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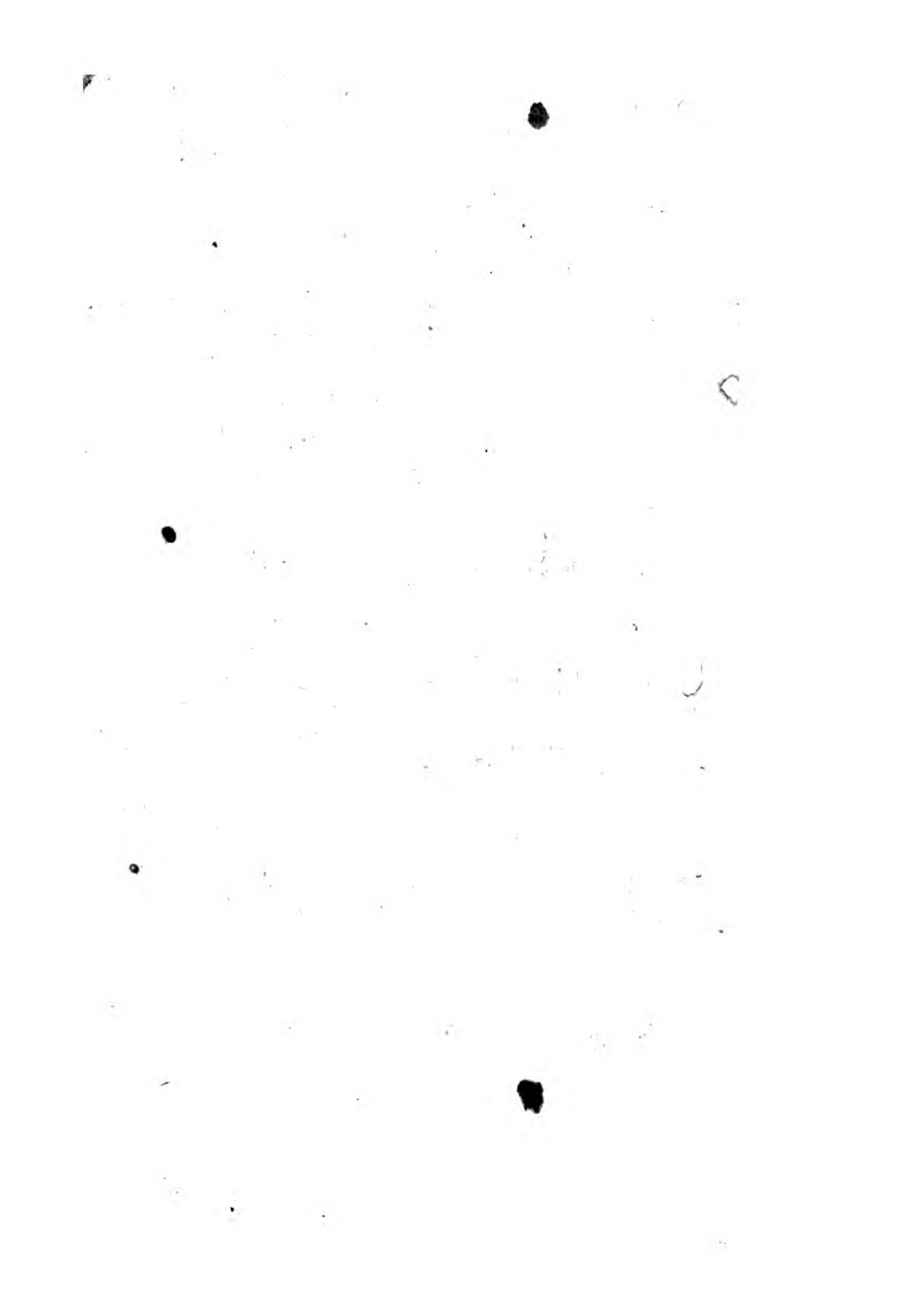


THE
T R Y A L
O F

William Whiston, Clerk, &c.

(Price 1s. 6d.)





THE
T R Y A L
 OF
William Whiston, Clerk,
 FOR
 DEFAMING and DENYING
 THE
HOLY TRINITY,
 BEFORE THE
 Lord Chief Justice REASON.

To which is subjoined,

A NEW CATECHISM for
The Fine Ladies.

With a SPECIMEN of a New
 Version of the PSALMS,
 By Mr. POPE, &c.

THE SECOND EDITION.

L O N D O N:

Printed by a Society for the Encouragement of Learning (proper to be bound up with the *Scheme for Amending the Ten Commandments*, sold by Mr. Minors in St. Clement's Church-Yard) to be had at all the Pamphlet-Shops of *London* and *Westminster*, 1739.





THE
TRIAL

OF

WILLIAM WHISTON, Clerk,

BEFORE THE

Lord Chief Justice REASON.

Clerk of the Arraigns. **C**RYER, call over the Jury.

Cryer.

<i>Alexander Macraigh, Esq;</i>	}	<i>Irish</i>
<i>Patrick Oneal, Esq;</i>		
<i>Macdonal Oconnor, Esq;</i>		
<i>Sbenkin ap Thomas,</i>	}	<i>Welsh</i>
<i>Robert ap Reese,</i>		
<i>Owen ap Tudor,</i>		
<i>Archibald Mackintosh,</i>	}	<i>Scotch</i>
<i>Tory Carnegy,</i>		
<i>Duncan Kinlough, Esqrs.</i>		

Nonju-

rors.

Rebels.

B

James

James Guthrie, Clerk, Chaplain to the Thieves in *Newgate*.

His Grace *Roger Gainum*, Archbishop of the *Hundreds of Drury*.

Signor Cazzo, his Holiness's Pimp.

Clerk of the Arraigns. Sir, if you have a Mind to challenge any of the Jury, you must do it as they come to be sworn.

Mr. Whiston. My Lord, I except against them all; and I defy the whole *Roman Conclave* to produce a Knot of greater Villains: I am sure the Jury must be pack'd; for is it possible to imagine, that three *Irish* Jesuits, three *Welsh* Nonjurors, three *Scotch* Rebels, the Chaplain of *Newgate*, and the *Pope's* Pimp, should all meet by Chance?

Judge. Take Care, Sir, how you throw the least Slur upon the sacred Character of the Gown; but that you may not have the least Pretence to charge me with Partiality, I will enquire into it; tho' I think it scarce possible, that Men, so zealous in Support of the Church, and so rigid and scrupulous in Points of Faith, can be guilty of so foul an Action.

Judge, Who gave you in the Names of this Jury, *Mr. Sheriff*?

Sheriff. The Reverend *Dr. Codex*.

Judge.

Judge. This is the most scandalous Proceeding, that ever was heard of in a Court of Justice: Sir, it little becomes a Man of your sacred Function, to be packing of Juries. Let me have no more of these diabolical, inquisitorial Arts; for the Honesty of a Layman will not bear it. Call another Jury, and take particular Care, that no Parson creeps into it.

The new Jury being sworn, the Clerk read the Indictment as follows:

William Whiston, Clerk; You stand charged, with having maintained, propagated and published, most horrid, damnable and blasphemous Tenets against the Doctrine, Worship and Majesty of the blessed Trinity; expressly contradicting the *Nicene Creed*, and defaming the whole *Athanasian*; impiously asserting them to be the Inventions of the Priests, to pervert and confound the Understandings of Mankind. This is what you are to answer, and God send you a good Deliverance.

Mr. Solicitor General Codex, My Lord, Heaven is my Witness, with how much Sorrow and Reluctance, I appear this Day, to make good so dreadful a Charge, against this our unfortunate, apostate Brother; but when our holy Religion is concern'd, and our Church is in Danger,
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Compassion would be impious, and Humanity a Crime; for Experience daily teaches us, that Lenity and Tenderness would prove our Ruin. And surely, if ever there was a Case that cry'd out for rigorous Justice, it is certainly this before us; which is no less, than robbing the Church of one of its most valuable Mysteries; and the Deity itself, of two Thirds of its Dignity and Power: For it is to this sacred Mystery, that Mankind made the first Sacrifice of their Understandings; to this we owe the implicit Faith of the Layety, our own Wealth, Dignities and Power; and to this alone, we owe the spiritual Monarchy of the Church. Oh thou inexplicable *Three-One!* Thou wondrous Son! Subject, yet equal; generated, tho' eternal! And thou most Holy Spirit, inconceivably distinct from the Father and the Son, and yet the same with both! There stands the Wretch that would destroy the God that was made Man, to redeem him; and denies that God which came down to sanctify him. Can a Christian hear this without Horror, or a Priest forbear to tear his Heart out! Amazing Mystery! For tho' God can be seen by no Man, yet God the Son has appeared at sundry Times to the Patriarchs and the
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Prophets, and condescended to be born of a Virgin, and to live in the Man *Jesus*, distinct from the Father, yet one God: These are the divine Truths this execrable Monster has denied, and for which I hope to see him suffer the most exquisite Tortures the Zeal of Churchmen can invent. And now, my Lord, I shall beg Leave to call in the Witnesses to prove the Fact.

Judge. Who would you call in first?

Mr. Solicitor. Call in Dr. *Tr--p.*

Mr. Solicitor. I desire, Sir, that you would inform the Court what you have heard the Prisoner say, concerning the ever blessed Trinity.

Dr. Tr--p. My Lord, he had the Insolence, to tell me to my Face, that it was the most impudent Piece of Nonsense that ever was imposed upon Mankind; and that they who compel us to receive it, are the most inhumane of Tyrants.

Mr. Solicitor. Did you hear him say nothing else?

Dr. Tr--p. No, Sir, for I immediately knocked him down, and raised the Mob upon him, in hopes that he would have been tore to Pieces.

Court. Call in Dr. *W--nd.*

Mr. Solicitor. What Discourse have you had with the Prisoner about the Trinity?

Dr.

