole New Testament: he esteeming his cause gain'd, if he could vindicate the hardest text of all on the other side. His vindication consisted in this, that Christ 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 illustrated the point by this parallel case: suppose said he, you would go to the first minister (Sir Robert Walpole) and ask him to tell you some secret of state policy, do you think he would tell it you truly? by no means: so that our zealous Athanasian, rather than give up his opinion, would suppose our blessed Saviour to be more fly and knavish than a prevaricating Minister of State; while he could put the enquirer off with a shuffling answer, without telling a direct untruth: but our Saviour is supposed to tell a direct untruth in the case before us. This account would be almost incredible, but that I was told it immediately by one of the auditors, Mr. Whatcly, who was almost in an agony at what he had heard, and did not know who was the preacher, till by his description of white hair and other circumstances, I easily discovered it to be no other than my old friend Mr. Washington. But to proceed.

In

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In August this year, 1741, died my great and good friend Mr. Thomas Emlyn -, who had been a much earlier and a much greater sufferer and confess for Old Christianity than Dr. Clarke, or myself, or any other Unitarian that I knew of. My thoughts of whose character I shall defire my readers to take, from part of my letter to his fon* Sollom Emlyn, Esq; Barrister at Law, my very worthy Christian friend (who has so faithfully written his father's own life, and his^ father's account of Dr. Clarke, that I can myself attest to much the greatest part of both their contents). This letter was written immediately after I heard of his death,
Dear Sir,

I did not receive your melancholy letter, till the same day that the public news informed us of the death of your father, tho' fon John had given us notice of it before. I sincerely condole with yourself, Mrs. Emlyn, and his other relations and friends upon the los of one whom we all greatly and justly loved, on account of his perfect integrity, strong judgment, great courage, and most Christian temper, which were especially shewn in making a good confession of some of the most important truths of our holy religion; and that not only of late, when that confession is (God be praised) not of such ill reputation, or so dangerous, but when it was under the greatest odium, and exposed men to terrible penalties. Accordingly, I look upon his losses and sufferings in Ireland as next to martyrdom, for which he was well prepared; and I esteem him as the first and principal confessor with us, for those articles of primitive Christianity, nor are what Dr. Clarke, or Mr. Whiston, or Mr. Jackson, or myself, or Mr. Tonkins, or Mr. Gibbs, &c. have lost on the like account to be compared to them. Had I been in London, I should very readily have afforded him all the assistance I was able; tho' perhaps that fever which carried him off might not thoroughly permit him to join in such devotions, as otherwise he was highly disposed for, and desirous of in the last period of his holy life. However, 'tis now several years, that he has waited 'till the day of his appointed time, when his great change would come, and after such an incurable infirmity as he has long had, you must no way be surprized at his death, since at 78 he is come to his full age, like as a shock of corn cometh in his season. Since his habitual preparation and uncommon degree of piety was all along so remarkable, there is no doubt but he is now where all good men desire to be, in that land of the pious, in Paradise, in the bosom of Abraham, whence all sorrow, grief and
lamentation, are banifhed: to be at lafi among thofe
fouls of the righteous which are in the Hand of
God, where no torment can touch them. Nor ought
we to forrow for any good Chriftian, as others
which have no hope in their death, much lefs for fo
eminent and religious a Chriftian as your father
was, nor indeed did the ancient religious patriarchs
feem to have been fo unwilling to die, as good
Chriftians 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 praife for their having efcapep the
miferies of this finful 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 fervant,

Will. Whifton.

In

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In the year 1 742, I publifhed III. Tracts, con-
taining

I. A Letter to the then Archbifhop of Can-
terbury; with two Accounts of the laying afide Un-
scriptural Articles at Geneva, 1706. And the
King of Prujia's Letter to the Clergy at Geneva,
in commendation of thofe Proceedings.

II. An Abftract of the Minutes of our fociety,
For promoting Primitive Chriftianity.

III. An Account of Mr. Baratier's Enquiries
into the Chronology, the Doctrines, and Difci-
pline of the Primitive Church. 8vo. Price 1 s.
6d.

N. B. What is now at the end of page 53,
of thofe Tracts, in all 54 and 55, and almoit
all the 56th, is fo much better ftated in my Sacred
Hiftory of the New Teftament, page 87, 88, 59 j>
608, that I defire thofe pages may be quite
omitted in future Editions.

About the year 1744 Dr. Webfier publifhed
and fent me a fmall paper, for the Payment of
Tythes to the Clergy, and that as of fuch indefeafi-
ble right, that the Meffiah himfelf could hardly
alter it >> and at the end, hinted that this his writ-
ing was, in a manner, put upon him by infpiration. 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 Bifhop's hands, but not to support either himself or his Prefbyters or Deacons, but to be di- flributed to the widows, the orphans, the poor, and ftrangers in diflrefs -, and befides to the orders inferior to deacons, who most probably were of the poorer fort alfo; while the firft fruits and voluntary oblations were allotted to the maintenance of the Superior Clergy, Bihops, Priests, and Deacons. See the forementioned paper, page 77, 78. But when Dr. Webfier intimates

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timates a divine impulfe for a Clergyman to write in vindication of Tythes to be paid Clergymen, contrary to the original law of Chriftianity, Credo.t Judas Apella, nonego. Chriji has indeed ordained that thofe that -preach the Go/pel Jhould live of the Gofpel, which gives the Clergy a right to a maintenance: But that the maintenance fhould be by the Application of the Tythes thereto, is no where ordained: However, Clergymen fhould always get Laymen to write for their maintenance, but never mould do it themelves.

In the year 1744 I publifhed a Jingle Sheet about our Saviour's Refurrection, from Beza's double Copy of the IV Gofpels, and Acts of the Apoftles-, with fome Obervations, fhewing that almoft all the difficulties which have'long puzzled the moil learned Commentators in our vulgar Copies are here cleared, by this much more anti- ent and much more authentic Copy, 8vo. price 8d. It is added alfo a little corrected at the end of my Primitive New Teftament.

In the year 1745-6 I publifhed Bifhop Sher- lock's mod excellent Sermon, preached at Salif- bv.ry, Otiober 6th, 1745, when he was in dread of Popery and Perfecution; which makes men much better Chriftians than times of Profperity. Concerning whom I fhall add a few things. When his Lordhip made a Speech for Bribery and Corruption, in the Houie of Lords, for it was efteem'd no better at that time, I took fuch a prejudice againfl him, that I did not go to dine with him for a great while, as I ufed fometimes 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 Jcph JekyVs, the Bishop came upon us on the sudden, and ask'd me, what the matter was that I did not come as usual to dine with him sometimes? I laid, no my Lord, never since your political Speech in the Houfe of Lords. He reply'd, that I knew he took my reproofs patiently, and he was defirous I would come to him as formerly. I anfwered, No my Lord, political Bifhops are the ruin of all [Re-]ligion:] and I went away in forrte indignation. Moreover, I well remember, that when I had prefented to his Lordship the fecond Edition of my EJJ'ay 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 Perfeccion, which I call the Codex Perfeccion, he knew not how to bear my new expofition. I acknowledged it to be a new one, but jufrified what I had fo lately difcovered; and I venture to affirmed full, that I take that my late difcovery and expofition of thofe matters to be both very true and very confiderable alio. I alio well remember, that I once enquired of his Lordship, "How the Church of England could pretend to be fo pure and primitive, as ite she has long boasted herfelf to be, while fhe " flill retains the Book of Canticles in her Bible, " and the Athanafian Creed in her Common Prayer " Book?" To which he made me no anfwver. And I really believe no good anfwver can poflibly be made to either of thofe queftions. I farther wish, very heartily wish, that this Bifhop Sherlock who' is fo well able to fpeak both in Parliament and Convocation, would be the firll to propose the exclusion of that Book and that Creed. It he would do it, I verily hope feveral good men would fecond him, and not one fober man would oppole him, in either of thole places-, and he

mi slit
might thereby begin that public Reformation, without which not only revealed, but even natural Religion are soon likely to be banished out of those Kingdoms. And when they are once banished, where I pray will be the Church of England?

In the year 1745 I published my Primitive New Testament in English in IV Parts. Part I. Containing the IV Gospels of Matthew, John % Luke, and Mark; with the Acts of the Apostles $ according to the Greek Part of the Manuscript of Beza, now probably above 1600 years old, in the public Library of the University of Cambridge collated by Patrick Yong, Abp. Usher, and at least twice by Dr. Mills, besides a still later collation. The imperfections of this Copy are here: supplied from the vulgar Latin*

Part II. Containing the XIV Epistles of Paul

According to the Greek of the Clermont manuscript, now probably between 1400 and 1500 years old, in the King of France's Library as Paris: According to the collation in Dr. Mills's New Testament; the Latin of which copy is part of the old Italick version, made early in the second Century.

Part III. Containing VII Catholic Epistles.

Part IV. The Revelation of John.

All according to the Greek Alexandrian manuscript, now about 1400 years old, according to Dr. Mills's collation.

N. B. The observations belonging to this and the other Books of the New Testament are all to be found in my Sacred History of the New Testament, in their proper places.

N. B. I

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N. B. I was at Christ's Church in this year, 1746, as usual, on Midsummer-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 Reflution one Day of the Prim/ 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!"

N. B. When I was at Penfehir, Dr. Hammond's old Living, during my first day's stay at Tunbridge Wells, on Saturday August 23rd, 1746 (Which Living of near 400/ a year had been offered me by the Earl of Leicester, with whom I had not the least acquaintance, before, but was by me refused; as the Reader may find in my Letter to the Archbishop of Canterbury thereon, printed in my Three Tracts, Page 112) 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 7275) were under the Care of Mr. Williams, a worthy person and very good Pallor, 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 paffage, 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 he ever, 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 fign the 39 Articles, to lofe fome expected preferment; then to fign the 39 Articles, and accept of preferment, and after all to defend Socinianifm itself. Which is fuch a round of contrarieties, as is hard to be parallel'd in any other learned man whomfoever. To be fure he at firft wanted my darling motto, Confider well and atl jieadily; nor had he afterward the Apojlolical Conjlitations and Canons for his immovable guide and fandard, as I have now had near 40 years, which would have prevented all this uncertainty of conduct; and without which the several parties in Chrijlendom have long been, and are dill likely to be, in polemical Contrcverjies, polemical endless Controverjies, one with another. Nor will thole polemical Control' erfics ever ceafe, I venture to affirm it, till thofe Apojlolical Conjlitations and Caucus are admitted as the Handing rule ol Chriftianity.

