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1829/

DIALOGUE

BETWEEN A

DUTCH PROTESTANT,

AND A

FRANCISCAN FRIAR

OF DORT;

WITH

ILLUSTRATIONS and NOTES,

AND

AN ADDRESS TO THE READER.



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Christian Reader,

BEFORE you peruse the following Dialogue, it is proper that you should be informed, when and by whom it was conducted.

It happened at the time that severe persecutions were carried on, in the Low Countries, against the upright conscientious dissentients from the church of Rome, by the orders of the Duke of *Alva*; who had not only received from Philip II. the supreme military command, but a commission to take cognizance of all abuses in religion, with full power to pardon or punish.

In the year 1569, amongst many others, who were pursued with unrighteous and cruel severities, was FLEKWICK. He was a man of considerable abilities, and held long disputes with CORNELIUS ADRIANS, a *Franciscan* Friar of *Dort*, in which he is represented by the historian of the time to have answered bravely, wisely, and learnedly.

Cornelius, with whom he had the ensuing conference, was a Monk of a violent and bitter spirit; who was vociferous and severe in his discourses from the pulpit, not only against the *Protestants*, but against the government and his own party, if they did not please him.

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You will find another name often occurring in the dialogue. It is that of ERASMUS: who was born at *Rotterdam* 1467, and was at first a doctor of divinity in the Romish church. He attacked, with freedom, the “superstitions of the times,” “the corruptions of the priesthood,” “the abuses that reigned in the court of Rome,” “and the brutish manners of the monastic orders.” He was the most learned of his age, a most correct and elegant Latin writer, and contributed, in an eminent degree, to the restoration of literature in Europe. But what is his highest honor, he was pronounced by one, that knew him to have been “a very excellent person of singular worth and goodness.” He translated the books of the New Testament into Latin with an elegant and faithful simplicity, at *Mosheim*, and explained them with judgment in a paraphrase which is deservedly esteemed.

With this information you may read the dialogue, that is laid before you, with judgment and satisfaction. I will no longer detain you from the perusal of it, than to say that it is copied from a work of great reputation, written in the Dutch language by *Gerard Brandt*, a Dutch minister; printed in the year 1671; and translated into English in 1720, in 4 volumes folio.

A
D I A L O G U E

B E T W E E N A

P R O T E S T A N T A N D A M O N K .

FLEKWICK being reproached by the Monk with blaspheming the real body and blood of God, in speaking against the mass, replied, I have not said one word of the body and blood of God, how then can I have blasphemed it?

Cornel. But is not the body and blood of Christ, the body and blood of God? God the Father and God the Son, are they not one God? or do you pretend to make two Gods of them? What are you an anti-trinitarian too?

Flek. Do not you say, nevertheless, that you, as priests, daily offer up to God in the mass his Son *Jesus Christ*? In so doing, you yourselves make a difference between God and his Son's body, which yet you now call the flesh and body of God.

Cornel. But do you not then believe that *Christ* is the second person of the holy Trinity?

Flek. We know not how to call things otherwise than they are named in the holy scriptures.

Cornel. Is there not mention made in the holy scriptures of God the Father, of God the Son, and of God the Holy Ghost?

Flek. The scriptures notwithstanding speak only of one God, and of the Son of the living God, and of the Holy Ghost.

[Note. 1. There are about forty passages, wherein *Father*, the *Son* and the *Holy Spirit* are mentioned together; but in not one place are the words of a Monk to be met with, calling each *God*: nor there *one* text in all the New Testament, in which these three are said to be *one God*. So much more accurate was the Protestant than the Monk in representing the declarations of scripture]

Cornel. If you had but read the creed of *St. Athanasius*, there you would have met with, *God the Father, God the Son, and God the Holy Ghost*: which three persons are by him stiled, the *one true God*.

Flek. I am not versed in the *Athanasian* creed; it is enough for me to believe in the *living God*, and that *Christ is the Son of the living God*, as *Peter* believed; and in the *Holy Ghost*, which the *Father* shed on us abundantly, through *Jesus Christ our Saviour* *Paul* testifies.