Dr. *W--nd.* Sir, while the Prisoner was orthodox and pure in his Faith, no Man was more intimate with him, or valued him more than I did; but when I found him examining the Scriptures, and reasoning upon Mysteries, I profess, I was extremely apprehensive, that some great Mischief would happen to the Church; nor was it long before he broke out into this fatal Error. My Concern was such, that there is nothing which I would not have done to have saved his immortal Soul; I begged him for his own Sake, and for the Sake of his innocent Brethren, to have Pity on a falling Church; nay, I assur'd him of a Couple of the fattest Livings in the Kingdom, if he would but seem to recant: But the vile Wretch was so far from being reduced to a Christian Temper, by this spiritual Encouragement, that he had the ill Manners to tell me, that he would have nothing to do with such a Parcel of hypocritical, base Rascals; and that the Trinity was nothing but a Piece of Roguery invented by the Church.

Mr. *Sollicitor.* Was that all that pass'd between ye?

Dr. *W--nd.* Yes, Sir.

Mr. *Sollicitor.* Did not you knock him down too?

Dr.

Dr. *W--nd*. Sir, I happen'd to be very much weaken'd with a small Running at that Time; but had my Strength been equal to my Indignation,- I should have knock'd his Brains out.

Judge. Have you any more Witnesses?

Mr. Solicitor General. Call in Dr. *R--rs*.

Mr. Solicitor. Pray, Sir, acquaint the Court with what you know of the Prisoner, in Relation to his defaming, ridiculing, or denying the holy Trinity.

Dr. *Ro--rs*. Sir, as I and several other orthodox Divines were gravely discoursing upon Tithes, Fine Ale, Pluralities, and such like spiritual Matters, the Prisoner happened to be by; when on a sudden there enter'd a very comely old Gentleman, who cr'y'd out with an audible Voice, the Mystery of Mysteries unfolded, to the utter Confusion of all Arrians, Infidels and Heretics; *One is Three*, and *Three are One*, not only made visible, but even palpable; for here Gentlemen, you shall not only see it, but feel it. Observe then, here is but one Ball, now, Gentlemen, you shall see this one Ball send forth two other Balls out of itself, as big as itself, and yet not lose one Atom of its Weight and Grandeur. *Hocus Pocus Reverendissimi Spectatores*, the *One is Three*. Now, Gentlemen,
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be pleas'd to observe the Miracle revers'd. *Pilluli Pilluli congregare, presto presto unite, osservate Signori Dottissimi*, the Three are One. These Eyes of mine, my Lord, were Witnesses of the Fact: And upon one of the Company's expressing an uncommon Satisfaction, and saying, That this ingenious Gentleman might be of signal Service to the Church, this execrable Traytor had the Impudence to declare, that we juggled with the Deity, as this Conjuror did with his Cups and Balls; and that the *blessed Trinity* was only an ecclesiastical *Hocus Pocus*; which blasphemous Insult upon our holy Order being sufficiently prov'd, we have nothing more to do, than to deliver him over to the secular Arm, which, I hope, will make such an Example of him, as will satisfy the Vengeance of an offended Church.

Judge. You have heard, Sir, what is laid to your Charge; and now the Evidence against you has done, you may make your Defence.

Mr. Whiston. My Lord, as nothing could be more fortunate to me, than this Opportunity of defending the Truth, before so impartial and accurate a Judge; so it must be the highest Satisfaction to a free People, to see it maintained with that
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Candour and Fairness it deserves. Notwithstanding the violent Clamours that have been rais'd against me, your Lordship must necessarily see, that my only Crime is, that of differing from the rest of my Brethren, in a speculative Point; but a Point of such Importance, I must confess, that no less, than the Tyranny of the Priesthood, and the Liberty of the Laity depend upon it. My Cause, my Lord, is that of Truth, and I hope I shall be allow'd the Liberty of asking those learned Witnesses such Questions, as will be most likely to discover it, and to set it in the clearest Light.

Judge. Sir, You may take your own Method in your Defence.

Mr. Whiston. I desire then to know of the ingenious *Dr. Tr--p*, whether the divine Essence can be separated from any of the Persons in the Trinity?

Dr. Tr--p. We hold, that it cannot.

Mr. Whiston. Then I desire to know, whether the second Person was sent with the divine Essence, or without it?

Dr. Tr--p. We maintain, that it was sent with it.

Mr. Whiston. Sir, I desire, that you would inform the Court, whether you can conceive it possible for any Being to be

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sent, and at the same Time not to be distinct and separate from the Being that sends it?

Dr. *Tr--p.* God damn him--[*aside.*] My Lord, I beg Leave to observe, that this is a sophistical and ensnaring Question, and does not admit of a direct and categorical Answer; for we say, that although the divine Essence is in its own Nature inseparable, it must necessarily be the same Essence, said to be sent indeed, but not sent, according to human Conception of sending; but sent in an ineffable Manner, agreeable to the Nature of God, but inconceivable to Men; and it is that makes the Mystery, which is nothing else but the Inconceivableness of the Manner, wrapp'd up in the Revelation of the Fact: And in the implicit and hearty Belief of your Inconceivableness, lyes the true Secret of a meritorious and saving Faith; and this is the true Doctrine of the Church.

Mr. *Whiston.* The true Doctrine of the Church then is; that perfect Unity and real Separation, are compatible in the same Subject, and at the same Time!-- but, to proceed;-- I beg the learned Doctor would inform the Court, to what Intent and Purpose, the second Person in the Trinity was inseparably united to the Man *Jesus*, since it
never

never gave the Man *Jesus* the least Assistance in any one Act; for he attributes every Virtue and Power to the Father, which is in Heaven?

Dr. *Tr--p.* As nothing can be a greater Insult upon the divine Majesty, than to censure his Conduct, and to call his Wisdom in Question; so nothing can be more incumbent upon his Vicegerents, than to support his Dignity, and to justify his Ways with Men. Was it not infinite Goodness in the Almighty to live among us, to be a Witness to all our Wants, to overlook the Man *Jesus*, to give a private Account to the Father of what pass'd, and to hinder him from doing any Harm, tho' he did not afford him the least Assistance to do any Good? Such Actions as these, Sir, may be highly expedient in the Trine-œconomy, perfectly agreeable to the distinct Operation of harmonic Union, and absolutely necessary to the Execution of the wondrous Scheme.

Mr. *Whiston.* Since you have given so curious an Account of the Nature and Offices of the Deity, and seem to be so intimately acquainted with his Secrets, pray, what do you think of the Devil's hurrying the Almighty into the Wilderness, then tossing him up upon the Pina-

cle of a Temple, and, lastly, of his having the Assurance to bid him fall down and worship him? Now, Sir, according to your Principles, the very Story itself is incredible; for his Excellence, the *Devil*, seems to fall as short of the high Opinion the Church has of his Cunning, in not knowing whom he had to deal with, as he surpasses the Limits they have set to his Power, by his ruling the Omnipotent. You hear my Objection, Sir, and I beg the Favour of you to answer it to the Court.

Dr. *Tr--p.* That *Christ* was carried by the evil Spirit into the Wilderness, the holy Scriptures do indeed declare; but then he was carried as Man, not as God. God indeed, for wise Purposes, permitted the Man *Jesus* to be hurried away, and to be tempted, and attended him, as a Witness of his Virtue. For I beg your Lordship to observe, that although the divine Nature was inseparable from the human, the divine Nature might give the Devil Leave to run away with the human, and at the same Time voluntarily accompany it; so that the divine Nature might act with the utmost Freedom, while the human was driven by Compulsion. And as to the other Difficulty, it is but supposing the Divinity's being *incognito*; and then, how
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could the Devil know a Word of his being there? And, consequently, does not deserve the invidious Reflections this Gentleman is pleas'd to throw upon him.

Mr. *Whiston*. Since the Doctor has resolv'd the last Difficulty with such extraordinary Subtlety, and has brought off the Devil so ingeniously, I must beg the Favour of him to explain one knotty Point more, and so proceed to the examining my Witnesses. I desire him therefore to declare, whether he thinks the supreme God deficient in Knowledge; and whether *Christ* has not expressly declar'd the second and third Person in the Trinity to be deficient in Knowledge, by positively affirming, that the first Person only, which is the Father, knows the Day of Judgment?

Dr. *Tr--p*. That there is such an Expression in holy Writ, the Church does not deny; and is also so fair and candid, as to admit that, according to the common Acceptation of Words, and the most regular Process of human Reasoning, the Son and Holy Ghost are absolutely excluded, by that Knowledge being confin'd to the Father only; but then she says, that the Person being inseparable from the Essence, and the Father knowing by his Essence,

fence, and not by his Person, the Son being acknowledged by the Church, to be of the same Essence, he must, in respect to his Essence, necessarily have the same Knowledge, tho' he had it not in any other Respect; for the Attributes being the same, the Powers will be the same also. Tho' the Church does hold some Tenets indeed, which are of a pretty hard Digestion, yet Gentlemen will find themselves prodigiously mistaken, if they think she wants Arguments for her Defence.

Mr. *Whiston*. If the Doctor calls this arguing, he may go on indeed 'till Doomsday; and as he has given your Lordship a sufficient Specimen of his ridiculous Trifling, and solemn Nonsense, that I may not provoke him to trouble your Lordship with any more of it, I will beg Leave to call in my Witnesses, that you may hear what they have to say in my Defence.

Dr. *Tr--p*. Solemn Nonsense, you Dog! My, Lord such Usage is not to be bore; shall Men of my sublime Character be us'd thus? Shall the Representatives of God, and the Fellow-Labourers of Christ, who have a Power superior to Angels and Archangels, be expos'd to the Scoffs and Insults of Libertines and Deists? If I can't have Justice from the Court, I will have it from
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the People. *Fire; Murther; the Church is in Danger; down with the Heretics; tear them to Pieces; beat their Brains out; knock—*

Judge. I would have you consider, Sir, that you are not at *Oxford*, or in Convocation, but before an impartial Court of Justice, which is the Guardian of our Liberties; which will maintain its Authority, and commands Decency and Respect. And let me tell you, Sir, the People are not to be mov'd by the bellowing of a Priest; for they know you too well, to be your Tools any longer.