Memorandum, That on Aitgujl the 24th this Year 1746, being Lords Day, and St. Bartholomew's Day, I breakfafted at Mr. Zfo/s, a dhTrnting Minifter dXTunbridge. [Fells, and a fucceflbr, tho' x ^ not

X ^ not

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not immediate to Mr. Humphrey Ditton, and like him a very gOGd Mathematician aifo: I told him, that I had juir. then come to a refolution, to go out always from the public worfhip of the Church of England^ whenever the reader of Com- mon Prayer read the Aihanqfi&n Creed ; which I efeemed a public cursing the Chriitians: 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 Kubrick appoints it to be read. Accord- ingly I tpd him, that I fully refolved to go out of the Chapel that very day, if the Minifter of the Place began to read it. He told me, that Mr. Downing 'the Minifter, who was then a per- fect ftranger to me, had omitted it on a Chrifimas- Day, and fo he imagined he did not ufe to read it. This proved to be true, fo I had no opportunity afforded me then, to fhew my deteftation of that monftrous Creed : Yet have I fmce put in practice that refolution, and did fo the htft time at JLin- coln-Inn Chapel, on St. Simon and St. Jude's Day, October 28 th, 1746, when Mr. Rawlins began to read it, and I then went out and came in again when it was over, as I always refolvcd to do after-
wards. Accordingly on St. Andrew's Day, November 30th, the same year, when Mr. Harrijbn 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 sad imputation of Hypocrisy, as to my former practice, tho' perhaps it will not be sufficient to vindicate me in the whole, because I might have more fully declared my abhorrence of the Athanafian doctrines and curies, by going out of the Church while they were read, than by barely omitting to repeat that creed, with which I contended myself several years at first; or by sitting down also, while it was read, as I have now done for many years. However, that no honed 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 unjuftifiable foever I have long thought some instances of worfhip in the Athanafian Churches, 44 and particularly in the Church of England, 44 with which I usually join in public worship W and the Eucharift -, I mean during the great dif- 44 trefs I am at present in, between joining in a 44 Church not yet free from the Athanafian hereby 44 in public Worfpip, or of omitting almost all 44 public Worship at all; yet did I never think 44 that undue Worfhip of the Son and Holy 44 Spirit, as equal to God the Father, which the 44 modern Athanafians 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 Chrif- 44 tianitv , to be, ftrictly speaking, in the lan-41 guage of Scripture, the crime of Idolatry. It is
neither the worship of false Gods, nor of Daemons; as was that of the
Syrian Idol Rimmon, which was Idolatry against
theory? Commandment. Nor is it the worship
of the true God by an Image or Idol; as was that

44 " of

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c of the golden Calves by Aaron and Jeroboam,
which was Idolatry against the Commandment. Nor indeed is the worship of Angels,
" tho' nearer to Scripture Idolatry than that before us, called by St. Paul Idolatry. Colof. ii.
" 18. So that had I joined with the Church in
" this Athanafian Worship, how criminal foever
" I had been on other accounts in so 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 Athanafian Worship
" in any degree; or fomuch as appear to join in
" it, when I join in other parts of the public
" Worship, is notoriously falfe. Every body
" that takes notice of my cofttant behaviour in
* the public fervice, may easilly 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 whatsoever, that
" are of that kind. And that whenever I am
" prefent when the Athanafian Creed, that Shame
" and Reproof of the public Worship 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-
" solved to repreffent the Church of England, as in
" this refpeft Idolatrous, and the places of her
" Worship as Houfes of Rimmon, he ought
" to repreffent me as one that absolutely refuse to
" bow down in the Houfe of Rimmon, upon any
" occafion of Idolatry whatsoever. And I far-
" ther declare, that I mall not think it lawful
" for me any longer to frequent that public
" Worship, than I am not only permitted to join
" in the reft of it, without joining with the Atha-
" nafian 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 undisguised 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-mentioned 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
grotesque corruptions and curiosities 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 defecting 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
to

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to avoid, to my own dissatisfaction, tho' I confess I have hardly ever been sensible of such un-
lawful petitions since I left the established Church:
Nor can I ever, I confess, join in any devotions
as in those forms I am most perfectly acquainted with. Nor have I in all my researches
into Jewih and Christian antiquity ever found that public Worlhip 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 muft alfo proffes I have not found that any of thole public Forms were of a bare human compofure ; but were rather of Apoftolical, nay, probably of Divine Original. Besides this, our DiTenters ufually confine their public Worlhip 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 conflant Morning and Evening Sacrifice. Nor do the fame Diflenters any where, that I know of, administer the Holy Communion every Lord's Day ; as it ought to be : All which things ufed to be in lb me meafure provided for in both the Parifhes where I lately frequented the public Worlhip in London, St. Dunfiaris in the Weft, and St. George's, Queen'square, where I ufed not to fail to be prefent, unlefs hindered by ficknefs or extraordinary occafions. In fhort, to determine the queftion propofed to me, I fee no very right way of avoiding all the before-mentioned difficulties, in point of Confcience, but by fetting up new and truly Christian Congregations : Which as I have formerly done at my own house, at fome times, feveral years ago, of which mention has been made already ; lb have I frequently exprefled my earneft defire of making up 120 members of fuch a Congregation, for the Revival of that Prr.it he

Cbrititianity,

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Cbrititianity, which began with that Number, Acts i. 15. wherein I would myfelf, while life and health would permit, conftantly officiate, according to that Liturgy of the Church of England, reduced to the primitive Standard, which I publifhed 35 years ago, and have ever fince made ufe of upon all fuch occafions -, and part of which I conftantly ufe twice a day, either with a Congregation or alone. Andmay God Almighty blefs mine and all other good Chriftian's Endeavours, for the fetting up fuch truly primitive Congregations, and may fuch Congregations, when they are once fet up, increafe more and more unto a perfect Day, and partake of the largest portions of divine Grace here, and of the higheft degrees of
heavenly Glory hereafter! Amen, Amen.

But then, that I may not be in the lead suspected of hypocrisy, in having so long, for the main, joined with the assemblies of the Church of England, I (shall here honestly declare in what particulars I did not, I could not join with them.

1. In the Te Deum, I chose to say, Thou art the Only begotten, instead of Everlasting Son of the Father.

2. In the common Creed, I said Christ descended into Hades, instead 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 Ghost, and to the Trinity.

4. In the Prayer for the Parliament, I omitted the Epithets to the King, Most Religious and Gracious.

5. In the Collect, for the sixth Sunday after the Epiphany, and elsewhere, I omitted the Words Holy Ghost, and One God,

6. I entirely omitted the Collect 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 Substance with the Father. Of the Holy Ghost, I laid, proceedeth from the Father by the Son; who after the Father and the Son is worshipped and glorified.

8. In the Communion Service I said, St. Paul exhorteth the Corinthians. And I entirely omitted the proper Preface for Trinity Sunday; and wished that Water were mixed with the Wine in this Office.

9. I never joined in the Baptism of uncircumcised Infants, nor in any Baptism by sprinkling; nor in, the answers of the Church Catechism 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, ZorcbabeVs, 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 Taper. It was as follows:

"To

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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 Worship on the Lord's-Days, yet have I not myself feen 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 Blest 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 at Tunbridge.

Sept. 6, 1746. W. W.

But now before the end of September, in the same year 1746, there came to us at Lyndon no contemptible piece, in the modern way of contro-
verfy, from the Quakers; against Swearing and Fighting; against Tythes; against Water-Baptism, and the Eucharist; with a vindication of Women's preaching publicly, which latter piece was written by Mr. Jofiah Martin, one already mentioned as the most learned of those of that persuasion that I had ever known, and once no unuseful member of our old Society for promoting Primitive Chriftianity. Yet is it most evident, from all the original Records of Chriftianity now extant, which are very numerous, even in the two firft Centuries, that payment of Tythes for the use of the Poor, Baptism by trine immersion into water, and the Eucharist, with bread, wine, and water, were Apostolical Institutions, or to speai: 2 more

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more properly, Institutions 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 uniformly, no women were ever allowed to preach or fpeak in the public afsemblies of Chriftians. 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 prezent Chriftians, 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 evenftill preferved to us, by a moft happy Providence, is no fewier than 56. As they are all enumerated at the end of my primitive New Teftament; and that 27 known ones there published from the oldeft manucripts. As to Swearing and Fighting, Oath* and Wars, I etneem fo few of them to be lawful, that I care not to quarrel with the Quakers about them; tho' I believe the moft Primitive Chriftians did not think either of them abfolutely unlawful. As for the Tythes, they were given under Chriftianity to the inferior Orders of the Clergy, and to the poor, as were the firft fruits and voluntary oblations to the superior Orders of the Clergy; of all which already: Which distribution 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 thofe Quakers far from being in the right, when they fcruple 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

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that are to pay them, than to fly prefently to the I law to demand them.

In the year 1741, and 1742, Mr. John Ren/haw, my agent, went round the Coast of England, and iurveyed 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 aigned for that purpofe, by the commiflioners of the Longi- tude, but could not then be conveyed to Cape Clear, on the South-West of Ireland \ which could only be determined by the Eclipfes of Jupiter's Planets. This was done accordingly at my ex- pence, by Mr. Renfhaw, in May 1744. The Chart ifself, which is large, includes also the French Coast, which Dr. Halley had publifhed be- fore, as determined by the French Aftronomers from the like Eclipfes of Jupiter's Planets. But he had not himfelf iftruments for taking either the Longitude or the Latitude of our own Coasts: This Chart of ours was publifhed in 1745. Price 6s. I take it to be the exacteft Chart for Coasts by far that has ever been made.

The providential delivery of the Vatidois, from the French Forces near Exilles, in Piedmont, July 8-19, 1747.

Taken from the authentic account in the London Ga- zette extraordinary, Whitehall, July 22*/, 1747-

Turin, July 21. N. S.

ON the 19th inftant, 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) caufed his bat- talion*
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, sup-
ported by a reserve of 8 other battalions. Our in-
trenchments 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 losses. The fire
lasted from eleven in the morning, till the even-
ing, when the enemy retreated towards Setriercs;
pursued by some companies of Grenadiers, who
charged them sword 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 losses amounts in all to 120 men.
The enemy's losses amounts to at least 5000 men;
amongst which the Lieutenant-General Chevalier
de Bellejle was killed, and whose death caused them-
to retreat. It is reckoned they have lost above
300 Officers, they left at Sceau 600 wounded,
who were not in a condition to be carried off.

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There is another authentic account in the Ga-
zette that came soon afterward* from one in the
action, viz. Major General Count Coloredo, and
dated July 20th. The 6th of the month I re-
ceived orders from Turin to march forthwith,
with the four battalions, towards Peru/a (close by, or among the Vaudois) and (et forward accordingly: But before I got thither, I had notice from the Commandant of Fentftrelks (another place close by, or among the Vaudois) of the approach of the enemy, and was earnestly pressed 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 myself with the two other battalions, viz. those of Coloredo and Forgatch, upon the heights of Barboti. From whence I saw in the valley opposite to me a body of the enemy, from 12 to 15 battalions.

The 18th, we still saw the enemies tents, but the greatest part of their troops was gone, whereupon I quitted that poll towards the evening, advancing in the night with incredible fatigue, through roads almost impassable in the mountains, as far as Valjla, and reached the Col della Sieta before day-break, keeping along the side of the intrenchments.

The 19th, the two battalions had hardly ramp'd when the enemy came exactly in the front of the intrenchment, confiding according to the accounts of their own officers, now our prisoners, of 44 battalions, whilst their advanced posts were forminfing with our voluntiers, an i even driving them from a hill close by our redoubts, they planted 7 cannons upon the same hill, and began to flank our retrenchments with Y them,

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them, and formed themselves there in tough columns: They began to assault us on all sides, with such vigour, or rather fury, that their first column putted on quite to the parapet of the redoubt; but it met with so warm a reception from the Grenadiers of the Sardinian Regiment of Guards, that after a combat of three hours it was almost totally ruined.

The second column which attacked the Flank where I was posted with the battalions of Traun,
and Forgatifch, had the misfortune to be likewise repulsed 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 very little; and the issue of the whole was, towards seven 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 loss is inconsiderable, whereas that of the enemy exceeds 4000 men killed, and wounded, and prisoners amongst the slain is the Chevalier de Belkijle, commander in chief, and the Major General Arnault; with a great number of other officers.

Amongst the prisoners, the number of whom amounts to 11 or 1200, is the Brigadier Borgette. The enemy left 600 wounded men at Say, &c.

N. B. As I look upon this as a providential delivery of these Vaudois, so do I look upon the taking of Cape Breton by us in the year 1745, as well as the disappointment of the French the next year 1746, when they attempted Annapolis, and other of our plantations in America, to be highly providential

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ckntial also.: And both of them the more remarkably so, on account of the unexpected and most providential Peace and its consequences, that have followed those events, and which we now enjoy. Both of them have been in a very excellent manner signalized by Mr. Prince, in his two Sermons at Boston in "New-England", the serious perusal of which I do heartily recommend to every Christian.

A Letter to the Archbishop of Canterbury.

* 

From Sam. Barker's Esq 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 estimation, 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 those of Mr. Qveral, my friend, a layman among the Diflenters, who had then published others for the like occasion, so did I desire him to inform me, whether that admirable Collect of Thanksgiving and Prayer on occasion 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 desired a copy. To which I had no answer. 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 insert into the next Form

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Form for the Fall, February 17. what has hitherto been utterly neglected, I mean some serious Collect on occasion of the long and sore Murrair or Plague, now destroying the Horned Cattle: Which how far it may extend we none of us know. This may not only then be used, but afterwards also during the continuance of that distemper; which has been no way flopped hitherto either by natural or political means used for that purpose. I say natural and political means only, for neither do any medical methods of cure considerably avail, nor have any other means but political, been tried by the public hitherto, as if we had no notion of the interposition of Providence in such a terrible, and general, and long a Judgment as this has been. I know that my brethren the Baptists in this neighbourhood have earnestly and frequently petitioned God Almighty in their places of public Worship,
for a ftopage of fo great and uncommon a calami-
ty : And I fuppofe 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 eftabliflied 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 dittemper, 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 bumble Servant,

Will. Whiston t .