Cornel. You are a pretty fellow indeed to imagine that God should shed his spirit on you that do not believe that the *Holy Ghost* himself is God. But you borrow these heretical opinions from the *deceitful* books of that *damned Erasmus* of *Rotterdam*, who in his preface to the works of *St. Hieronimus* pretends that the holy man, in the end of his twelfth book, said: "That the *Holy Ghost* is no where in the scripture stiled God, but we are so bold as to call him God; wherea
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fatlers of the church scrupled to do it. Will you then be a follower of that antitrinitarian?

Flek. We neither follow *Erasmus*, nor *Hilary*, but the holy scriptures, as they likewise do.

Cornel. But though the Holy Ghost be not called God in any part of the scriptures, what matters that? The Holy Ghost himself has instructed our mother the church, to call him God, as appears by the *Athanasian* creed. But to speak seriously, if you believe the holy scriptures, why do you not then believe the divinity of our Saviour?

Flek. Far be it from me to deny the divinity of Christ. We believe that he is divine and heavenly; but not terrestrial, or of the earth; and therefore it is that you put us to death.

Cornel. That is not true. We put you to death, because you will not believe that Christ took on him the seed of his mother *Mary*.

Flek. We believe that the word was made flesh.

[2. The scrupulous care of this conscientious Protestant to keep close to the scriptures, is remarkable: worthy of praise and imitation. The Monk is ever flying off from the scriptures, and is obliged to take refuge in the declarations of *Athanasius* and mother church.]

Cornel. Nevertheless *Christ* says, *I and my Father are one.*

Flek. *Christ* has likewise said, *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me: and*

the glory which thou gavest me, I have given them, that they may be one, even as we are one. See likewise the Acts of the Apostles, ch. iv. 32. and Paul's Epistle to the Galatians, ch. iii. 28. and Ephesians, ch. v. 31.

[3. The texts, to which this Confessor refers, at length run thus. Acts iv. 32. *And the multitude of them that believed, were of ONE HEART, and of ONE SOUL.* Gal. iii. 28. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all ONE in Christ Jesus.* Eph. v. 31. *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be ONE FLESH.* These texts are sufficient to shew, that Christ and the Father might, with propriety and force, be said to be *one*: without understanding it to mean, that they were one God, or one being. Nay, the words of Christ cannot be so explained, without putting a sense on them contrary to the meaning of that language in other places of scripture; in which it signifies an union of affection and interests: and by no means implies the idea of equality between those who are one.]

Cornel. All this have you sucked from the poisonous breast of *Erasmus*; but answer me upon Christ's saying: *He that hath seen me, hath seen the Father.*

Flek. Christ says also; *Not that any man hath seen the Father, save he which is of God.* And again; *No man hath seen God at any time.* And in another place; *My Father is greater than I.* Compare this with Mark xiii. 32. From all which it may sufficiently appear, that the Father himself was not made flesh.

[4. The words to which there is here a reference are these: *But of that day and that hour, knoweth no man; no, not the angels which are in heaven, neither the Son,*
but

but the FATHER. Matt. xxiv. 36. *but my FATHER ONLY.* These remarkable words are aptly quoted by the Protestant to prove, that Christ was not the same being as the Father: for *his* knowledge, Christ declares did not reach to a point which was known to his *Father only.* It is to be observed that our blessed Lord here speaks of himself in his highest capacity. There is a striking gradation in the words. No *man*—not the *angels*—neither the *Son*—but the *Father only.* Could our Lord use any words, more plain or stronger, to shew that he was not equal to the *Father*; and that he knew only what the Father had revealed to him ?]

Cornel. You must not pretend to teach me that; for I say again, that Christ, the second person in the Godhead, or holy Trinity, was made man, whom you refuse to call God.

Flek. I call him *the Son of the living God,* as did also *Peter*; and the *Lord,* as the rest of the Apostles stile him: and so again, in the *Acts of the Apostles,* he is called *Jesus of Nazareth—whom God hath raised up.* And by *Paul,* that *Man—by whom God will judge the world in righteousness.* [See note 2.]