Dr. Tr--p. I little expected, that a Man of my Dignity and Order, should have been brow-beaten, for using a pestiferous Heretic as he deserves. Heresies, my Lord, are of too virulent, obstinate and exuberant a Nature, to be exterminated by Disputes. Such Plagues are to be cur'd by nothing but Fire and Sword; for, believe me my Lord, the Unity and Peace of a Church depends upon its Power; nor will it ever be safe and happy, till we can crush the Malignant, cruciate the Obstinate, and cut off the Rebellious from the Face of the Earth; and —

Judge. Sir, You must not disturb the Court with your seditious Harangues; let the Prisoner proceed to call his Witnesses.

Mr.

Mr. *Whiston*. Call in *Peter* the Apostle.

Judge. What Question would you ask him?

Mr. *Whiston*. I desire he may be ask'd, What he thinks of the Doctrine of the Trinity?

Judge. You hear the Question, Mr. *Peter*?

Peter the Apostle. I do, my Lord; but as I never heard the Word before this Moment, I protest I cannot guess what it means.

Judge. Mr. *Whiston*, you have put the Question in too general a Manner, you should have open'd it a little, and explain'd the Point in Dispute.

Mr. *Whiston*. I must beg to be excus'd, my Lord, for it is not my Business to explain my Adversary's Doctrine; besides, I am not really able to do it.

Judge. Dr. *Tr--p*, you must explain your Trinity; the Witness here does not know what to make of it.

Dr. *Tr--p*. The Trinity, Sir, is the sublimest Mystery in the Christian Dispensation, the Touchstone of an orthodox Faith, and one of the greatest Essentials towards the obtaining of everlasting Life. It is a Doctrine collected out of the sacred Scriptures, by our holy Mother
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Mr. Solicitor-General Codex. As there is a fresh Evidence just arrived, we must beg your Lordship's Indulgence a little longer; for *M. Shynkin ap Rees*, a *Welsh* Divine, being this Moment come into Court; he hopes he shall not be denied the Liberty of offering his Testimony and Reasons, against the Prisoner and the Heretical Dogma which is now to be tried before you.

N. B. The following Evidence has been omitted in Mr. W—n's Trial, by the Printer's Boy losing Part of the Copy, but the Reader is desired to insert it just before Mr. W—n's Witnesses are called.

Judge. *Mr. Shynkin ap Rees*, the Court is very willing to hear what you have to offer.

Mr. Shynkin ap Rees. My Lort, and you Shentlemens of the Jury; as there was a great Clamours and Reports in my Country, that there were great Assaults making upon our Holy Religion in *London*, hur dit come in great haste up to Town, to fight for hur Church.

Judge. Sir, you have shewn a very laudable Zeal; but I must observe to you, that the proper and natural Defence of a Church, that is attacked by Arguments, is Reason, and not Arms; and the only Thing that is incumbent upon you here, is to inform the Court of what you know, in relation to *Mr. William Whiston's* denying or defaming the Blessed Trinity.

Mr. Shynkin ap Rees. My goot Lort, that hur shall do in fery few Words. He is a fery

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great Rogue, and deserves to be hang'd, for having lain violent Hands upon our dear Mother the Church; and he is so fery wicked, as to lay his Axe at the Root of a great Mystery; and if he be allow'd to go on, the choicest Piece of our holy Religion will be cut off; and indeed my goot Lord, I must tell you, that he has struck such a Terror into the Clergy of our Parts, that he has frightned the goot Bishop and Canons of *St. Davit's* out of their Wits.

Judge. Sir, did you ever hear *Mr. Whiston* say any Thing in Derogation or Contempt of the ever blessed Trinity?

Mr. Sbynkin ap Rees. What! I hear him say any thing, my Lort? I scorn to be seen with such a Scrups; there is not a poor Curate in all *Wales*, would keep such a Fillain Company.

Mr. Whiston. My Lord, since I perceive that this *British* Divine knows nothing of me, but what he has heard in a Barber's Shop or an Ale-house, I should be glad to hear what he can say in Behalf of the favourite Mystery he is so ready to fight for, and to know how he came acquainted with it.

Mr. Sbynkin ap Rees. My Lort, that is a fery easy thing; that is a fery easy thing, my goot Lort: Hur suck'd it in with hur Mother's Milk; hur Faith strengthened as hur grew up, and was daily encreas'd with goot Ale and Methelin, and the wise Instructions of *Mr. Davit*

David Shones, our worthy Parson of *Kerig y Druydion*.

Mr. Whiston. Sir, as I have not had a satisfactory Answer from the ablest of our *London* Divines, upon one particular Point, I shall take the Liberty of proposing the same Question to you. I desire to know then, what Opinion you have of the Devil's Parts, and whether you do not take him to be a very subtle Spirit.

Mr. Sbynkin ap Rees. He is a fery cunning Prince, indeet.

Mr. Whiston. Do you think he could distinguish a *God* from a *Man*?

Mr. Sbynkin ap Rees. Oh yes, *Got* knows; for dit he not find out *Jesus* the Son of *Dasit*, without being told; when he drove him out of the possess'd Man, and sent him into the Herd of Swine.

Mr. Whiston. If he could find out *Jesus* to be the Son of *David*, without being told; if *Christ* had been *God*, how comes it, that he did not find out that too, (without being told) when he tempted him in the *Wilderness*? And if he had Power to carry him up to the Top of a Mountain, and to set him upon the Pinnacle of the Temple; how is it possible to conceive, that he should not have had Penetration enough, to find out who that Person was, over whom he had so much Power?

Mr. Sbynken ap Rees [*Aside.*] By *Got*, this is a Clincher indeet: Dear Doctor *W — d*,
help

help her to some Quibble now, or her shall disgrace her Cloth and Family for ever.

Doctor W——d. My Lord, the natural Heat of this Gentleman's Temper, joined to the excessive Violence of his Travelling, has put his Spirits in such a Fluster, that it cannot be expected that he can give the established, orthodox Answer, to every subtle and abstruse *Query*, malicious and artful Hereticks shall think fit to propose: But to let the World see, that the Church never wants a Reply, upon the greatest Emergency, she answers thus: The all-wise Creator purposing within himself, to put the Prince of Darkness to Shame, condescended to be his Companion for a Time; and that he might the more effectually baffle him, he divested him of his natural Penetration, tho' not of his Power, during the whole Course of the Temptation; and sent him away with the Mortification of being bubbled for forty Days together; which must certainly have been a very considerable Discouragement to him in all his future Attempts.

Judge. Since I find that this *British* Divine has discovered nothing to us, but an immoderate constitutional Zeal, and an excessive Eagerness to fight for his good Ale and Metheglin, I think we should lose no more Time, but proceed to call in the Witnesses.

Mr. Whiston. Call in *Peter* the Apostle.

Judge.

ther the Church, which has appointed us to tell the People, that there is one God the Father, and one God the Son, and one God the Holy Ghost; but that these three are not three Gods, but one God: That the Son is neither made nor created, but begotten; and that the Holy Ghost is neither made, nor begotten, but proceeds. Or thus, Sir, the Father is the supreme God, and Jesus Christ is the supreme God, but not the same supreme God that the Father is; and the Holy Ghost is the supreme God, but not the same supreme God that the Father is, or that Jesus Christ is; and that notwithstanding they are not the same supreme God, yet they are not three supreme Gods. And in this Trinity none is afore or after other; but the Son is begotten by an eternal Generation; and tho' eternally generating, has been generated from all Eternity. Likewise the Holy Ghost is by eternal Proceffion, eternally proceeding, yet Almighty from all Eternity. This is Trinity in Unity, and Unity in Trinity; Three in One, and One in Three; not Three, but One; nor One, but Three. The First is First, the Second is from the First, and the Third is from the Second and the First. The First is not before the Second, nor the Second

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before the Third: But the First is First, the Second is First, and the Third is First; neither confounding nor dividing, One and Three, or Three and One. Now this is the Catholic Faith, which except a Man believe faithfully, he shall perish everlastingly. This is all, Sir, which to be sure you knew, as well as we, tho you did not reduce it to a regular System, and make it one of the Articles of your *Credenda*; which, for very wise Ends, the Church has prudently done since. In short, Sir, you have nothing to do, but to tell the Court, that you are of the same Opinion with the Church, and at the same Time you will establish your own Character, and our Authority.

Peter. I am so far from being of your Opinion, that, I profess, I don't understand you.

Dr. Tr--p. Not understand me! Why nothing is plainer; you are to believe no more than this, that there are three Persons and one God, and that every Person is very God.

Peter. So you only modestly desire me to believe, that there are four Gods.

Dr. Tr- p. Sir, You entirely mistake the Matter; for tho' every Person is God, yet every
every

every Person is not a particular God, for they all subsist in the same Essence, which constitutes the Unity; and the Trine-Personality, subsisting in the Unity, constitutes the Trinity. Sir, This is so clear and easy, that we don't scruple to teach it our Women and Children.

Peter. Tho' your Women and Children are so easily satisfied, I must be much better instructed, before I can be satisfied; wherefore I shall take the Liberty of desiring you to explain what you mean by Person and Essence?