N. B. On that Faft-Day, Feb. 1 7th, I went to our congregation at Morcot, which was very Iblemn, 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 myself 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 Letter, 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 covetoufnefs tempted me to defire it, fo it is my daily prayer to God, that in the ufe and exercifc of this great Office, I may keep my heart and my hands free from thofe fad temptations. What you hint about the

34-2 Memoirs of the Life of the F Form of Prayer, your age and' teaming, and experience give you a right to fay i but it becomes thofe who have lefs of all thole to be a little more referred: 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 17th of Jan. 1703-4. This I fuppofe is what you mean, and I fend you one of the Prayers tranfcribested.

/ am, Reverend Sir,

Tour ajfured Friend,


The Prayer.

Great and glorious Lord God, jufr, and ter-
rible in thy 'Judgments, and unfearchable in all thy ways; At whose rebuke the earth trembles, and the veiy foundations of the hills make; who also commandefl the winds and the sea and
they obey. We vile dull, and miserable Tanners, 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, bewailing our unworthiness, and imploring thy pity, and the bowels of thy companion. We beseech thee, O Lord, to awaken our consciences, that we may see and duly consider thy hand, which in so astonishing 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 meekness 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 fulfilled thy commandment; and that in the midst of judgment thou didst remember mercy; shewing 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 surprise to us, nor death itself come upon us unawares. That 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. Ovcral.

WHEN we are called upon by public authority, to humble ourselves in the sight of God, on account of our manifold sins and trespasses against him, we must, 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. ...

If it were 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 among 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-House, 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 by-stander, 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

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of them? for it seems our wise Lawyers have de-
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 ta-
ten: 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 admi-
formed, 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 Cus-
toms 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 de-
gree of Bachelor of Arts, and Matter of Arts,
and Doctor of Divinity; as if every step to
college-preferment was to be ascended by perjury:
A man would perhaps be thought very unchar-
ritable, 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 finning
is an aggravation, and not an extenuation of the
crime: Besides there seems to be less occasion for
Oaths in schools, or feminaries 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 standing may intitle 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 should 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 ministration 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 (tumbling 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, lest we provoke him to remove our candlestick out of its place, and to transfer that Light which we have defpifed 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 resented 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 lbe other crimes are ; but robbery or theft is no where excepted out of this law , but, on the contrary, has a particular pu- nishment annexed to it by God himfelf: And therefore I am afraid we prelude too far, and in- trench too much upon the divine prerogative, when we make laws to punish it with death, and aft not only without, but againft the authority of him, who hath said, Thou shalt not kill.

It may perhaps be thought e Trange by the Li- berties of our Age, that God iould annex a greater punishment

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punishment 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 poibility 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 restored, but this only by the way.

If it mould be faid in favour of these laws, that all Societies muft have within themfelves a power of making laws, for the fecurity of property, and of annexing proper punihments to the breach of them, otherwife there would be nothing but ra- pine and violence amongst 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 puni- hments to the breach of them, which he hath ex- pro 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 cer- tain 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 consent 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 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, had not been made punishable with death, for when men know that they mail 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 mail 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 (lavery, and confinement to hard labour for Life, or at lead, until some restitution was made, and some plain signs of repentance and amendment appeared, and that persons convicted of Murder would not be executed by hanging them by the neck, but that their blood would be fried by cutting off their heads, as is practifed in Holland; these, I think, would be punishment more agreeable to the Laws of God, and the reason or things, which require no more in case of Robbery than ample restitution, or perpetual flavery, but in case of Murder, the Law of God directs, that "he who shedeth Man's Blood, by Man his Blood shall be shed," and indeed this method of execution seems to be more proper in the nature of things, and is more likely to have a better effect upon others, for when those crowds of Spectators, who usually attend executions, fee 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 refrain them from the like Sin, which is the chief end of all punishments. I (hall only add

* ExoJut xxii. 3. f Genefu ix. 6.
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one one observation from the celebrated % Sir Thomas More \ That if under the Mofaic dispensation, which was rigorous enough, Theft or Robbery was only punished with fine or flavery; it can never be supposed, that under the Christian Dispensation, which is infinitely more merciful and gracious, men would have a greater liberty to destroy 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 Diversions, especially that cursed one of Gaming, which so generally prevails amongst us. It is a melancholy Truth, but true it is, that more money is often spent by the Dives's of our Age, in one day's luxurious entertainment, than would feed an hundred poor Lazarus's for some weeks, and that greater sums are frequently laid out in cloaths and ornaments for a Bride, or a Birth-Day, than would cloath a thousand poor Creatures, who are almost naked, and more loft in one night's gaming than would support many families for a whole year. But let those who are richly cloathed, and fare sumptuously every day, remember that temporal riches are talents which must be accounted for, and if they are not laid out in Alms-giving and Charity, the scene will soon be changed, and the time come, when they who have enjoyed this World's Goods but they have shut up their Bowels of Companion from their Brethren in Want, shall themselves beg in vain, and be told, that they in their Life-times were possess'd of abundance of good

X The practice of putting men to death for Robbery was very justly cenfured by Sir T. Mere, i ord Chancellor of England, in the Reign of Henry VIII. in a Book called Utopia, but is nevertheless continued among us.

thing;

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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 born 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 everywhere abounds, which are sad prelages 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 also CLV Observations, for correcting the modern errors in sacred chronology : For discovering the true chronology of Peter : For determining the Authors, times and places of the publication of the IV Gospels, and the other books of the New Testament : For correction of the mistakes in our modern copies of the four Gospels, and the other books of the New Testament : For dating the proper rules of judging about true readings, &c. Timothy's Epistle to Diognetus, now first put into English, and proved to be genuine. A future State frequent in the original copies of the Old Testament : A Confutation of Porphyry : The Martyrdom of Polycarp : The Martyrdom of Perpetua and Ellice as, with notes : The Acts of the Council of Antioch in the third century, &c.

A

Mr. William Whifton* $$

A Proposal for a new and cheap edition of the primitive Writers, and for fixing them, as lending Libraries, in every parish of Great-Britain and Ireland, and the plantations thereunto belonging : A Table of LXXXI of Paul's Journeys and Voyages, in VII Periods, and XXXV years after his Conversion : Together with other proper Chronological Tables and Indexes are added at the end.

London printed for the Author, and sold by John Whifton in Fleet-street, and Francis Bihop, m
Little Turn-filee 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 Whitsun-week, A. D. 1748, I met with very agreeable Company, and heard the worthy Mr. Mace preach twice on Sunday in the same Meeting-house, where my old learned Friend Mr. James Pierce had preached, before he went to Exeter. I there also met with a very authentic account of the impertinent and oppreflive Spirit of the late Mr. Edward Harley, and his Arianism among the Difenters: For he sent down an unscriptural Formulary of the Arian Doctrine into Cumberland, to be subscribed by such of the dissenting preachers as desired assistance out of the Dissenters fund at London; the disposal whereof lay much in his power. This was subscribed by four of those preachers, before they were aware, and before they had consulted their brethren. But when it came to the turn of one of much better consideration, he put a stop to it, and on the contrary drew up a very excellent declaration against such impositions, and against taking away the usual allowance to preachers on any such accounts; which was fully approved by the rest of his brethren, and even by the lour who had been betrayed into the former subscription.

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On the 19th of December, 1717, Dr. Colbatch preached his excellent sermon in commemoration of the founders and benefactors of* Trinity College, Cambridge. Of which Dr. Smalridge, then Dean of Christi's Church, Oxford, said to me, that it was fit to be read over, once a Quarter by all Governors of Colleges. In this Sermon, p. 30. he speaks thus of my most intimate friend Dr. Laughton, then a Tutor at Clare Hall, who yet was very opposite to him in party Notions: "We fee what a Confiuence of Nobility arid. Gentry the Virtue of one Man daily draws to one or our leaf Colleges: And is it possible that this should lye hid in an inglorious obscurity, when governed according to our Statutes, and consequently filled with persons every way fit for their respective stations? " 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 conduit, 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 procured the Master in order to his expulsion, tho* to no purpose. In which prosecution he told it himself 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 at Orwell for twenty-five children for all generations. And in 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. Nor 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-Uncion, to dismiss 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 dismissal. May all Princes, Popish and Protestant, with their Cour-
tiers and Nobility, learn this important LefTon, 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 IVhoremongers and Adulterers God will judge.

Out

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Cut of the General Evening-Poft, from Jan. 5th to Jan. 7th, 1747-8.

To the Printer.

J I Ry

HAVing juft feen 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 Uction of Kings, and the Gift of healing the Scrophulus 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 pombly be ascribed to the real Unction. 1 One Christpher 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 miser-
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 administer,

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minifter, without receiving any benefit, resolved at last 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 Au gust 1 746, along with him to Cork in Ireland, where he put him on board a ship that was bound to St. Martin's, in the ifle of Rhee. From thence Chriopher made his way firft to Paris, and then to the place (Avignon) where he was touched in the beginning of November following, by the eldest lineal defendant of a race of Kings, who had indeed for a long succession of ages cured that diftemper by the Royal Touch: But this Descendant, 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 small piece of Silver was pendant, according to the rites prescribed in the office appointed by the church for that solemnity, 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 fkillful Surgeon,
and I believe fill Hying in that city, who had tried in vain for three years to cure the man by physical remedies. I had an opportunity of doing both, and Mr. Pye, after dining together, carrying me to the man, I examined and informed myself fully of all particulars, relating as well to his illness as his cure, and found upon the whole, that if it is not to be deemed miraculous, it at least deserved the character given it by Dr. Lane, of being one of the most wonderful events that had ever happened. There are abundance of instances of the cure of the King's Evil by the touch of our English Princes in former times, mentioned by Tucker, in his book on that subject: And it is observable, that the Author, Mr. Carte, was himself an Infidel on that head, till convinced of his mistake by the late learned Mr. Anjiis, Garter King of Arms, who furnished him with those proofs out of the English Records, which attest the facts, and are printed in that treatise. But I am apt to think there never was an instance in which the diætemper had prevailed to a higher degree, or the surprising cure of it was known to such infinite multitudes of people, as in the cure of Chrifiopher Lovel.

Transcribed by me Will. Whiston Jan. 15,
1747-8.


Bristol, Jan. 13.
To the Printer.

SIR,

I observed in your paper of the seventh instant, a quotation from Mr. G's History of England, of one Chrifiopher Lovel, of this city, whom the Author affirms he saw 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 skill of the most able physician and surgeon, he had employed before had proved ineffectual, and was indeed surprised to see such idle tales 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 nowhere but in the brains of Popish enthusiasts, and credulous bigots. The illustrious Royal Family now on the throne despise 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 pretend ed 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 story of this Christopher Lovely and shall 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 phyician and surgeon well know, that high scorbutic ulcers will accidentally cicatrice, 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 Lovel must necessarily have had from St. Martins in France to Avignon and back again to England. Every day,
nay every hour he travelled, he must imbibe new columns of air: His food, which before was beef, pork, and such sort of course scorbutic 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 gain 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 miracle, if you think it worth inserting in your paper it may be a means of convincing many of your readers of the folly of crediting tales, and visionary fables, which historians abound in.

Transcribed by me Will. Whiston, Jan. 18, 1747-8.

AMICUS FERITRIS.


To the Printer.

SIR,

WHEN I published my History, I did not doubt but a fioal of anonymous Writers, would be nibbling at some particular passages in it, and in defect of something more material would attack any small incident even in the notes, though not inserted in the body of the work.