Cornel. These are all the same trifling arguments which that damned *Erasmus* uses in his little tract about *prayer,* and in his apology to the bishop of *Seville*; but if you barely call Christ, *the Son of God,* then you make no more of him than *St. Luke* does of *Adam,* whom he likewise calls so.

Flek. God forbid! We believe that the body of Christ was not earthly, or of the earth, like that of *Adam,* the first man; but that he was a heavenly man, as *Paul* also writes.

Cornel. But will you neither believe that

Christ is *very man*, nor that he is *very God* pray what is he then?

Flek. Christ is the very Son of God, as *John* writes in his first Epistle: he is also very man, as *Paul* testifies. [See again note 2.]

Cornel. But does not *St. John* say, in the same chapter, of the Son, that he is *very God*?

Flek. No; for *John* says, *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, in his Son Jesus Christ. This is the true God, and eternal life* meaning the true God whom the Son hath taught us to know.

[5. The gloss which the Protestant puts on this text though just, is so concise, that perhaps the force of it may not be, at once, seen. It is the evident design of the words to shew what important knowledge the Son of God hath imparted to the world, viz. *an understanding to know Him that is true.* Who is this *Him*? doth it mean himself? No certainly, but the Father; which is agreeable to what this same Apostle saith in his Gospel, ch. i. 18. *No man hath seen God at any time; the only-begotten Son—hath declared him.* Many copies read the words—*hath given us an understanding to know the true God: and we are in him that is true, in or by his Son Jesus Christ. This is the true God; i. e. He whom the Son hath made known to us—and eternal life:* according to our Lord's words, *John xvii. 3. This is life eternal, to know THEE, the only true God.* So that this passage, instead of proving that *Christ* is the true God, proves that the *Father only* is so.]

Cornel. But, you antitrinitarian, now think of it, *St. John* says in the same chapter, *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

Flek.

Flek. I have often heard say, that *Erasmus* in his annotations upon this place, proves that this text is not in the *Greek*, original language.

[6. In the first English Bibles these words, when inserted, were honestly printed differently from the rest, to signify that they were of doubtful authority; and are omitted by *Luther* in his German Bible. The unlearned should be informed, that they are not to be met with in any single Greek manuscript before the sixteenth century. Dr. Waterland gave this verse up as indefensible. Dr. Jortin calls it a *spurious text*.]

Upon this, Brother *Cornelius*, turning to the *secretary* and *clerk* of the *inquisition*, who were present at this dialogue, said to them: Gentlemen, what think ye of this matter? Am I to blame for opposing so often, in my sermons, that wicked, that damned *antitrinitarian*, *Erasmus*? For it is true, he does write so; nay, what is worse, in his annotations on the fourth chapter of *St. Luke*, he says that a wonderful falsification has crept into the holy scriptures, by the addition or omission of words, for the sake of *heretics*; and even such marginal notes as had been occasionally made by one or another, were sometimes inserted into the text itself. Now this *antitrinitarian* and his *arch-heretic*, *Erasmus*, have the confidence to reproach us *orthodox*, with having added some words in the fifth verse of the ninth chapter of the Epistle to the *Romans*, to wit, who is over all, God blessed for ever, (7) Amen.

[7. *Erasmus*, it should seem, did not bring the above charge without ground: for it is very probable, by

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the Syriac, and by some passages in *Ignatius* and other Fathers, that the word *God*, was not originally in this text (see *Brief History of the Unitarians*, 12mo. 1687. p. 117.) The following interpretation of this passage, which the Monk quotes from *Erasmus*, is natural, as there are no points in the Greek; and it is quite agreeable to the Apostle's manner of throwing in a devout ejaculation, and then proceeding in his subject. He does so in this very Epistle, ch. i. v. 25. where speaking of the wickedness of the Gentile world, he says, *They worshipped and served the creature more than the Creator, who is blessed for ever. Amen.* In this sense the words are a fine thanksgiving for Christ and his exaltation. N.B. The word translated *blessed*, is never applied to Christ, but always to *God the Father* only. Some learned men approve of another reading of the Apostle's words; taking this and the preceding verse together, thus: *Whose are the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the Fathers, and of whom is Christ according to the flesh: whose is the God over all, blessed for ever.* This makes a beautiful climax, and a full enumeration of the privileges of the Israelites. But then the article *ὁ* in the Greek should follow the pronoun *ὧν*; whereas there is no MS. to justify this reading: yet the design of the Apostle, to shew the happiness of the Israelites and the almost necessity of the case seem to require this reading; for without it, the great privilege of this people, having the true God for their God, is omitted.