Dr. Tr--p. With all my Heart, Sir; Why Person, Sir, is a nominal Idea of an unsubstantial, uncreated, incomprehensibly, begotten, or proceeding Subsistence; purely and simply taken in itself, a Non-Entity, but really and potentially distinguishing Entities. And Essence, being an occult, immaterial Substance, necessarily containing all those Accidents, without which it could not possibly subsist, the Person subsisting in the Essence, dialectically and logically speaking, may be said to be the Accident of the Substance, differing in Name and Nature indeed, tho' co-equal, co-essential, and co-eternal. *Wer't thou a Teacher in Israel, and knowest not these Things?*

Peter. Is that to be wonder'd at, if these Things have been invented since I was a Teacher? For the People in my Time had too much Sense to be the Inventors of such unintelligible Stuff, and too much Honesty to suffer it; but thy Tribe, &c.

Judge. Gentlemen, It will be impossible to come to a Conclusion, unless we put a Stop to this senseless, unmeaning Jargon of the Schools; wherefore, as it is my Business to keep you to the Point, I will propose the Question myself.

Dr. Codex. With humble Submission, my Lord, as the Prisoner stands indicted for Blasphemy against the *Nicene* and *Atbanasian* Creeds, as explain'd by the Reverend *Dr. Tr--p*, I insist upon it, that the Witness's Evidence must speak directly to that, and must declare to the Court, whether he thinks *Tr--p's* Trinity an orthodox Trinity, or not. Mr. *Peter*, pray tell my Lord, what you think of *Tr--p's* Trinity.

Peter. Tho' I was bred but a poor Fisherman, there is no Reason I should be ridicul'd, and have a strange Jumble of Stuff propos'd to me, because I was not brought up to Learning. How indifferent soever these great Doctors may think of my Under-

derstanding, Christ did not think me unworthy of Matters of the greatest Importance. I never understood Quibbles and Riddles, nor do I understand these. When these Gentlemen are in earnest, and will ask me any thing that I can make any Sense of, I will give them as satisfactory an Answer as I am able; for this seems to be nothing but jingling with Words. Surely, my Lord, these Fellows must be a Pack of impudent Cheats; for they cannot possibly believe, what they would impose upon the rest of Mankind. Have you no Laws against such Hypocrites?

Dr. Codex. If your Lordship can hear the sacred Character of Churchmen thus scurrilously treated, I can't. We are likely indeed to expect Justice, when the Court is corrupted against the Priesthood! It is not the first Time that the Earth has opened, and Fire from Heaven has consum'd such, &c.

Judge. Jailor, Take away that mad, persecuting Bell-weather, and let us go on with the Tryal. *Mr. Peter,* the Court has too great a Regard for your Character, to countenance any ludicrous Impositions upon you; and these Divines are in earnest, I assure you; for let it appear ever so
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unintelligible and absurd to you, this is the Faith which we must subscribe to, or suffer the most rigorous Persecution here, and be devoted by the Church to eternal Tortures hereafter.

Peter. My Surprize, my Lord, is so astonishing, that I must beg a Moment's Indulgence, till I recover myself.— Am I ask'd, if this Creed is Apostolical? If the most glaring Nonsense, and the most manifest Contradictions be Apostolical! Is there a Man of common Sense, common Modesty, or common Honesty, that could ever have imagin'd, or promulg'd, such silly and impious Notions of the Deity? Have not all the Prophets, Evangelists, and Apostles continually ascrib'd all Might, Majesty and Power to the Father alone? And has not Christ as often declar'd to you, that he never did any thing, nor ever could do any thing, without the Authority and Assistance of the Father? And does not he take hold of every Opportunity of ascribing every Action to the Father only? Or can any Man shew me, where he has given the least Hint, that he himself was the supreme God? And since I am call'd upon for my Opinion, upon this Occasion, both for the
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Satisfaction of Mankind, and for my own Justification, I will now repeat a Part of of what I have formerly wrote relating to this Subject. In a public Assembly at *Cæsarea*, I spoke thus: Ye know *Jesus of Nazareth*, whom God hath anointed with the Holy Ghost, and with Power; who went about doing Good, and healing those that were possess'd by the Devil, because God was with him. This Person God rais'd from the Dead the third Day, and commanded us to preach, and testify to the People, that this very Person was decreed and determin'd to be the Judge of the Living and the Dead. Is this describing Christ as the supreme God? Is not here a strong Assertion of a Power delegated to him from the Father, to enable him to perform those Works, for which he was sent into the World? Had he been God-man, he could neither have wanted nor receiv'd such Power. It is absurd therefore to suppose it to be sent where it could be of no Use. If Christ had been the supreme God, I must have describ'd him in a Manner directly contrary to this. Then I must have said, Jesus Christ is God of Gods, he is the Omnipotent, has all Power originally in himself, and cannot
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possibly derive it from any other Being.

But how manifestly would this contradict and clash with what went before? Nay, it would not only contradict what I have said of him, but gives the Lye to every Description of him, thro' the whole *New Testament*. And I do here insist upon it, that the Assertions of the *Trinitarians*, in Respect to Christ's Divinity, are absolutely incompatible with the Descriptions of him in the Gospel. Another Passage, in Confirmation of the same Principle, is as follows; *We made known unto you the Power and Coming of our Lord Jesus Christ; we were Witnesses of his Majesty, for he receiv'd from God Honour and Glory*. I shall not trouble you with any more Proofs; but only beg Leave to put this last into the Form of an Argument; as thus, The omnipotent God cannot receive Honour and Glory: But Jesus Christ did receive Honour and Glory; therefore Jesus Christ cannot be the omnipotent God. Which Proposition, Gentlemen, do you deny?

Dr. *Tr--p.* Do'st thou imagine, that Doctors of Divinity will have so little Regard to their Dignity, as to dispute with such an ignorant, beggarly Fellow as thou art?

art? What University wert thou bred at? Go to *Billingsgate*, Fellow, and there you will meet with Company that will suit you; for Deans, spiritual Lords and Doctors, don't use to talk to Fishermen.

Peter. I can't pretend indeed to a learned Education, but, in Recompence, I was bred at the Fountain Head of Humility, Mercy, Justice, and every Virtue, that can render Men happier or better; and shall not envy even real Acquisitions, that are accompany'd with Vanity and Insolence.

Judge. Have you done with the Witness?

Mr. Whiston. Yes, my Lord.

Judge. Who would you call next?

Mr. Whiston. *Paul* the Apostle of *Tarsus*.

Judge. What would you ask of *Paul*?

Mr. Whiston. I would have ask'd him the same Question that was put to *Peter*, if I were not thoroughly perswaded, I should have a Repetition of the same Answer. Wherefore I shall only ask him, whether he believes Jesus Christ to be the supreme God? And what was

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the Doctrine he taught, concerning his Nature, Office, and Being?

Paul. When I endeavour'd to convert the *Jews* and the *Gentiles*, I always spoke of our Saviour in the clearest and most intelligible Manner I was able; nor can I conceive, that any thing, I either said or wrote, could give the least Handle for any one to imagine, that I believ'd Jesus Christ to be the supreme God; for almost in the Beginning of every Epistle, I have distinguish'd him from the supreme Being, by giving the Title of God to the Father, and that of Lord to our Saviour. Which Distinction runs thro' the whole Work, except in one Passage or two; and then the Circumstances in the Description distinguish them more effectually, than the very Terms themselves, which have been made Use of for that Purpose. As for Instance, in my Epistle to the *Hebrews*, where I tell them, that *God, who spake in Time past to the Fathers by the Prophets, in these last Days has spoken to us by his Son, whom he hath made the Heir of all Things, and by whom he made the Worlds; who being the Splendor of his Glory, and the*
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Character of his Substance; carrying *all Things by the Power of his Word*, making the Purification of *our Sins by himself*, *he sat upon the right Hand of Greatness in the highest*; *being made so much more excellent than the Angels*, by as much as he hath inherited a *more excellent Name than they*; for to whom of the *Angels* did he ever say, *Thou art my Son, this Day have I begotten thee?* And again, *I shall be to him a Father, and he shall be to me a Son?* But, when he brings his First-born again into the *World*, he says, *and let all the Angels of God worship him.* And to the *Angels* he saith, *who maketh his Angels Spirits, and his Ministers a flaming Fire*: But to the *Son*, *Thy Throne, O God, is for ever; the Scepter of Righteousness, is the Scepter of thy Kingdom; thou hast lov'd Righteousness, and hated Iniquity; wherefore God, even thy God, hath anointed thee with the Oyl of Gladness above thy Fellows.* Have I not said in other Places, *ye have the same Relation to Christ, that Christ has to God; that Christ is the First-born of every Creature; that he died, and was rais'd again from the Dead by God?* Have not I said, as