It is the duty of an Historian to give an account of every institution when it comes to take place in a kingdom; and I have discharged that duty so far as I have gone (I would fain hope) to the satisfaction of the Reader. This obliged me to make a short Discourse on the Union of Kings, and to take notice of the extravagant effects ascribed to that Union. The Sanative Virtue of touching for the King's Evil, being one of those effects, the relation of Christopher Hovel was inserted in a note, to shew it was erroneously ascribed to the Union. It was put there, with no other view, than to refute that notion; and without any design of publishing it: But the Note (and for want of a mark, directing it might not be copied, as I used in some other cases) being transcribed together with the Discourse, for the Pref's, I did not, when the proof sheet was sent to me, strike it out, observing nothing in it that could reasonably give offence, were it not for the comments of malevolent people, for the person touching is not named, and what is said of

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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 Malmfby. Several curious and knowing persons have wrote upon it, particularly Dr. Looker, a Divine, and Mr. John Brown, Surgeon to King Charles the lid. The Book of the former being published A. D. 1597, under the title of Charifma, that of the latter A. D. 1684, under the title of Charifma Basilicon. 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 transferibed others very remarkable (particularly the cure of a German, who had been thirteen months his patient, by the Royal Touch) from

Clowes)

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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 disease; 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. Anftis, 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 disease, [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 [i.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 Bookseller's Stile,
who begin their year even before Chrifimas) was the pamphlet in queftion. But I never law it, and had entirely forgot the name of the Surgeon: When having Mr. Anfiis\ Difcourfe abovementioned before me, and consulting a learned gentle-
man (who had ftudied phyfic above forty years, and tranfteribed 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 ob-
serve 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 whose book, he refers. After all, whether the Surgeon's name be Tucker, or Becket, or any other is a matter of very little confequence.


Fours, Tho. Carte.

Tranfcibed by me Will. Whifton, Feb. 24, 1 747-8.

N. B. What remarkable facts we have well atteft-
ed 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 Impo-
position 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 Prefbyters. See the Form of Healing in the Common Prayer Books, printed in the reign of Queen Anne, who ufed to touch for the Evil; though I think that neither King William, nor Queen Mary, nor King George the Firft or Second have ever done it--; while yet I fuppofe they might have done it with the like fuccefs as our former Kings, and even Queen Elizabeth herfelf had done it before. Mr. Carte, in the firft volume of his hiftory lately publifhed, book IV. p. 291, has given us fo extraordinary an hiftory of the healing of one Chriftopher hovel, of Briftol, in the year 1716, juft now fet down, as did Mr. Bates, the King's famous Surgeon in my hearing, do the like in another inftance many years ago, that I cannot but think this matter deferves a more ferious and exact consideration and examination than it has of late met with, while it ought always to be impartially taken notice of, in what cafes 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 Blefiing frequently healed the patients, at leaft in part, and for some time, is I believe abfolutely undeniable; nor is it, I prefume, pretended that it has never failed of its effect. But of this Royal Touch, fee Dr. Tucker's book on that fubject, and Mr. Fuller's Church Hiftory, pretty largely, under Edward the Confeffor, Cent. VI. p. 145

As to any plea for the Title of Royal Families, from the fuccefs of this Touch, I know nothing of it: Nor can I find in the Sacred Writings, any other divine right they have, but the choice and recognition of the people. Nor by consequence can I find any other rightful and law-
fụl King of Great -Britain, than our prefent King George II. See my Scripture Politicks through-

.'The Form of the Healing in Queen AnneV Time.

'Prevent us, O Lord, in all our doings with thy molt 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 everlafting Life, through Jefus. Chriji our Lord. Amen.

The Holy Gofpel is written in the 16th Chapter of St. Mark, beginning at the 18th Verfe.

Jefus appeared to the Eleven, as they fat at meat, and upbraided them of their Unbelief and Hardnefs of Heart, becaufe they believed not them which had feen him after he was rifen. And he faid unto them, Go ye into all the World, and preach the Gofpel to every Creature: He that believeth and is baptized mall be faved, but he that believeth not mall be damn'd. And thefe figns mall follow them that believe: In my name they mail call out Devils; they mail (peak with new Tongues, they fhall take up Serpents, and if they drink any deadly thing, it fhall not hurt them: They fhall lay their- -hands on the Sick, and they f hall recover: So then after the Lord had fpoken unto them, he was received up into Heaven, and fat on the Right-hand of God: And they went forth and preached every where, the Lord working with them, and confirming the word with figns following.

Let

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Let us pray.
Lord have Mercy upon us.
Cbriji 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 save 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—our Salvation,
Refp. And for the glory of thy Name deliver
Us \ and be merciful to us sinners, for thy Name's sake:

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 seek to thee for succour, we call upon thee for thy help and goodness, mercifully to be mewed 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 Fellowihip of the Ho-ly Ghoft, be with us all evermore, Amen.

N. B. It appears by Mr. Fuller, that the Gof- pel in his days, was the firft nine verfes 6f St. John's Gofpel ; and that the King or Queen made the fign of the Croft upon the lore, in the im- pofition of hands.

Lyifdori, Jan. 20, 1747

Will. Whiston.

Calvijius from Vafccus, at A. D. 6yi, and 680, fpeaks of Batoibd, a very religious Goihick 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; yet from what my eyes have seen, and from what I have heard by report, from some 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. Nor will it be amiss here to relate a passage, which happened about the midst 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 accomplished, 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 expense, but no success, long used the advice of physicians, at last he humbly addressed 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 experience, that the excommunication denounced, 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 Charismate, cap. 6, page 92.

Now when I dicurused with that eminent Baptist 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 grave-stone of a Baptist that had cured several by the same unction.

I also William Whifton have enquired of our
own Elder or Prefbyter, Mr. Matthew Stanger, whose elder brother, Mr. William Stanger, was that Baptift Bishop, 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 alfo been in- formed, by Mr. Copper, an acquaintiance of Mr. Killingworth*, and the prefent Baptift Bishop, or mefienger, 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 diflemper, with what the Apoftiles would have railed Demoniacal Madnefs: While after arift and Second failure it was found a fort of magic ceremo- nies or conjurations had been ufed by fome peo- ple for the cure. But when thofe wicked methods 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 JVejlon, in the parifh of Weedon in the county of Northamp- ton, fome time about the year 1720, was very ill, of a pleuretic fever, and had the late Mr. Hodges, apothecary in Tcejler to adminifter phyfic to him; he declared that, if his illnefs re urned, he could not live to Survive it; and immedi- ately went to bed in the next room to that were 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. Aa 3 Hodges

374 Memoirs of the Life of 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 Althorpe, 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 Killingworth, 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 fins, 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.

Mr. William Whifton.

Rev. SIR,

According to your request I mail give you this
following account. The Rev. Mr. Drink-
water, messenger 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 trou-
bled 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
preeminence, 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 me came out of the bed immediately
and was well—y as Mr. Drinkwater told me.

There was a minister and elder of his congrega-
tion that was not satisfied in the practice of anoint-
ing 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 un-
der 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 sweet-
meats, and that would make him well: but the
said sweetmeats could not be had, but in the Bo-
rough
Memoirs of the Life of rough [of Southwark], and before they could be procured, he would be dead. This was the subject 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, defiring 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 fenisible, and was greatly desirous to be anointed; but none could be found that did practice the same, but Mr. Richardon, a messenger of the baptists, that lived in the Borough, and he could not be had it that time. Then the friends of the sick man defired the said minister to anoint him; and in the extremity of the case he did; and while he was praying for him, he came out of the bed immediately, and was well. Now this sick man was under the cenfure of the church for some disorder of life, for which he declared his repentance.

Mr. Benjamin Miller, messenger and elder of a baptist's congregation at Wownton, near Sarum, in Wiltshire, told me, that as he came once to Bristol on Saturday night, there was one Mrs. Stagg of Bedminster, one mile from Bristol, 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 speechless, and it was thought she was dying, but fenisible, and by signs she showed her desire of being anointed; which he did, and in a few minutes she spake, and said she was better. Soon after she added, she would get up, and sending Mr. Mark out of the chamber, she got up and went to Bristol that day in the afternoon, and received the sacrament that day. Then she invited her friends to come and dine with her the next day. But when they came she was flip'd of her gown, and was cook and dressed the dinner.

In the year 1740, Mr. Samuel Fly, elder of the baptist church at Horley-down, London, was under
a rheumatic disorder in its extremity; whom I went to fee in his illnecfs. 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 fo weak that he could not take it. Then she cried, faying. If he did well she would fay, that miracles were not ceafed. 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 eafe, and soon went abroad, whom I faw soon after his Recovery.

Witnefs my Hand,

William Bond.

The aforefaid Mrs. Stagg was anointed once before at Taunton, for a quinfey in her throat, and was cured.


WE have had fome 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 fifhes,

[37] Memoirs of the Life of fifties, tc. on dry ground, many of which were taken up by the country people, and fold at Lyngtown, and other places. It continued in this condition for the space of nine hours, and when it began to refume its courfe, it began gradually, till it ran as ufual 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 fort, or any other cavity in the whole country. And if the waters had been flop'd by any rifing of that part of the ground by an earthquake, they would have been heaping up in fuch quantities in a minute's time, that upon the ground's defcending, the
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 saw it dry for seven miles, but could not find out the cause of the water's flopping. And on February 23 the river EJk itself flopped its course, and the channel was quite dry (except some deep holes where the water could not get out) for the space of six hours, to the admiration of the whole country, the more so because this large river is as rapid as most in England. See a solution of these wonders in the same Magazine for April, 1748, pag. 142. But see rather 4 Ed. vi. 24.
The veins of the foundations shall stand and fill, and shall not run for the space of three hours.

As to the famous woman who brought forth monsters in Surrey, above 20 years ago, if the fact was real: And as to the gigantic boy at Willingham, near Cambridge, much later, history is undoubtedly real, in Transact. Philos. No. 475.

I conclude with this additional reflection, that as it was the horrible Athanaean Creed that directly brought me to the Baptists, so mould I think it one good step towards the Church of England's, admission of Primitive Christianity, if her Archbishops and Bishops would but leave off the use of that Creed in their own Chapels; and thereby recommend its omission to all their subordinate Clergy.

Lyndon, November 15, 1747,

Will. Whiston.
THO I am an entire stranger to you, yet I flatter myself the importance of the subjecl: will excuse the liberty I have taken in addreffingo-you in this manner. The reafon of which, without preface is as follows.

'Tis now about eight years since I accidentally happen'd to meet with your Hijlorical Prejace. I muft own, at my firft perufing it, I was vaftly 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 falf-hood of thofe principles I had been educated in. But the reading your book soon gave mc a hap-
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"clare 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 infilling "on it, as their indifpenfible duty, to separate from * the Church. And affirms that a Protestant "might as well conform with the Papists, or a "Christian with a Mahometan, or an Unitarian "with the Orthodox. And by no means admits "that falvo, viz. Their not repeating those prayers "ers or passages in the liturgy which, in their <c opinion, are blasphemous, and derogatory to "the supreme unequall'd rrfajefty of God the Fa- "ther." Now as hypocrisy is undoubtedly a fin odious to God and man, I, with many others fhould take it as a fingular favour, if in fome of your future writings, you would difcufis this impor- tant queftion, viz. With what Church or Set the Arians in this prefent corrupted fttate of things ought to communicate, till it pleafes God more compleatly to reform the Chriftian world? Whe- ther with that eftablifhed, or whether he ought to feparate, and go over to the Diflenters? As many Avian minifters are fuppofed to be amongft them. Now had the Unitarians the liberty of public afiemblies, and a miniftry of their own, the point would eafily then be determined. To fpeak the truth, I think their cafe a little hard; for while all fe<5ts and opinions are tolerated, even idolatrous Papists, and infidel J<?wj, they alone are denied this happy privilege, which fo many good men wish for. Before I conclude, I beg leave to mention a pailage I lately met with, in a modern writer, relative to the matter in hand. The ingenious author observes, "That in points 44 fpeculative, a man ought not to be too rigid. "Nothing he fays, is more common now-a-days,
"than

" than to fee thofe who ftrictly believe the divine
" unity, communicating with thofe who firmly
" affert the truth of the Athanafian principles.
" The difference of opinion hindering not, that
cc both might with equal piety receive the memo-
" rials of their Saviour's death." However, as
foon as you have an opportunity, the fetting
of this point would confer the greateft obliga-
tion on

Revd. SIR,

Tour very bumble Servant,

Though unknown.