In addition to what the Monk says about the expressions that close the church lessons, Protestants should be informed, that the doxology, *Glory be to the Father, to the Son, and to the Holy Spirit, &c.* as it has no foundation of example or command in the scriptures, so it is wholly of *popish* origin; being introduced and decreed by Pope *Damasus* some time towards the end of the fourth century. It cannot therefore be used with *truth*; for it was not so from the beginning. The New Testament is in your hands; read it, and see, Christians, whether any trinitarian doxology is to be found there.]

Or

Or else they say, that these words should be understood as a thanksgiving to God, and be connected with the preceding words, thus: *Christ—who is over all. God be blessed for ever. Amen.* Or otherwise, says *Erasmus*, it is much to be doubted, whether these words may not have been added, as he pretends he finds in some other texts, where such like clauses have been annexed, by way of emphasis, or of conclusion, such as: *Tu autem Domine*, i. e. *But thou Lord*; and *Gloria Patri et Filio*, i. e. *Glory to the Father and to the Son*: with which expressions the church lessons or prayers are wont to be ended. But as for those words of *St. Thomas*, *My Lord, and my God*, he does not know what to do with them; yet he is such a wretch, as to observe upon them: “This is the first and last place of scripture, where Christ is called God.” But now you, *Trinitarian*, let us hear what you can say to all this.

Flek. I say that *Thomas* speaks very well; for does not *David* say, in the lxxxiiid Psalm, *I have said ye are Gods, and all of you are children of the Most High.* And Christ likewise makes use of these very words, to prove he had reason to call himself *the Son of God.* Read also the 8th and 9th verses of the xxth chapter of the second book of *Moses.*

[N. B. Here is a mistake in the reference. The passage meant is, I suppose, *Exod. vii. 1.*]

Cornel. But answer me this: why did not Christ say to *Thomas*, *I am not thy God.*

Flek.

Flek. The forecited words of *David* and *John* may serve for answer to that. I tell me too, why did not *Christ* say to *Thomas*, after his speaking these words, *Upon this rock I will build my church*, as he did to *Peter*, when he confessed him to be *Christ the Son of the living God*? Neither did he say to *Thomas*, *Flesh and blood hath not revealed it unto thee, but my Father which is in heaven*. And why does *Christ* say to his Apostle, *I ascend unto my Father and your Father, and I and my Father will come to my God and your God*? And again in the 46th verse of the xxviii chapter of *Matthew*, *My God! My God! Why hast thou forsaken me*

[8. The force of this upright and sensible Protestant reasoning in his two last answers, lies in this: that the name *God*, is given to others besides to the one living and true *God*; but evidently only in a metaphorical sense. Thus *Exod. vii. 1.* *And the Lord said unto Moses, see, I have made thee a God unto Pharaoh*: and the Psalmist calls magistrates *Gods*. If the title might be applied to *Moses*, and to magistrates, why not to *Christ Jesus*? As this Protestant intimates, the argument has the authority of *Christ* himself for its solidity and truth. When the Jews put a perverse construction on his words, and charged him with *making himself God*, though he really had not done so; he replies, *Is it not written in your law, I said, Ye are Gods? If he called them Gods, i. e. magistrates or princes, unto whom the word of God, i. e. a commission from heaven, came; and the scripture cannot be broken: say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest because I said I am the Son of God? Christ thus vindicates the application of such language to him, not upon the ground of his essence or nature; nor upon the ground of equality with his Father, but upon the ground of usage and custom in the application of such language to mere men, and of his own extraordinary*