plain as Words can exprefs, *that there is no other God but one*; for although there are fuch Beings as are call'd Gods, whether in Heaven or in Earth, yet to us Christians, there is but one God, *viz. the Father, from whom are all Things, and we in him*; and one Lord Jesus Christ, *by whom are all Things, and we by him*. I will have you know also, that *Christ is the Head of every Man; Man is the Head of the Woman, and God is the Head of Christ*; then shall be the End, when he shall deliver up his Kingdom to God the Father; then shall Christ be submitted to him that hath put all Things under him, that God may be all in all. Blessed be the God and Father of our Lord Jesus Christ, who hath put all Things under his Feet; and made him the Head of all Things to the Church. From what I have juft now faid, I shall make it as clear as is poffible for Words to exprefs, that my Doctrine about Christ is diametrically contrary, to that which thefe learned Doctors fo vehemently contend for. Nor will that trite and pitiful Diftinction, of the divine and human Nature, in the leaft avail them here; for they will not only
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be driven from that weak Hold, but be cut off even from Chicanry itself. As they have hitherto admitted, that Christ existed in his highest Capacity before the Worlds were made, I shall argue upon that Supposition. Is there any thing then more clear and apparent, than the supreme God made that very Person Heir of all Things, by whom he made the Worlds? Is it not the same Person that sits down at the right Hand of Greatness, and that is made more excellent than the Angels? Is it not still the same Person, whom he calls by the eminent Appellation of God, and whose *God bath anointed him with the Oyl of Gladness above his Fellows?* When this divine Person therefore was made Heir of Things, did not he receive Dignity, Power, or some Advantage at least, which he did not possess before? When God made the Worlds by this Person, did he not use him as an Agent or Instrument, and consequently imploy him as an inferior Being? Again, Christ, you say, is the supreme God; but Christ is also the First-born of every Creature: Therefore the supreme God, according to you,
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is the First-born of every Creature. Here again, most conscientious and reverend Divines, your old Trick of playing fast and loose, with the divine and human Nature, fails you; for certainly Christ was not the First-born of every human Creature; for then he must have been born before his Mother. I hope, Gentlemen, that you will have the Modesty to grant me this. And, in a Line or two farther, I have shew'd you, that my calling Christ, God, is not the least Proof in the World, that he must be the supreme God; for this is a common Expression in the *Old Testament*, and is frequently apply'd to other Beings, as well as to the supreme; who therefore is distinguish'd by the Title of the God of Gods. For, in the *Old Testament*, even *Moses* and the *Judges* were call'd Gods; and this I have taken care to assert and explain in such a Manner, as makes it impossible for the Son to be the supreme God, if the positive Assertion of an Apostle may be allow'd as a Proof; for I have solemnly affirm'd, that to us Christians there is but one God, which is God the Father; consequently, unless they can
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prove the Son to be the Father, he cannot possibly be that one God. And I have also told you, that to us Christians there is one Lord, which is Jesus Christ; therefore, as I have said above, if Jesus Christ is not the Father, he cannot be the supreme God. Now I will submit it to the Determination of every honest Man, whether the Doctrine of the modern Apostles is not directly contradictory to mine, and consequently to that of all the sacred Writers. But what are not those Men capable of, that can tell you, that the eternal God was begotten; and that the first-born of every Creature was not created? Or what Absurdity can be equal to the following, *viz.* That God dy'd to make infinite Satisfaction to God? Here is the immortal, eternal God dies to appease himself. Is it to be imagin'd, that if I had known Jesus Christ to have been the supreme God, that I should not have worshipp'd him as devoutly; ador'd him with as much Reverence, and describ'd him with as much Majesty, as the modern Apostles? Would not it have been my Duty as well as theirs, to have told the People, (whom I was
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to convert and instruct in the Christian Faith) that the supreme God was come down from Heaven to be born of a Virgin, and to take Humanity upon him; and that Jesus Christ being God-man, was this supreme Being; and that, while *John* was baptizing the supreme God, the supreme God came down from Heaven, in the Form of a Dove, and sanctify'd the supreme God; and that he cur'd the Lame and the Blind, and rais'd the Dead by his own omnipotent Power, and not by that of the Father. But had I said this, I should have spoke most extravagant Nonsense, utter'd a most audacious Falshood, and have impudently contradicted Christ himself; and for which I should deserve to be treated like an execrable Villain.

Mr. Whiston. As your Lordship has heard the Opinions of the chief of the Apostles, I shall beg Leave to call in the Evangelists in their Order, who must necessarily agree with the Apostles, or the Christian Religion itself will fall to the Ground.

Judge. *Mr. Matthew,* the Question is very short, Do you believe Jesus Christ to be the supreme God?

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you; and, in order to it, I must acquaint you, that your Master had a threefold Manner of conveying his Instructions; which was many times by Parables, sometimes by Paradoxes, and, upon certain Emergencies, by Equivocation and double Entendre, as in the Case before us: For he being compos'd of two distinct Natures, it was entirely at his Election to call which of them he pleas'd [Me]; by Virtue of which he might always have two different Answers ready, upon any extraordinary Occasion. For Example, Suppose now, that such a wicked Rogue as *Judas* had a Mind to betray him, and should ask him, whether he were the supreme God? Why, Sir, he might very safely have taken his Oath upon it, that he was not; only by mentally reserving *quatenus* the human Nature. On the other Hand, if the same Question were to be put by a Disciple that he could trust, he might just as honestly own himself to be the supreme God; and we are credibly inform'd, that he never made the least Secret of it to his particular Friends: For (notwithstanding that the Enemies of Religion have robb'd us of
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the Privilege of pleading Tradition) they have not depriv'd us of the Liberty of founding our Doctrines upon it, or of making such Interpretations of the Scriptures as shall be most beneficial to the Church. And as it is highly reasonable, that we should pay a greater Regard to her Authority, than to a few unguarded Expressions of *Peter* and *Paul*; so we have unanimously agreed, to maintain her Mysteries to the last Drop of our Blood.

Mr. Whiston. My Lord, *Mr. Mark* the Evangelist being absent, at the Beginning of the Tryal, I desire, that he may have *Dr. Tr--p's* Trinity read to him.

Judge. *Mr. Mark*, you are cited here upon a very solemn Occasion; and the Reason of this Creed's being read to you is, to know whether you do in your Conscience believe what is in it to be true?

Mark. My Lord, as I am a perfect Stranger to this Dispute, I should be glad to be inform'd of the Nature of a Creed, to know whence it is taken, by whom it is made, and to what Intent and Purpose it is publish'd.

Mr. *Whiston*. If your Lordship will give me Leave, I will give him that Satisfaction in a very few Words. Sir, a Creed is a particular System of Faith, compos'd of the particular Opinions of a Club of Parsons, and it is pretended to be drawn out of the holy Scriptures. This is what the People are oblig'd to profess, or submit to lose their Employments, and to be put in Jail, and be starv'd. And it is only for Want of Compliance to this, that you see me here in Bonds.

Mark. Can the Church be so wicked and barbarous! And does it pretend to have an Authority from the Scriptures to persecute? And do the People tamely sit still, and suffer it? But let your Tyranny be ever so cruel and extensive, it shall not deter me from speaking Truth; and I defy you to shew the least Syllable in my Writings, that favours your blasphemous Nonsense; but on the contrary shall bring you such a Proof, that Jesus Christ is not the supreme God, that Impudence itself would almost blush to oppose it.

Dr. *Tr--p*. You Dog! How dare you treat the Spouse of Christ thus
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irreverently! Sirrah, you deserve -- &c.

Mark. You mistake, Sir, it is the Whore of *Babylon* that I chastise; whose Prostitution, Impudence, Cruelty, Covetousness, Corruption, Treachery, Insolence and Ambition, were never equal'd on this Side Hell. And certainly, if any Villains ever deserv'd eternal Tortures, they are those that corrupt and delude the very People they take upon them to instruct and preserve; they are those that rob, tyrannise, and murder, under a Pretence of Religion, Humility and Charity; in fine, it is those rapacious, hypocritical, lecherous Gluttons, that have chang'd a plain and reasonable Institution into mysterious Nonsense and juggling Absurdities; placing the Essence of Religion in Quirks and Tricks; cheating the People, oppressing the Poor, trampling upon the Laws, and treading upon the Necks of Princes. My Lord, I should beg Pardon for this severe Reply, if the Provocation had not extorted it, and Truth had not justify'd it; however, I shall now go on with my Proof. Our Saviour has often declar'd himself inferior to the Father; and the Instance, by
which

which I am going to prove, that he is so, is so very remarkable, that I shall consider it in as distinct and particular a Manner as possible. Speaking of the Day of Judgment, says he, *Of that Day and Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father only.* Who can cast his Eye upon this Assertion of our Saviour, without taking Notice of the regular Gradation manifestly form'd with an Intent to exclude all other Beings whatsoever, and to confine the Fore-knowledge of the Day of Judgment to the Father only. And since the Reverends and right Reverends have thought fit to say, that Christ is a Composition of a divine and human Nature, and that this Want of Knowledge is asserted of his human Nature only, I shall prove the contrary of it beyond all Exception; for the very first Proposition excludes Christ, as to his human Nature, by saying, *that no Man knows that Day*; and the next Proposition excludes the next superior Degree of intelligent Beings, by adding, in a most emphatical Manner, that even *the Angels, that are in Heaven*, did not know

know it; after which he rises still higher, and declares, that even *the Son* (in that Capacity which he is in, superior to the Angels) did not know it, *but the Father* only: So that nothing in Nature can be more evident, than that all other Persons, even of the Trinity itself, as well as all other Beings, are excluded, and that he has limited that Knowledge to the Person of the Father only; for whatever was not the Father, he positively affirms, was ignorant of that Day. Now it is certain, that the Son was not the Father in any Sense; therefore could not know that Day: Jesus Christ therefore, being inferior in Knowledge to the supreme God, cannot possibly be the supreme God.

Judge. You are call'd here, Mr. *Luke*, upon the Occasion of a learned Divine's being accus'd of Heresy, in having deny'd Jesus Christ to be the supreme God, and, as you are one of the inspir'd Writers, the Court desires your Opinion upon that Point.

Luke. Your Lordship does me too much Honour, in calling me inspir'd; I pretend to no more than that of being an honest and diligent Collector; and
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claim no other Merit, but that of having faithfully recorded what appear'd most agreeable to Reason, or had the best Evidence to support it. If it had been the Doctrine of the Apostles, or the establish'd Opinion of the Age I wrote in, that Jesus Christ was the supreme God, is it to be imagin'd, that I should not have declar'd it clearly and fully to all the World? But I do affirm the Fact to be directly contrary; and if your Creed-makers are in the Right, I must be in the Wrong; for I must acknowledge, that I have distinguish'd the great God, from Jesus Christ, in a great many Parts of my History; which I could not have done, unless I had been a Fool, or a Villain, if I had thought, that Jesus Christ, and the great God of Heaven, had been the same omnipotent, co-equal, and co-eternal God. My Expressions are these; *The Lord God shall give unto Christ the Throne of his Father DAVID; the Christ of God; the Chosen of God.* Tho' this Description of Christ is manifestly incompatible with the Character of the great God; yet, since it is in the Power of Prejudice to hinder Men from seeing apparent

rent Truths, and that whole Bodies of Men for their Interest, can be hardy enough to deny them, I shall beg the Favour of you, to observe how those Passages will appear, if we were to suppose Christ to be the omnipotent God, and to be describ'd as such. Those Passages then must run thus; *The only, eternal, omnipotent God, shall give unto the only, eternal, omnipotent God, the Throne of the only, omnipotent God's Father, ABRAHAM: And again, The only, omnipotent God, is the Chosen of the only, omnipotent God.* These Absurdities and Contradictions are so palpable, that as they, that can't perceive them, can see nothing; so they, that will not acknowledge them, will acknowledge nothing.