P S. It would I fear be but at bell impertinent
to advife you how or in what manner to difcufs
this matter : Whether in one of the Magazines,
or in a diftindb Treatife, which I fear will never
anfwer. I cannot however help thinking, you
have a fair opportunity in your Connexion of
Sacred and Prophane Hiftory, now publifhing.
I find you intend in that ufeful work to inter-
mix feveral difiertations. Amongft which,
when you come to treat of the times of Con-
jtantine the Great, I fancy that now-defired
might aptly and happily be placed.

Although I have before, in the Memoirs of
my Life, pleaded fome excufes for myfelf,
while I have fo long communicated with the
Church of England, even in the Eucharift itfelf,
notwithstanding my open diftent from feveral
parts of her worship, nay my open difclaim-
ing to join in any thing wherein my confcienc
would not permit it, as is abovefaid ; nay altho'
I have fince the receipt of the foregoing remarka-
kable

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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 same time: And had indeed, I believe, ventur'd to receive the same of Mr. Belgrade on Christmas-day last here at Lyndon after the like absenting myself during his reading of the same Creed, had I then been well enough to go to Church on that day, as I was not; yet, upon mature deliberation since that time, I do not think I shall easily satisfy myself to do so any more. I mean if he that officiates is a reader of the horrid Athanafian Creed, and by consequence frequently and solemnly pronounces me, and the rest of the Eufebians, or primitive Christians, accursed. For this curse extends to everyone of us who does not keep the groft part of the Athanafian hereby "whole and undefiled, that without doubt we shall perish eternally: That he who will be faved muft think as do the Athanajians, of the Trinity: That it is neceffary to everlafting salvation that we also believe, as do the Athanajians of the Incarnation of our Lord Jesus Christ: And that, this is the Catholic Faith, which except a man believe faithfully he cannot be faved." How is it possible for a ferious Clergyman, after fuch bitter cursing of all the Eufebians, to give any of them, who are known to be fuch, the holy elements, the moft sacred tokens of Christian friendship, and the moft solemn 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 afresh, and putting him to an open fhame, and deems there the moft diil'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. 17. At leaft it is too near to ridiculing holy things, and pouring contempt upon Christ's divine religion, to be any longer endured in any society that call themselves Christians: 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 fe-rious 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 ferious 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 profeflion of what I call the Athanasian Herefy, though its defence be now clearly abandoned by all the learn-ed here (as it is, I have great realon to believe, sinking apace out of the Christian World) re-quires such a refufal: But I mean that by thus cursing the Eusebians or primitive Christians, he renders himself, by the laws of Christianity, abso-lutely unfit for and unworthy of celebrating the holy communion, and giving it to the faithful:

How inclinable ever 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 at which of old Heathens, as well as Jews and Catechumens were allowed to be pre-fent:

I

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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 Cafe of the great Origcn: when he was very young, and himſelf, ' with his mother and brethren, reduced to the utmoſt po-verty. At which time a rich lady, out of refpeſt and companion for his misery, afforded him all kind of afiſtance, and took him into her houſe. This lady at the fame time maintained one Paul, a notorious heretic (fuch as I for certain eſteem our prefe'nt supporters of the Athartafian faith and .Athanafian creed to be) whom me adopted tor her fon, who held conferences in her houſe; where a great number, not only of the heretics, but alio of the catholics were prefent* But tho?
Origen was obliged, out of necessity, to converse with this man, yet would he never hold communion with him in prayer, keeping excfily to the canon of the church, as the historian informs us, and testifying his abhorrence of the doctrines of heretics. Ev. Feb. Hiji. 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 Hill for granted, that it can be no longer lawful for me so to do, than till I can light of enow 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, lor the/ I Hill resolved to go out of the church, if Mr. Belgrave continued to read the Athanasian Creed, fo did lie by omitting it, both on Epferday and Whitjundiy this year, prevent my leaving the public worship till 'Trinity Sunday: While 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 August this year, 1748, I was informed of one Dr. Gill, a particular or Cahinift Baptist, of whose skill 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 same time I had a mind to know something authentically of the Moravians, of whose seriousness in religion I had heard a good character. Accordingly I went to their bookfeller, Mr. Mutton's shop, in Fetter-lane, to enquire about them, or buy some good account of them. But not meeting with him at home, nor any such account, I bought however a small book of their sermons, and reading some of them I found so much weakness, and enthusiasm mixed with a great degree of seriousness, that I was cured of my inclination to go to their public worship, and avoided it.

I shall now add my last famous discovery, or rather my revival of Dr. Giles Fletchers famous discovery, that the 'Tartars are no other than the ten tribes of Israel; which have been so long sought for in vain.

[Hamilton's emphasis found in the middle of a natural text]

A Discourse concerning the Tartars, proving (in all Probability) that they are the Israelites, or Ten Tribes, of which being captivated by SalmaanafTar, were transplanted into Media.

By Giles Fletcher, Doctor of both Laws, and sometime Ambassador from Elizabeth Queen of England, to the Emperor O/Ruffia.

For Zion's sake I will not hold my tongue, and for Jerusalem's sake I will not rest; until the righteousness thereof break forth as the light,
and the salvation thereof as a burning lamp.
Ish. lxii. 1.

[This was found in Sir Francis NetherfoleV Jludy after his death.]

The TARTARS.

What is become of thofe Ten Tribes which were subdued and carried captive by the Assyrians, and whether they live and hold together as a people apart or feveral by themselves, or are confufed with other nations, and where they arc? is often questioned by divines, but not resolved (for ought I know) with any reafonable probability.

That they have loft their name, and the diftinc- rion 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 diilincYion of their tribes mould be continued, B b 2 seeing

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feeing the end for which the people were difparted by God himfelf, is paflied, 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 all the world; and out of that na- tion, one tribe, or kindred, and out of that tribe one houfe or family, whereof the Mefiias 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 Ifraclitijh ten tribes are somewhere 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 de-stroyed, nor difpeepled, 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 ftil...
continuing, and somewhere extant in the world, to be conjoined and reunited as one nation, as once they were.

As for those other two tribes, to wit of Judah and of Benjamin, which for their notable infidelity, and contempt of the Son of God, are made a spectacle to the world, and plagued with this so horrible a defolation, and dispersion through the world, it is well known both where they are, and how they live, not distinguished by their tribes, nor yet united into one policy or community among themselves, but diffused, tho' not confused; and dispersed in small numbers here and there; deprived

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prived of all save their name, which they retain; and that rather for a reproach, than for any honour or estimation in those places where they live; that they may be known by other nations to be that people whom God hath punished, and rejected for that sin in so rejecting the Son of God; but will receive and call again for his own mercy and promise sake.

A thing exemplary to the world; as well of the rigour and severity of God's justice, which he would have preserved and marked by all; but especially by those Christian states wherein they live, left for like contempt and infidelity they procure unto themselves the like judgment. As also that of his great and infinite mercy in preferring that people from mixture and confusion with other nations, that the truth and certainty of his Word may so be known, when they shall be called to the public knowledge and profession of Jesus Christ, as by his Apostle he hath foretold, and will perform in good time.

But these other tribes, whereof we speak, that were not massacred nor extirpated, but transplanted by the Assyrians, where they now are, and how they have lived ever since, and whether they be a several people, or else commixed with other nations, is nowhere mentioned, either in heathen or sacred story, for ought I know. Yet is it not hard to find them out, if we enquire and seek for them where it is likely they may be found. And the likelier!, place to find them in, is it not in or near those Colonies where they were planted at
And what I pray you if we should seek them among the Tartars, who are esteemed to be the mod vile or barbarous nation in the world: You will say perhaps, a thing unworthy and unbelieving that great mercy which God vouchsafed to that people, when they were yet his own peculiar, an holy nation, elected by God, out or all the nations of the world! And if it could not stand with that most holy and perfect justice, to abase a wicked people, and lb rebellious against their God, as were thefe Israelites -, tho' he had caft them down from the higheil heaven to the lowest centre of all dishonesty, even ad Tartaros; whereby (in the poets phrase) is meant the place of the damned souls, and hell itself; in a resemblance (as may be thought) of like disorder and confusion 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 absurd and grofs opinion. Thfe Alani (as all Men know) being a people not of Asia but of Europe; by their other name called Triballi, and this their passage and expedition through the one country to the other (which was to be made through fo great nations, both of the upper and lower Asia) being impofible (at least very unlikely) to be palled over by all stories, which fince have written in every age. Only I hear the fame affirmed by that learned Frenchman, Philip Morney, Lord of Pleijey, (whom I name for honour's fake; both for his learning and nobility thrice renowned) but not confirmed by any reafon, fave that he draw/eth from the notation of the word. For that Tartar, in the Syrian tongue, signifies Remnants or Remainders. But that the Tartars are the Israelites, which were transported 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 if they be not demoftrative, 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 reafon is from the place. The place
whither they were traniported by the Affyrians, and
there planted (as is in the manner of great Conque-
rors, when they afpire unto a monarchy, to abate
the fpirits of fuch a people as may be dangerous to
their State, and likely otherwife to make a revolt,
as were the Ifraelites, who could not endure a fo-
regn prince, to break their ftrength by dividing
them into many parts) were the cities and parts of
Media, then a province, and in fubjection to the
Affyrians ; where they placed the greateft number,
as by the ftory may be gathered, the refl in Ha-
rack, and by the river Habor. Of which the one
is part of Chaldaran, the other a river of Meffopo-
tamia, with a town adjoining of the fame name.

The country of Media (as it is defcribed by
cofmographers, but more particularly by our
merchants, and other travellers which have been
there) lieth about the Caipian Sea ; which the
Ruffe calleth Bachualenjkey, and by taking away
the firft fyllable for ihortnefs fake (wherewith
the Slavon and Ruffe tongues are much delighted)
Chualenjkey More. All which countries lying upon
the north-eaft and northern fide of the Caipan or
Chualenjkey, to the Siberian and northern fea
(which containeth in it a large territory, by the
defcription of cofmographers, and the report ex-
fuch as have been there) is now poftlefled and in-
habited by the Tartars , and by the conflent of
all itories, which fince have written ot the Affy-
nan and Per/tan monarchies, hath fo continued
fince Cyrus's time , who, after he had obtained
the monarchy, did firir. invade thole Scythian
fhepherd, 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 fan eft cities of all Media, and
places of that country, which lie on the Jbuth and south-west parts of the Bacbualenfkey or Caspian sea, which by report of all stories and travellers which have been there, is one of the sweetest and fertilest countries of all the world, and bel replenished with all things neceffary and delightful, but rather in the remote and barren places of that country, which were beyond the Caspian sea, upon the north and north-eafr. parts; where these Tartar people have had their dwelling and habitation ever since.

As for those other two colonies of the Ifraelites 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 all those provinces of Media, Chaldaran, Mefopotamia, with their governors, Merodacb-Bdadan, and Deicces, by a defection fell away from the Assyrians, in the tenth year of Asscr-Adcn. 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 dreading to live commixed with other people,) and partly forced by the violence of the Medians, who expelled them thence; being but strangers and thrust upon them by the Assyrians; it shall appear plainly by that which follows.

2. A second reason is from the names and appellations of their cities and great towns, which are situate upon the east and north-tail side of the Bacbualenfkey or Caspian Sea. These Tartar cities, which yet are extant, have many of them the same names as had those ancient towns and cities which were inhabited by the Ifraelites, 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 Turkifh Emperor, called Bajazet, had his seat and place of residence. And how little is Samarchian from Samaria, the chief city of these Ifraelites, 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
oberved 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 Englijh James, or the Scottifh
Jamie, with the French Jaques, or the Latin Ja-
cobus? and yet these names are all one.

They have also Mount Tabor, a great town and
well fenced with a strong fort, situate upon an
high hill, nothing differing in form or name from
that Mount Tabor of the Ifraelites, so often men-
tioned in the Scriptures. They have a city called
Jericho, feated upon the river Ardock, near the
Caipian, upon the north and north -eait. They
have Corazen the Great and Lefs, whereof the lefs
was surprized not long ago ( deeft ticionibil, I
guefs by the Rnjj'e) upon whose country the Tar-
tar people sometime encroach, and he on theirs.