nary commission and powers. As the Protestant before us argues, this would serve to explain and to vindicate the words of *Thomas*, without drawing any such conclusion, as the Monk does, from them.— But it is most natural to understand the words of *Thomas*, merely as expressions of joy and admiration; as an acknowledgment of his convictions, that *God had raised his Son from the dead*. The point on which *Thomas* doubted, was *this*, whether Christ was alive again: *this* was the only point on which Christ meant to give him satisfaction: the evidence offered to him, of seeing the prints of the nails in the hands of Christ, and thrusting his hand into the side of Christ, went no further than to convince him of *this* point. His exclamation therefore cannot be justly explained of extending to any other matter. It is as if he had said, “*My Lord, and my God have done this.*” Words spoken on a sudden surprize, under the force of a warm emotion, ought not to be strained beyond the occasion, on which they were uttered; nor be produced to establish a very different point; an article contrary to the *first* article of that person’s creed who spoke them; contrary to the *first* commandment by which he deemed himself bound. The first article of *Thomas’s* former creed was, *the Lord thy God is ONE LORD*. The first commandment which bound him was, *Thou shalt have no other God before, or besides ME*. Both would have been violated, had he meant to declare his faith in *Christ*, as the most high God. *This*, as the Protestant intimates, would also have been contrary to the words of Christ himself, who called the Father *his Father*, and *his God*, just in the same manner as he stiled him the Father and the God of his disciples. *I ascend to MY Father and to YOUR Father, to MY God and YOUR God*.—Our Lord, as will appear if we read the New Testament carefully, always spoke of his heavenly Father in such terms. *This* gives the reason, as the Protestant confessor suggests, why Christ did not correct the words of *Thomas*; and shews that he did not understand his Apostle, as the words have been explained in later ages. Had *Thomas* meant to say, that he was convinced Christ was the most high

high God; and had Christ understood him *thus*, and approved of his meaning, (as those who are call the orthodox have,) it is very probable, that Christ as it is hinted by the Protestant, would have replied in words like to those in which he answered Peter: *Flesh and blood have not revealed this unto thee: this rock I will build my church.*]

Cornel. But if Christ be not truly God, why do we call his blessed mother, the mother of God?

Flek. Because your people will call a things differently from what the scripture does, which styles her *the mother of Jesus* but no where the mother of God. See note 2.

Cornel. Do you think we mind so much the bare simple words of scripture? That worthy and holy council of Nice decreed that she should be called *the mother of God*. See note 2.

Flek. Do not you look upon your last council of Trent to be as worthy, good and holy, as that of Nice?

Cornel. Yes certainly; for the Holy Ghost has taught and spoken to us, as well by the fathers of the one, as of the other.

Flek. If so, by the council of Trent, I have learned to form a judgment of all other councils; having seen and heard the manner of proceeding in this, which has been reproach and a scandal to all preceding councils.

At these words the friar fell a railing against the prisoner, calling him a blasphemer of the Holy Ghost, a Belzebubian, anabaptist, and

fernal antitrinitarian, and an enemy to the mother of God.

Flek. You yourself do own, that there are three persons in the holy Trinity, the *Father*, the *Son*, and the *Holy Ghost*, and that those three persons are but one God; if so, then is she the mother of the Father and of the Holy Ghost, as well as of the Son.

Cornel. Have I not demonstrated to you from the *Athanasian* creed, that the *Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one undivided God.* Note 2.

Flek. If each of the three be not a particular different God, but all of them together one undivided God, then is she the mother of all the three. And now what is become of your *council of Nice*?

Cornel. May you broil in hell-fire, you vile, wicked, false and thorough-paced *antitrinitarian*. You are enough to make a hundred thousand doctors of divinity stark staring mad.

Thus ended the discourse between the antitrinitarian Baptist and the persecuting Monk. The former was burnt the 10th of June. The latter was as bad a man in the whole of his conduct, as he was violent and bitter in this debate. He had been expelled the city, and banished to *Tpres* for three years, for the wantonness and indecencies of his discipline, as a father confessor. In 1566, he returned without leave,
and

and directed his invectives, under the pretences of the times, against the magistrats at whose instance he had been sent to *Ypre*. After the Duke of *Alva's* return to *Spain* he inveighed against his administration and when the Prince of *Orange* became successful, he went over to his side. Such was the character of that man, who burnt heretics; an instance among many, that persecutors are often men of no virtue.