Judge. What do you say, *John*, to Dr. *Tr--p's* Trinity?

John. Verily, I am at a Loss what to say to that which I cannot possibly understand, but thus much I may venture to affirm, that the Gospel I wrote, and the Faith I preach'd, was to enlighten Mankind. But that the Inventions of these Men have not only put out that Light, which the Gospel brought into the World, but have extinguish'd the
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Light of Nature itself, and put the World into a much worse Condition, than it was in when it had no other Guide but Reason to direct it; for Reason will not act against itself, advise us to abandon it, or deliver it up to those who make it their Study to deceive us. My Account of our blessed Saviour is uniform, clear, rational, and plain, as will evidently appear from the following Passages. *Ob Father, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. And again, I proceeded forth, and came from God; neither came I of my self, but he sent me. I ascend unto my Father, and your Father, and unto my God, and your God. The Son can do nothing of himself; but what he seeth the Father do, that doth the Son also. They accus'd him of Blasphemy; because thou, being a Man, makest thy self God. Jesus answer'd them, Is it not written in your Law, if he call'd them Gods, to whom the Word of God came? Say ye of him, whom the Father hath sanctify'd, thou blasphemest, because I said, I am the Son of God? Jesus, a Man approv'd by Miracles, which God did by him: God hath made the*

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the same Jesus both Lord and Christ. The Words that I speak unto you, I speak not of myself; but the Father that dwells in me, he doth the Works. The Father is greater than I. The Passages are so plain, so full, and so conclusive, that, I protest, the strongest Thing I can say, in Justification of that which I have already wrote, is, that I cannot possibly express myself clearer, even upon the Occasion of the present Controversy. But what can Words do, if Men will be impudent and wicked enough to pervert them? Nay, Men that have Front enough to deny the common, obvious, settled Sense of Words, would even deny, that there were any such Words at all, if it serv'd for their Purpose. There is an End of the Use of Words, if, in expressing ourselves absolutely of any Being whatsoever, you may mean it partially, or totally, or take this Part or that; for at this rate, you may say your own Creeds backwards, and affirm that Christ (in his divine Nature, by tacit Reserve) was neither born, suffer'd, dy'd, or rose again; and you may be just as orthodox, in affirming the contrary, if you are at

Liberty to mean which Nature you please. Such Prevarications and Quibblings may become Priests and Jesuits; but it is monstrous, to charge the Messenger of God with them. What will destroy the Credit and Authority of the Gospel, if this will not? Or I should more properly have said, what has brought it to the weak and despicable State it is in at present, but these infamous Practices of the Clergy? If any Man can shew me, that the whole Tenor of what I have wrote, is not strictly conformable to those Parts which I have just now cited, I will not only confess myself to be unworthy of the Name of an Evangelist, but submit to be call'd a Traitor to my Master, and a Deceiver of Mankind: For whoever shall affirm, that I have describ'd Jesus Christ as equal with the Father, does not only endeavour to prove my Doctrine to be repugnant to itself, but makes the Scriptures of no Authority. Are these the Men that contend so vehemently for their being inspir'd! These, that have the Assurance to pervert or contradict the whole Tenor of them! If this honest Gentleman, Mr. *Whiston*, were
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to assert, that the Son is inferior to the Father, could he do it in stronger Terms, or in a more plain and positive Manner, than I have done? Could he say any Thing stronger, than that *the Father is greater than the Son*; that *He sent him, commanded him, and perform'd every Operation in him*; let every impartial Man judge, whether he would look upon such a Character as this, to be the Character of the great God of Heaven, or to be that of an inferior Being.

Judge. Mr. James, What do you say to the Reverend Doctor's Trinity? Do you understand it?

James. The greatest Part of what I do understand is false, and what I do not, I humbly conceive to be Nonsense. I am not for three Gods, I assure you; for I have said, *Thou believest that God is one, thou dost well.* I have profess'd myself a Servant of God, and the Lord Jesus Christ, which is Distinction enough, to shew that there are two distinct Beings. But if the Father be God, and the Son is God, God is not one. I write as I think, and I flatter myself, that I have wrote so as to be understood; for certainly, nothing can be plainer

plainer than that I affirm, that the eternal Godhead no more consists of three Somethings, than it does of thirty Somethings; and consequently, that this new-fangled Trinity must be a gross Imposition upon Mankind.

Judge. What do you think, Mr. *Jude*, of the Doctor's Trinity?

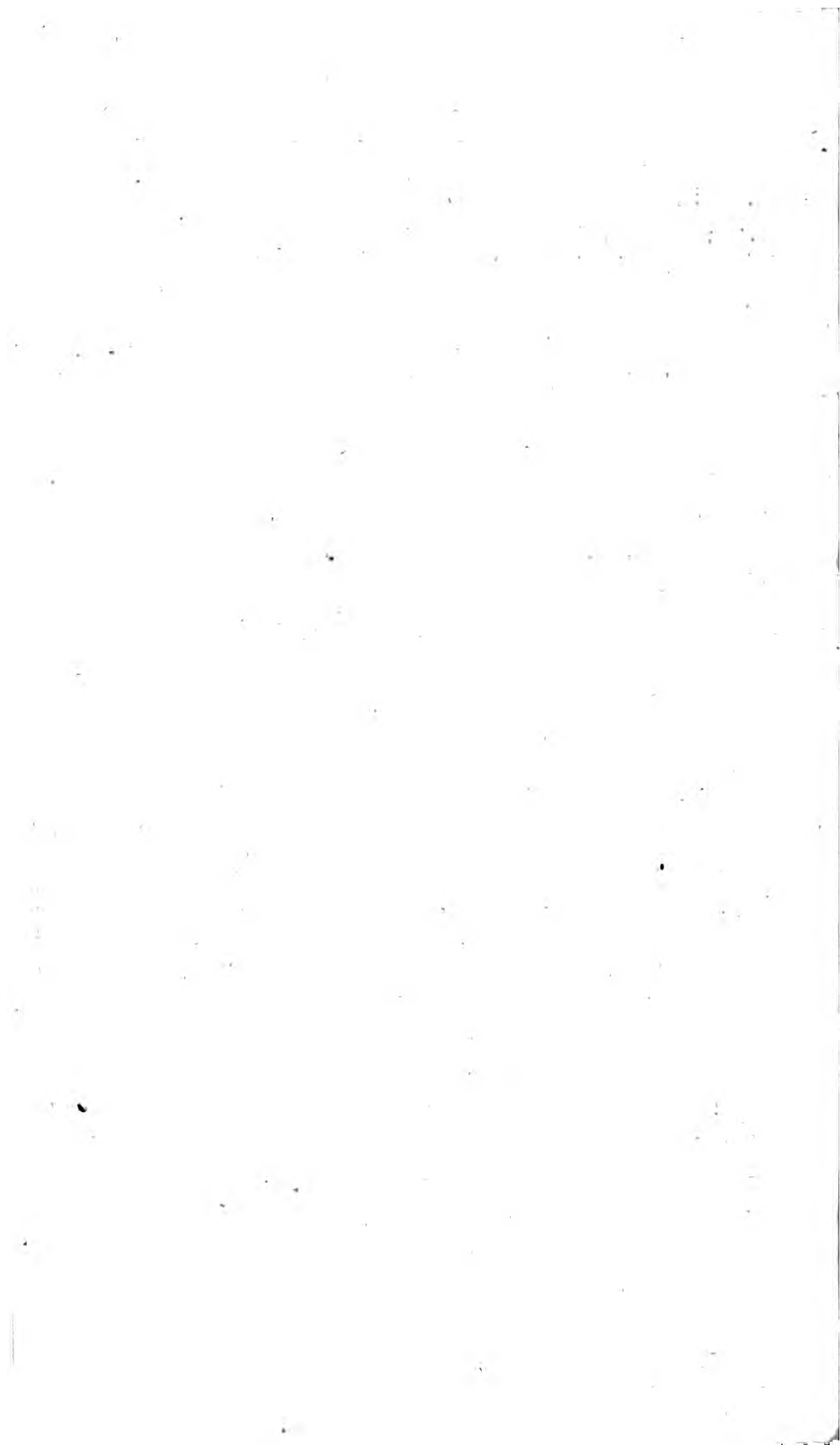
Jude. It is impossible that my Thoughts can differ from my Brethren's; and your Lordship shall judge, whether my Writings do or no; for I have certainly distinguish'd Jesus Christ from the great God, if Language can distinguish Things. I have express'd myself thus, *Turning the Grace of our God into lasciviousness; denying God, the only supreme Governor; and denying our Lord Jesus Christ.* And again, *To them that are sanctify'd by God the Father, and preserv'd by our Lord Jesus Christ.* Is it possible to imagine, that all the divine Writers should constantly distinguish Jesus Christ from the supreme God, and yet know him to be the supreme God. What Sort of Apostles would these Gentlemen make of us? Had not we Sense enough to declare it, or was it a Revelation reserv'd for later Times? We
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are always ready to give Jesus Christ all the Honour that is due to his Character; but *to the only wise God*, we say, *be Glory, Majesty, Dominion, and Power.*

Judge. Gentlemen of the Jury, the unanimous Concurrence of every Writer in the New Testament, against this Doctrine of the Trinity, being the strongest Proof that can possibly be added to the Absurdity of it; common Sense, and common Honesty, will sufficiently direct you, to bring in such a Verdict as may be expected from you.