This univocation of Tartar cities with thofe of
Jfrael, concurring with the former reason from die
place

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place and country, whither they were sometime
transplanted by the AJJ'yrians, doth plainly fhew
that the Ifraelitif o people have been there, and
given the names unto thofe cities; as the manner
is in all places, lor remembrance of their coun-
tries and dwellings from whence they came, or of
the planters and firft founders of the colonies, as
of Galatia, by the Gauls; and the Tyre of Afrhkk
from that of Pbcenice \ the like is now ufed in new
colonies, as Nova Francia, Nova Hifpania, St.
Domingo, Carthagena, and other like.

Thofe Tartar cities are inhabited by {o many as
are fufficient to defend them from the hoftility of
the Per/tan and other borderers. But the greater
part, which are commonly called <"a& rf* ;, or
Scythian fhepherdS, do feldom come within any
city or Handing houfes, except it be in winter
time but abide in tents, or walking houses, which the Latin writers call Weij; which are built and carried upon wheels, like carts or waggons.

Their manner is in summer time, when grass is grown, and fit for pasturage, with their herds and flocks to march northward and north-west, from the south-east parts (where they continue all winter) not altogether, but in their hords and several armies, under the conduct and direction of their Morfeyes and Divoymorfeyes, 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 stage, or resting-place; where they plant their Veij or wagg-on-houses, and so make the form of a great city, with many streets, continuing there till their cattle have grazed up all. Thus they proceed by small stages till they arrive at the farthest point towards the North, and then return towards the South, or south-east parts, by another way; where their cattle have fresh pasturage: And so retiring by short journeys, by the end of summer, they arrive again in the south-east country, near the Caspian, in a more mild and temperate climate; where they continue all the winter, within their cities or cart-houses, set together, in form and fashion of a town, as before was said.

3. My third reason is from the Distinction of their tribes, which by the Tartars are called Hooords which being united in one Government, and communicable in all things else, yet may not unite or mix together by intermarriage, but keep apart, to avoid the confusion of their kindred, except it be for the defence or public benefit of the whole. And this division of the nation into tribes, without commixture of their kindreds (which was nowhere used by any nation, save the Israelites) is still continued, and observed among the Tartars most religiously.

A fourth reason is, from the number of their tribes, which are ten in all, neither more nor less, as were the Israelites. Their names are these: 1. The Crim Tartar; who most infests the Russian Borders, for which respect the chief leaders of
this tribe, whom they call Morfeys, or Divoymorfey's y 
receive their penfions from the Ruj/e, not to in- 
vade or hurt their country: 2. The Chercmijjsim : 
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 Si- 
berians, which dwell by the river Obba, derive 
their pedigree,, and are therefore reckoned and 
anumbered to this tribe: 6. The Mecrit Hocrd : 
7. The. Shalcan: 8. The Chircajfey ; the moft ci- 
vil 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 lalt 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 pro- 
bably, 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 manifeft
truth, that the Tartars which now inhabit a part of Europe towards the East (whereby he meaneth the Crim Tartar) have a resemblance every way with the Turkijh nation, which are of Asia daily bartering and commencing with them in diet, habit, and whole behaviour, agreeing with the Turk. And no marvel is it, because the Scythians or Tartar people were sometimes Lords both of the higher and lower Asia. The name of Turk, whereby is signified an Herdman, or one that

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that liveth a wild life among beaifs and cattle, doth likewise argue the very fame, that the Turkijh nation hath their beginning from the Tartars, or Scythian fhepherd. Thus i-vi Laonicu's Cbalcocondytas, in his history, written in Greek, where he beginneth with the Ogujians, the Turkijh Emperors, afterward called Othomans, about the year of Christ 1294.

But to return: These Scythian fhepherd, now called Tartars (as by all Stories both Greek and Latin may appear) have contained themselves in those countries betwixt the Caspian and Northern Seas since Cyrus's time, when for their victory against fo great and mighty a monarch, they began to be first known, and famous to other nations. How long before it is not recorded by any Story, but that they inhabited not that country which is now possessed by the Tartars, till after the Israelite deportation into Media (which was 240 years or thereabout before Cyrus's time) may be collected out of the best and ancientest stories.

5. Themselves affirm (as they have received it by Tradition from their ancestors) that they had their origin from the Israelites, who were transplanted near the Caspian or Hircane Sea. By which tradition (as by the stories of those times is reported) the great Tamerlane would boast himself that he was descended from the Tribe of Dan.

6. Sixthly, Though the Tartar language be yet unknown, because they live as a savage people, without society or commerce with other nations, suffering 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 language is a dialect little differing from the Scythian or Tartar tongue. But the Turkijh language, though it be mingled with much Arabic and some Greek, hath great consonance with the IMrezc, as by learned travellers is observed.

7. Seventhly, They are circumcised, as were the Israelite and Jeivijh people.

8. The last reason (which I allege to give occasion to our divines to consider better of this place) is taken out of the sixteenth chapter of the Apocalypse: Where the Angel of the sixth Phial is commanded to prepare the passage for the kings of the East, by drying up the river Euphrates, which by all Interpreters of that place is understood of the Jews calling from the dispersion among the Gentiles, unto their ancient dwelling, and native county, there to profess the true knowledge of God in Christ: which (as I take it) cannot be meant of the tribe of Judah, for the exceptions which may be forced from the very place, and text itself.

First, Because the tribe of Judah, and the remainder of that of Benjamin, which were dispersed, and carried captive by the Romans, have their being, and are dispersed, not in the east, or north-east countries, from whence the passage toward Syria and Palestine lyeth over the river Euphrates; but in the western and southern parts of Asia, Africa, and Europe, where ever since they have continued in that exiled and servile state. From whence the passage toward Syria and Palestine, lieth not over the river Euphrates, but is far wide and distant from it, toward the North and North-east. Secondly, because the persons there mentioned, which are to pass over the river Euphrates, are called Kings, which being taken for spiritual kings (as they intend it) is but a forced exposition, the whole number of the faithful Christians (in this sense) being kings alike; neither is it agreeable with the meaning of that place, which speaketh plainly of such kings, as are to lead
lead some great army over the river Euphrates. But being literally understood of Kings indeed, can no ways suit with the Jew/h tribe, which hath no kings; but is all a poor and servile people to the towns and countries where they dwell. The place therefore is literally to be understood of thefe Ifraelitijh ten tribes, which we affirm to be the Tartar.

First, Because thefe ten tribes, or Hoords of Tartars from the ifle of Patmos, where John wrote, are an orient or eastern people, on the Eaft and North-eaft of the Caipian -, which cannot be paid of the Jew/h tribe, or that of Benjamin, as now they dwell in the hither parts of Asia, Africa or Europe, which lie south and south-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 Judea or Palestine, which lieth southward from the Caipian or Hircan Sea, but over the river Euphrates which lieth across, and intermeddle between thefe 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 diey esteem above the dignity of a King) being a Prince, or sovereign Lord over his tribe.

To which purpofe the feigned Esdras (whom I alledge not as authentic, to confirm matters of faith, and doctrine, but to illuftrate as a itory this holy prophecy, which is more obfcurely here let down by the apostile) infcrreth the Angel thus expounding his night-vifion of things to come in the later times. 2 Esdras, 13. cap. That which thou faiveft, (to wit) the Man who there is called
Tribes, which were carried captive out of their land in the time of Ofeas King of Israel, whom Salma-naffar King of Afer, carried beyond the River Euphrates: So were they brought into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go into a farther country, where never men had dwelt before. Whereby it seems he meant the country which lieth betwixt the Bachualenfkey, and Northern Seas which is possessed by the 'Tartars. And a little after (ver. 46.) Then dwelt they there till the latter time. But when they shall come forth again, the Moji High shall hold fast the springs of the river, (to wit, Euphrates) that they may pass through. Therefore sawest 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 Israelitish ten tribes, which were carried captives, by the Assyrians, 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 Assyrians, and went from thence to a remote and inward country, as is Tartaria, from the society of other men: Which cannot be laid of the Jewis/h tribe, which notwithstanding, by the example of these other tribes, shall be encouraged to join together, and to march like-wise out of the places where now they are, towards the country of Judea, without any impeachment or refistance of other nations.

As for the manner of passing over the said river, whether it shall be an actual drying of the water, or a removal of all impediments which may stop or hinder their speedy passage, in this their expedition toward their country, I will not now argue it at this time. That it shall be an actual exsiccation of that river, with no less miracle than the drying up of the Red Sea, or the river Jordan, when they passed towards the land of Canaan, that fo this work of God, which shall be famous in all the world, even the restoring of this people, may be observed by other nations, with great reason and probability is affirmed by Thomas Brightman, the last interpreter of that book,
whom God endued with special gifts and great
brightness, after his name, for the full clearing and
exposition of that prophecy, above all that hither-
to have written of it.

TV". B. Several of the observations in this paper
of Dr. Giles Fletcher (whole brother was afterward
Bishop of London, in the days of King James I.)
are confirmed in his own small, but most accurate
account of Ruffia, written A.D. 1589, it seems, be-
fore he discovered the Tartars were the ten tribes,
as the inquisitive reader may see in the sixth chap-
ter of that history concerning the Tartars as bor-
dering 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 Mar-
gin Ararath, and in the Arabic Ach-arari, or Ar-
menia, which is no way improbable.

N. B. Altho' this author's notions, that Media,
rerotted to the north of the Caspian Sea; that
Cyrus the Great had war with the Scythians, and
was conquered by them, and that the 11th Vial
in the Revelation is meant of the ten tribes, cannot,
1 think, be defended; yet may his opinion of
the Tartars being the ten tribes, be thoroughly
supported, by deriving their origin from the Ca-
di'Javas, which in my Sacred History of the OH Te-

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Jiament, pag. 542, 543. I suppose to have been
really those ten tribes, in the days of Artaxerxes
Mnemon. And since it appears that what this
author affirms of the Tartars, is true, that they
are circumcised, the known ancient circumcifion of
the Colchians, and those people that dwelt near
them, in the days of Herodotus, of which in the
place just now quoted, will be a notable confirm-
tation that they are really the same ten tribes. I
therefore here insert this small paper, which I have
long had in my custody, but which has been very
little known by the learned hitherto: It was found
in MS. in Sir Francis Netherfole's study (who had
been - an ambassador himself) at Poleworth, War-
wickshire, after his death, in Charles the lid's time;
 tho* I find it is in print, and in the Bodleian Li-

brary.
N. B. It may be proper to set down here what evidence I have already produced out of my Sacred History of the Old Testament, pag. 542, 543, and what is there quoted out of my Authentic Records, pag. 54, 54, about this matter. Artaxerxes (Mnemon) having thus finished the Cyprian war, * led an army of 300,000 foot, and 10,000 horse against the Cadufians: But the country, by reason of its barrenness, not affording provisions enough to feed so large an army, he had like to have lost 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 prisoner, being in great disgrace because of Oronte's accusation; and having received information, that whereas the Cadufians had two kings, they did not act in thorough concert together, by reason of the jealousy and mistrust,


which

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which they had of each other, but that each led and encamped his forces apart from the other, he proposed to Artaxerxes the bringing them to submission by a treaty: And having undertaken the management of it, he went to one of the kings, and lent his son to the other, and so ordered the matter that making each of them believe that the other was treating separately with the king, brought both separately to submit to him, and so saved him and all his army. These people * inhabited some part of the mountainous country which lies between the Euxine and the Caspian Seas, to the north of Media, where they having neither food-time nor harvest, lived mostly upon apples and pears, and other such tree fruits, the land by reason of its ruggedness and unfertility not being capable of tillage: And this was that which brought the Persians into such distress, when they invaded them; the country not being capable of affording provision for so great an army. Fuller X hath a conceit that these Cadufians were the descendants of the Israelites of the ten tribes, which the kings of Assyria carried captive out of the land of Canaan: But his reason for it being only that he thinks they were called Cadufians from the Hebrew word *Ked(Jhim> which signifies holy people: This is not foundation enough to build such an
afTcrtion upon: It would have been a better argument for this purpose, had he urged for it, that II the Colchiam and neighbouring nations are laid anciently to have used circumcision, 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, 509, 510, 523, 524.