My Christian Brethren,

You cannot have read the preceding curious dialogue, without observing that in a very early period of the Reformation, the doctrine of the Trinity, and of Christ Jesus being the most high God, was called into question: nay, that even before the Reformation, the writings of *Erasmus* prepared the minds of men for receiving different sentiments on these subjects from what were generally deemed orthodox. It cannot escape you also, that such as, like *Flekwick*, began to discard the prevailing ideas, were not afraid to meet the evidence that the scriptures afforded on the head. So far from it, they made a sober and serious appeal to those holy books; and took a most proper and rational way to understand them; explaining the scriptures, not by the decisions of fathers and councils, but by themselves; comparing scripture with scripture. Yet the doctrine of the Trinity, and that of the

the supreme Deity of Christ, as a branch of it, have maintained their ground, and constitute the established faith of all Protestant countries to this day. You may ask, Is not this a proof of the truth of these tenets? I think not. The case stands thus; all inquiry into these doctrines was first of all violently and bitterly opposed by the papists; and then, when a separation from the church of Rome took place, the *Separatists*, or *Protestants*, still retained these doctrines, inserted them in their creeds, articles and catechisms, and established them by the power of the magistrate. It was heresy to deny them. It was death to avow a disbelief of them; as several experienced here in England, in the reigns of Edward VI. and of Queen Elizabeth. Our law is still very heavy against such. To this it should be added, that in books of devotion, which are particularly suited to work upon the passions of men, it has been very generally a custom to hold up the character of Christ, his glories and his grace, as more the object of the sinner's veneration, love and hope, than that of *God the Father*. By such means as these the doctrines of the Trinity and the Deity of Christ, have gained firm ground in the minds of men. But yet they have been doubted, and opposed and rejected by many in every age.

It becomes the lover of truth, and the lover of the Gospel, to examine into the truth of these tenets, carefully, seriously,
and

and humbly. No less than the right knowledge of God and of his Christ depend upon it. And if the christian and protestant world have been for ages in an error on such important points, it is necessary for the honour of the Gospel, that their error should be laid open, and forsaken.

The dialogue, which you have read, will not, it is granted, my friends, give you a *full* view of the question: but it is sufficient to shew you how easy and scriptural a sense some texts, that have been thought strongly to favour the orthodox doctrine, will admit, consistently with the denial of it. The Monk was not ignorant of the state of the question, as it stood at that time. He knew the opinions of fathers, and the determinations of councils, and had some acquaintance with the arguments on the other side. Yet what a poor hand he made of it! how little does he attempt from *scripture*! The honest Protestant was more than a match for him: and yet he had recourse to no other weapon, than to the pure word of God. You can scarcely, I think, have perused this dialogue without perceiving, that the upright confessor had something solid and weighty to say for himself: without having your curiosity raised to enquire into these matters more fully.

Should you be led into a serious consideration of the matter here disputed, you will, I am apt to think, be led into some discoveries, that will surprize you, and carry conviction

conviction to your mind. You will find, that throughout the Old and the New Testament, the Divine Being is uniformly, without *one exception*, spoken of as *one being* or *person*. Exod. xx. 3. *Thou shalt have no other God before me.* The first of all the commandments is, *Hear, O Israel, the Lord our God is one Lord.* You will find, in the New Testament only, *four hundred and forty-one* passages, wherein *God, the Father*, is stiled *the one*, or *only God*, or *God*, absolutely by way of eminence and supremacy; or *God*, with some peculiar high titles, epithets and attributes. You will also find in the New Testament about *two hundred and forty passages*, wherein Christ is declared to be inferior to Almighty God. You will never, never find it said of our Lord Jesus Christ, that *he* is the *only wise God*; that *he* only hath *immortality*; that he is *the only true God*; that he is *the invisible God*; that he is *the one God*. Yet these are descriptions of the *Father*, and of the *Father only*. Great and high things are, undoubtedly, said of Christ Jesus; but then only such great and high things as of course belong to him, as the *image* of the invisible God; as the *only begotten of the Father*, *full of grace and truth*. But you, christian brethren, read the scriptures and judge for yourselves. Search the New Testament, and see whether these things be so or not.