Jury. We believe the Evangelists and Apostles to be very honest Men, and to have declar'd the whole Truth, and nothing but the Truth; and, that vicious and corrupted Priests have invented these Absurdities, with a villainous Intent to confound the Understandings, and to destroy the Liberties of Mankind.

Judge. You Gentlemen of the Clergy, since the Jury has acquitted the Prisoner, and brought you in guilty, I shall pass that just Sentence, which is establish'd by that Law, which requires an Eye for an Eye. May the Layety shew you the same Mercy they have ever receiv'd from you.





A N
O R D E R
O F T H E
FINE LADIES

Assembled in
CONVOCATION.

W Hereas an infinite Number of *Belles*, of elegant Taste, and liberal Education, have made just and frequent Complaints, against a certain Scheme, called *The GOSPEL*; and it being fully proved, by unquestionable Witnesses, to have been purposely calculated and contrived to restrain and abridge such Liberties and Delights, as are essential to Female Happiness; **W**E the *Belles* and *Toasts* of this Metropolis,

tropolis, assembled in *Convocation*, have (after the most mature Deliberation) found it necessary to provide a Remedy for so disagreeable an Evil. And *whereas* our sincere and disinterested Sex abhors nothing so much as Hypocrisy and Diffimulation, WE shall make no Scruple to express our hearty Dislike and Adversion to an Ordinance so repugnant to our Nature, and so prejudicial to true Gallantry and Politeness. And since it is impossible for us to *conform* to our *Religion*, it is necessary that we should have a *Religion conformed* to us. WE therefore the *Belles* and *Toasts* aforesaid, do, by these Presents, declare the *Old GOSPEL* to be null and void, and of no more Effect than if it had never been made; and do hereby appoint and direct the following, with the *New CATECHISM*, &c. to be used in all *polite Places of Worship*.





A

CATECHISM

Necessary

For all YOUNG LADIES
before they are Confir-
med in Woman-hood.

Parson.

W *HAT is your Name?*

Miss. COQUETILLA.

Parson. *Who gave you that Name?*

Miss. My Godfathers and Godmothers at my Christening; who promised, that I should prove a Babe of Grace, delight in Finery, and have a Multitude of Lovers.

Parson.

Parson. *What did your Godfathers and Godmothers then for you?*

Miss. They did promise and vow three Things in my Name; 1st, That I should be a strict Observer of all the Fashions. 2^{dly}, That I should never betray the Secrets of my Sex. And, 3^{dly}, That I should always put on the Appearance of Modesty, good Nature, and Virtue, before the Men.

Parson. *Dost thou not think, that thou art bound to do and believe as they have promised for thee?*

Miss. Yes, verily; and upon my Honour I certainly will; and I think myself exceedingly happy, to be called to so agreeable and elegant a State of Perfection, and shall make it my Study to continue in the same unto my Life's End.

Parson. *What is the outward and visible Sign or Form in Baptism?*

Miss. Water, wherewith the Parson sprinkles my Face; a Set of the best Company in their Holyday Cloaths;

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a plentiful Dinner, Fiddles, and a Country Dance.

Parson. *What is the inward and spiritual Grace?*

Miss. The Honour of being admitted into the best Company; and the advantage of putting on the Appearance of a modest Reserve, accompanied with a seeming Repugnance to every Thing that is ludicrous and free.

Parson. *I beg to know what is your real Opinion of that which the Reverend Divines call the Poms and Vanities of this wicked World?*

Miss. To deal sincerely with you, I take them to be nothing more than the necessary Decencies which every Woman of Fashion is indispensably obliged to observe, from the Duty and Respect she owes her Quality.

Parson. *You will pardon my Freedom, Miss, if I beg to know, whether you ever heard of that Prince of Darknefs, commonly called the Devil?*

Miss. Yes, Sir, I have heard my Nurle

Nurse and the Chaplain talk of him for Hours together.

Parson. *What Sort of Creature do you imagine him to be?*

Miss. I take him to be the very Picture of an ill-natured, peevish, nasty, covetous old Husband.

Parson. *As the most important Part of Religion is that of having a right Faith; let me hear if thou canst rehearse the Articles of thy Belief.*

The FINE LADY'S CREED.

Miss. I believe that this is a very agreeable World; and that I am one of the most agreeable Creatures in it; and that Men and Beasts, and all that is therein, were made for my Service, Pastime, and Delight; and I believe in the Faith of Beaus, the Compliments of Fops, the Modesty of Rakes, the Power of Beauty, the Force of Love, and in my own irresistible Charms, Sagacity, and Conduct; and in the reasonable Hopes of an advantageous

tageous Match. I *believe* also that the Protestant Church is a very pretty Church ; that it has a decent Regard for Quality, and requires no more of a Toast than the Honour of her Company ; and that the Beauty of Holiness consists in elegant Dress, and the Performance of the spiritual Exercise with a becoming Grace. I *believe* also in the Mysterious Efficacy of new Guides and Manuals, Fish Days and Festivals, Lawn Sleeves and Surplices, and in the certain Joys of this World, and I have a Glimmering of the World to come.

Parson. *What dost thou chiefly learn from these Articles of thy Belief ?*

Mis. 1st, I learn to believe, that I am an Animal that is made for Joy and Finery. 2^{dly}, That I was sent into this agreeable World, to see how well I can divert myself, by giving a full Swing to those Appetites and Desires, that bountiful Nature has enriched my Constitution with.

Parson. *But don't you think a Familiarity with Fops and Beaus is a Hindrance*

*drance to your Spiritual Improvement
Miss.?*

Miss. Tout au contraire Monsieur; for there is nothing so heavenly and ravishing; they are the Quintessence of the Creation, and contrived by Providence for the Entertainment of the *Fair Sex*; for their Conversation is so soft and elegant, their Wit so surprising and exquisite, their Manners so inimitably loose and agreeable; and, in fine, such wonderful *je ne scay quoy's* in every Thing they do, that could they *love* and be constant, they would be *adorable*.

Parson. From the particular Pains I have taken, in teaching you your Commandments, I may presume you have not forgot them, pray tell me how many there are?

Miss. T E N.

Parson. Which be they?

*Miss. The same which your Reverence taught me in the Nursery. It was I that brought thee out of the
Land*

Land of Dulness, to Plays and Operas;
and out of the Hands of my *Grannum*,
to a Town of Liberty and Delight.

I. Thou shalt worship no other Idol
but thyself.

II. Six Days shalt thou dance and
play, go to Masquerades and Operas;
but the seventh Day is the Sabaoth,
in which thou shalt do no Manner of
Good, but shalt dress and go to Church
in the Morning, thou and thy Cousins,
and thy Sisters; and in the Evening
thou mayst *gossip* and *coquette*.

III. Laugh at thy Father and Mo-
ther, that thy Days may be merry
in the Land of the Living.

IV. Thou shalt not jilt a pretty
Fellow; nor exercise thy Cruelty
upon the Fop that thou art in Love
with.

V. Do not bear Witness against the
Intrigues of thy Neighbours, that thou
be not hindred and obstructed in the
Pursuit of thy own.

VI. Open thy Bosom to the Dam-
I fel

fel that combeth thy Head, and pin-
neth up thy Tail; for ſhe will aid
thee with Councel, and aſſiſt thee in
fulfilling of thy Heart's Deſire.

VII. Man ſhalt thou treat like the
Beaſts of the Field; thou ſhalt tread
upon the Humble and Meek, but the
impudent and brazen thou ſhalt cheriſh
and careſs.

VIII. Thou ſhalt be amorous as
the Cock Sparrow that kiſſeth upon
the Houſe Top, and fine as the gaudy
Peacock that turneth up his Tail to
be admired.

IX. Thou ſhalt wheedle thy Gal-
lant, and thy Husband, and thy Pa-
rents, out of all thou canſt get.

X. Thou ſhalt not ſeem to envy,
covet, or deſire thy Neighbour's Spark,
her Jewels, or her Shape, or her Coach,
or her Wit, or her Watch, or any
Thing that is hers.

Parſon. *What doſt thou chiefly learn
from theſe Commandments?*

Miſs. I learn Three Things: *1ſt,*
That

That the *Form of Godliness* is the *true Religion*. *2dly*, That the Celebration of the Sabaoth by the fine Ladies, is a becoming Encouragement to Dress and Decency; the chief Support of the Clergy, and the main Pillar of the Church. And, *3dly*, That all the Commandments are so wisely and graciously contrived for the Benefit of the Fair Sex, that it is impossible for a fine Lady to be happy that neglects to keep them.

Parson. *I hope you have not forgot your Duty towards your Neighbour?*

Miss. Not in the least, Sir.

Parson. *What is your Duty towards your Neighbour?*

Miss. To love him as myself, and to do unto all the fine Men as I would they should do unto me.

Parson. *Who is thy Neighbour?*

Miss. Not every old Prude or dirty Clown that lives within five or six Doors of me; but all agreeable young Fellows wherever I meet them.

Parson. *However, my good Child, know that thou art not able to do any Good of thyself without the Assistance of Prayer, let me hear therefore if thou canst say*

The FINE LADY'S PRAYER.