\ Pint arc hus in Artaxtrxe.

X Mi feci. lib. 2. C. 5.

i; He cJofus, lib. Z. Dicdorus Siiuhs, lib. I.

C c 2 fee

404 Memoirs of the Life of fee Authent. Rec. part 1. pag. 53, 54. This country is also by Xenophon called Cald<α, 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 Authent- tic Records, pag. §3, 54.

5. We have another very strong internal argument for the genuine truth of this fourth book of Efdras, which used to be made a principal argument against it, I mean that account we have of the removal of the ten tribes but of the Medoper- fían empire, into a country uninhabited till that time. 4 Efd. xiii. §g 47. It is evident and con- firmed by all, that these ten tribes were carried there by the Assyrians, Put, Tiglath-Pul-Ajfar, and Salman- Afar: They were there till the death of Tobias jun. who was one of them, when Niniveth was destroyed by Nebuchadnezzar and AJlyages: Tobit xiv. 14, 15. Their situation beyond Eu- phrates was known when Baruch wrote his epistle and postscript to them, after the Jewish temple was burned by Nebuchadnezzar; of which we have already treated: See Authent. Rec. pag. 13 27. They were also there in the days of our Efdras, when he wrote his two first 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 Zerdusht, the great legislator of the Medes and Perfians, set up his
Religion of Abraham in that empire, which, as we
shall fee, was about the middle of this reign, there
appear no Jews there, as we may eafily obferve
thro' the whole history of Dr. Hyde, and that nei-
ther their brethren, the Jews of the two tribes in
Judea, nor thole in Babylon have ever fince been
able to give us any good account of them; or
have

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have indeed at all known were they were to this
very day. What is the natural, the neceflary
confequence of all this? but that about the very
time here fpecified, thefe ten tribes really removed
themselves unto fome, till then, and till now, un-
known part of the world, as we are here particu-
larly informed. Accordingly we find an account
in Plutarch's Life of this Artaxerxes Mnemon, that
in the twenty-firfb year of his reign [Anno ante
Ar감 Chrijli 384.] there were a people called
Cadujians or Holy People, (which was the common
name for the Jews there in thofe days) fituate on
the north- weft parts of Media, near the beginning
of the- river Euphrates, whither this account fup-
pofes the ten tribes to have bent their courfc.*
We alfo find thefe Cadufii or Holy People, when
purfued and attacked by the Perfians, efcaping
thofe Perfians under the conduct of two kings or
leaders -f, as the forefathers of the Jews had
cfcape the Egyptians under the conduct of Mofes
and Aaron; and probably not without fome fuch
figns or wonderful works as Mofes and Aaron of old
wrought, and of which our accounts here make
exprefs mention. 4 Efd. xiii. 44. Though the
Perfians, as is very ufual, endeavour to palliate
the matter, by afcribing their own deliverance to
a knavifh ftratagem of one Tiribazus \ while they
confefs that otherwife their army had been de-
ftroyed by thefe Cadufians. We may alfo take no-
tice, that of thefe Cadufians, yet we have nothing
till this time, and that Strabo calls them Foreigners,
that came thither from elfewhere. XL pag. 794.

We alfo 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 Mifcellanies, 1. ii. c. 5.
J- Prid. ixAmto 384. & Anno bio.
capital of Media, to Samarchand the capital of the
ten tribes, round the Caspian Sea, being little lefs
than 2000 miles, xii. 45.

And laftly, we may remark, that fince Ar-
taxerxes thought fit to bring no fewer than
310,000 men into the field againft thefe Cadufians,
as Plutarch witnefTes, it looks much more like an
attempt to recover thefe intire ten tribes of Ifrael,
who had long been his fubjects, his flaves, and
and his captives, but were now departed out of his
dominions, (like Pharaoh's attempt in Egypt) than
to reduce only certain fcattered mountaineers who
were in rebellion againft him, as Plutarch fup-
pofes, &c. *

To conclude, the judicious reader need but
carefully read the learned N. Fuller's fecond book
and fifth chapter, written on purpoie againft this
notion, and he will be thereby ftrongly confirmed
in its truth.

N. B. There being juft now come out the firft
volume of a very remarkable book, by Mr. Ar-
chibald Bower, a convert from popery, Of the Hi-
Jfcry of the Popes: Which volume includes that
earlieft period, in which I have fo long and fo
throughly been converfant; it may juftly be ex-
pected I fliould take fome notice of it; which I
ihall 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 fuppofe,
ever took notice of before, viz. that he fays, Ja-
cob was his father, zto. txp h^m 'i*xy$, Epift. 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,

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Now this Notion that Clement Romanus was a Jew, is strongly confirmed by what he says himself, Epift. i. 12. That Rahab tyed a red or car-let thread to her house to give notice it was to be pre-served; 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 Chrift. [This looks much more like a Jew than a Gentile, ] But to proceed:

1. Mr. Bower, with some weak protestants be-fore him, almoft pretends to deny that Peter ever was at Rome, pag. 1, 2, 3. concerning which mat-ter take my own former words, out of my three Tracts, pag. 53. * Mr. Baratier proves in his firft chap, mod throughly, as Bifhop Pearfon had ' done before him, that St. Peter was at Rome.

This is fo clear in Chriftian antiquity, that 'tis a fhame for a proteftant to confefs that any 'proteftant ever denied it.' I think St. John, in the Revelation xi. 8. as the moft and bell copies have it, where alfo their lord [Peter] was crucified, has fully determined this point, and afTured us that Peter was crucified at Rome, as all antiquity agrees alfo. This partial proceedure demonfrates, that tho* Mr. Bower has gotten clear of the pre-judices of popery, yet has he by no means gotten clear of the prejudices of some protestants, as'an impartial writer of hiftory, which he strongly pre-tends to be, ought to do, and has in this cafe greatly hurt the proteftant caufe, infte.id of helping it. He might have denied his being bishop of Rome, without difputing his being there.

2. Mr. Bower is but poorly acquainted with the firft, and part of the fecond centuries ol Chriftia-nity, as all men mult ot necelilty he, who take little notice of any books of the New Tfftatmnt^  

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but thofe which the vulgar Latin Bible contains. This is one of the moll pernicious errors which die moderns are guilty of, and which when it is once corrected, the groffer errors of the protestants,
as well as the groffer errors of the papifts, will be too plain to be denied or excufed 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 Teftament, nor has come fo uncorrupt to our hands as were to be wished, fince it appears to be a work of the firfi century itfelf. See Sacred Hiftory of the New Teftament, pag. 373, 441. and the Preface to my Englifh edition.

3. Mr. Bower banters the famous vidlory of St. Peter over Simon Magus, at Rome, one of the befr. attented miracles of the New Teftament, and contained in the Apoftolical Confitutiones themfelves, lib. vi, chap. 9. See my fheet againft Mr. Collins, pag. 9.

4. He flights the fecond epiftle of Clement; which when we examined it in our fociety, above thirty years ago, appeared to be certainly genuine.

5. He does not allow that Paul was in Spain* contrary to Clement's, undifputed teftimony, that he went to the utmoji hounds of the Weft. See Sacred Hiftory of the New Teftament, pag. 6y.

6. Mr. Bower places the feries of the firft bi-fhops of Rome wrong, as others had done before him-, for want of confidering that much more authentic account in my three Tracts, pag. 49, and Sacred Hiftory of the New Teftament, pag. 89. As demontrated long ago in the third volume of my Primitive Chriftianity Revived, pag. 96 106.

7. He defpifes traditions, even near the times of the apoftles themfelves, from whom all fuch traditions were then derived; and which I have com-

Mr. William Whifton. 4ogr

commonly found to bs of more fure authority, as to points of practice and difcipline, in thofe early times, than the quotations of particular texts of Scripture themfelves; I mean after the apoftoli-cal age. Traditions of the fourth and following centuries are one thing, and thofe of the fecond and third quite another.
8. In page 27, Mr. Bower miftakes the Affair of Anicetus and Polycarp, as belonging to the i^uartodeciman controvery, 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 decretales, 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 Athanaftian Forgeries^ at large.

11. Mr. Bower excufes the translation of bishops, contrary to the old laws and practice of the Chriftian church till the fourth century. This is the groftcft article in this whole volume \ which if the Englijh bishops 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 Britijh proteftants againft the papifts, he increafes that ferment, which he ought to have endeavoured to allay. When the prpiteftants have corrected their

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their own many and grievous errors and evil practices, it will be time enough to be fo feverel upon thofe of others. However, Mr. Bower feems to be a great matter of thefe later popilh antiquities and knaeryes 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. Whiston.
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 afloat 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. Arnald,

Hon. SIR.

I have pretty carefully perused part of your Commentary on Eclesiasticus, 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 for the Authentic Records, and Dr. Lee’s Differation, which should always go along with the double copy of Esdras, 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. Bijnofs, 2l 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 flop here, and not venture upon Tobit, Judith, Baruch, Maccabees, and Esdras, which are quite of another nature, and require
quite another talent. You did very well to procure the bishop of Durham's Chronological Dissertation, to prefix to your Comment on Ecclesiasticus; he being a great master of chronology: But I believe he will not enter into the chronology of the other books, as I have done. And I beg of you not to venture upon them without his Assistance. I am,

SIR,

Your very loving Brother
and Servant,
Will. Whiston.

Lyndon

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Lyndon Rutland, Dec. 28, 1741.

To the Bishop of Durham.

My Lord,

Finding so great a chronologer as your Lordship, quite puzzled about the date of the book of Ecclesiasticus, as appears by your Chronological Dissertation prefixed to Mr. Arnold's Commentary; I venture to put you in mind, how obvious that date is, as set down by Calvifius himself, or any common chronologer; even without recourse to the Monumentum Adulitanum, which yet I had made use of in my Sacred History of the Old Testament, pag. 736. viz. that Jesus the transfigurator came into Egypt in the thirty-eighth year of the common Dionysian or Egyptian era; which began, as is well known, June 26th, anno ante aram Chriolanam 285, and of which the 38th year accordingly began, June 26, 247, and ended June 26, A. D. 248. We therefore clearly learn from this original author, that Euergetes reigned before the thirty-eighth Dionysian or Egyptian year was ended, whether his father was actually dead, or quite distracted and incapable of government only, as he was a good while before his death. As for that notation of time, almost after all the prophets, in the Alexandrian author of the Synopsis, a very learned person, 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,

Mr. William Whifton. 413
evident, pag. 694, 695. tho* your Lordship, by confounding the Jerusalem with the Alexandrian canon, cannot see it: But then, why you should so groundlessly esteem the history of Arieles 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. *I am,

My Lord,

Tour obliged humble Servant,

Will. Whiston.

Jan. 6, 1748-9.
The Bishops Answer.
Mr. Whifton,

I Thank you for your learned Remarks on the age of the eldest son of Syrach, which I am at present in no condition to consider, and doubt I never mail, 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,

SIR, your affectionate
Friend and Brother,
To the Speaker of the Houfe of Commons,

Mr. Speaker,

You have long been so 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 addrrefs to you on our account.

You are not I believe unacquainted either with the abilities or application of my fon George, or of my eldeft 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 Arme- nian tongue, and how much too intenfe ap- plication George made to perfect, the tranflation and notes of the principal hiftorian of that na- tion, Mofes Chorenenjis; to fuch a degree indeed, in a weak and valeitudinary conftitution of body, as has for feveral years rendered him uncapable of hard fudy, and of moft employments, other- wise befitting his learning and capacity. You will alfofoon know, upon the publication of the Memoirs of my own Life, what a flrange disappoint- ment 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
my own los of full 1200/. and the increafe of his benefadion to clergymens widows and orphans, of 5000 /. You will also 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 un-provided 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 she now alive, she 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 circumfstances confidered, that 'tis not too late to apply for its being refrored and given
to my son: Which is what: I earnestly 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 sent 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 present Lord Chancellor with his court about him, hearing caufes. One of thofe prefent knowing me, and wishing 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, inflead 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 molt eminent 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 conference than the other. And fince I ve-rily believe Providence is, in an extraordinary degree, now intertwining 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 employment 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 Advent, a molt remarkable fcrmon was preached at Dublin, by Mr. Hort, chaplain to the Archbifhop of Tuam. Sold by Mr. Reeve at Shakespear's Head, near Serjeant's-Inn, Fleet-Street. It is On the glo-
rious Kingdom of Christ upon Earth, or the Millennium: Which I heartily recommend to the perusal of the inquisitive. Only a mistake of the preacher

Mr. William Whifton. 4 X 7

in the Preface, pag. 9. is to be corrected; where for want of consulting the original Greek, and by following our EtgUJh yerficri, he twice cites 2 Cor. xii. 4. as if St. Paul was caught up into Paradise, and thence concludes that Paradise is some region above us; contrary to the plainest evidence, that when our Saviour was to be with the penitent thief, during his continuance in Hades or in Paradise, Luke xxiii. 43. he was to be in the lower parts of the earth, Ephes. iv. 9. See Sacred History of the New Testament, vol. V. pag. 296, 297.