I will only observe to you, that the faith of those who reject the doctrine of the
Trinity

Trinity, and of the supreme Deity of Christ, can be expressed in the *very words* of his own writ. *To us there is but one God, the Father of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.* 1 Cor. viii. 6. *For there is one God, and one Mediator between God and man, the Man Christ Jesus.* The plain words of scripture contain the creed, should, I conceive, secure it from censure; nay, recommend it to regard.

Perhaps you will be deterred from this enquiry, and from embracing the sentiments to which, it is apprehended, it will lead you, by fear of depreciating Christ, and taking from his glory. But surely there can be no real danger of this, if you make the New Testament your guide, and are careful to speak and think of him as that holy book directs and instructs you. Besides, should not a pious fear possess your minds, lest you should, by exalting Christ to an equality with his Father, derogate from the *honours of the God and Father of all*, who is a *jealous God*? Ought you not to be the more careful on this head, when you hear the blessed *Jesus himself* declare, *I seek not mine own will, but the will of the Father which hath sent me.* John v. 30. *I seek not my own glory.* ch. viii. 50. *My Father is greater than I.* ch. xiv. 28?

Should you be led to pursue your enquiries into this point; and should the result of your enquiries be, as it hath been
in

in thousands of other instances, that you should come to think with the pious *Flekwick*, you will perceive that it is your duty to bear your *testimony* to the truth, by worshipping *God only as one being, or person*; by offering up your prayers to *God the Father only*. If *he* be the *only true God*, to pray to any other being without his express command, must be idolatry. Where the worship of a Trinity in Unity is practised, it is not easy to say how you will be able *sincerely* and *piously* to worship there. This will be to *believe* one thing, and *practise* another: it will be to carry *deception* into the most solemn duties of life: it will be to countenance the gross error by your *example*, which in your private judgment you have discarded: it will be doing your part towards *perpetuating* error in the world: it will *put a bar* in the way of the recovery (of what Sir Isaac Newton probably meant by the *long lost truth*, viz.) the *supremacy* of the *God and Father of all*: which hath been obscured, nay *lost* by the worship of a *Trinity in Unity*, and “by the general declaration of the churches, that *that two other persons are his equals.*” But you will not *so* learn Christ: you will not profit *so little* by his character and example, *who came to bear witness to the truth.*

Once more, my brethren, be persuaded to judge for yourselves; to enquire fairly and seriously. I have nothing to add, at present, but my fervent wish, my ardent prayer,

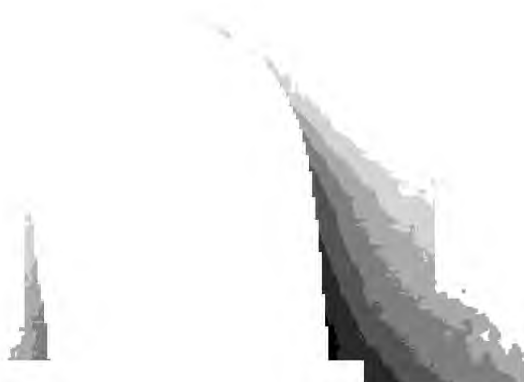
prayer, in which you will join me; *The*
the God of truth may lead you and all pro-
fessing Christians into the knowledge and pro-
fession of his truth; wherever it lies: that the
man of sin may be utterly consumed: that
every plant which our heavenly Father has
not planted, may be rooted up; and that all
who know the truth, may hold it in purity and
love. Amen and Amen.

P O S T S C R I P T.

History has given another anecdote of
Herman van Flekwick, which does honour
 to his just and liberal way of reasoning.
 The Friar told him, that if he turned Ca-
 tholic, and ordered his children to be bap-
 tized, he would be *only* beheaded. *Flekwick*
 asked him, whether he would not be deemed
 a good Catholic, if he did sincerely ac-
 knowledge that he had erred in the faith.
 The Monk answered affirmatively. *Herman*
 replied, Could you then shed the blood of
 a good Christian, without committing a great
 sin? Brother *Cornelius* told him, with a
 furious tone, *that even in this case he ought*
to suffer death, since he had been an apostate.
 But, answered *Flekwick*, the man mentioned
 by Jesus Christ, *who had an hundred sheep*
did not cut the throat of the sheep he had lost
as soon as he recovered her. He put her upon
his shoulders, and carried her home with great
joy.