Miss. **O** Most gracious FATHER, Maker of WOMEN, and Giver of all good Things! pour down the choicest of thy Blessings upon the *Belles* of this Land; give them Health, Wealth, Honours, and Gaiety of Mind, and whatsoever else can render them happy and agreeable (unless they have the Assurance to be my Rivals); and in a particular Manner preserve my Shape, O Lord, and keep a continual Watch over my Complexion, that the handsome and elegant Figure I have always made at the Altar, may ever redound to thy Honour and Glory: Continue to me such Pleasures as I already enjoy, and supply me with such new ones as I am not able to invent; grant that I may order all my Words and Actions with so much Cunning and Precaution, and cover my Countenance with such a Veil of Modesty
and

and Sweetness, that I may obtain the Accomplishment of my most reserved and secret Wishes. I return thee my most hearty Thanks, O Lord, for the extraordinary Share of fine Sense, Wit, Beauty, *Agremens*, and *je ne scay quoy's*, which thou hast thought fit to bestow with so bountiful a Hand upon this thy Servant; and that there may be a continual Supply of pretty Fellows for our Service, bless all Seminaries of true Gallantry and Politeness, whether they be Masquerades, Ridottos, Balls, or Assemblies, or by what Names or Titles soever they are dignified or distinguished. Grant me Patience, O Lord, with all upstart Flirts of Quality that take Place of me, and in thy good Time raise thy afflicted Servant to such a Height, that they, and all others, may be thoroughly sensible of the becoming Distance there ought to be between them and me: All which, in Confidence of my own extraordinary Merits, and for my own dear Sake, I humbly beg and implore.

Parson. *What desirest thou in this Prayer?*

Miss.

Miss. I desire nothing but what is necessary and decent; and what every Woman of Quality is thoroughly persuaded she has a Right to; and which, no *fine Lady* will ever be brought to recede from.

Parson. *But as Heaven is by no Means to be obtained, without having just Notions of Religious Mysteries and Holy Things, let me hear what Account thou canst give of the Holy Trinity?*

Miss. It is *Trinity in Unity, and Unity in Trinity. Three in One, and One in Three; not Three but One; not One but Three. The First is First, the Second is from the First, the Third is from the Second and the First. The First is not before the Second, nor the Second before the Third; but the First is First, the Second is First, and the Third is First; neither confounding nor dividing One and Three, nor Three and One.*

Parson. *Upon the Word of a Clergyman, most Orthodoxly well explained! and now I beg that you will oblige me with your Definition of a Church.*

Miss.

Miss. Why a *Church* is a vast large Room, with a high Steeple, and Bells in it, where People go once a Week to set off themselves, and find Fault with their Neighbours; and ----

Parson. Hold, *Miss*; I find you have only an Idea of the Shell, and speak more like a Bricklayer than a Christian; for the Reverends and Right Reverends are the Church: A Church is a spiritual Thing, and they are the Legal Expositors of its Oracles and Mysteries: They are the Vicegerents and Ambassadors of Heaven, and have the sole Direction of the Consciences and Purses of the Laity; who, on their Part, are blindly to submit to their Decisions, and to labour and toil for their Luxury, Power, and Support.

Miss. I return you Thanks for your Information, and shall take Care to pay their Excellencies the Respect that is due to their Quality.

Parson. How many Sacraments are there?

Miss. Two; Baptism, and the last Supper.

Par-

Parson. *Why are Children baptized, when, by Reason of their tender Age, they cannot possibly tell what the Parson and the People are about?*

Miss. 1st, That his Reverence may be sure of his Fees and his Belly full, before the little Bantling pops into the other World. 2^{dly}, To give an Air of some extraordinary Power in the Priest, in order to strengthen and improve the natural Propensity of the Ladies, to Forms and Mysteries. And, 3^{dly}, To give the poor Mother the Consolation of being richly set out; and of shewing her Generosity, Taste, and Magnificence in a sumptuous Entertainment.

Parson. *What is to be done before and after eating the last Supper?*

Miss. I must fast till I have the Cholic, read till my Head aches, look wondrous grave for three Days before and two Hours after; and then return to my former innocent Amusements.

Par-

Parson. *What are the Benefits whereof we are Partakers thereby?*

Miss. The Comfort of thinking that we are better than we are, and the Hopes of making our Neighbours believe so too.



T H E

P R A Y E R

Of a young VIRGIN in great Distress.

O Lord who knowest how soft, how weak, and of how pitying a Nature I was made; look down with an Eye of Compassion upon me a distressed Virgin; nor suffer me to lye neglected and alone; but send thy devoted Hand-Maid a strong, indefatigable and tender Comforter, and teach him to seek for true Happiness, where alone it is to be found. Was not this Bosom made to be press'd, this Body to be embrac'd, and this — (Oh I faint, I die,) — Treasure to be possess'd? Yes surely; for we are told, that thou hast not made

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any thing in vain, neither is there a useless Superfluity in all thy Works. To what end then were all these Beauties given, and whereto tend these soft Emotions; are those never to be enjoy'd, and are these always to be stifled? Surely in thine own good Time thou wilt send Relief; and when thou hast tried me, thou wilt have Mercy. Incessantly therefore, will I pray unto thee, and cry, how long, how long! When shall I be released from these my daily Strugglings, and enjoy the blest Fruits of this my Warfare. O send me what I am by Nature framed for, that I may soon be a joyful Mother, and fully answer the end of my Creation. *Amen, even so be it. Amen.*



T H E
G O S P E L.

C H A P. I.

I. **H**EAR my Words, O Daughter, and give Ear unto my Sayings;

Sayings; for I speak the Words of Comfort unto thee.

2. In the Beginning, Woman was made for Man, and he shall cherish her.

3. Vex not thy Lover's tender Soul with Cruelty and Disdain, lest an Evil of like Nature befall thee.

4. Make Use of thy Lovers in the Time of thy Youth; for when thou art old they will depart from thee.

5. Be constant at Church, when thou hast nothing to do; for in such like Amusements there is no great Harm.

6. A virtuous Woman is carried to Church, lifteth up her Eyes, and looketh about her:

7. And a Religious Woman spieth Faults and Fashions; and when she goeth forth she telleth them.

8. Be not concerned though Men speak evil of thee; but be wise in thy own Conceit, and that will comfort thee:

9. Reverence thy Quality, and spend with Profusion; and Men will speak well of thee.

10. When thou meetest with a rich

Fool, take Care to ensnare him; for a plentiful Jointure giveth much Consolation.

11. If thou lovest a Man, be exceeding free with him; for Love is the fulfilling of the Law:

12. But to him that thou hatest, shew thy Discretion; for in so doing thou shalt deceive the Wise and the Aged.

13. But love thyself above all Things; for Charity beginneth at Home.

14. Pamper thyself elegantly, fast luxuriously, frequent Assemblies out of Charity, and the Church out of Decency, and all will go well with thee.

15. Reprove not thy Neighbour, till her Back be turned upon thee; for much Altercation engendereth Strife.

16. Sweeten thy Countenance before the Rich and the Mighty; for thus shalt thou lead the Simple and Innocent Captives.

17. But if thou art disposed to be haughty, imperious, or fretful; let that be the Work of Retirement.

18. Tell Lies and flatter, when it
is

is for thy Advantage; for thereby shalt thou deceive the Sons of Men.

19. For the Lips of Flattery is as the Drop of an Honey-Comb; and her Tongue is smother than Oyl.

20. In the Multitude of Words there is much Honour; and Silence is reproached of her Children.

21. This is my Will, saith the Lawgiver; if ye will not hear the Words of your Lover, nor give Ear unto his Prayers;

22. I will visit your Noses with Carbuncles, and your Necks with Leprosy:

23. Your Rivals shall have you in Derision, and the young Men shall scorn ye:

24. For Coquetry endureth but for a Season; and Prudery shall be its own Tormentor.





A PSALM to the PRAISE
and HONOUR of LIBERTY.

I.

WHY do the *zealous Bigots* rage,
To lead us in a *String*;
And why do *Preachers* of the Age
Imagine a *vain Thing*.

II.

Our *Hearts* unequal to the *Pain*
Of *Precepts*, were *created*;
David talks quite *another Strain*,
Or *We* are *strangely cheated*.

III.

He tells us, to be *brought to Court*
In *Finery*, is *our Duty*;
And that the *KING himself* shall *sport*,
And *solace* in our *Beauty*.

IV.

Then let *Us* break these *Bonds* in *two*,
And cast *their Words* behind *Us*;
Indulge each *Pleasure Old* and *New*,
Lest *Age* or *Sickness* find us.



Another PSALM for the Use
of a YOUNG LADY.

By Mr. POPE.

THE Maid is blest that will not hear
Of Masquerading Tricks,
Nor lends to wanton Songs an Ear,
Nor sighs for Coach and Six.

To please her shall her Husband strive,
With all his Main and Might,
And in her Love shall exercise
Himself both Day and Night.

She shall bring forth most pleasant Fruit,
He flourish still and stand,
Even so all *Things* shall prosper well,
That this Maid takes in *Hand*.

No wicked Whores shall have such Luck,
Who follow their own Wills,
But purg'd shall be to Skin and Bone,
With *Mercury* and *Pills*.

For why, the pure and cleanly Maids
Shall All, good Husbands gain;
But filthy and uncleanly Jades
Shall rot in *Drury-Lane*.

Parson.

Parson. *Now as Confession is necessary to Forgiveness; and since the Flesh is frail, and little Misses are apt to have wanton Thoughts; if thou wilt confess them to me, I will comfort thee and absolve thee.*

The CONFESSI^{ON}.

Miss. I do confess that I have often sacrificed my *Pleasure* to my *Pride*, and now and then my *Pride* to my *Pleasure*: I have erred from the Fashion like a *lost Sheep*, and followed the *Devices* of last Year: I have spoiled the *Sport* of my *Neighbour*, not having the *Fear* of a like *Return* before my *Eyes*: I have baulked an *Appointment*; and left undone those *Things* which I ought to have done. I have been a *Prude* to the *Man* whom I love, and a *Coquet* to the *Man* whom I despise: But I hope to be forgiven for my *Beauty's Sake*; and am willing that the *Loss* of my *Virginity* should be my *Penance*.

The ABSOLUTI^{ON}.

Parson. *Dearly Beloved, in Confidence that thou wilt chearfully do this thy Penance, and believing thee to be a sincere Penitent; I do (by Virtue of the Authority committed to me by the Church) ABSOLVE thee from thine Offences, and make thee white and clean, even as a Smock that is newly washed.*

F I N I S.