Memorandum, That on Tuesday, April 28, 1747, Samuel Collet, my mod intimate Christian 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 sentence against me, in that cause of heresy, the rest of the court confiding of bishops and civilians, were resolving to proceed without them: Till Sir Peter told them, we should then proceed against them, and sue them to a Premunire, which such a sentence would incur: Upon which they desisted. This remarkable passage I had never before heard of; but being very material, and so fully attested, I could not but add it in this place, and leave it to the reader's own reflections.

Memorandum, That on Whitfunday morning, June 7, 1747, I called to mind a very remarkable prophecy of Isaiah, concerning the restoration of the Jews, lx. 9, 10. Surely the isles shall wait for me, and the ships of Tarshish the Mediterranean sea, Jonah i. 3. shall, to bring thy sons from far, their silver and their gold with them, v.n'o the nam

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of the Lord thy God, and to the lioly one of Irael; because he hath glorified thee. And the fons of gran-
gers fhall build up thy walls, and their kings foatt
minijier unto thee, &c. Which clearly implies,
that thzelfirjl return of thefe Jews mall be by fhips,
paffing 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 ships in the Mediterranean alfo (and cannot
be gone to from Judea, but by fea, and fo are in-
cluded under the ijles of the fee, as is well known)
fuch as theSpaniards 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 apecimen only of our wicked-
nefs, fuch as is noted in that feafonable and ex-
cellent fermon preached at court, December u,
1 74S, by Dr. Cobden, with relation to the horrid
guilt

Mr. William Whifbft. J^tg
guilt of fornication and adultery^ and even worfe
cribles 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
anctions of the marriage contract. It would not become me, says he, to mention some of those mbrifrous and unnatural obfreenities, with which our land hath been ftained. They would be offensive indeed to the ears even of a modeft heathen. If we confider fornication with the unprejudiced eye of reafon, before the paffions have corrupted the judgment, I am perliaded there are few sins which people condemn more in their own breads, which they commit at first with more reluctance, and recoilings of confeience, and which upon cool reflection fills them with more horror and keener cenfures of their own conduct. 'Tis well if the female offender does not endeavour to fcreen herfelf from cenfure, by the commifion of a more dreadful fin, in the murder of a fpurious infant; and difcard the bowels of a mother, to avoid the fcandal of being known to be one. Consider how many feducers, efpecially in this corrupted city, lie in wait to entice women from the paths of peace and virtue, they cannot be fecured againft them by too watchful an education; nor can we be too earneft in our cautions that they would efcape as Lot did out of Sodom for their life. But to eudeavour to alienate the affections of a woman from her husband, is an injustice, complicated with the fouleft bafenefs, and attended with the moft aggravated ingredients of cruelty: An injustice for which no recompenfe can poffibly be made. 'Tis a fin fo abominable in its own na- ture, and fo tragical in its confequences, that there is no thinking of it without horror. Whole na-
tions have felt the difmal effects of it. And would it not become us, in order to prevent our ruin, to enquire whether the judgments we of this na-
tion have lately fuffered, have not, in fome mea-
fure, been ov/ing to the encreafe of the fins of uncleaneffes, together with thofe of every other kind among us? Whether the contagious diftem-
er, fall raging among one part of the brute crea-
tion, appointed for our food, be not an awaken-
ing call on us to a general repentance? without which we have too much reafon to expect that God will be avenged on fuch a nation as this.

It highly imports us therefore to fly all opportu-
nities and temptations to immodefly. -To avoid
all filthy communication, and the reading such books as are filled with stories of infamous gallantry, and to abstain from such dramatic entertainments as are an offence to good manners, and enframe the impure passions: 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 reproach 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 seasonable address to the Jews: A Treatise of their future Refurrection. Printed for G. Freer, at the Bible in Eell-yard, near “fer.iple-har, 1747. This 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 midib 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 Darnel, 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 BelJoazzar, in like of the. 1 ft of Darius die Mede. See my Literal AccompUfment cf Prcpbeties, pag. 106, 107, 108. Which address 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 course 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 tul Fa-

mily, for peculiar rcafons.

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 refct unto their fouls -, Jer. vi. 16. I fhall earnefuly 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 rahlly 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 infru-

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 fometime any other fure original foundation for feveral peculiarities among the Wickliffifts, 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 apostles, or preachers of Christianity, in the first century; but, lam of Wicliff, am of Luther, I am of Calvin, I am of Cranmer, I am of Knox, &c. in the fourteenth or sixteenth 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 unhappiness in my own case, I have taken the pains by repeated perusals, to make a careful and entire review of my several writings, tho* 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 anything of consequence whatsoever. And I seriously infift 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 one.

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 Jccephus, mentioned in the first Index to my Jccephus, 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 fit persons would undertake to perfect them, I would willingly communicate what I have done already to them.
And now I heartily blefs the God and Father of our Lord Jesus Christ, who has enabled me under a very valetudinary conflation of body, by his bleffings on my studies to go through such labour and finish such a number of books for the advancement of sacred learning and true religion; and yet have my strength either of body and mind I at this age. And I heartily pray to the Majesty, that all I have done may tend to the glory of his great Name; the good of his church and people, and the rendring up my account with icy in the day of the Lord Jesus. That I may frill periere to fight the good fight % to fitrijj my bey courfe ; and to keep the Faith; that the Lord, the "righteous Judge, may give me at the great day; and not to me only, but to all other good Christians, which love, and wait for his glorious appearing. Amen.

I conclude the whole with that solemn wish of my own the seventh time, which I have already repeated* times before, to no purpose, and that in the fame words, and with the fame sincerity as formerly. O that I might live to fee that happy in Great Britain, when public authority, ecclefishnal and pecular, fnould depute a committee of learned, impartial, and pious men, with this commiffion, that they diligently, freely, and honestly examine her preffent constitution in all its parts, and bring in an unbiased and unprejudiced account of her defects and aberrations, whether in dec . nine, worfh-p, or difcipline of all forts, ; e primitive standard, in order to their 

< Lual correction and reformation! Then 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,

Mr. William Whifton. 425

unity, love and peace, and thereby moft effectually
when, according to our Lord's moil lure
promise, and that of the Father also, we look for
new heavens and a new earth; a new and better
state of the church here on earth; wherein right-
teousness will dwell, ver. 13. till it end in the glo-
rious Millennium, the kingdom of our Lord, ad-
vanced to its highest perfection, and spread over
the face of the whole world, till the consumma-
tion of all things.

July ?, 1749.

Will. Whiston,

Addenda

Addenda & Emendanda,

*To the Sacred History of the Old Testament.

PAG. 33. Line 18 add, N. B. This Rock is
mentioned by the oldest travellers, as there
when they travelled, as well as it is there now, as
Dr. Shaw informed me. It is also 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 almost of 500 ton
weight. It is also of that prodigious hardness, as
almost entirely to defy the duffel; insomuch that
Dr. Shaw believes the Monks there, to whom some
have been willing to ascribe them, could not
make one large and deep hole in it with a chisel
in a hundred years. See my Note on Jofephus
Antiq. x. 11. 7. This rock, as the Doctor also
informed me, lies at no more distance from the
main rock or Mount Horeb itself, than eight or
ten yards. Now the difficulty that appears upon
comparing this smaller rock, with Moses' ac-
count, [See Dr. Shaw, pag. 350, 352.] is this,
that it is separate from the main rock; while
that which was smitten by Moses, seems to have been united to it, or a part of it, and not a separate rock as this is. Now this difficulty is taken away by the history of the prophet Elijah, 1 Kings xix. 7, &c. where he, after travelling in the strength of one double meal, forty days and forty nights, came to this Horeb the Mount of God; and where the Lord passed by, and a great

and

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and strong wind rent the mountains ', and brake in pieces the rocks before the Lord: and after the wind an earthquake. Now it seems to me highly-probable, that at this very wind and earthquake, this lesser rock was severed from the greater, as it appears to have been some time or other, and thence it is that it lies no farther from it. Nor is it any wonder that those that see it, as the Doctor lays, are so greatly affected at the sight of it, as of an illustrious and undeniable testimony of the truth, of so very ancient and wonderful a miracle, related in the Pentateuch, at this day.

To the Sacred History of the New Testament, pag. 178. line 34. add,

N. B. "What Paul says to the Jewish converts in his epistle to the Romans, about original sin -, about the prevalency of that original sin or corruption in himself, at least while he was unregenerate; and about election and reprobation, in his fifth, seventh, and ninth chapters, seem to have been no part of (Thrift's revelation to him; but rather certain reasonings of his own, accommodated to the weak Roman Jews, at that time only. My reasons follow:

(1.) Paul himself confesses, 1 Cor. ix. 20, 22. that, To the Jews, he became as a Jew, that he might gain the Jews: To them that are under the law, as under the law, that he might gain them that are under the law, and that directly. To the weak he became as a weak. These testimonies of his own give us the greatest reason to expect such condescension and accommodation sometimes in his writings to the Jews as these before us, and which we meet with chiefly in him, and his companion Barnabas, and that with relation to Jews, and them only. Nor if we compare
Paul's admirable and mod 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 surer foundations, and fuller instructions, as they stand in the only authentic system of Christianity, the Apostolical Constitutions: How weakly soever the later ages have laid them 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 compleat 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 Didascaly of the sixth, and contained also in the Baptifmal 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
(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, &c. 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 infills 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 everywhere; 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 EleElion, than might be made fur e by mens own diligence, I. 10.

(8.) The fame Peter gives us a particular caution, i Pet. iii. 16. about some things hard to be understood, in Pauls Epiftles, even in the apostolical age itself; and which the learned and untabUpered, as they did the other Scriptures, to their own deftruction. Poflibly Peter might have thefe chapters in his eye, among others; and might in-clude 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 Auguftm, and Calvin, and their followers, efpecially the fy nod of Dort, feem to have quite difregarded, to the unfpeakable mischief of the church of Chrift. So far however feems to me undeniable, that all Pauls 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 else they had no regard to what he there faid about fuch abftrufe matters at all; but always went upon the plain principles of com-mon fenfe, natural religion, and their original Chriftianity; while yet thefe Calvinifts fll 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.

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But if, after all, any think that this my opinion takes away the ftridt Inspiration 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 forever, Paul wrote his Epiftles, as the Conftitutions, II. $j. and Peter, 2 Pet. iii. 15. do affirm, yet is that' degree to be efteeemed 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 ground-les, and never pretended to by any writers of the New Tefiantment, excepting the prophetic parts of Hernias, in his admirable vifions; and the prophetic parts of St. John, in his no lefs ad-
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Addenda to these Memoirs*

N. B. In the beginning of the year 1716, Mr. JWilfon, Archdeacon of Nottingham, about 90 years of age, published a small pamphlet, entitled, The Wonders of the Year 1716. It was taken almost entirely out of the first imperfect edition of my Essay on the Revelation of St. John y without once citing me, or that Essay. The second edition was also printed at Nottingham towards the end of the same year 1716, and dedicated to Archdeacon JMarfden his successor. What corrections ought to be made in this extract will easily be learned from the vastly more correct second edition of that Essay itself, printed A. D. 1744.

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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 Conjplantinopolitian Creed, with the Fflioque, has proved them to be all falfely 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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