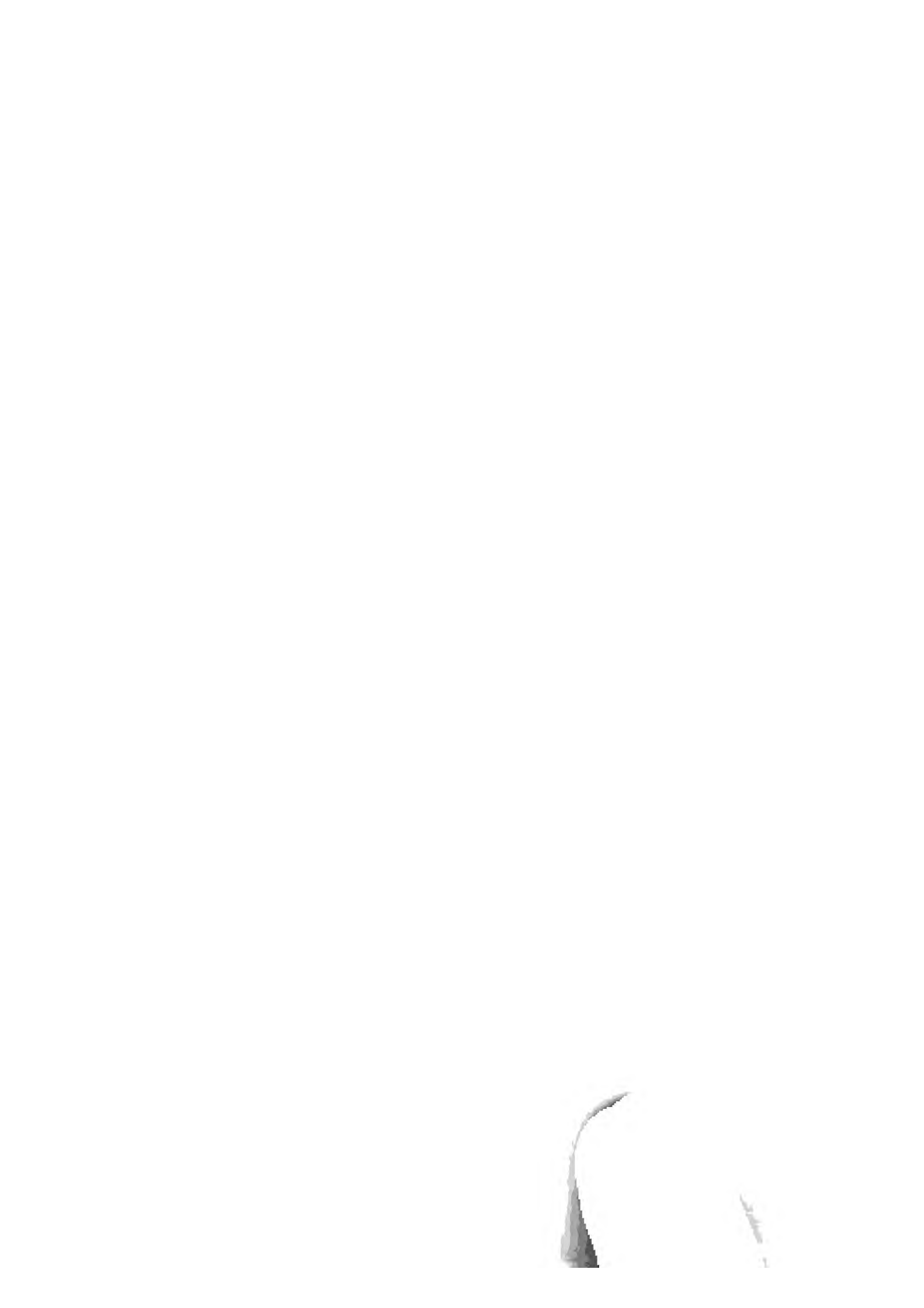
T H E E N D.





















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